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CHINESE MEDICAL QIGONG THERAPY

Volume 4:
**Prescription Exercises and
Meditations, Treatment of
Internal Diseases, Pediatrics,
Geriatrics, Gynecology,
Neurology and Energetic
Psychology**

the Bones vertically stack, one by one, on top of each other. Each of the body's articulations stacks on top of the previous section of bone, progressing from the bottoms of the feet, to the ankles, knees, hips, spine, and eventually to the top of the head.

The spine is kept straight but relaxed; the anal sphincter is closed; the tongue touches the upper palate; the Mingmen is slightly pressing towards the back; and the body is completely relaxed.

SPLEEN MASSAGE

This is an excellent massage for patients with splenomegaly (enlargement of the spleen) dyspepsia (painful digestion), and poor appetite.

2. REGULATING THE SPLEEN

Begin the Regulating the Spleen exercise prescription by placing the left hand on the Spleen with the right hand on top (opposite for women). Massage in twelve circular rotations to the left in a clockwise direction, then twelve rotations in the opposite direction (Figure 41.10). When massaging, concentrate the mind on the energy within the Spleen area, imagining the Spleen Qi movement flowing with the movements of the hands. Inhale and imagine divine healing light coming down from the Heavens and filling the Spleen. Exhale and imagine the Spleen expelling Turbid Dampness.

3. POINT RESPIRATION (SPLEEN)

The Point Respiration technique focuses breath and imagination into the channel points of the specific treatment area. For this particular exercise, leave the hands over the Spleen while concentrating with focused intention and breathing deeply into the tissue of the organ. Then, exhale while lightly squeezing and pressing the area of the Spleen and imagine divine healing light radiating outward from the tissues. While inhaling, lift the hands away from the body and imagine divine healing light flowing into the Spleen organ area. This action is similar to that of a bellows. This exercise should be performed twelve times; then move both hands to the Stomach area.



Massage in
Twelve
Clockwise
Circular
Rotations,
then Twelve
Counterclockwise
Rotations

Figure 41.10. The patient focuses the mind's intention on the Spleen area while massaging, allowing the energy to circulate into the organ's tissues.

STOMACH MASSAGE

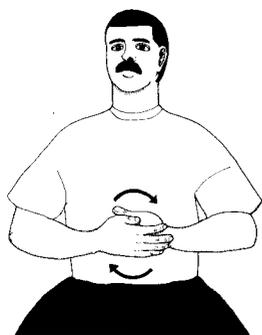
This is an excellent massage for patients with thoracic depression, abdominal distention, gastritis, nausea, or gastric ulcers.

4. REGULATING THE STOMACH

Begin the Regulating the Stomach exercise prescription by placing the left hand on the Zhongwan CV-12 point at the middle of the Stomach with the right hand on top (opposite for women). Massage in twelve circular rotations to the left in a clockwise direction, then twelve rotations in the opposite direction (Figure 41.11). When massaging, concentrate on warming the Stomach area. Inhale and imagine divine healing light coming down from the Heavens and filling the Stomach. Exhale and purge the Stomach of Turbid Qi out the mouth.

5. POINT RESPIRATION (STOMACH)

The Point Respiration technique focuses breath and imagination into the channel points of the specific treatment area. For this particular exercise, leave the hands over the Stomach while concentrating with focused intention and breathing deeply into the tissue of the organ. Then, exhale while lightly squeezing and pressing the area of the Stomach and imagine divine healing light radiating outward from the tissues. While inhaling, lift the hands away from the body and imagine divine healing light flowing into the Stomach organ area. This action is similar to that of a bellows. This exercise



Massage in Twelve Clockwise Circular Rotations, then Twelve Counterclockwise Rotations

Figure 41.11. The patient will focus their mind's intention on the Stomach area while massaging, allowing their energy to circulate into the organ's tissues.

should be performed twelve times; then, lead the Qi down into the Lower Dantian.

6. PULLING DOWN THE HEAVENS

For Pulling Down the Heavens, inhale, and slowly raise both arms outward and upward, away from the sides of the body, with both palms facing downward until they reach shoulder level. At the height of the shoulders, turn the palms up, and continue to circle the arms over the head. While exhaling, bend the elbows to make a curve in front of the chest, and gently press the hands down in front of the abdomen. Then separate the arms to the sides of the legs, and return to the Wuji posture (Figure 41.12).

While exhaling, beginning at the top of the head and tips of the fingers, feel energy flowing downward and into the Lower Dantian. Also imagine the energy of the Stomach and Spleen flowing like water and melting down the torso. Quietly draw the energy back down into the Lower Dantian.

Pause for a breath at the Lower Dantian, rooting the energy. Then, slowly raise the hands and repeat the exercise. Practice the Pulling Down the Heavens exercise three times, ending in the Wuji posture. If the Qi is not brought back into the Lower Dantian after each exercise, the energy will be easily dispersed.

7. OPENING AND CLOSING THE LOWER DANTIAN

Inhale clean Qi through the nose into the Lower Dantian while separating both hands to

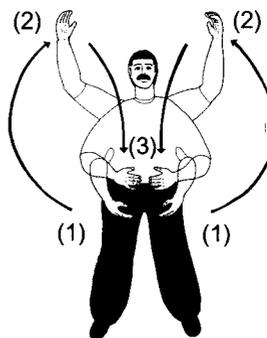


Figure 41.12. Pulling Down the Heavens allows the patient to sink the Qi, returning any excess energy back into the Lower Dantian.



(1) Inhale Clean Qi Through the Nose

Figure 41.13. The Opening: Inhale clean Qi through the nose into the Lower Dantian while separating the hands to the sides of the body.

(2) Contract the Abdomen like a Bellows



(1) Exhale Turbid Qi Through the Mouth

Figure 41.14. The Closing: Exhale and imagine the Evil Qi being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian.

(2) Expand the Abdomen like a Balloon

the sides of the body. Make sure that the center of the palms face away from each other. While separating the hands, contract the abdomen and anus, and imagine that the Lower Dantian is opening up to absorb incredible amounts of Qi from the environment. This energetic action utilizes Reverse Breathing and is called the Opening (Figure 41.13).

Exhale and imagine that Evil Qi is being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian (Figure 41.14). Continue this movement until both palms reach about one fist's width apart from each other. While bringing the hands towards each other, simultaneously expand the abdomen and relax the anus. This energetic action is called the Closing. When Closing, imagine sealing the body in a protective energetic field, so that pathogenic factors cannot get inside the body. Perform the Opening and Closing method three times.

Note: The techniques 1 through 7 are one complete set. Perform each set three times. Three sets are necessary to facilitate the three stages the body will naturally progress through when introducing new energetic patterns. After practicing the first set, the body is introduced to a new energetic pattern and there is a psychosomatic adjustment required. After the second set, the body begins to understand the new pattern and begins to accommodate the new energetic movement. After the third and final set, the body recognizes and accepts the changes the patient is attempting to integrate.

LUNG MESSAGE

The purpose of the Lung Massage prescription is to bring Blood and Qi into the Lung area, clean and purify the inhaled breath, and support the Lungs' Qi flowing downward. Tuberculosis patients with pulmonary holes should concentrate on abundantly filling and expanding the vital energy in the Lungs while visualizing the Qi activating the body's cells to close the holes. If the patient is unable to visualize this, or the reaction is too uncomfortable, have the patient mentally pull the Qi downward.



Massage
Twelve
Circular
Rotations
Inward,
then Twelve
Circular
Rotations
Outward

Figure 41.15. The patient focuses the mind's intention while massaging the Lung area, allowing the Qi to circulate into the organ's tissues.

PREPARATION

The doctor can choose to give the patient either the One Through Four meditation (see Chapter 42) or the Stacking the Bones meditation (described below) to prepare for the following Lung Massage prescription. The Lung Massage prescription is divided into five techniques: Stacking the Bones, Regulating the Lungs, Point Respiration, Pulling Down the Heavens, and Opening and Closing of the Lower Dantian.

1. STACKING THE BONES

To begin the Stacking the Bones meditation, start in a Wuji posture and perform Pulling Down the Heavens to purge. Next, imagine the energy in your body sinking and melting into the ground; the Bones vertically stack, one by one, on top of each other. Each of the body's articulations stacks on top of the previous section of bone, progressing from the bottoms of the feet, to the ankles, knees, hips, spine, and eventually to the top of the head.

The spine is kept straight but relaxed; the anal sphincter is closed; the tongue is touching the top of the upper palate; the Mingmen is slightly pressing towards the back; and the body is completely relaxed.

2. REGULATING THE LUNGS

Begin the Regulating the Lungs exercise prescription by placing both palms on the Lungs (specifically on an injured or diseased region). Massage in twelve circular rotations from the bottom

to the center, to the top, across the clavicles, and then down the outside of the chest. Massage twelve rotations in the opposite direction, from the top down the center and to the outside (Figure 41.15). When massaging, concentrate on the Lung region.

The patient's hands can either lightly touch the skin (using Qi massage) or be slightly off the skin up to several inches away from the patient's body (using Qi emission therapy), depending on the degree of energetic sensitivity and projection skill. Focus the mind's intention on the Lung organ, allowing the energy within the Lung area to flow and circulate with the movement of the hands. Inhale and imagine divine healing light coming down from the Heavens and filling the Lungs. Exhale and purge the Lungs of Turbid Qi out through the mouth.

3. POINT RESPIRATION

The Point Respiration technique focuses breath and imagination into the channel points of the specific treatment area. For this particular exercise, leave the hands over the Lung area while concentrating with focused intention and breathing deeply into the tissue of the organ. Then, exhale while lightly squeezing and pressing the area of the Lung area and imagining divine healing light radiating outward from the tissues. While inhaling, lift the hands away from the body and imagine divine healing light flowing into the Lung area. This action is similar to that of a bellows. This exercise should be performed twelve times; then, lead the Qi down into the Lower Dantian.

4. PULLING DOWN THE HEAVENS

For Pulling Down the Heavens, inhale, and slowly raise both arms outward and upward, away from the sides of the body, with both palms facing downward until they reach shoulder level. At the height of the shoulders, turn the palms up, and continue to circle the arms over the head. While exhaling, bend the elbows to make a curve in front of the chest, and gently press the hands down in front of the abdomen. Then separate the arms to the sides of the legs, and return to the Wuji posture (Figure 41.16).

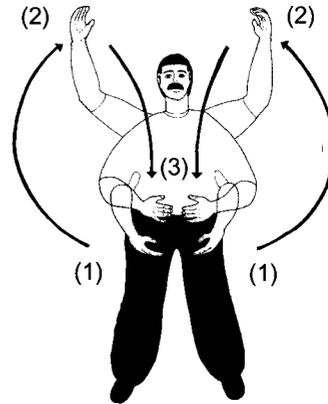


Figure 41.16. Pulling Down the Heavens allows the patient to sink the Qi, returning any excess energy back into the Lower Dantian.

While exhaling, beginning at the top of the head and tips of the fingers, feel energy flowing downward and into the Lower Dantian. Also imagine the energy of the Lungs flowing like water and melting down the torso. Quietly draw the energy back down into the Lower Dantian.

Pause for a breath at the Lower Dantian, rooting the energy. Then, slowly raise the hands and repeat the exercise. Practice the Pulling Down the Heavens exercise three times, ending in the Wuji posture. If the Qi is not brought back into the Lower Dantian after each exercise, the energy will be easily dispersed.

5. OPENING AND CLOSING THE LOWER DANTIAN

Inhale clean Qi through the nose into the Lower Dantian while separating both hands to the sides of the body. Make sure that the center of the palms face away from each other. While separating the hands, contract the abdomen and anus, and imagine that the Lower Dantian is opening up to absorb incredible amounts of Qi from the environment. This energetic action utilizes Reverse Breathing and is called the Opening (Figure 41.17).

Exhale and imagine that Evil Qi is being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian (Figure 41.18).

Continue this movement until both palms reach about one fist's width apart from each other. While bringing the hands towards each other, simultaneously expand the abdomen and relax the anus. This energetic action is called the Closing. When Closing, imagine sealing the body in a protective energetic field, so that pathogenic factors cannot get inside the body. Perform the Opening and Closing method three times.

Note: The techniques 1 through 5 are one complete set. Perform each set three times. Three sets are necessary to facilitate the three stages that the body will naturally progress through when introducing new energetic patterns. After practicing the first set, the body is introduced to a new energetic pattern and there is a psychosomatic adjustment required. After the second set, the body begins to understand the new pattern and begins to accommodate the new energetic movement. After the third and final set, the body recognizes and accepts the changes the patient is attempting to integrate.

KIDNEY MASSAGE

The purpose of the Kidney Massage prescription is to tonify the Kidneys. It is therefore used for treating impotence, premature ejaculation, lumbago, lower back problems, and pelvic inflammatory disease (PID). For PID, use Reverse Breathing with Static Qigong training.

This is an extremely important exercise for both patients and Medical Qigong doctors to practice. For the patients, it is prescribed in order to increase the bodies' Righteous Qi and Kidney Qi, as well as enhance their immune system. For the Medical Qigong doctors, it is used to help enable them to increase the power of their Qi projections when treating patients.

PREPARATION

The doctor can chose to give the patient either the One Through Four meditation (see Chapter 42) or the Stacking the Bones meditation (described below) to prepare for the following Kidney Massage prescription. The Kidney Massage prescription is divided into eight techniques:



(1) Inhale
Clean Qi
Through the Nose

(2) Contract
the Abdomen
like a Bellows

Figure 41.17. The Opening: Inhale clean Qi through the nose into the Lower Dantian while separating the hands to the sides of the body.



(1) Exhale
Turbid Qi
Through the Mouth

(2) Expand
the Abdomen
like a Balloon

Figure 41.18. The Closing: Exhale and imagine the Evil Qi being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian.

Stacking the Bones, Regulating the Kidneys, First Point Respiration, Pulling Down the Heavens, First Opening and Closing of the Lower Dantian, First Closure, Second Point Respiration, and Second Opening and Closing of the Lower Dantian.

1. STACKING THE BONES

To begin the Stacking the Bones meditation, start in a Wuji posture and perform Pulling Down the Heavens to purge. Next, imagine the energy in your body sinking and melting into the ground; the Bones vertically stack, one by one, on top of each other. Each of the body's articulations stacks on top of the previous section of bone, progress-

ing from the bottoms of the feet, to the ankles, knees, hips, spine, and eventually to the top of the head.

The spine is kept straight but relaxed; the anal sphincter is closed; the tongue is touching the top of the upper palate; the Mingmen is slightly pressing towards the back; and the body is completely relaxed.

2. REGULATING THE KIDNEYS

Begin the Regulating the Kidneys exercise prescription by closing the eyes and placing both hands on the back (waist level), middle fingers touching the Shen Shu UB-23 points. Focus the mind's intention on the Kidneys. Begin massaging twenty-four times inward, then twenty-four times outward until the area becomes warm (Figure 41.19).

3. POINT RESPIRATION

Perform the Point Respiration with both hands still over the Shen Shu UB-23 points for thirty-six breaths. Exhale as you press the palms into the Kidneys; inhale as you raise the palms from the back. While inhaling, imagine divine healing light coming down from the Heavens and filling the Kidneys completely. While exhaling, imagine the Kidneys expelling the Turbid Qi.

4. PULLING DOWN THE HEAVENS

For Pulling Down the Heavens, inhale, and slowly raise both arms outward and upward, away from the sides of the body, with both palms facing downward until they reach shoulder level. At the height of the shoulders, turn the palms up, and continue to circle the arms over the head. While exhaling, bend the elbows to make a curve in front of the chest, and gently press the hands down in front of the abdomen. Then separate the arms to the sides of the legs, and return to the Wuji posture (Figure 41.20).

While exhaling, beginning at the top of the head and tips of the fingers, feel energy flowing downward and into the Lower Dantian. Also imagine the energy of the Kidneys flowing like water and melting down the torso. Quietly draw the energy back down into the Lower Dantian.

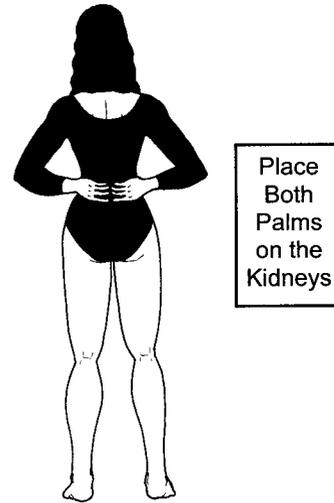


Figure 41.19. The patient will focus the mind's intention on the Kidney area while massaging, allowing the energy to circulate into and warm the organ's tissues.

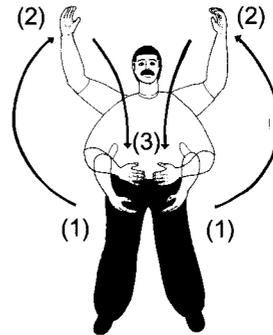


Figure 41.20. Pulling Down the Heavens allows the patient to sink the Qi, returning any excess energy back into the Lower Dantian.

Pause for a breath at the Lower Dantian, rooting the energy. Then, slowly raise the hands and repeat the exercise. Practice the Pulling Down the Heavens exercise three times, ending in the Wuji posture. If the Qi is not brought back into the Lower Dantian after each exercise, the energy will be easily dispersed.

5. OPENING AND CLOSING THE LOWER DANTIAN

Inhale clean Qi through the nose into the Lower Dantian while separating both hands to the sides of the body. Make sure that the center of

the palms face away from each other. While separating the hands, contract the abdomen and anus, and imagine that the Lower Dantian is opening up to absorb incredible amounts of Qi from the environment. This energetic action utilizes Reverse Breathing and is called the Opening (Figure 41.21).

Exhale and imagine that Evil Qi is being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian (Figure 41.22). Continue this movement until both palms reach about one fist's width apart from each other. While bringing the hands towards each other, simultaneously expand the abdomen and relax the anus. This energetic action is called the Closing. When Closing, imagine sealing the body in a protective energetic field, so that pathogenic factors cannot get inside the body. Perform the Opening and Closing method three times.

6. FIRST CLOSURE

After completing three sets of the Kidney exercise, place the right hand on the navel and the left hand on the Mingmen. Focus on gathering Heat and Qi in the Lower Dantian for several minutes (e.g., 5 to 12 minutes depending on the patient's constitutional strength and condition). Next, place the right foot on the left knee (opposite for women). With the right hand still on the Lower Dantian, place the left hand at the bottom of the right foot and gently massage the Yongquan Kd-1 point. Massage this area 100 times in a clockwise direction, then 100 times counterclockwise. When massaging the Kd-1 point, work slowly, focusing the mind's intention on moving the Qi from the center of the palm through the center of the foot, up the leg, and into the Lower Dantian (Figure 41.23).

Note: Some Medical Qigong Clinics in China perform this same exercise while slapping the bottom of the feet (instead of using circular massage). They begin this treatment with 100 strikes on each foot for the first day, increasing an additional 100 strikes each consecutive day (not exceeding 300 strikes per sitting) until the desired result is achieved.



(1) Inhale
Clean Qi
Through the Nose

(2) Contract
the Abdomen
like a Bellows

Figure 41.21. The Opening: Inhale clean Qi through the nose into the Lower Dantian while separating the hands to the sides of the body.



(1) Exhale
Turbid Qi
Through the Mouth

(2) Expand
the Abdomen
like a Balloon

Figure 41.22. The Closing: Exhale and imagine the Evil Qi being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian.

7. SECOND POINT RESPIRATION

Perform this Second Point Respiration for twelve breaths, with the right hand still on the Lower Dantian and the left hand still on the bottom of the right foot.

Focus the breath and imagination into the Kd-1 point. Leave the left hand over the bottom of the right foot while concentrating on using focused intention and breath to move the Qi deep into the foot, causing it to flow up the Kidney Channel and into the tissue of the Kidney organ. Exhale while lightly squeezing and pressing the area of the foot, and imagine divine healing light radiating outward from the Kidney tissues. While inhaling, lift the



Figure 41.23. The patient focuses the mind's intention on the bottom of the foot while massaging, allowing the energy to flow through the Kidney Channel into the Lower Dantian.

hands away from the body and imagine divine healing light flowing into the Kidney organ area. This action is similar to that of a bellows. This exercise should be performed twelve times. Then switch feet, placing the left hand on the Lower Dantian while the right hand gently massages the Kd-1 at the bottom of the left foot, 100 times clockwise then 100 times counterclockwise. Perform the Point Respiration for twelve breaths, with the left hand still on the Lower Dantian and the right hand still on the bottom of the left foot.

8. OPENING AND CLOSING THE LOWER DANTIAN

Inhale clean Qi through the nose into the Lower Dantian while separating both hands to the sides of the body. Make sure that the center of the palms face away from each other. While separating the hands, contract the abdomen and anus, and imagine that the Lower Dantian is opening up to absorb incredible amounts of Qi from the environment. This energetic action utilizes Reverse Breathing and is called the Opening (Figure 41.24).

Exhale and imagine that Evil Qi is being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian (Figure 41.25). Continue this movement until both palms reach about one fist's width apart from each other. While bringing the hands towards each other, simultaneously expand the abdomen and relax the anus.



(1) Inhale
Clean Qi
Through the Nose

(2) Contract
the Abdomen
like a Bellows

Figure 41.24. The Opening: Inhale clean Qi through the nose into the Lower Dantian while separating the hands to the sides of the body.



(1) Exhale
Turbid Qi
Through the Mouth

(2) Expand
the Abdomen
like a Balloon

Figure 41.25. The Closing: Exhale and imagine the Evil Qi being expelled through the mouth. Turn the center of the palms to face each other and begin to move the hands towards the Lower Dantian.

This energetic action is called the Closing. When Closing, imagine sealing the body in a protective energetic field, so that pathogenic factors cannot get inside the body. Perform the Opening and Closing method three times.

Note: The techniques 1 through 8 are one complete set. Perform each set three times. Three sets are necessary to facilitate the three stages the body will naturally progress through when introducing new energetic patterns. After practicing the first set, the body is introduced to a new energetic pattern and there is a psychosomatic adjustment required. After the second set, the body begins to

understand the new pattern and begins to accommodate the new energetic movement. After the third and final set, the body recognizes and accepts the changes the patient is attempting to integrate.

CONTRAINDICATIONS

Do not use this ending method (5 and 8) for patients who suffer from insomnia, because it invigorates the vital energy and will have an awakening effect. However, the Kidney massage exercise can be modified and performed at bedtime in order to treat insomnia by following the simple Medical Qigong prescription below.

PRESCRIPTION FOR INSOMNIA

If the patient's insomnia is due to a deficiency of Kidney Yin, or the patient is restless during the night due to Liver Heat rising causing the patient's mind to wander, this prescription will help. After treating a patient for insomnia, the Qigong doctor can prescribe the following exercise to be performed by the patient:

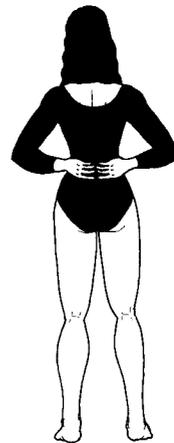
This exercise is to be practiced just before the patient goes to sleep. Begin by sitting at the edge of the bed, and performing the previous Kidney exercises 2, 3, and 6.

2. REGULATE THE KIDNEYS

Perform the Kidney Regulation. Close the eyes, slap the hands together and rub them vigorously, until the hands become hot. Place both hot hands on the back (Mingmen level), with the middle fingers touching the Shen Shu UB-23 points. Focus on directing the Kidneys and lower back to absorb the heat from the palms. Begin massaging the lower back twenty-four times towards the spine, then twenty-four times up towards the Kidneys until the lower back area becomes warm (Figure 41.26).

3. POINT RESPIRATION

Perform the Point Respiration with both hands still over the Shen Shu UB-23 points for thirty-six breaths. Exhale as you press the palms



Place
Both
Palms
on the
Kidneys

Figure 41.26. The patient focuses the mind's intention on the Kidney area while massaging, allowing the energy to circulate into and warm the organ's tissues.

into the Kidneys; inhale as you raise the palms from the back. While inhaling, imagine divine healing light coming down from the Heavens and filling the Kidneys completely. While exhaling, imagine the Kidneys absorbing the divine Qi.

6. CLOSURE FOR INSOMNIA

After completing three sets of the Kidney exercise 2 and 3, place the right hand on the navel and the left hand on the Mingmen. Focus on gathering Heat and Qi in the Lower Dantian for several minutes (e.g., 5 to 12 minutes depending on the patient's constitutional strength and condition). Next, place the right foot on the left knee (opposite for women). With the right hand still on the Lower Dantian, place the left hand at the bottom of the right foot and gently massage the Yongquan Kd-1 point. Massage this area 100 times in a clockwise direction, then 100 times counterclockwise.

When massaging the Kd-1 point, work slowly, focusing the mind's intention on the heat and Qi moving from the Lower Dantian down through the leg and into the center of the foot. As you imagine the heat and Qi flowing down the leg, focus the mind on the feeling of heat as it begins to accumulate at the bottom of the foot (Figure 41.27). If you become fatigued, do not complete the exercise. As the mind begins to relax, close the eyes and gently fall sleep.

This is an excellent exercise prescription for stress-induced insomnia. The following is an explanation of the reasons by which this particular Medical Qigong prescription works:

1. The Kidney exercises 2 and 3 root the body's Blood, Heat, Qi, and Shen away from the Heart area and into the Kidneys and Lower Dantian area. By leading the Qi and Shen away from the Heart, the Acquired Mind (Shen Zhi) settles and becomes less active.
2. The Kidney exercise 6 draws the body's Heat and Blood, and the Heart's Qi and Shen away from the lower torso and Lower Dantian into the extremities of the feet. This action further quiets the Mind and allows the patient to sleep.



Focus
the Mind
on the Heat
Accumulating
at the Bottom
of the Foot

Figure 41.27. The patient focuses the mind's intention on the bottom of the foot while massaging, allowing the energy to flow against the Yin channels of the leg, away from the Lower Dantian.

CHAPTER 42

HEALING SOUND PRESCRIPTIONS FOR PURGATION

INTRODUCTION AND HISTORY

Healing sound therapy has been used in China for thousands of years, and was officially recorded as early as the Qin Dynasty (221-207 BC). For millennia, Qigong masters have studied patterns and changes in nature and their relationship with the physical body. This observation led to the development of a holistic approach to health and longevity. One of the many discoveries made is that all humans produce similar sound patterns in certain situations. For instance, after a tense situation, many people utter a sigh of relief. This sigh

is the body's way of releasing a particular type of emotional stress. Certain situations will cause the release of different emotional sounds because emotions are stored as tone resonances in the different chambers of the Five Yin Organs.

During the Sui Dynasty (590-618 AD), ancient Qigong Master Zhi Zhuan noted that there are six ways of expelling toxic energy from the internal organs, and devised six different healing sound formulas to augment clinical therapies. Ancient documents state that these six healing sounds de-

Organ	Sound	Season	Treatment
Liver	Xu (Shu)	Spring	Purge Liver Qi Stagnation, Liver Fire, Lung Hot Phlegm, aid in correcting certain types of visual disorders, as well as Purge emotional disharmony from the Liver (resulting in irritability, resentment, excessive anger, rage, jealousy, hatred, and depression).
Heart	Ke (Ha)	Summer	Purge Heart Qi Stagnation, Heart Fire, Heat in the chest, reduce fever, improve poor circulation, as well as Purge emotional disharmony from the Heart (resulting in excessive nervousness and excitement).
Spleen	Hu (Who)	Late Summer	Purge Spleen and Stomach Stagnation, as well as Purge emotional disharmony from the Spleen (resulting in excessive worry and digestive problems).
Lungs	Si (Sss)	Autumn	Purge Lung Qi Stagnation, Wind Cold Invasion, Wind Heat Invasion, treat nasal and skin problems, as well as Purge emotional disharmony from the Lungs (resulting in excessive grief, sorrow, and despair).
Kidneys	Chui (Chre)	Winter	Purge Kidney Qi Stagnation, treat weak knees, cold waist, poor hearing, impotence, expell chills, and Regulate the Kidneys, as well as Purge emotional disharmony from the Kidneys (resulting in excessive fear and fright).
Triple Burners	Xi (She)	N/A	Purge Excess Heat from the body

Figure 42.1. The Six Healing Sounds

note the Five Yin Organs, as well as the five seasons (Figure 42.1). When softly spoken and coordinated with the breathing, the intention of the mind, and the movements of the body's extremities, these six healing sounds can be used to Purge and cleanse the organ cavities and their channels of Stagnant Qi. These exercises are excellent for treating muscular injuries and Yin and Yang organ disharmony. Through the use of these six healing sounds, the impure Qi produced by external pathogenic factors (food, air, and drink) and internal pathogenic factors (toxic emotions and negative mental attitudes) can be expelled directly from each organ.

The healing sound techniques can either be used by the patient as a form of static Medical Qigong prescription exercises for purgation, or projected into the patient's body by the Medical Qigong doctor as a form of clinical treatment. The six healing sounds are: Xu (pronounced "Shu"), Ke (pronounced "Ha"), Hu (pronounced "Who"), Si (pronounced "Sss"), Chui (pronounced "Chree"), and Xi (pronounced "She"). These sounds are also used for chanting in spiritual Qigong training.

It is important to note that there are several healing sound systems used by various Medical Qigong schools and other cultures. These sound systems, though varied, all have different beneficial effects (e.g., stimulating the body's sympathetic and parasympathetic nervous systems). When performing any healing sound, the main emphasis should be placed on connecting the mind, breath, and imagination to the "targeted" area or internal organ. This will reduce the potential for causing Qi deviations and increase the efficacy of the exercise. The patient must have an internal image of the organ or tissue area, and must also hear and feel the sound resonating inside the organ. It is also important that the patient feel enveloped in the sound, vibration, energy, and light of the therapeutic tone.

The pronunciations of the sounds must be correct and the patient needs to feel the organ's subtle vibrations inside the body. It is important that the resonant effects of the sounds be brought into full awareness to be successful in purging the diseased areas of the internal organs. Therefore, it is extremely important that the patient focus the mind and intention on the area being treated.

Soft Volume	Stimulates the Shen: Spiritual in Nature, Vibrating the Intuitive Perceptions and Spiritual Form Surrounding the Patient's Tissues and Cells
Moderate Volume	Stimulates the Qi: Energetic in Nature, Vibrating the Thoughts and Emotional Perceptions Resonating within the Patient's Tissues and Cells
Loud Volume	Stimulates the Jing: Physical in Nature, Vibrating the Physical Structure of the Patient's Tissues and Cells

Figure 42.2. Sound Volume Resonation

SOUND VOLUME RESONATION

In addition to realizing that sounds correspond to particular organs and organ systems, the ancient Daoist Qigong masters also discovered that by controlling the volume of the emitted sound, they could direct the sound to influence the Jing, Qi, or Shen levels of the tissues. There are three volume resonations commonly used in Medical Qigong sound therapy: soft, moderate, and loud (Figure 42.2).

- 1. Soft Volume:** This sound is spiritual in its energetic nature and is related to the projection of Shen. A soft volume is generally used when beginning more advanced sound therapy treatments. With soft volume pronunciation, the patient can internally feel where the sound waves reach and create their resonant effect on the tissues and cells, but the amplitude of the sound wave is not wide enough to produce the desired healing effects. Although its vibrational force is very weak, because soft volume stimulates the Shen, it vibrates the intuitive perceptions and spiritual form surrounding the patient's tissues and cells.
- 2. Moderate Volume:** This sound is emotional and mental in its energetic nature and is related to the projection of Qi. A moderate volume is

considered the standard for all healing sound treatments in Medical Qigong. Moderate volume is decided by the individual's own voice. It should be limited to the range in which the patient's voice does not strain and in which the voice can be raised or lowered effortlessly. Because it stimulates the Qi and is energetic in nature, the moderate volume vibrates the thoughts and emotional perceptions residing within the patient's tissues and cells.

3. Loud Volume: This sound is more tangible in its energetic nature, and it stimulates the Jing level of the tissues. A loud volume is used to help the patient to feel the diseased tissue area. Loud volume is more tangible (or physical) in its energetic nature. With loud volume pronunciation, the patient can easily feel the body's internal organ and tissues vibrate. However, in prescription exercises and in clinical therapy, this sound is only used to reintroduce a desensitized patient to his or her body. The problem with prolonged use of loud volume is that the increased volume is liable to create tension and cause Qi deviations. In the clinic, loud volume is generally used by the Qigong doctor to project into a patient to disrupt tumor mass formation. The loud volume vibrates the physical structure of the patient's tissues and cells.

The volume of the sound also depends on the patient's current state of health. People who are physically weak can usually practice the breath regulation and Qi reinforcing exercises, but they should not practice the healing sound methods until they feel appropriately stronger.

To practice the method of healing sound vibration, the patient should start from a soft volume and increase it gradually. Diseases of different parts of the body require different volumes. For example:

- Patients with Heart or Lung imbalance will comfortably respond to the soft or moderate volume pronunciation.
- Patients with Liver, Spleen, Stomach, Kidney, and intestinal disorders will respond to the moderate or louder volume pronunciation.

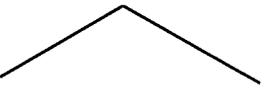
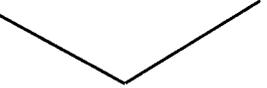
Straight Tone	 Used to Target Specific Internal Organs
Ascending Tone	 Used to Move Qi and Blood Upwards
Descending Tone	 Used to Move Qi and Blood Downwards
Ascending and Descending Tone	 Used to Move and Disrupt Qi and Blood Stagnations
Descending and Ascending Tone	 Used to Move and Disrupt Qi and Blood Stagnations

Figure 42.3. Tone Release

HIGH, MIDDLE, AND LOW PITCHED SOUNDS

The human body is capable of emitting resonate sounds at various tones and pitches, described as follows:

TONE RELEASE

A tone is a particular level of vibration, which can be expressed through a vocal or musical sound (e.g., Middle A = 440 Hz per second.). When using the voice for healing sounds, the tone resonance is used to carry the Qi vibration into the desired tissues and cells. Any alteration in the manner in which the tone is released will alter the sound's energetic effect on the body, for example (Figure 42.3):

- **A Straight Tone:** This will cause the sound and energy to vibrate at a specific level within the patient's tissues and cells. Straight tones are used to Purge stagnations by targeting specific organs or areas within the patient's body.
- **An Ascending Tone:** This will cause the sound and energy to rise, causing Qi and Blood to flow upwards. Ascending tones are used to Purge stagnations and bring Qi and

Blood into the upper torso.

- **A Descending Tone:** This will cause the sound and energy to descend, causing Qi and Blood to flow downwards. Descending tones are used to Purge stagnations and bring Qi and Blood into the lower torso.
- **An Ascending and Descending Tone:** This will cause the sound and energy to rise and fall, causing Qi and Blood to flow upwards, then downwards. Ascending and descending tones are used to move and disrupt Qi and Blood Stagnations, by vibrating energy along the body's channels.
- **A Descending and Ascending Tone:** This will cause the sound and energy to fall and rise, causing Qi and Blood to flow downwards then upwards. Descending and Ascending tones are used to move and disrupt Qi and Blood Stagnations, by vibrating energy along the body's channels.

PITCH RELEASE

A pitch is the high or low of the sound. Healing sounds have high, middle, and low pitches, each with different penetrating potentials. When correctly vocalized, they cause resonant vibrations in the body, producing both a psychological and a physiological effect on the nervous system.

As the tones change from a high to low pitch, there is a corresponding change in the depth of the tone penetration. Similar to a dimmer switch on a light bulb, the tone adjusts the depth of the vibrational resonance in the body (Figure 42.4).

The three pitch sounds also affect the energy movement of the body's Triple Burners, as well as the internal organs positioned within the thorax.

1. **The High-Pitched Sound:** This sound is pronounced in a straight tone with the head slightly bowed. The high pitch focuses the energy resonance into the internal organs of the patient's Upper Burner from the sternum to the manubrium.
2. **The Middle-Pitched Sound:** This sound is pronounced in either a rising or descending tone, depending on the patient's specific conditions. The rising tone will cause the patient's Qi to ascend, while the descending tone will cause the Qi to descend. The middle pitch fo-

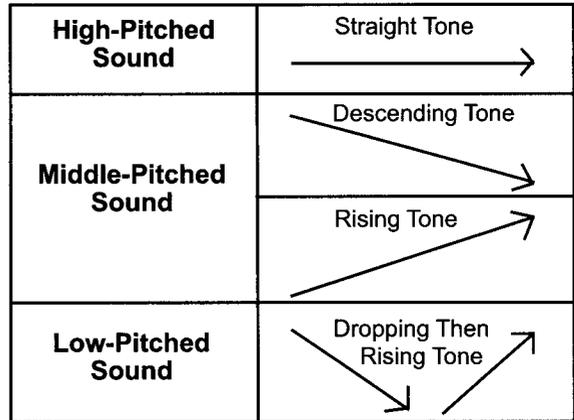


Figure 42.4. The High, Middle, and Low Pitched Sounds

causes the energy resonance into the internal organs of the patient's Middle Burner from the navel to the sternum within patient's body. Middle-pitched sounds are only prescribed for specific conditions (e.g. organ prolapse or organ energetic overload).

3. **The Low-Pitched Sound:** This sound is pronounced in a dropping then rising tone, within one breath. This causes the energetic resonance to saturate the unbalanced organ from top to bottom, then from bottom to top. The low pitch focuses the energy resonance into the internal organs of the patient's Lower Burner from the navel to the perineum.

After pronouncing either the high, middle or low pitched sounds, perform the Open and Close the Three Dantians method once, then close with the Pulling Down the Heavens exercise (see Chapter 41). This completes one set.

BREATH AND MIND CONTROL

Healing sounds produce an aspirating effect analogous to vacuuming a room. This analogy assists the patient in understanding the intention needed to successfully utilize sound healing. Toning without having directed proper focused intention, breath, and mind control into the specific internal organ is like trying to vacuum a room while waving the hose in the air. Although the hose is sucking the air, it is not achieving the desired result of purging the room of dust and dirt. To become proficient and achieve the desired re-

sult, the individual must focus the attention and feel the vibration resonating into the specific area that needs purging.

It is not just sounding the tone which allows the technique to work, but the combination of having both the breath and the mind focused on the intended internal organ. When practicing sound therapy, the patient generally uses the Natural Breathing method, along with focused intention and color visualization.

While inhaling, the patient imagines breathing in divine white light healing energy through the nose and absorbing this healing Qi into the diseased area, vibrating it.

When exhaling, the patient imagines expelling the dark, diseased, Turbid Qi (Purged from the diseased area) out through the mouth. It is important for patients to maintain the vibration of the healing color (green/blue, red, golden yellow, white, or black/dark “midnight” blue) inside the diseased organ, even while exhaling.

SEPARATING THE BREATH INTO YIN AND YANG

The breath can be divided into both Yin and Yang qualities. For example:

- Inhalation is considered to be Yin, while exhalation is considered to be Yang.
- Shallow breathing is considered to be Yin, while deep breathing is considered to be Yang.
- Slow breathing is considered to be Yin, while fast breathing is considered to be Yang.
- Cool Breath is considered to be Yin, while Hot breath is considered to be Yang.

LONG AND SHARP EXHALATIONS

When exhaling a specific tone, the patient can either release the sound through a long, sonorous tone or a sharp, quick tone:

- **Long Tone:** A long, sonorous tonal release produces a gentle effect on the patient’s internal organs and is more suitable for chronic conditions or when the patient is very sick.
- **Sharp and Quick Tone:** A sharp and quick tonal release will stimulate the cells to vibrate faster, causing more energy to be generated and released.

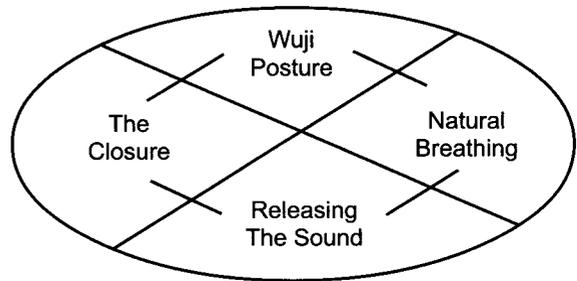


Figure 42.5. The Four stages of Healing Sound Prescriptions

THE SIX HEALING SOUND PRESCRIPTIONS

Before starting any organ sound exercise, the patient should first practice grounding and cleansing techniques. After grounding and cleansing the body, the patient then proceeds through the following four stages of healing sound prescription exercises (Figure 42.5):

1. **Wuji Posture:** Always begin sound resonance from a Wuji standing posture.
2. **Natural Breathing:** Breathe naturally from the abdomen, inhaling through the nose and exhaling through the mouth. The body should be relaxed, and respiration should be gentle, thin, even, and extended. Close the anal sphincter so that the pelvic diaphragm and the urogenital diaphragm form a sealed casing similar to that of a drum (this allows the exhaled sound to resonate the internal organs at a greater amplitude). The mind should not concentrate on the expansion of the Lungs, but on the Lower Dantian first, and then on the specific treatment area. Breathe through every pore of the body into the Lower Dantian.
3. **Releasing The Sound:** Upon exhaling, sound the healing word with a low volume pronunciation, feeling where the sound waves reach. Once the desired tissue area is stimulated, increase the volume. At the same time, draw in the abdomen, draw up the anus, slightly knead the ground with the feet, sink the shoulders, and then shift the body weight toward both heels. This will access the Kidneys’ Water Qi. When inhaling, close the mouth, raise the

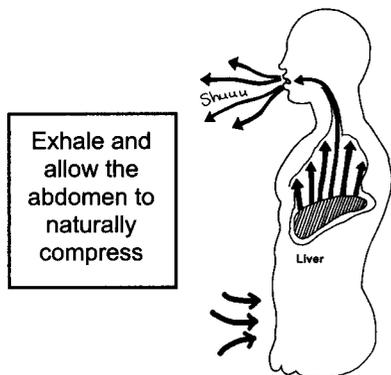


Figure 42.6. An example of tone resonance: Aspirating the body's Excess Heat from the Liver by using the sound "Shu"

tongue against the hard palate, and shift the body weight to the anterior soles of the feet. This will access the body's Fire energy. Exhale the specific sounds through the mouth while imagining the impurities of that specific organ being expelled through the breath (Figure 42.6).

4. **The Closure:** For Pulling Down the Heavens, inhale, and slowly raise both arms outward and upward, away from the sides of the body, with both palms facing downward until they reach shoulder level. At the height of the shoulders, turn the palms up, and continue to circle the arms over the head. While exhaling, bend the elbows to make a curve in front of the chest, and gently press the hands down in front of the abdomen. Then separate the arms to the sides of the legs, and return to the Wuji posture (Figure 42.7).

While exhaling, beginning at the top of the head and tips of the fingers, feel energy flowing downward and into the Lower Dantian. Also imagine the energy of the specific organ (e.g., Liver) flowing like water melting down the torso, and quietly draw the energy back down into the Lower Dantian.

Pause for a breath at the Lower Dantian, rooting the energy. Then, slowly raise the hands and repeat the exercise. Practice the Pulling Down the Heavens exercise three times, ending in the Wuji posture. If the Qi is not brought back into the Lower Dantian after each exercise, the energy will be easily dispersed.



Figure 42.7. Pulling Down the Heavens allows the patient to sink the Qi, returning the excess energy into the Lower Dantian.

CONTRAINDICATIONS

Excessive Healing Sound practice can injure the individual's Qi and Shen. Therefore, each Healing Sound exercise should be practiced only until the patient feels an energetic shift occur within the internal organ's energetic field. Then, the patient should close the exercise by performing Pulling Down the Heavens.

Traditionally in China, Medical Qigong doctors are cautioned against using Healing Sound therapy on patients with recent fractures, severe deficiency, Wind-Heat, Wind-Cold, or heavy menstruation.

THE LIVER

The Liver's associated organ is the Gall Bladder and its Element is Wood (Figure 42.8). The Liver is responsible for the "free and easy wandering" of Qi in the body, i.e., the Liver makes the Qi flow smoothly in and around the body. The Liver governs the Belt and Thrusting Vessels, as well as the body's Qi flow and circulation. The smooth flow of Qi ensures normal mental and emotional activity, as well as normal secretion of bile. Impairment of Liver function leads to a "binding depression of Liver Qi" associated with impatience, hasty decisions, impulsive actions, and a hot temper. The Liver is one of the main sources of the body's Heat.

The Liver energy opens externally at the eyes

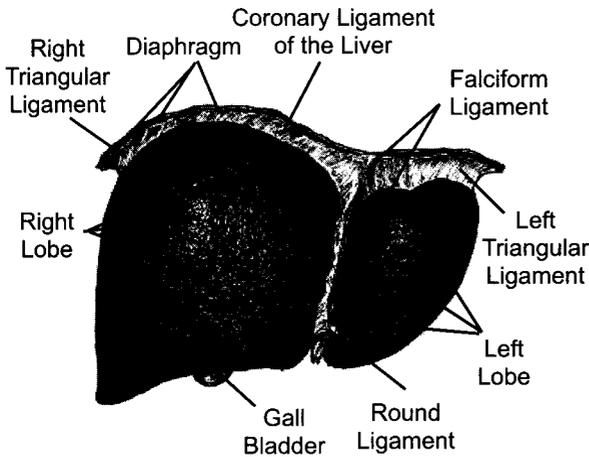


Figure 42.8. The Liver Organ

and manifests externally through the fingernails and toenails. The Liver stores the Blood and serves as a reservoir of Blood, regulating the volume of Blood in circulation. In women, it assists the Uterus and regulates the menses. The Liver regulates the function and control of the tendons and ligaments, and is considered to be the source of the body's physical strength. It also stores the emotion of anger and depression (suppressed anger).

THE LIVER CHANNELS

The Liver Channels are Yin channels that flow externally from the feet to the torso (Figure 42.9). These two rivers originate externally from the lateral base of the big toenails and flow upward on the medial aspect the legs to circle the groin. From there they continue to ascend externally to the lateral aspects of the torso, where they enter internally and penetrate the Liver. They then connect to and spirally wrap the Gall Bladder. From there, they flow to the Lungs, ascend internally into the thorax, and connect with the eyes, cheeks, and inner surface of the lips. They emerge from the forehead and connect with the Governing Vessel at the Baihui GV-20 point.

THE LIVER'S ENERGY FLOW

The Liver Channels store more Blood than Qi, and are responsible for smoothing the Qi throughout the whole body, as well as storing and dis-

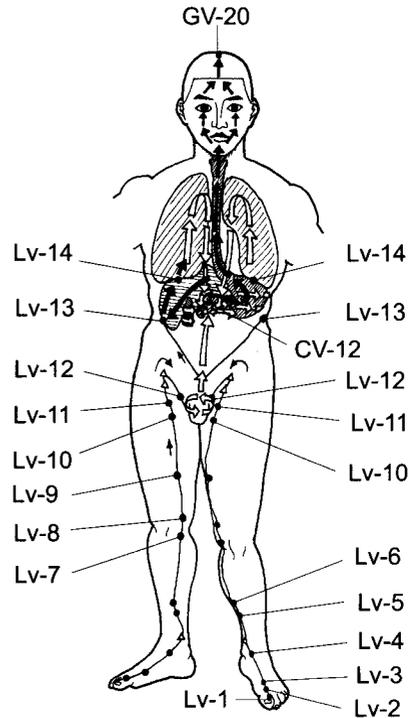


Figure 42.9. The External and Internal Qi Flow of the Liver (Lv) Channels

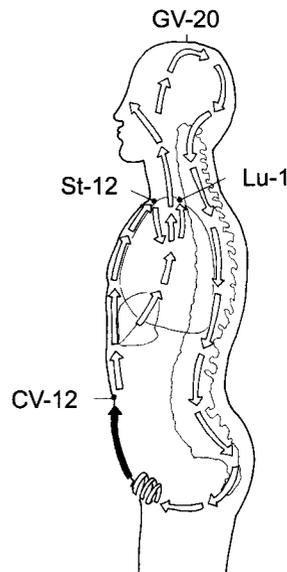


Figure 42.10. The side view of the "internal" Liver Channel shows that its internal flow of Qi naturally follows the energetic path of the Microcosmic Water Cycle.

tributing the Blood. The internal energetic flow of the Liver follows the path of the Microcosmic Orbit Water Cycle (Figure 42.10). This is the natural energetic path used for stimulating the intuitive perceptions of the Hun and is the energetic pathway used in advanced meditation practices for deep spiritual development.

At the Liver's high-tide time period (1 a.m. to 3 a.m.), Qi and Blood abound in the Liver, therefore the Liver organ and channels can more easily be dispersed and purged. During the Liver's low tide period (1 p.m. to 3 p.m.), the Liver organ and channels can be easily tonified. The Liver Channel's energy acts on the skin, muscles, tendons and nerves found along its energetic pathways.

THE SOUND "XU" PURGES THE LIVER

The sound Xu (pronounced "Shu") is used to Purge Liver Qi and Blood Stagnation, Liver Fire, irritability, excess anger, rage, jealousy, and depression, as well as to aid in correcting certain types of visual distortions (teary eyes, blurry vision, or red eyes). This healing sound can also be used to purge symptoms caused from chronic Hot Lung Phlegm conditions (caused from Wind invasion).

FOR PATIENTS

It is important to keep the patient's exercise prescriptions simple in order to encourage practice. The Liver Healing Sound exercise prescription for the patient begins in a Wuji posture. The palms should be facing upward above the head with the fingers interlaced. The patient arches his or her torso toward the left, exposing the right intercostal muscles allowing greater vibrational access to the Liver organ.

When inhaling, the patient expands the abdomen and closes the eyes, focusing on the Liver organ. When exhaling, the patient contracts the abdomen and releases the pathogenic factors stored within the Liver organ by sounding the descending healing sound "Shu" (Figure 42.11). When exhaling, the patient focuses on the "Shu" sound vibration beginning at the CV-22 point "Heaven's Chimney" (the area at the base of the throat where the Liver Qi stagnates with the Lung

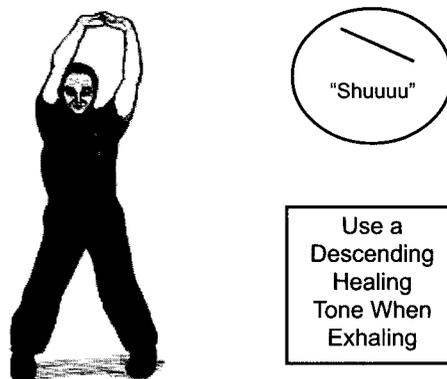


Figure 42.11. The Liver Exercise Prescription For The Patient

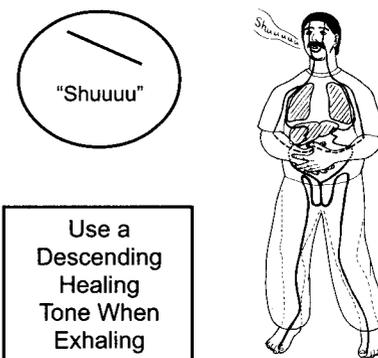


Figure 42.12. The Liver Exercise Prescription For The Medical Qigong Doctor

Qi). From the base of the throat, the "Shu" sound vibration should resonate downward, descending into the Liver organ and purging the Liver orb outward through the external tissues of the skin. In cases of eye disease, have the patient open his or her eyes wide when exhaling and imagine releasing the illness from the eyes. Perform thirty-six times.

FOR THE MEDICAL QIGONG DOCTOR

To begin the Liver Healing Sound exercise prescription for the Medical Qigong doctor, start with both hands overlapping the inner Laogong Pc-8 points, with the left hand on the outside for men (opposite for women). The Shaoshang Lu-11 points of both thumbs press just above the navel, with the Laogong points pointing at the umbilicus.

When inhaling, expand the abdomen and close the eyes, feeling the breath envelop and penetrate the Liver organ. At the same time, direct the Qi of the Liver's Channels to flow upward from the Dadun Lv-1 points on the lateral portion of the big toes. Visualize the Qi rising through the lower abdomen, linking the Gall Bladder to the Lungs, traveling to the throat, the eyes, and to the forehead, then to the Baihui GV-20 point.

When exhaling, contract the abdomen and release the pathogenic factors. Focus the attention and imagination on the Qi flowing down the face, connecting with the Lung Channels, and flowing downward to the Shaoshang Lu-11 points on the medial portions of the thumbs. The Qi is then directed from the Lower Dantian into the Liver organ, up the throat and out the mouth (Figure 42.12). Open the eyes wide, and sound the word "Shu" (the lips are slightly brought together, the tongue tip stretches forward with the lateral sides slightly curling toward the middle). Exhale completely. The breath should feel lukewarm as you exhale. Perform six times.

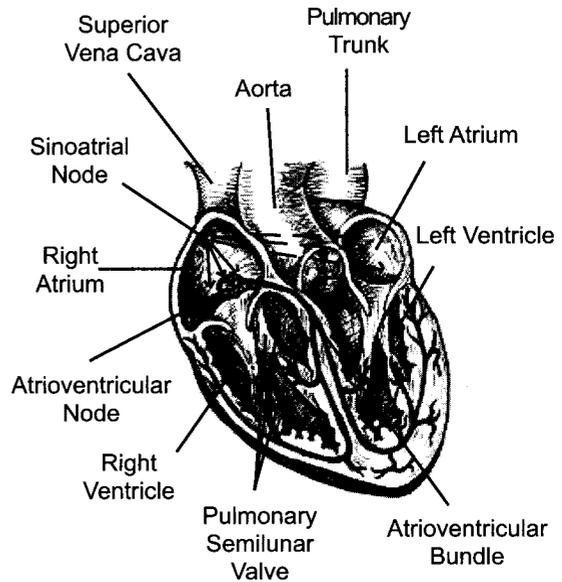


Figure 42.13. The Heart (Ht) Organ

THE HEART

The Heart's associated organ is the Small Intestine and its Element is Fire (Figure 42.13). The main functions of the Heart organ include controlling the Blood and Blood Vessels, regulating the Blood flow, and housing the Shen. The Heart organ's energy opens externally at the tongue and is expressed through the complexion.

THE HEART CHANNELS

The Heart Channels are Yin channels that flow externally from the torso to the hand (Figure 42.14). Three rivers originate internally from the Heart on each side of the body. The first bilateral set ascends and connects to the eyes. The second set permeates the Pericardium, then descends to connect and spirally wrap the Small Intestine. The third set flows up into the Lungs, emerges externally at the armpits, descends the medial aspect of the arms, and ends on the medial side of the little fingers.

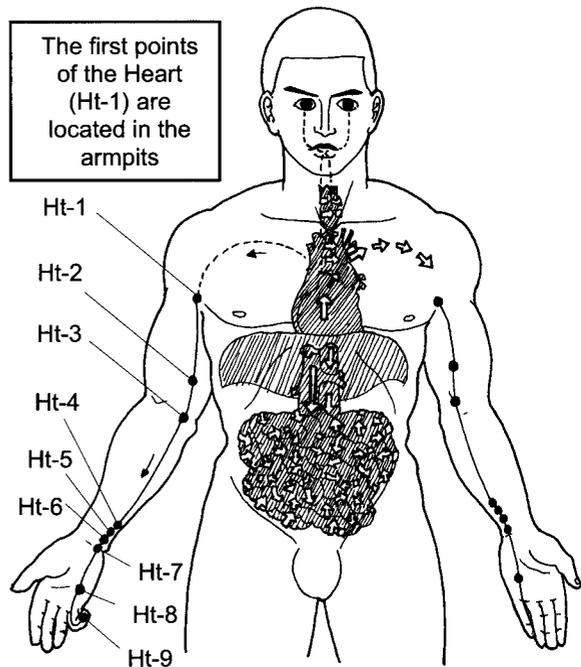


Figure 42.14. The Internal and External Qi Flow of the Heart (Ht) Channels

THE HEART'S ENERGY FLOW

The Heart Channels store more Qi than Blood; that is to say, their dominant actions primarily affect the Qi. This energetic action controls the morale, the spirit of enterprise, and provides the energy required for respiration.

At the Heart's high-tide time period (11 a.m. to 1 p.m.), Qi and Blood abound in the Heart, so therefore the Heart organ and channels can more easily be dispersed and purged. During the Heart's low tide period (11 p.m. to 1 a.m.), the Heart organ and channels can be easily tonified. The Heart Channels' energy acts on the skin, muscles, and nerves found along their energetic pathways.

THE SOUND "KE" PURGES THE HEART

Traditionally, the sound Ke (pronounced "Ka"), is used to Purge Qi and Blood Stagnation from the patient's Heart. However, the healing sound "Ha" has become popular in China over the years for Purging Heart Qi Stagnation, Heart Fire, Heat in the chest, excess nervousness and excitement, and for reducing fevers and improving poor circulation. An illness related to the Heart Channel usually reveals its presence on the tongue. Generally, excess Heat in the Heart or Heart Fire will be characterized by a red-tipped tongue. The patient's mouth will also feel dry, they may experience a smothering sensation in the chest, and the tongue will have a dry and "rough" exterior.

FOR PATIENTS

The Heart Healing Sound exercise prescription for the patient begins in a Wuji posture. The palms should be facing upwards above the head with the fingers pointing towards each other. The patient keeps the torso in an erect posture to allow for greater vibrational access to the Heart organ. When inhaling, the patient expands the abdomen and closes the eyes, focusing on the Heart organ. When exhaling, the patient contracts the abdomen and releases the pathogenic factors stored within the Heart organ by sounding the healing sound "Haa" (Figure 42.15). When treating a patient with symptoms of Heat in the chest, he or she should open the mouth wide when exhaling.

When exhaling, the patient should focus on the "Haa" sound vibration beginning at the tip of

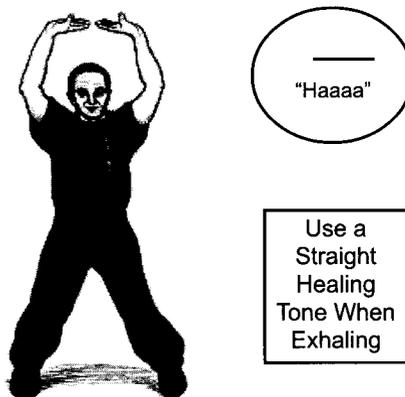


Figure 42.15. The Heart Exercise Prescription For The Patient

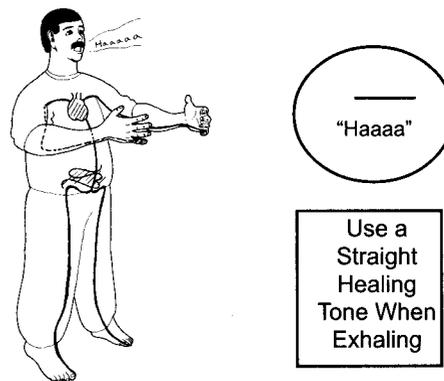


Figure 42.16. The Heart Exercise Prescription For The Medical Qigong Doctor

the tongue. From the tongue, the "Haa" sound vibration should resonate downward, descending into the Heart organ and purging the Heart orb outward through the external tissues of the skin. The patient may also choose to use the "Ke" sound, which targets the center core of the Heart organ. Perform thirty-six times.

FOR THE MEDICAL QIGONG DOCTOR

To begin the Heart Healing Sound exercise prescription for the Medical Qigong doctor, start with the inhalation and raise both hands to shoulder level as if embracing a post. Both palms should face each other with the arms making a curve in front of the chest. Expand the abdomen and close the eyes; feel the breath envelop and penetrate the Heart organ. At the same time direct the Qi of the

Spleen's Channels to flow from the Yinbai Sp-1 point on the medial portion of the big toes, along the inner portions of the legs, upward to the abdomen to meet with the Thrusting Channels, and enter into the Heart.

When exhaling, softly open the eyes and draw the Qi out from the Heart, past the Lungs, through the armpits, along the inner portions of the arms, to the Shaochong Ht-9 point on the medial portion of the little fingers. Point the fingers forward to release the pathogenic Qi, and sound the word "Haa" (Figure 42.16). The mouth is half closed with the tongue placed against the lower mandible. Exhale completely. Perform six times.

THE SPLEEN

The Spleen's associated organ is the Stomach and its Element is Earth (Figure 42.17). In Traditional Chinese Medicine, the pancreas (a gland that produces insulin and is connected to the Spleen) is considered as part of the Spleen/Stomach function. The Spleen organ is responsible for transforming food received from the Stomach into Gu Qi. The Gu Qi is then sent to the Liver and Kidneys to be "cooked" and further refined. The Spleen's main function is to govern or oversee this transportation and transformation of Gu Qi. It also controls the Blood by keeping it within the Blood Vessels, and it governs the muscles, flesh, and limbs. The Spleen organ's energy opens externally at the mouth (controlling taste) and connects externally by the lips. The Spleen is sometimes called The Minister of Grains, because it is responsible for distributing what the Stomach has received. Energetically, the Spleen controls the body's central cavity and maintains the internal organs in their places (preventing the prolapse of the internal organs).

THE SPLEEN CHANNELS

The Spleen Channels are Yin channels that flow externally from the feet to the torso (Figure 42.18). These two rivers originate externally from the medial sides of the big toes, ascend upwards along the medial aspect of the thighs, then enter the abdomen (connecting to the CV-3 and CV-4 points) and travel further up the upper torso (con-

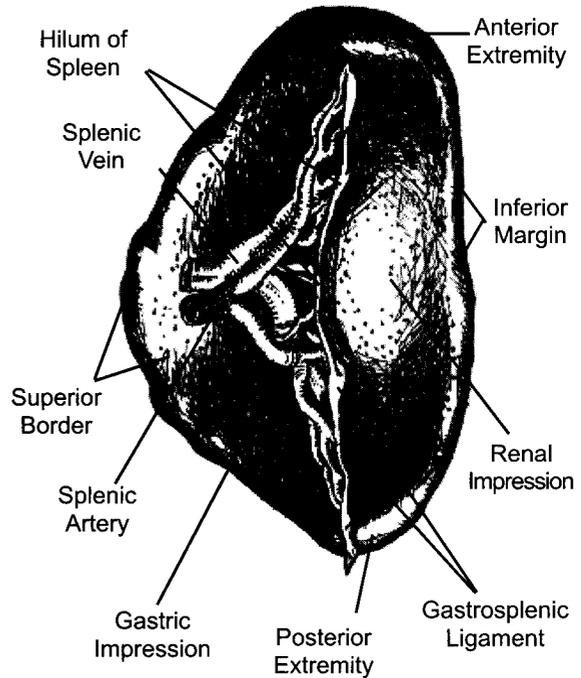


Figure 42.17. The Spleen (Sp) Organ

necting to the CV-12 point). The external Spleen Channels meet at the CV-12 point, enter the body where the left channel flows into the Spleen, and then spirally wraps the Stomach organ. An internal branch ascends from the CV-12 point into the Heart. At the CV-12 point both left and right main channels meet and separate again to ascend through the diaphragm, up the torso and throat, along the esophagus to reconnect at the base of the tongue. From the Sp-20 points, external branches descend along the lateral aspects of the torso and terminate on the mid-axillary line at the seventh intercostal space.

THE SPLEEN'S ENERGY FLOW

The Spleen Channels store more Qi and less Blood, acting more on energetic and nervous functions than on physical substance and Blood functions.

At the Spleen's high-tide time period (9 a.m. to 11 a.m.), Qi and Blood abound in the Spleen, so therefore the Spleen organ and channels can more easily be dispersed and purged. During the Spleen's low tide period (9 p.m. to 11 p.m.), the Spleen or-

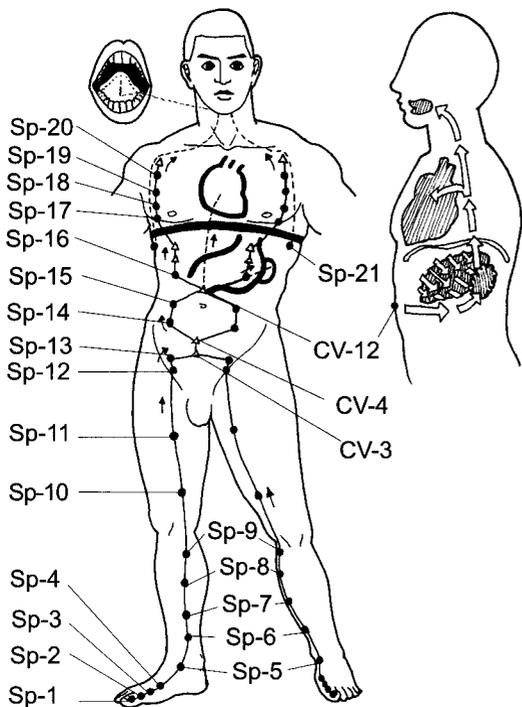


Figure 42.18. The Internal and External Qi Flow of the Spleen (Sp) Channels

gan and channels can be easily tonified. The Spleen Channels' energy acts on the skin, muscles, and nerves found along their energetic pathways.

THE SOUND "HU" PURGES THE SPLEEN

The sound Hu (pronounced "Who"), is used to Purge Spleen and Stomach Qi and Blood Stagnation, excess worry, as well as to alleviate digestive problems (especially when the Stomach or intestines feel bloated or the patient feels constipated). Other symptoms include Heat, dysphoria (restlessness, depression, anxiety), as well as physical symptoms related to when all four of the patient's limbs feel heavy. If there is an imbalance related to the Spleen Channel, the symptoms manifest in the Stomach and abdominal area, with feelings of fatigue, loss of appetite, and heaviness.

FOR PATIENTS

The Spleen Healing Sound exercise prescription for the patient begins in a Wuji posture. The palms should be facing upwards above the head

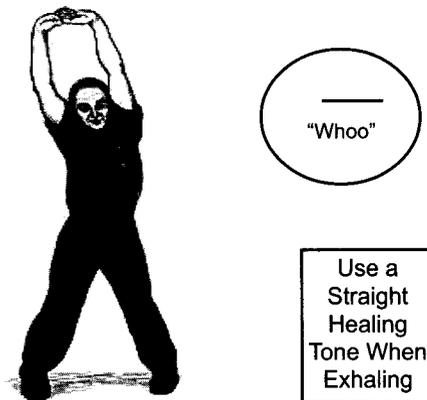


Figure 42.19. The Spleen Exercise Prescription For The Patient

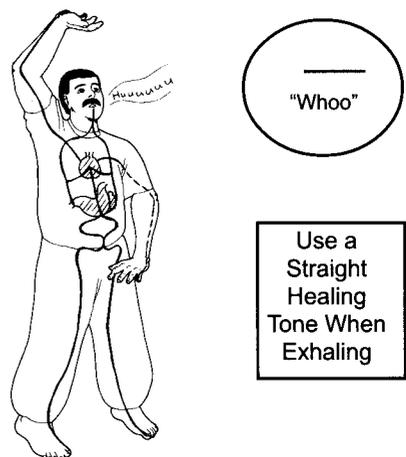


Figure 42.20. The Spleen Exercise Prescription For The Medical Qigong Doctor

with the fingers interlaced. The patient arches the torso towards the right exposing the left intercostal muscles, allowing greater vibrational access to the Spleen organ. When inhaling, the patient expands the abdomen and closes the eyes, focusing on the Spleen organ. When exhaling, the patient contracts the abdomen and releases the pathogenic factors stored within the Spleen organ through sounding either the healing sound "Who" (Figure 42.19). The "Who" sound is higher in pitch and is used to target the interior core of the Spleen, while the "Huu" sound is lower in pitch and is used to cover the exterior surface of the Spleen organ.

When exhaling, the patient should pucker the

lips and focus the Spleen sound vibration beginning at the mouth. From the base of the mouth the Spleen sound vibration should resonate downward, descending into the Spleen organ and purging the Spleen orb outward through the external tissues of the skin. Perform thirty-six times.

FOR THE MEDICAL QIGONG DOCTOR

To begin the Spleen Healing Sound exercise prescription for the Medical Qigong doctor, start with the inhalation, raising both hands upward in front of the abdomen, as if embracing a ball in the Lower Dantian area. Both palms should face each other with the arms making a curve. Expand the abdomen and close the eyes; feel the breath envelop and penetrate the Spleen organ. Direct the Qi of the Spleen's Channels to flow from the Yinbai Sp-1 points on the medial portion of the big toes, up to the abdomen to enter the Spleen and link with the Stomach.

When exhaling, the right palm turns outward, rolling over and pushing above the head, while the left hand rotates inward to face downward, pressing towards the Earth (forming the Separating Heaven and Earth posture). At the same time, imagine the Qi ascending through the throat to the root of the tongue, and spreading under it. Imagine a secondary river of Qi flowing from the Stomach to the Heart, and ascending along the Heart's Channels to the Shaochong Ht-9 point on the medial portion of the little fingers, and exhale the sound "Who" (Figure 42.20). The lips are brought together as if playing a flute, the tongue is level and stretched forward as much as possible to allow the ascending energy of the Thrusting Channels to exit. Exhale completely while the left palm turns downward and presses to the outside of the left hip.

Next, inhale and turn the right palm over to face the body; slowly descend the right arm in front of the body, while the left arm turns towards the body and ascends. The two hands cross in front of each other (with the ascending arm on the inside, and the descending arm outside). Now the left hand pushes up and the right hand pushes down. At the same time, exhale and repeat the sound "Who." Pressing both left and right hands form one set. Perform six sets. At the end, cross

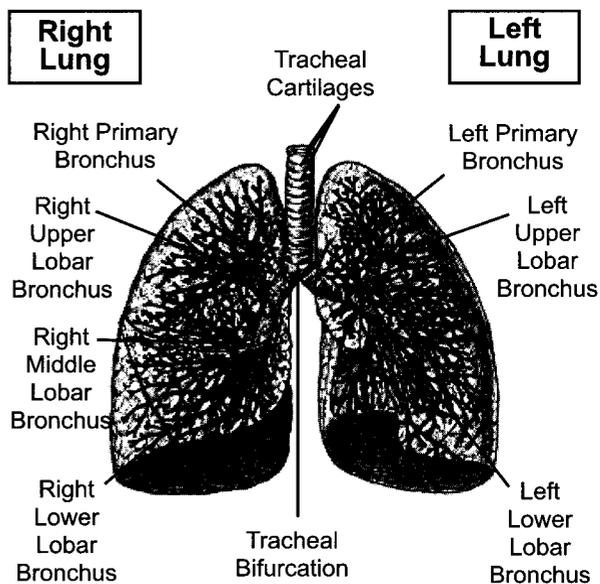


Figure 42.21. The Lung (Lu) Organ

both arms in front of the chest and return to the beginning position. Perform six times.

THE LUNGS

The Lungs' associated organ is the Large Intestine and their Element is Metal (Figure 42.21). Since the Lungs are the uppermost organs, they are compared to canopies that shelter and protect all other internal organs. The Lung Qi opens externally at the nose and manifests itself through the voice (i.e., when the Lung Qi is in excess the voice is too loud; when it is deficient the voice is too soft). The Lungs govern the body's Qi and respiration. They regulate the metabolism of Water passages (perspiration and Body Fluids), the opening and closing of the pores, the skin, and the texture of the hair.

The Lungs also control the circulation of Qi in both the vessels and the channels, as well as the dispersing or spreading of the body's Wei Qi (protective energy). They control the descending and holding functions of the body's Qi and Body Fluids.

All Blood Vessels lead to the Lungs, thus, all Blood within the body must pass through the Lungs.

THE LUNG CHANNELS

The Lung Channels are Yin channels that flow externally from the torso to the hands (Figure 42.22). The main river originates internally from the Middle Burner in the middle of the chest and descends downward connecting with and spirally wrapping the Large Intestine. From there, it ascends along the upper surface of the Stomach passage and through the diaphragm, where it branches and penetrates both Lungs.

From the Lungs, the rivers of Qi merge and ascend into the pit of the throat, where they separate again into two channels that travel beneath the clavicles. These two main channels then surface externally to descend down the arms and end on the outer side of each thumb. A small stream of energy branches off each wrist at the Lu-7 point and runs directly to the radial side of the tip of the index finger, where it connects with a branch of the Large Intestine Channels.

THE LUNGS' ENERGY FLOW

The Lung Channels store more Qi and less Blood, acting on the Lungs, bronchi, throat, and larynx. If the Lung Qi combines with Liver Qi and becomes stagnant in the throat area, a condition known as a "plum pit," or a knot in the throat, develops. The Lung Channels store more Qi than Blood; thus, they have a greater effect on energetic and nervous functions than on physical substances and Blood functions.

At the Lung's high-tide time period (3 a.m. to 5 a.m.), Qi and Blood abound in the Lungs, so therefore the Lung organs and channels can more easily be dispersed and purged. During the Lung's low tide period (3 p.m. to 5 p.m.), the Lung organs and channels can be easily tonified. The Lung Channels' energy acts on the skin, muscles, and nerves found along their energetic pathways.

THE SOUND "SI" PURGES THE LUNGS

The sound Si (pronounced "Sss"), is used to Purge Lung Qi Stagnation, extreme exhaustion, nasal congestion, skin problems, excess grief, sorrow and despair, as well as to treat such problems as symptoms developed from chronic conditions caused from Wind Cold or Wind Heat invasion.

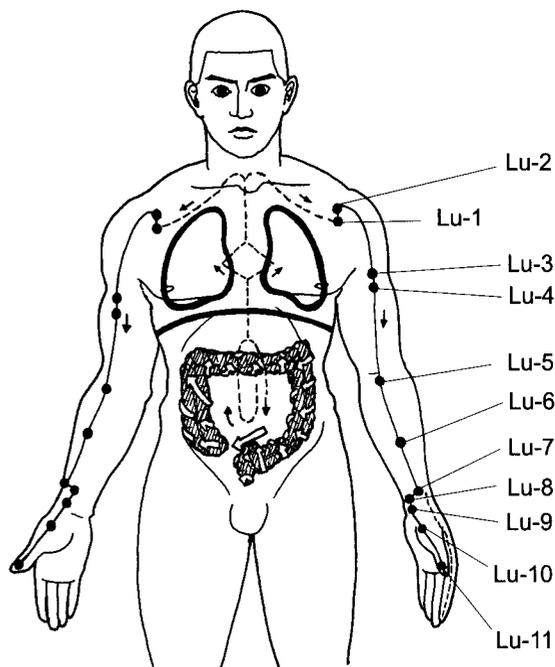


Figure 42.22. The Internal and External Qi Flow of the Lung (Lu) Channels

FOR PATIENTS

The Lung Healing Sound exercise prescription for the patient begins in a Wuji posture. The palms should be facing upward, above the shoulders, with the fingers pointing towards the ears. The patient keeps the torso in an erect posture to allow for greater vibrational access to the Lung organs. When inhaling, the patient expands the abdomen and closes the eyes, focusing on the Lung organs. When exhaling, the patient contracts the abdomen and releases the pathogenic factors stored within the Lung organs through sounding the healing sound "Sss" (Figure 42.23). The "Sss" sound targets the interior of the Lungs, while the "Shh" sound covers the exterior surface of the Lung organs. Perform thirty-six times.

FOR THE MEDICAL QIGONG DOCTOR

To begin the Lungs Healing Sound exercise prescription for the Medical Qigong doctor, start from a Wuji posture. Inhale and raise both hands as if holding a ball, moving it upwards, until the

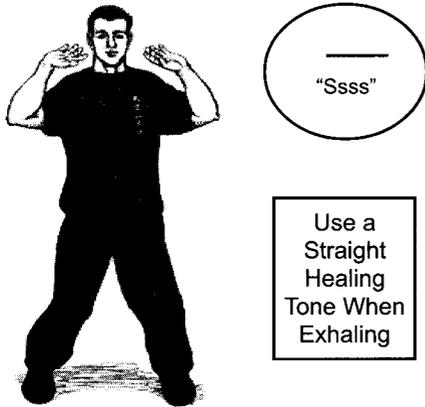


Figure 42.23. The Lung Exercise Prescription For The Patient

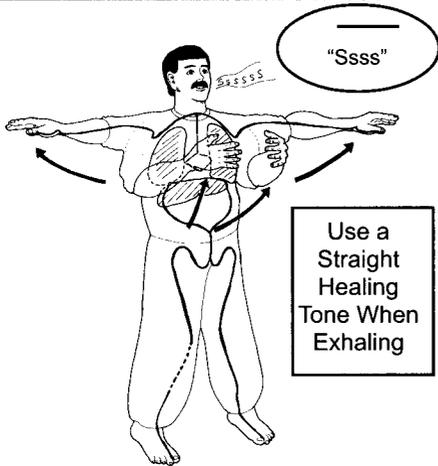


Figure 42.24. The Lung Exercise Prescription For The Medical Qigong Doctor

hands face the Shanzhong CV-17 point at the front of the chest. Direct the Qi of the Liver's Channels to ascend from the Dadun Lv-1 point on the lateral portions of the big toes, along the inner portion of the legs, through the lower abdomen, through the Liver organ, and into the Lungs.

When exhaling, turn both palms to face downward, then separate the palms horizontally to the sides. Guide the Qi along the Lungs' Channels to the Shaoshang Lu-11 points on the inner portion of the thumbs, while exhaling the sound "Sss" (Figure 42.24). The lips are slightly drawn back and the upper and lower teeth are gently brought together forming a small slit; the tip of the tongue is placed

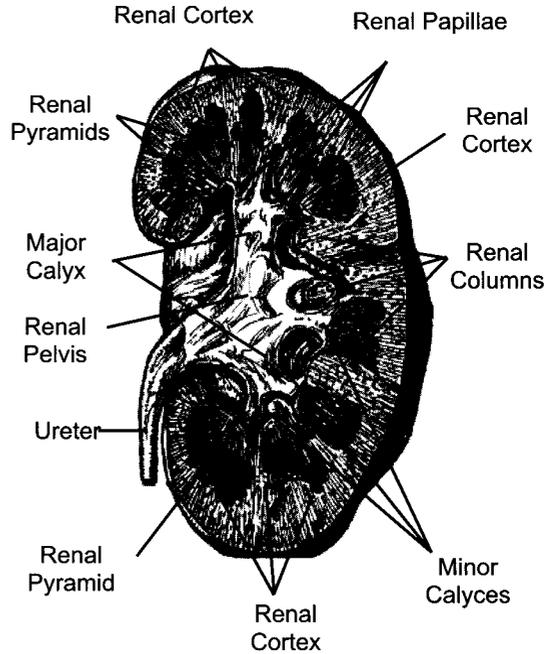


Figure 42.25. The Kidney (Kd) Organ

against the slit in-between the teeth to articulate the sound. Exhale completely, then allow both arms to descend to the sides of the body. Perform six times.

THE KIDNEYS

The Kidney organs' associated organ is the Urinary Bladder and their Element is Water (Figure 42.25). The Kidneys store Jing substances, produce Marrow, and control the development of the Bones. They also control respiration, reproduction, growth and development, and govern the Body Fluids. The Kidney Jing is the biological basis for the woman's menstrual Blood. The Kidneys are the root of the Yin and Yang Qi of all the body's organs. The Kidneys energetically open externally through the ears and are sometimes called The Minister of Ingenuity and Vitality, or The Controller of Water.

The Kidney Yin Qi flows to the Liver, Heart, and Lungs. It is responsible for the body's fluid-like essences and rules the birth, growth, maturation, and reproduction cycle. The Kidney Yang

Qi flows to the Spleen, Liver, Heart, and Lungs. It supports the Yang of all the body's organs via the Mingmen.

THE KIDNEY CHANNELS

The Kidney Channels are Yin channels that flow externally from the feet to the torso (Figure 42.26). These two rivers originate externally from underneath the little toes, circling the inside of the heels, ascending through the medial aspect of the legs, where they merge and enter into the coccyx and lower lumbar vertebrae. Dividing again, one branch penetrates the Kidneys, while the other branch continues ascending into the cerebral cortex. From the Kidney organs, two additional sets of channels internally emerge. One set descends and spiral wraps the Urinary Bladder. The other set ascends into the Liver, diaphragm, and Lungs, then spiral wraps the Heart and travels up through the throat, stopping at the root of the tongue.

THE KIDNEYS' ENERGETIC FLOW

The Kidney Channels store more Qi than Blood, acting more on energetic and nervous functions than on physical substances and Blood functions.

At the Kidney's high-tide time period (5 p.m. to 7 p.m.), Qi and Blood abound in the Kidneys, so therefore the Kidney organs and channels can more easily be dispersed and purged. During the Kidney's low tide period (5 a.m. to 7 a.m.), the Kidney organs and channels can be easily tonified. The Kidney Channels' energy acts on the skin, muscles, and nerves found along their energetic pathways.

THE SOUND "CHUI" PURGES THE KIDNEYS

The sound Chui (pronounced "Chree") is used to Purge stagnation of Qi and Blood in the Kidneys, as well as to regulate the Kidneys by maintaining the internal Heat of the Lower Dantian and Mingmen Fire. It is also used to expel fear, and treat chills, weak knees, cold waist, cold knees, cold feet, poor hearing, reproductive problems, and impotence.

FOR PATIENTS

The Kidney Healing Sound exercise prescription for the patient begins by standing with both

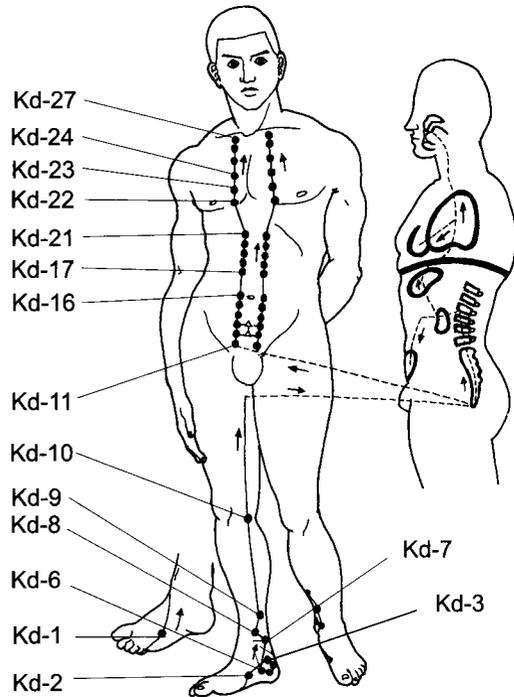


Figure 42.26. The Internal and External Qi Flow of the Kidney (Kd) Channels

feet together or sitting with both feet together. The palms should be placed on the knees. The patient presses and extends the Mingmen and lower spine backwards, allowing for greater vibrational access to the Kidney organs. When inhaling, the patient expands the abdomen and closes the eyes, focusing on the Kidney organs. When softly exhaling, the patient contracts the abdomen and releases the pathogenic factors stored within the Kidney organs through sounding the healing sound "Chree" (Figure 42.27). The "Chree" sound targets the interior of the Kidneys, while a descending "Fuuu" sound targets the Sea of Marrow (starting from the brain, descending the spine, and ending at the interior surface of the Kidney organs). Perform thirty-six times.

FOR THE MEDICAL QIGONG DOCTOR

To begin the Kidney Healing Sound exercise prescription for the Medical Qigong doctor, start with the inhalation and raise both arms to embrace an imaginary ball in front of the chest (Middle Dantian area). The joints in between the

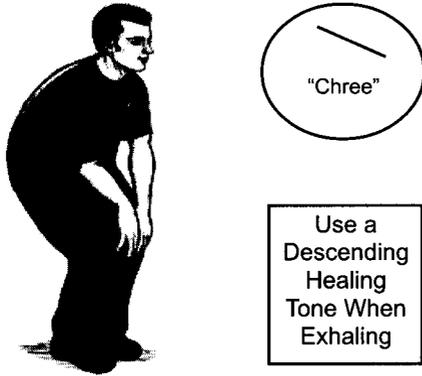


Figure 42.27. The Kidney Exercise Prescription For The Patient



Figure 42.28. The Kidney Exercise Prescription For The Medical Qigong Doctor

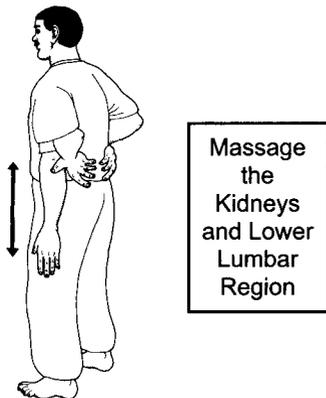


Figure 42.29. Massage the sides of the body

thumb and index finger of both hands are stretched wide open. Lead the Qi to flow upward from the Yongquan Kd-1 points of the Kidney Channels, through the inner portions of the thighs, along the spinal column, and into the Kidneys.

When exhaling, hold the posture and stretch the fingers while leading the Qi from the Kidneys into the chest and then to the Lungs. The channel Qi then transfers into the Pericardium Channels and flows down the arms to the Zhongchong Pc-9 points at the tips of the middle fingers. During this exhalation, sound the word "Chree" (Figure 42.28). The mouth is nearly closed with the corners slightly drawn back; the tongue moves forward. The breath should feel cold.

Slowly straighten the body as the hands circle downward from the lower back to the thighs. Rub the lower lumbar region (Shenshu UB-23 points) and the sides of the thighs (Huantiao GB-30 points) emphasizing the upward movement of the hands while massaging the lower lumbar region. Return to the holding the ball posture. Perform six times (Figure 42.29).

THE TRIPLE BURNERS

The Triple Burners' associated organ is the Pericardium and its Element is Fire. The Triple Burners are not regarded as an independent organ, but are assigned to specific energy areas and are a part of the function of the Yin and Yang organs. The function of the Triple Burners' energy is to produce heat and to regulate the body's temperature like a thermostat. The heat of the Triple Burners can be increased through such meditative disciplines as the Microcosmic Orbit (which connects the Governing and Conception Vessels) and the Macrocosmic Orbit (which connects all Twelve Primary Channels with the Governing and Conception Vessels). The main function of the Triple Burners is to regulate the ingestion and digestion of food and fluids throughout the body.

The Triple Burners are known as The Official of Balance and Harmony because they govern water metabolism, control the production of Wei Qi, and transport Yuan Qi from the Kidneys to all the

other organs of the body. This name also refers to the Triple Burners' role in regulating metabolic functions, as well as to their production of Qi, Blood, Body Fluids, and waste.

THE TRIPLE BURNER CHANNELS

The Triple Burner Channels are Yang channels that flow externally from the hands to the head. These two rivers originate externally from the lateral base of the nail of the ring fingers, and they ascend along the lateral aspect of the arms, over the shoulders to the clavicles, then branch internally and spiral wrap the Pericardium. They circle the diaphragm and permeate the Upper, Middle, and Lower Burners. A set of branches originates internally from the chest CV-17 point at the Heart, or center of the Middle Dantian. Flowing upwards, these branches emerge from the supraclavicular fossa at the St-12 points to ascend up the neck, head, and then circle the ears. Another set of branches flows downward to the cheek, terminating in the infraorbital region; the other set ends above the ears, by the outer canthus of the eyes (Figure 42.30 and 42.31).

THE TRIPLE BURNERS' ENERGY FLOW

The Triple Burner Channels store more Qi than Blood, and act more on the energetic and nervous functions of the body than on physical substance and Blood functions. The Triple Burners move the body's "True Fire."

At the Triple Burner's high-tide time period (9 p.m. to 11 p.m.), Qi and Blood abound in the Triple Burner, so therefore the Triple Burner organ areas and channels can more easily be dispersed and purged. During the Triple Burner's low tide period (9 a.m. to 11 a.m.), the Triple Burner organ areas and channels can be easily tonified. The Triple Burner Channels' energy acts on the skin, muscles, and nerves found along their energetic pathways.

THE SOUND "XI" (SHE) PURGES THE TRIPLE BURNERS

The Xi sound (pronounced "She") is used to purge Excess Heat from the body and is used for treating rheumatism, poor circulation, Gall Bladder problems, and disorders of the Upper, Middle, and

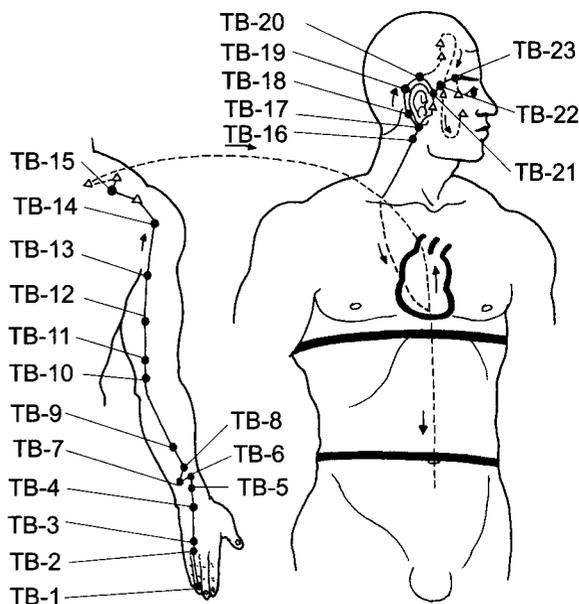


Figure 42.30. The External Qi Flow of the Triple Burners (TB) Channel

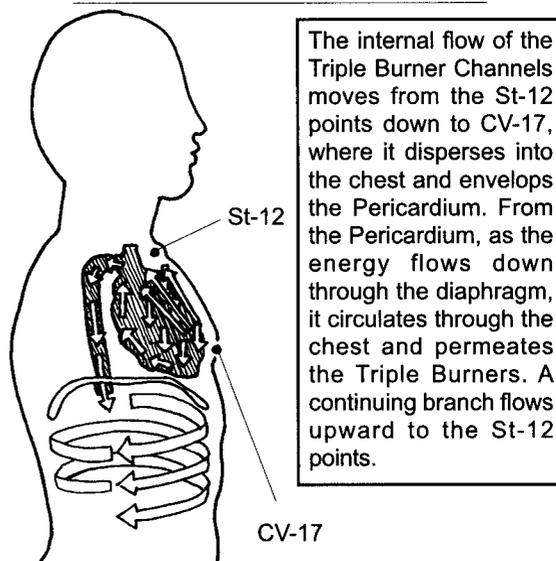


Figure 42.31. The Internal Qi Flow of the Triple Burners' (TB) Channel

Lower Burners. This exercise helps to recharge the body's Qi metabolism, regulate internal Qi, and balance the eight systems of the body (respiratory, digestive, reproductive, circulatory, lymphatic, ner-

vous, musculoskeletal, and excretory systems).

The “She” sound of the Triple Burners can be used to treat hot flashes due to menopause, and is also prescribed for patients undergoing radiation or chemotherapy. This allows the patient to disperse the toxic Heat remaining within the tissues.

FOR PATIENTS

The Triple Burner Healing Sound exercise prescription begins with the patient lying on a flat surface, in a supine posture. The palms should be by the sides of the body, facing the floor. The patient aligns the spine and torso in a neutral position allowing for greater vibrational access to the Triple Burners within the thoracic cavity. When inhaling, the patient expands the abdomen and closes the eyes, focusing on the manubrium at the base of the throat. When exhaling, the patient contracts the abdomen and releases the pathogenic factors stored within the Triple Burners by sounding a descending healing sound “She” (Figure 42.32). Perform thirty-six times.

FOR THE MEDICAL QIGONG DOCTOR

To begin the Triple Burners Healing Sound exercise prescription for the Medical Qigong doctor, start from a Wuji posture. Inhale and raise both hands as if holding an imaginary ball up in front of the chest at the Middle Dantian. Direct the channel Qi of the Triple Burner Channels in the arms to flow downward to the Lower Dantian, then down the legs via the Gallbladder Channels to the lateral side of the fourth toes at the Qiaoyin points (GB-44).

Exhale the sound “She,” at the same time rotating both arms upward to form the Embracing the Heavens posture (Figure 42.33). The lips are slightly open and drawn back; the tongue suspends behind the teeth. When exhaling, direct the Qi to flow from the Qiaoyin GB-44 points on the outer portion of the fourth toes upward along the Gall Bladder Channels through the outer portions of the legs to the head. Still exhaling, transfer the energy flow into the Triple Burner Channels, directing it along the outer portions of the arms to the Guanchong TB-1 points at the lateral end of the fourth fingers. Exhale completely.

Inhale while turning the palms over to face downward, and begin lowering both arms along

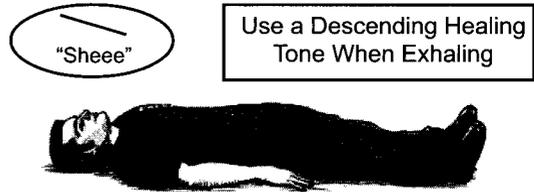


Figure 42.32. The Triple Burner Exercise Prescription For The Patient

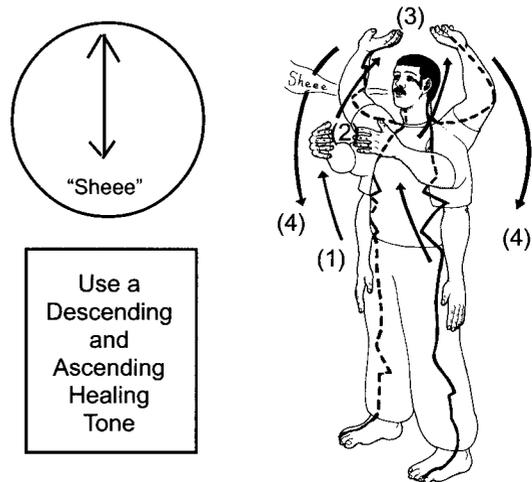


Figure 42.33. The Triple Burner Exercise Prescription For The Medical Qigong Doctor

the front of the chest. Imagine the Qi flowing down from both arms into the Lower Dantian. Exhale without sounding “She” and press both palms down along the front of the abdomen to the sides of the hips, returning to the Wuji posture. Perform the entire sequence six times.

This particular exercise is different from the other Healing Sound Prescriptions, in that the energy circulates back and forth through the channels and does not disperse outside the body. The Qigong doctor will practice the Triple Burners Healing Sound exercise prescription as follows:

1. Inhale Qi from the fingers to the toes
2. Exhale Qi from toes to fingers and sound
3. Inhale Qi from fingers to Lower Dantian
4. Exhale Qi from Lower Dantian to toes without sound
5. Then begin entire sequence again

COMBINING MULTIPLE ORGAN SOUNDS

The six healing organ sounds may be performed as a prescribed series of therapeutic exercises, or as individual therapies ranging from single to multiple organ sounds. Some examples are:

- 1. Single Organ Sound Regulation:** The single healing sound "Haa" can be used to relieve a fast, irregular heartbeat by purging the Heart of excess and stagnant Qi.
- 2. Multiple Organ Sound Regulations:** Any of the Six Healing Sounds may be combined in various order to target specific areas of the body's energetic system. Generally, the doctor gives the patient specific healing sound combinations as prescriptions to purge stagnation and to increase the energetic movement within the diseased tissues or organs.

One such combination prescription used to treat overall Shen disturbances due to emotional disharmony and depression (caused from the suppression of anger, guilt, or grief) is called "Old Man Searching for the Reflection of the Moon at the Bottom of the Tide Pool." In *Medical Qigong Soul Retrieval*, this healing sound prescription is used to bring the patient back in touch with his or her painful emotions.

Additionally, combined healing sounds, like "Shu" (Liver), "Haa" (Heart), and "Sss" (Lungs), can be used to quench the pathogenic Fire inside the patient's body (for mild symptoms). If the patient is practicing one or more healing sounds for a specific therapy, then the number of times for tone resonances should not exceed thirty-six repetitions. Combining healing sounds according to the specific prescriptions is similar to taking combinations of Chinese herbs.

- 3. All Six Healing Sounds:** The complete healing sound sequence can be used for internal organ regulation and balance, as well as to treat symptoms of "False Cold" (a feverish sensation followed by a feeling of Cold all over the body). The syndrome of "False Cold" is caused

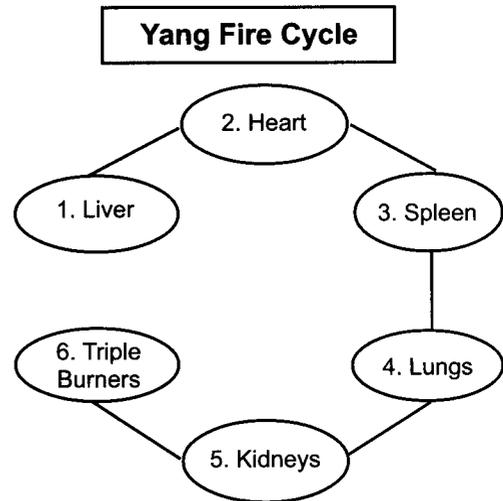


Figure 42.34. The Yang Fire Cycle Six Healing Sound Progression

by Excess Fire. The Internal Fire drives the Yin to the body's surface, thus producing the Cold sensation. To treat this condition, the Qigong doctor guides the patient's Yin Qi back to its original organs and prescribes all six healing sounds to regulate the body.

When practicing all six healing sounds, each sound should be practiced a minimum of three to six times before proceeding to the next sound. If the patient wishes to practice the six healing sounds daily, the patient should perform each sound no more than twenty-four times.

Practice the six healing sounds in the order of the Fire Cycle (Liver, Heart, Spleen, Lungs, Kidneys, and Triple Burners) to enhance the Yang energetic field (Figure 42.34). Practice the six healing sounds in the sequential order of the Water Cycle (Liver, Kidneys, Lungs, Spleen, Heart, and Triple Burners) to enhance the Yin energetic field (Figure 42.35).

It is also advisable to practice the healing sounds at the end of a meditation practice to free the circulation of Qi that is already in motion.

- 4. The Five Seasons:** Performing the Healing Sounds according to the Five Seasons will also

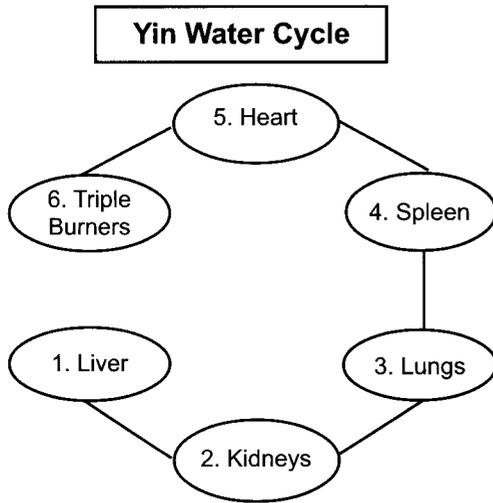


Figure 42.35. The Yin Water Cycle Six Healing Sound Progression

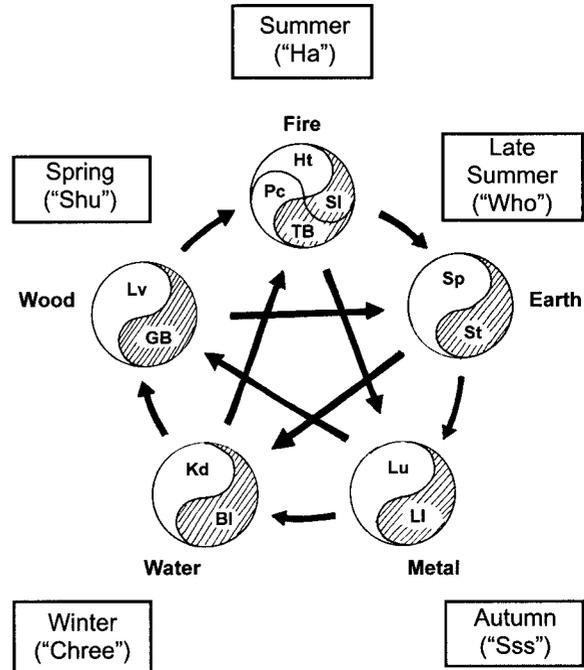


Figure 42.36. Performing the Healing Sounds according to the Five Seasons will help regulate the energetic movement of the Five Elements

be beneficial to the patient's Qi regulation. The five sounds are divided according to each season's element and the vulnerability of each organ (Figure 42.36). The Five Seasons and their associated sounds are categorized as follows:

- **Spring (Wood Element):** The "Shu" sound benefits the Liver and Gall Bladder.
- **Summer (Fire Element):** The "Ha" sound benefits the Heart and Small Intestines.
- **Late Summer (Earth Element):** The "Who" sound can be practiced during all seasons to help vitalize the Spleen and Stomach, as well as to Regulate the function of Postnatal Qi.
- **Autumn (Metal Element):** The "Ssss" sound benefits the Lungs and Large Intestine.
- **Winter (Water Element):** The "Chree" sound can be practiced during all seasons to vitalize the Kidneys and Urinary Bladder, as well as to harmonize Qi and Blood.

OLD MAN SEARCHING FOR THE REFLECTION OF THE MOON AT THE BOTTOM OF TIDE POOL

This Medical Qigong exercise was introduced into the United States in the early 1970's by Dr. Her Yue Wong. Doctor Wong believed that after

the Qigong student has spent a sufficient amount of time practicing the Five Yin Organ Daoist Qigong tonification exercises (see Chapter 44), his or her deep seated emotions will begin to surface. As each internal organ becomes stronger, it will naturally begin to purge the toxic emotions stored within itself. In order to assist the student in purging these toxic emotions, this particular healing sound prescription was given.

1. Begin the "Old Man Searching for the Reflection of the Moon at the Bottom of Tide Pool" exercise prescription from a standing posture. Both feet are facing forward, shoulder width apart. Inhale and imagine divine healing light filling the Lungs. While inhaling, separate and stretch both arms to the sides of the body, forming the shape of a "T" (Figure 42.37).
2. Lean over and begin to exhale making the "Sh-h-h-h-h" sound. While exhaling, imagine Toxic Qi from both Lungs flowing down each

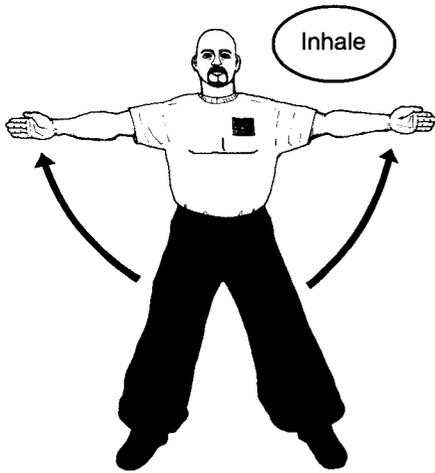


Figure 42. 37. Old Man and Tide Pool (1)



Figure 42. 38. Old Man and Tide Pool (2)

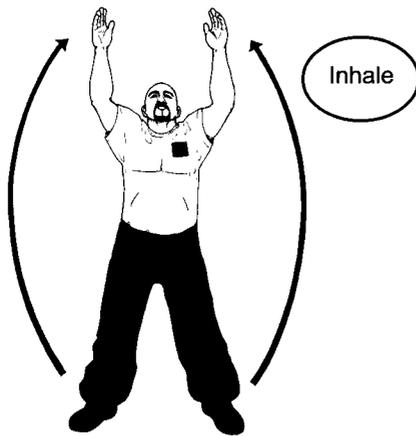


Figure 42. 39. Old Man and Tide Pool (3)



Figure 42. 40. Old Man and Tide Pool (4)

arm and pouring into the ground. Both arms should swing from one side to the other, criss-crossing each other as you continue to make the purging sound (Figure 42.38).

3. Return to an upright position while inhaling and imagining divine healing light filling the chest (especially the Heart, Liver, and Spleen areas). When inhaling, look upward and raise the hands over the head (Figure 42.39).
4. When exhaling, both hands should descend

to shoulder level, making soft fists (as if embracing two sparrows). Exhale only half of your breath while focusing the mind's intention on the center of the chest, and imagine the Toxic Qi releasing from the Heart while making the "Haa-a-a-a" sound. Next, exhale the second half of your breath while imagining Toxic Qi releasing from the Liver and Spleen and making the "Who-o-o-o" sound. While exhaling, move both hands down to the

hips while keeping the fists soft (Figure 42.40). Repeat the last two steps (3 and 4) three times. This equals one set. Practice 36 sets to complete the exercise.

There is an ancient story that is often passed down from master to student in order to aid in memorizing this Healing Sound prescription exercise. The story goes as follows:

One night on a full moon, an old man on the southern coast of China went looking for sea crustaceans to feed his family. Holding his lamp upward, he gazed down and saw a large beautiful pearl at the bottom of a tide pool. "Oh My!" He exclaimed as he quickly placed his lamp on a rock. "Look at the size of that pearl! With a pearl that large, I'll be able to retire! Even my family won't have to work, and we'll all live in luxury for the rest of our lives!"

So, the old man stretched his hands wide and began splashing his arms in the tide pool trying to grasp the large pearl. Sh-h-h-h-h-h-h-h-h! Went the water as the old man frantically grasped at nothing. Perplexed, the old man looked up. Reaching into the night sky, the old man's eyes widened as he saw the full moon. "Ha-a-a-a-a-a!" Exclaimed the old man, "It's the moon! Whooo-o-o-o-o-o," cried the old man, "there's no money!"

INHALING SOUNDS FOR TONIFICATION

The six healing organ sounds may also be used during inhalation in order to tonify their associated internal organ. This practice is generally not taught to the public as it can produce excess conditions within certain individuals who are not aware of the current state of their internal organs. Therefore, the Qigong doctor should be careful to monitor each patient's progress when prescribing the inhalation of the Six Healing Sounds for tonification.

Some examples of using healing sound therapy with inhalation are described as follows:

- **For Hypotension (Low Blood Pressure):** Have the patient inhale the "Haa" sound, followed by performing the Daoist Five Yin Organ Heart Tonification exercise (see Chapter 44).
- **For Deficient Kidneys:** Have the patient in-

hale the "Chree" sound, followed by performing the Daoist Five Yin Organ Kidney Tonification exercise (see Chapter 44).

CONTRAINDICATIONS FOR THE SIX HEALING SOUND THERAPY

There are several contraindications for the use of the Six Healing Sound Therapy:

- The resonating sounds have a strong effect on the tissues; therefore, patients who have broken or fractured Bones should not practice sound therapy. Only after the bone tissues have mended are the patients allowed to practice the healing sounds.
- Due to the stimulating effect of the healing sounds, it is advisable for the Qigong doctor not to prescribe the practice of the healing tones in a very acute stage of illness. Vibrating the patient's internal organs in the beginning stages of a disease (e.g., high fever) may stimulate the patient's virus or induce further bacterial growth.
- Practicing Healing Sound therapy when a patient has symptoms resulting from a condition of severe deficiency is contraindicated, as the tone resonations have a Purging effect and can lead to severe collapse of life-force energy.
- Excessive Healing Sound practice can injure the individual's Qi and Shen. Therefore, each Healing Sound exercise should be practiced only until the patient feels an energetic shift occur within the internal organ's energetic field. Then, the patient should close the exercise by performing Pulling Down the Heavens.
- Practicing Healing Sound therapy when menstruating is contraindicated, as it is important for the woman's body to be allowed to naturally purge Toxic Blood from the body without the impeding effects of vibrational resonance.
- Practicing Healing Sound therapy when pregnant is contraindicated, as the tone resonations have a pattern of dispersing clots and may lead to spontaneous miscarriages.

COMBINING ENERGETIC POINT THERAPY WITH SOUND

There are many styles of Energetic Point Therapy that patients can incorporate when treating themselves with Healing Sound Therapy. By combining Energetic Point therapy with emitted sound therapy, the healing effects can be enhanced.

Some Medical Qigong schools will use specific organ sounds (e.g., the “Cancer Healing” sounds) when prescribing homework exercises. Other Medical Qigong systems, such as Dr. Zhi Chen Guo’s Healing Sound Prescriptions (brought to the West by Qigong Master Zhi Gang Sha), will use “number-sound correspondence associations.” For example, while repeating different Mandarin numbers (one through eleven), the patient focuses on a particular area of the body vibrating. A single sound is audibly repeated and is used to stimulate various internal organ cells and tissue areas of the body. Multiple sounds are used for transferring excess energy from one part of the body to another. The first number is used to stimulate the excess area, while the second number directs and roots the Qi into the collected area. Master Zhi Chen Guo’s healing sounds and their physiological correspondences are described as follows (Figure 42.41):

1. **Yi (EE) Sound:** Head, brain, Upper Dantian, facial skin (acne), ears, eyes, teeth, gums, neck (cervical), throat, and thyroid diseases
2. **Er (Arh) Sound:** Nasal sinuses, Middle Dantian, Heart and breast diseases
3. **San Sound:** Lungs, bronchial tubes, and chest diseases
4. **Si (Sz) Sound:** Esophagus diseases
5. **Wu (Woo) Sound:** Yellow Court, Stomach, Spleen, and pancreas diseases
6. **Liu (Lio) Sound:** Hypochondrium, diaphragm, and rib diseases
7. **Qi (Chee) Sound:** Liver and Gall Bladder diseases
8. **Ba (Bah) Sound:** Ovarian diseases
9. **Jiu (Joe) Sound:** Kidneys, lower back, lumbar spine, Lower Dantian, lower abdomen,

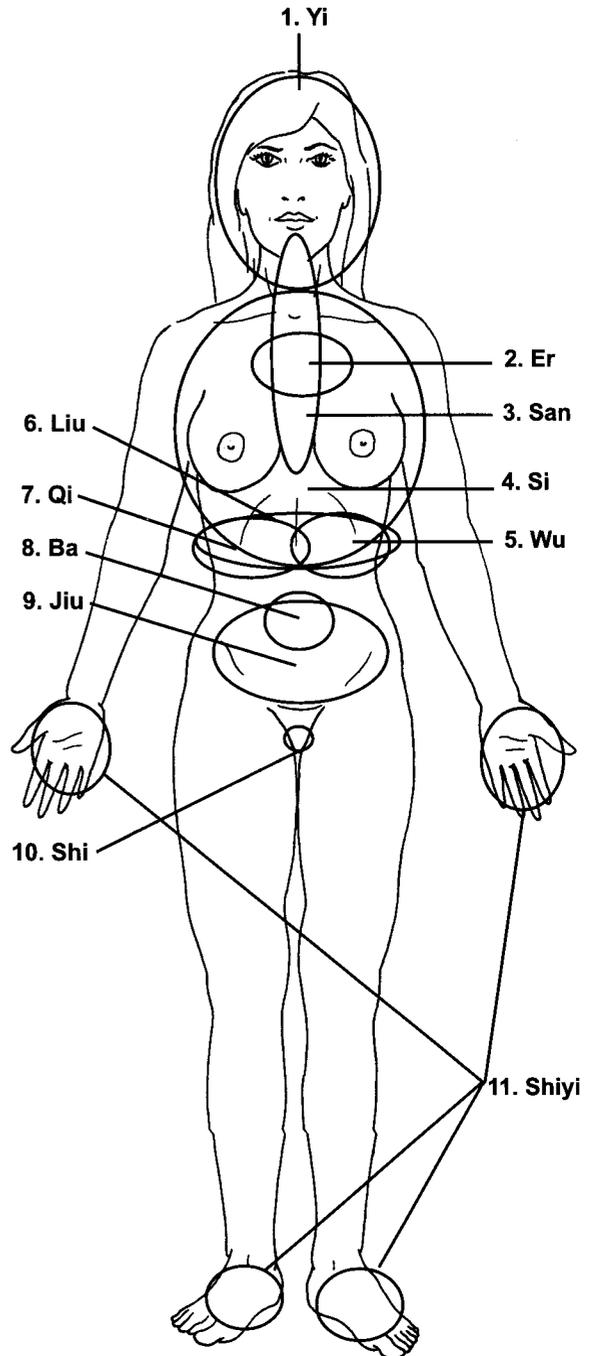


Figure 42.41. The Number-Sound Correspondence Associations Chart

uterus, Large Intestine, Small Intestine, Urinary Bladder, and prostate diseases

10. **Shi (Shir) Sound:** Perineum, anus, and cervical diseases
11. **Shiyi (Shir-EE) Sound:** diseases of the extremities (hands, arms, feet, and legs) such as frozen shoulder, sciatica, osteoarthritis of the knee, ankle pain, phlebitis (inflammation of the veins), and osteomyelitis (inflammation of the bone marrow)

UNDERSTANDING THE METAPHYSICAL ASPECT OF NUMBERS

The Yellow Emperor's Inner classics (also called the *Nei Jing*), explains numerology and its mystical significance, as well as the practical utilization of the correspondences between numbers and natural phenomena. Man's physical, mental, emotional, energetic, and spiritual forms manifest as a microcosm of nine number correspondences, explained as follows.

1. **Number One:** Corresponds to Heaven, and the center Taiji Pole, and it represents the skin.
2. **Number Two:** Corresponds to Earth and represents the muscles. The number two also corresponds to the two primary forms of energy (Yin and Yang).
3. **Number Three:** Corresponds to Man and represents the blood vessels, the Triple Burners, the Three Powers, the Three Treasures, the Three Dantians, and the Three Wei Qi Fields.
4. **Number Four:** Corresponds to the four seasons and represents the muscles of the body's four extremities, the Four Earthly Quadrants (terrestrial N, S, E, W), the Four Divisions of Heaven (celestial N, S, E, W), and the Four Prenatal Trigram Essences (Great Yang, Small Yang, Great Yin, and Small Yin).
5. **Number Five:** Corresponds to the Five Notes of the Chinese pentatonic scale and represents the voice. The number five also corresponds to the Five Elements, the Five Colors, the Five Tastes, the Five Visible Planets, and the Five Element Constitutions.
6. **Number Six:** Corresponds to the Six Divisions (Tai Yang, Shao Yang, Yang Ming, Tai Yin, Shao Yin, Jue Yin) and represents the union of Yin

and Yang. The number six also corresponds to the Six Yao lines and their correspondence to the body, and the Six Accomplishments (intelligence, humanity, holiness, sincerity, moderation, and benevolence).

7. **Number Seven:** Corresponds to the Seven Luminaries (Sun, Moon, and the five planets), which represent the Seven Openings of Man (two eyes, two ears, two nostrils, and one mouth). The number seven also corresponds to the Seven Emotions and the Seven Stars of the Big Dipper.
8. **Number Eight:** Corresponds to the Eight Extraordinary Channels from which the body's prenatal energy flows and represents the breath. The number eight also relates to the Eight Trigrams and their various correspondences.
9. **Number Nine:** Corresponds to the formless Void or Wuji, as well as the Nine Palaces or Nine Heavens (one palace is placed in the center and the palaces surrounding it form the eight separate divisions of Heaven and Earth, which are the basis for the Lo Pan compass) and the Nine Lo River Chart (Magic Square). The number nine also represents the nine openings of man (two eyes, two nostrils, two ears, the mouth, the anus, and the urethra). Nine is the number of completion, and it describes the cycle and period of time required for the primordial energy of the Dao to complete one full circuit within the human body (also known as the Nine Circulations of the Golden Pill).

THE THREE DAO YINS OF ENERGETIC POINT THERAPY

Master Zhi Chen Guo's system of Energetic Point therapy utilizes all three Dao Yin trainings by combining proper hand placement (Postural Dao Yin) with sound stimulation (Respiratory Dao Yin) and light visualization (Mental Dao Yin), described as follows (Figure 42.42):

- **Hand Placement:** The Regulating Palm technique is used to balance the excess and deficient energetic areas of the body's tissues.
- **Sound Stimulation:** Specific Healing Sounds

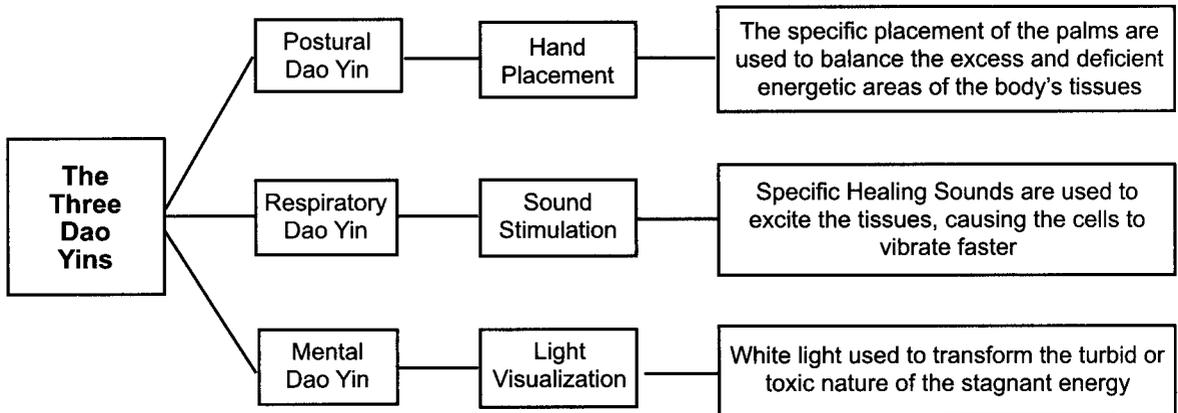


Figure 42.42. The Three Dao Yins of Energetic Point Therapy

are used to excite the tissues, causing the cells to vibrate faster. By increasing the cellular vibration, the patient can create more space within the diseased tissue area, allowing Toxic Qi to disperse.

- **Light Visualization:** The image of white light is used to transform the turbid or toxic nature of the stagnant energy. By visualizing the cells growing bright, white, and clear, the patient can assist his or her immune system in attracting more B and T cells to the diseased tissue area.

BALANCING EXCESS AND DEFICIENCY

The movement of Qi, like water, flows from areas of high-intensity (excess) to areas of lower-intensity (deficiency). Excess Qi in any area of the body can lead to an overactive cellular function (radiating from the increased energy production of the accumulated cells). This concentrated energetic stagnation creates what is known in Traditional Chinese Medicine as an Excess condition, and can result in symptoms such as pain and inflammation. Any area of the body that is in an Excess condition displays a high-intensity field surrounding the tissue area (the energetic field of an Excess condition naturally repels the doctor's palm when scanning). An Excess condition can eventually lead to the development of unusual tissue growths such as cysts, tumors, or cancer, and

can also cause hyperactivity in the internal organs, leading to hypertension, heart attacks, stroke, etc.

The lack of energy flow or stagnation within the diseased tissue area leads to an inability to transmit Qi fast enough to the other areas of the body. Similarly, the lack of Qi in any area of the body can lead to underactive cellular function. This lack of energetic stimulation creates what is known in Traditional Chinese Medicine as a Deficient condition, and can lead to the hypofunction of the cells, tissues and organs. Any area of the body that is in a Deficient condition displays a low-intensity field surrounding the tissue area (the energetic field of a Deficient condition naturally pulls the doctor's palm when scanning). A Deficient condition can lead to symptoms such as weakness, fatigue, decreased immunity, tissue atrophy, and prolapse.

REGULATING PALM HAND POSTURES

This system of Energetic Point therapy employs the use of the Regulating Palm technique. The extended palm placed furthest away from the body is considered to be the "Regulating Palm," because it pulls and directs the energy that the opposite hand (placed close to the body) stimulates, thus the two hands in combination move the body's stagnant or Turbid Qi.

The purpose and function of the Regulating

Palm technique is to balance the energy in the body by actively moving (when applicable) Qi from an Excess tissue area to places in the body where the energy is deficient. When performing the Regulating Palm technique, the hand positions are used to create energetic balance within the body's energy fields by forming a bridge between the excess and deficient tissue areas of the patient's body. Generally, one hand is placed close (3 to 9 inches) above the area or point of the body where there is an excess condition. The other hand is placed further away (12 to 18 inches) from the area of the body or point where there is a deficient condition. The energy from the tissue containing the Excess Qi is then directed to flow into the tissue area where there is a deficiency. Sometimes the Lower Dantian is used to root the Excess Qi if no deficient tissues areas have been identified.

Tissue stimulation is used via hand placement to actively disperse stagnant Qi which may impede the regulating process within the patient's organs and channel areas. It is essential that the image of "white light" be used in conjunction with healing sounds in order to transform the turbid or toxic nature of the stagnant energy.

Note: When treating cysts and tumors the patient should use either the Sword Finger or Soaring Dragon technique in order to increase the intensity of energy flowing into the diseased tissue area.

THE REGULATING PALM PRESCRIPTIONS

The following Energetic Point prescriptions utilize the Regulating Palm, and were introduced into the United States from China in the mid 1990's by Qigong Master Zhi Gang Sha (Figures 42.43 - 42.63). Each technique is to be performed several times a day for 36 breaths each treatment. Begin each of the Regulating Palm prescriptions with the Pulling Down the Heavens technique (see Chapter 41) to Purge the body of any excess or stagnant Qi. After performing the Regulating Palm prescription, close the exercise by utilizing the Pulling Down the Heavens technique to root the Qi into the Lower Dantian.

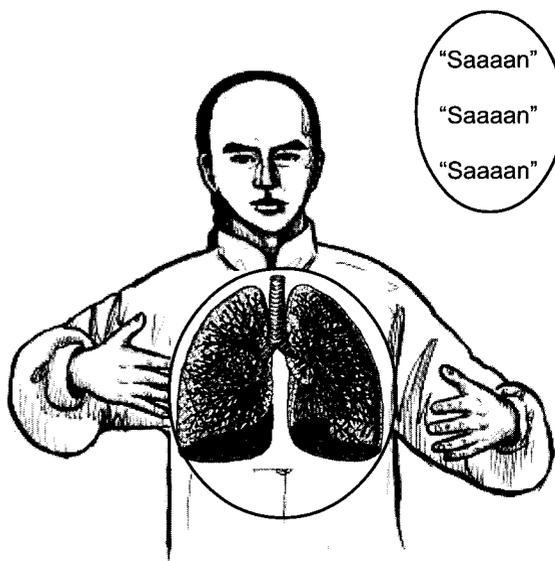


Figure 42.43. For benign tumors in the right Lung, place the close hand over the affected Lung and the opposite hand farther away from the body, on the side of the healthy left Lung. Visualize light dissipating the Toxic Qi from the affected Lung. Repeat the sounds "San-San, San-San."

Contraindications

- The Regulating Palm technique is never to be used in cases of malignant cancer. In malignant types of cancer the tissue area is energetically too hot and should be purged out of the body directly from the energetic point.
- Never emit Qi away from the body by directing the palms to face outwards or away from the tissues (unless purging the body of Toxic Qi). The action of directing the Qi away from the tissues will weaken the body.
- The success of each exercise is dependent on the application of imagining divine healing light purifying and transforming the disease. Otherwise, the patient is at risk of transferring the diseased Qi to another location within the his or her body.
- These exercises are not to be used by pregnant women.

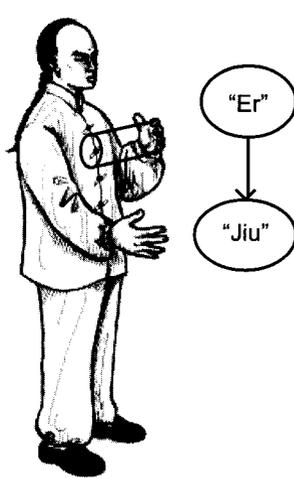


Figure 42.44. For hypertension (with normal systolic-vascular blood pressure relating to the contraction of the heart, and high diastolic-the resting phase of the heart), place the left hand over the Middle Dantian (close to the body) and the right hand over the Lower Dantian (farther away from the body). Visualize light flowing from the Middle Dantian to the Lower Dantian. Repeat the sounds “Er-Jiu, Er-Jiu.”

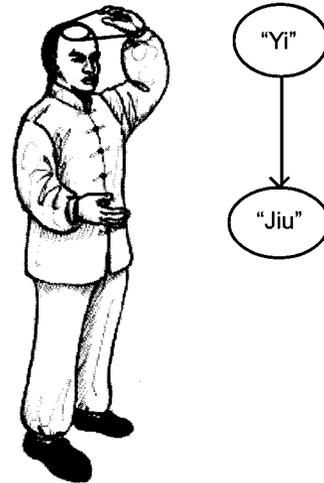


Figure 42.45. For hypertension (with high systolic-vascular blood pressure relating to the contraction of the heart, and high diastolic-the resting phase of the heart), place the left hand over the Baihui (close to the body) and the right hand over the Lower Dantian (farther away from the body). Visualize light flowing from the Baihui to the Lower Dantian. Repeat the sounds “Yi-Jiu, Yi-Jiu.”

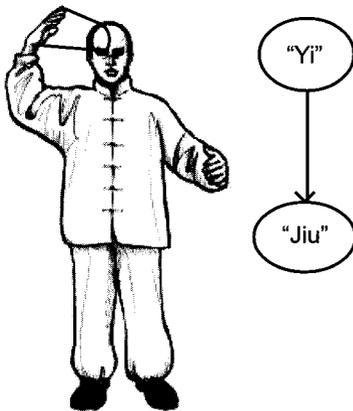


Figure 42.46. For stroke (with paralysis on the left side of the body), place the right hand over the right side of the brain (close to the body) while the left faces the left side of the body (farther away from the body). Visualize light flowing from the right side of the brain to the left side of the body. Reverse the hand positions in cases of stroke on the opposite side of the body. Repeat the sounds “Yi-Jiu, Yi-Jiu.”

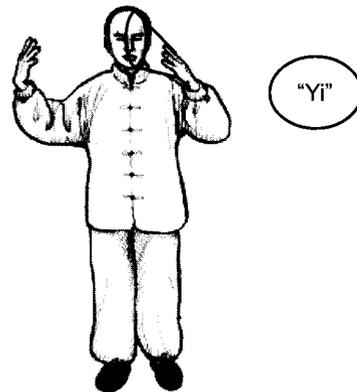


Figure 42.47. For Bell’s Palsy (with facial paralysis on the left side of the body), place the left hand over the paralyzed side of the face (close to the body) while the right hand faces the right side of the face (farther away from the body). Visualize light flowing from the left side of the face to the right side. Repeat the sounds “Yi-Yi, Yi-Yi.” Reverse the hand positions in cases of facial paralysis on the right side.

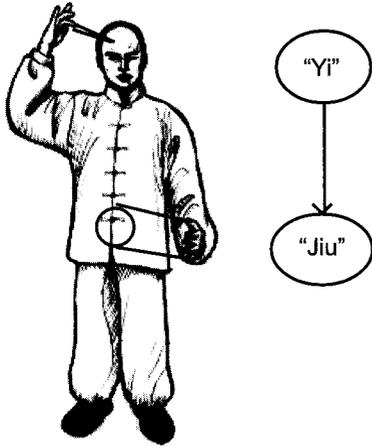


Figure 42.48. For benign Brain tumors, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the location of the brain tumor (close to the body) while the left hand faces the Lower Dantian (farther away from the body). Visualize light flowing from the head to the Lower Dantian, while imagining that the light from the middle finger is dissolving the tumor (like a laser beam). Repeat the sounds “Yi-Jiu, Yi-Jiu.”

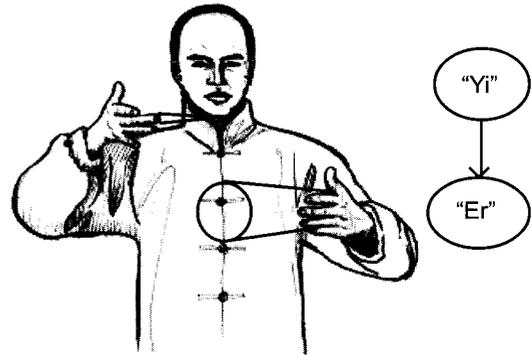


Figure 42.49. For thyroid tumors, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the location of the thyroid tumor (close to the body) while the left hand faces the Heart (farther away from the body). Visualize light flowing from the thyroid to the Heart, while imagining that the light from the middle finger is dissolving the tumor (like a laser beam). Repeat the sounds “Yi-Er, Yi-Er.”

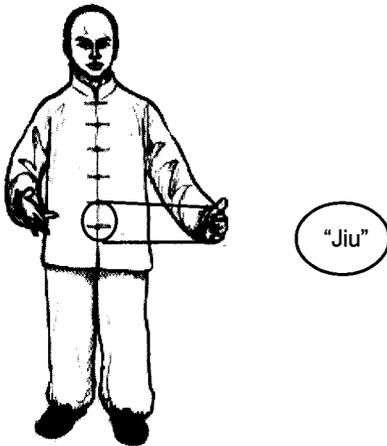


Figure 42.50. For Uterine fibroid tumors or Ovarian Cysts, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the location of the uterine tumor (close to the body) while the left hand faces the Lower Dantian (farther away from the body). Visualize light from the middle finger dissolving the tumor (like a laser beam). Repeat the sounds “Jiu-Jiu, Jiu-Jiu.”

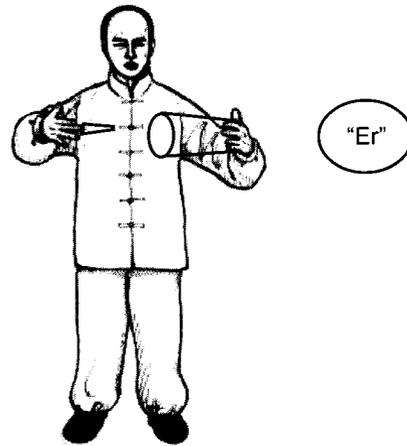


Figure 42.51. For benign breast tumors, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the location of the breast tumor (close to the body) while the left hand faces the other breast (farther away from the body). Visualize light from the middle finger dissolving the tumor (like a laser beam). Repeat the sounds “Er-Er, Er-Er.”

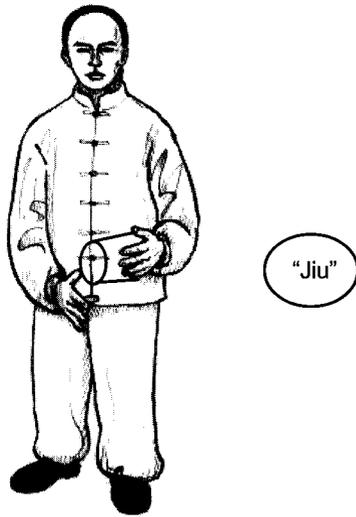


Figure 42.52. For polyps or benign tumors in the Urinary Bladder, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the location of the polyps or tumors in the Urinary Bladder (close to the body) while the left hand faces the Lower Dantian (farther away from the body). Visualize light from the middle finger dissolving the tumor (like a laser beam). Repeat the sounds "Jiu-Jiu, Jiu-Jiu."

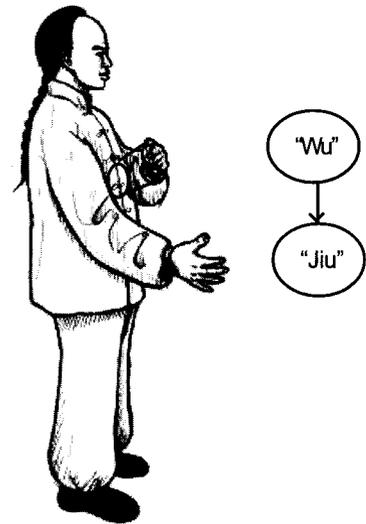


Figure 42.53. For duodenal ulcers, place the left hand over the Stomach (close to the body) and the right hand over the Lower Dantian (farther away from the body). Visualize light dissipating from the Stomach and Yellow Court area. Repeat the sounds "Wu-Jiu, Wu-Jiu." The maximum time of treatment must not exceed three minutes.

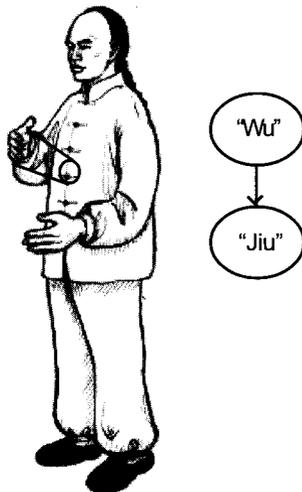


Figure 42.54. For diabetes, place the right hand over the pancreas (close to the body) and the left hand over the Lower Dantian (farther away from the body). Visualize light flowing from the pancreas to the Lower Dantian area. Repeat the sounds "Wu-Jiu, Wu-Jiu." The maximum time of treatment must not exceed three minutes.

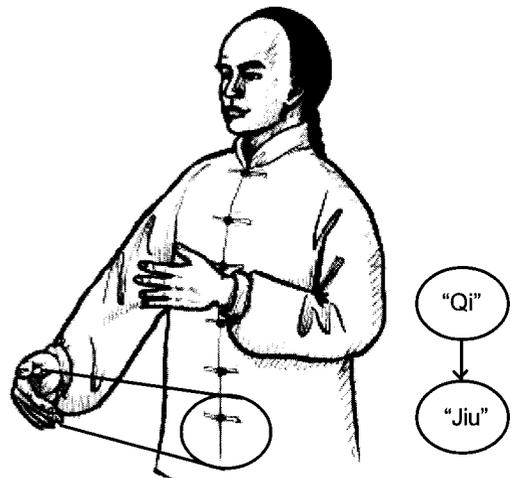


Figure 42.55. For Liver inflammation, place the left hand over the Liver (close to the body) and the right hand over the Lower Dantian (farther away from the body). Visualize light flowing from the Liver to the Lower Dantian area. Repeat the sounds "Qi-Jiu, Qi-Jiu."

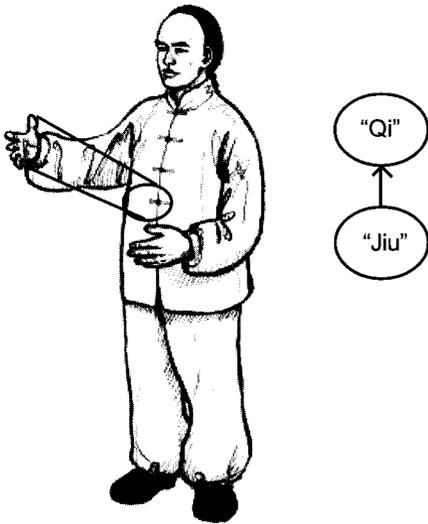


Figure 42.56. For cirrhosis of the Liver Step #1: First, place the left hand over the Lower Dantian (close to the body) and the right hand over the Liver (farther away from the body). Visualize light flowing from the Lower Dantian to the Liver. Repeat the sounds “Jiu-Qi, Jiu-Qi.”

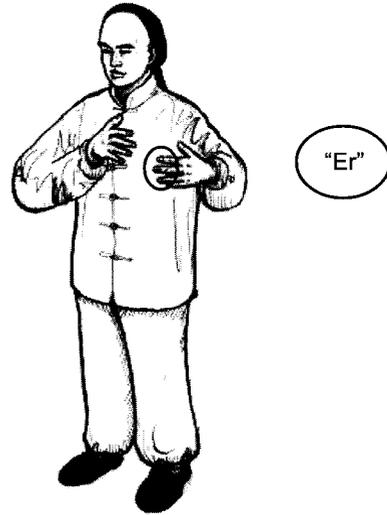


Figure 42.57. Cirrhosis of the Liver Step #2: Next, place the left hand over the left side of the Heart, at the left nipple (close to the body). The right hand is placed over the right side of the left nipple, a little higher than the left hand (farther away from the body). Visualize the whole Heart healthy and glowing with bright healing light (strengthen the Heart to drain the Liver). Repeat the sounds “Er-Er, Er-Er.”

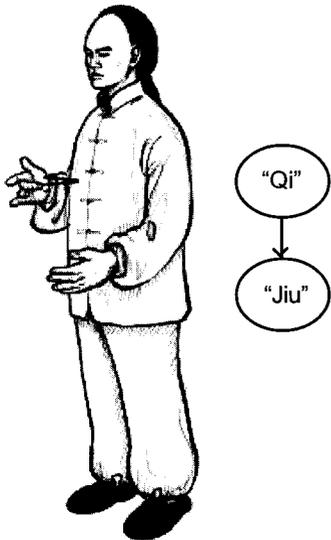


Figure 42.58. For gallstones and cholecystitis of the Gall Bladder Step #1: First, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the Gall Bladder (close to the body) while the left hand faces the Lower Dantian (farther away from the body). Visualize light flowing from the Gall Bladder to the Lower Dantian area. Repeat the sounds “Qi-Jiu, Qi-Jiu.”

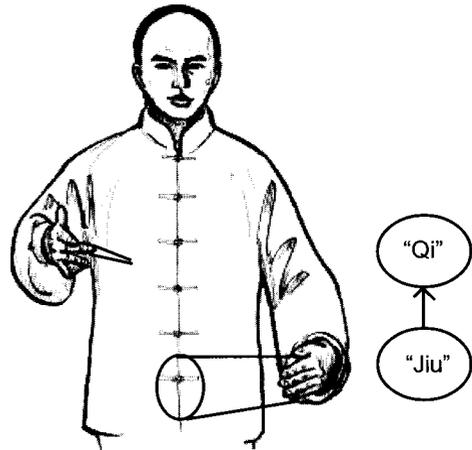


Figure 42.59. Gallstones and cholecystitis of the Gall Bladder Step #2: Next, to break up the Gallstones, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the Gall Bladder (farther away from the body), while the left hand faces the Lower Dantian (close to the body). Visualize light from the middle finger of the right hand dissolving the Gallstones (like a laser beam). Repeat the sounds “Jiu-Qi, Jiu-Qi.”

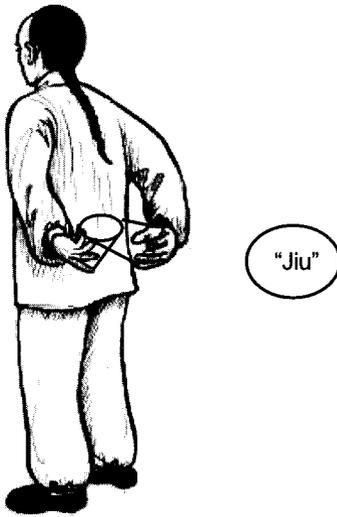


Figure 42.60. For Kidney stones, shake and point the middle finger of the hand (using the Soaring Dragon hand posture) at the affected Kidney area (close to the body), while the other hand faces the opposite Kidney or Mingmen area (farther away from the body). Visualize light from the middle finger dissolving the Kidney stones (like a laser beam). Repeat the sounds "Jiu-Jiu, Jiu-Jiu."



Figure 42.61. For prostatitis and general disorders of the Urogenital System, shake and point the middle finger of the right hand (using the Soaring Dragon hand posture) at the location of prostate gland (close to the body) while the left hand faces the Lower Dantian (farther away from the body). Visualize light flowing from the middle finger and shrinking the inflamed prostate gland. Repeat the sounds "Jiu-Jiu, Jiu-Jiu."

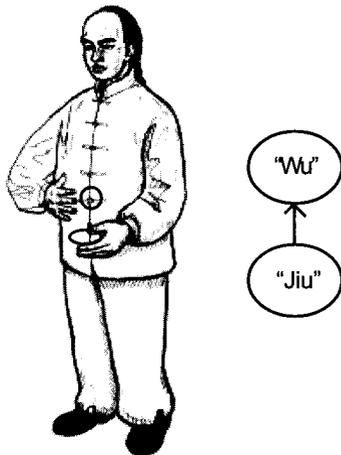


Figure 42.62. For menorrhagia (excessive menstruation), place the left hand over the uterus, with the palm facing slightly upwards (close to the body), while placing the right hand over the Yellow Court, angled slightly downwards (farther away from the body). Visualize light flowing from the Uterus to the Yellow Court. Repeat the sounds "Jiu-Wu, Jiu-Wu."

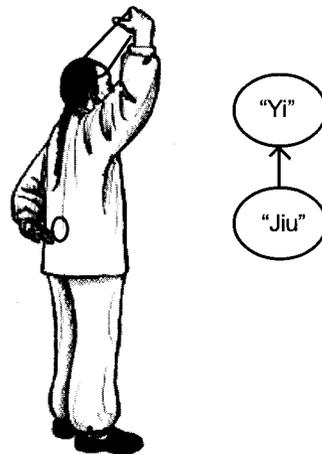


Figure 42.63. For senility, dementia, and Alzheimer's disease, place the left hand over the Mingmen point (close to the body) and the right hand over the Baihui point (farther away from the body). Visualize light flowing from the Mingmen area to the Baihui. Avoid this technique if the patient has Hypertension. Repeat the sounds "Jiu-Yi, Jiu-Yi."

SOUND RESONANCE AND MANTRAS (JUE)

The word Mantra is derived from the Sanskrit word *man*, meaning “mind,” and *tra* meaning “protection, “instrument,” or “liberation.” Mantras (or Daoist “Incantations”) are tools which can be used to focus and calm the mind to protect it from toxic thoughts and feelings which could otherwise lead to energetic disharmony. A Mantra is usually a word, phrase, abstract musical tone, or combination of all of these (as used in the Six Healing Sounds, the Cancer Healing Sounds, and Dr. Zhi Chen Guo’s Healing Sound Prescriptions). When spoken aloud for several minutes, a Mantra can vibrate silently in the mind and body of the individual for several hours, energetically restructuring him or her according to the imprinted message of the Mantra’s vibration, image, and meaning.

Mantras have long been practiced as an essential part of secret esoteric traditions and were taught only to select disciples within ancient Chinese Daoist and Buddhist lineages. Research in China confirms that chanting Mantras and using meditation techniques that employ repeated sound patterning (called Jue) increases the coherence and harmony of brain-wave patterns, and also brings about a greater synchronization between both hemispheres of the brain. The ancient Chinese believed and taught that everything in the universe was made of sound. Sound waves not only affect matter, but also affect energy and consciousness; this is the purpose of using a Mantra in meditation or chanting.

Each Mantra is characterized by a particular sound or collection of sounds that can vibrate specific tissues within different parts of the body. The ancient Chinese viewed the mind as an energetic force, which was not limited to only internal psychological interactions. All forms of creation or matter were believed to be nothing more than the manifestations of an individual’s thoughts (projected conscious) and energy. Therefore, every thought was believed to have a corresponding image or energetic form, and every image or ener-

getic form was believed to have a corresponding vibrational tone or sound.

Mantras are words charged with vibrational power. A word is the center of an idea, just as an idea is the center of a mental image. The mind subconsciously molds itself around the prevailing mental image, attitude, or belief and then proceeds to draw energetic material from the outer world to build the mental and emotional structures that support that underlying belief. In this way, a repeated sound, word, or phrase is used to emanate or initiate a spiritual and energetic message within the body’s tissues. Similar to prayer, when a Mantra is continually chanted, it reprograms the individual’s spirit, emotion, mind, and body.

Certain Mantras, when performed correctly with focused intent, are considered to be the manifestations of “sacred sounds,” and connect the individual with a particular deity or energy realm. Other Mantras are designed to activate certain Chakras and empower the individual with specific energetic and spiritual powers. These types of Mantras can be sometimes harnessed in order to create or destroy. This skill was especially used in secret Chinese internal martial arts societies. In ancient China, Mantras were used by Wu Yi (shaman doctors) for conjuring and casting spells. Mantras were also used to develop such psychokinetic feats as weather control, teleportation, levitation, and as amulets or talismans for protection against illness and evil.

The method of repetition used when sounding a Mantra aligns the individual’s consciousness to a particular energetic form through the released vibrational tones resonating from within the Mantra. The repeated sound carries a specific type of energy that can be used for healing or protecting the cells, tissues, organs, body, mind, emotion or spirit of the individual.

THREE MAIN TYPES OF MANTRAS

There are three main types of Mantras used to initiate cellular vibration: Descriptive Sound Mantras, Meaningless Sound Mantras, and Seed Sound Mantras, described as follows (Figure 42.64):

- **Descriptive Sound Mantras:** These types of Mantras are used to achieve specific goals. They can be utilized for healing, destroying, or spiritual growth.
- **Meaningless Sound Mantras:** These types of Mantras are used for stimulating and awakening specific energy centers in the individual's body. They are generally a collection of sound phrases and can be utilized for healing, destroying, or spiritual growth. These types of Mantras are commonly used in Medical Qigong exercises.
- **Seed Sound Mantras:** These types of Mantras are used for stimulating, awakening and creating a permanent "standing wave" of energy within the tissue cells of the body, or within a specific energy center in the brain. Seed Sound Mantras are sound phrases used for creating a continuous type of energetic effect, which will eventually become a coherent and accessible type of energy for the individual.

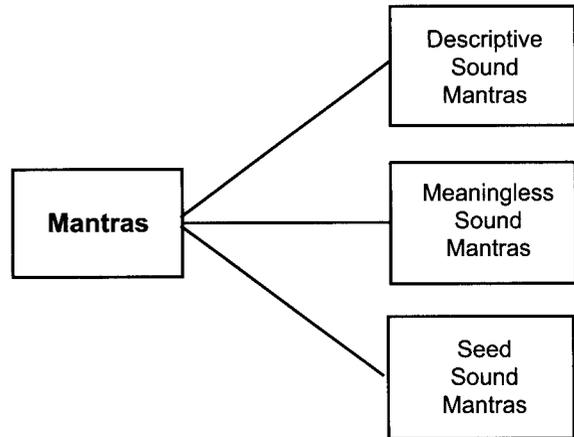


Figure 42.64. The Three Main Types of Mantras

FAST AND SLOW RHYTHM

The effects of a Mantra are related to the rhythm and overall vibration that it manifests. The importance of the rhythm is attributed to the individual's specific vibrational pattern, inherent within his or her Sea of Marrow, Sea of Qi, and Sea of Blood. The continuous recitation of a Mantra helps to induce an altered state of consciousness, and it is utilized for communion with the Divine, to achieve a state of ecstasy, or to summon psychic powers for esoteric energetic practices, exorcism, or healing purposes.

The chanting of a Mantra is usually practiced in continual cadence (with musical modulation), which creates a specific pattern of energy and power. When sounding a Mantra, the rhythm of the tone or phrase can be released either through fast or slow repetitions:

- **Fast Release:** When a Mantra is sounded through fast release, it can generate an incredible amount of energy. The fast release is generally chosen to overcome inertia, disrupting a pathogenic uniform pattern that has become toxic to the individual.

- **Slow Release:** When a Mantra is sounded through slow release, it can bring about a calm state of relaxation and peace. The slow release is generally chosen to sedate an active state of energetic agitation.

AUDIBLE, SUB-AUDIBLE AND INAUDIBLE MANTRA TONES

In ancient China, sound resonance training was divided into audible (Yang) and inaudible (Yin) practices, which were further subdivided into vocalized, nasalized, mental, and telepathic methods of training (Figure 42.65). In-between the audible (Yang) and inaudible (Yin) methods of sound resonance is the sub-audible method of sound resonance.

With the addition of sub-audible training, the modern doctors of Traditional Chinese Medicine were able to introduce additional approaches to clinical prescriptions within the Medical Qigong clinic. Therefore, when practicing sound emission therapy or Mantras in the modern Medical Qigong clinic, the patient is taught to repeat the Mantra either audibly (Jing), sub-audibly (Qi), or inaudibly (Shen). The decision to use either audible, sub-audible, or inaudible Mantras depends on the specific sound or phrase, and on the individual's intended goal.

AUDIBLE (JING) MANTRA TONES

When the Audible Mantra is released through

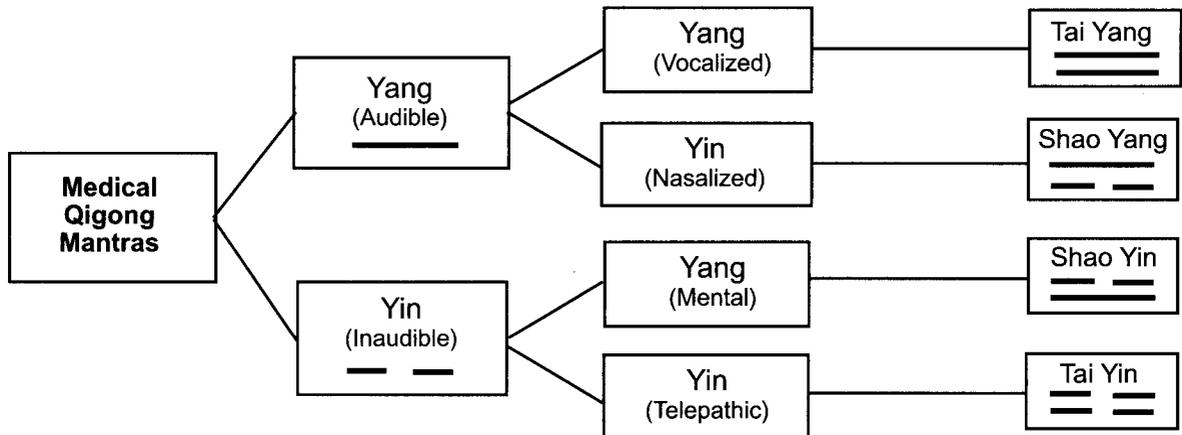


Figure 42.65. Medical Qigong Mantra Training is Divided into Yang Sounds (Audible Toning) and Yin Sounds (Inaudible Toning).

loud chanting, it will create a strong vibration within the body's Jing and Qi energetic fields. However, the more subtle the sound, the deeper its effect on the individual and his or her surrounding environment.

The audible released sound (externalized) allows the individual the ability to express, in gross material force, the energetic nature of the Mantra. The audible released sound can be further divided into Yang and Yin pronunciations: Vocalized (Yang) Sound and Nasalized (Yin) Sound:

- **Vocalized Mantra Sound (Yang):** This is a spoken or vocalized Mantra, using sounds or phrases
- **Nasalized Mantra Sound (Yin):** This is an intra-cranial Mantra, using individual nasalized syllables

SUB-AUDIBLE (QI) MANTRA TONES

When practicing sub-audible Mantras, the Qigong doctor will softly speak the audible sound (externalized) in a whispered voice. This allows the mouth to move (still forming the sound or phrase) and the breath to release the Mantra's energetic vibration. This type of Mantra recitation primarily influences the individual's Qi field, energetic body, and energetic realm.

INAUDIBLE (SHEN) MANTRA TONES

Mantras can also be internally (soundlessly) toned. Silent chanting will create a subtle vibra-

tion within the body's Qi to Shen energetic field. When chanting a mantra, there is a silent sound that proceeds the audible sound. From an ancient Daoist perspective, the Chinese believed that the subtle sounds comprise the energetic forces directing the creation of the various Elements and their ten thousand manifestations.

The inaudible sound (internalized) allows the individual the ability to initiate control over the focused item and its essence. The inaudible sound can be further divided into Yang and Yin pronunciations: Mental (Yang) Sound and Telepathic (Yin) Sound.

- **Mental Repetition Mantra Sound (Yang):** This is an internal sounding Mantra, wherein the Mantra is repeated inside the individual's Mind (Shen).
- **Telepathic Repetition Mantra Sound (Yin):** This is a subtle form of telepathic speech, in which only the individual's Intention (Yi) and Willpower (Zhi) are conveyed.

In ancient China, the physical body was considered the crucible in which the eternal elixir of life could be cultivated. The physical body contains life giving energy and acts like a capacitor. When "Descriptive" and "Meaningless" Mantras are employed, the body's energy will continue to accumulate until the energy is used or otherwise discharged.

The actual meditative writing of a mantra (usually practiced through ancient Chinese calligraphy) was considered to be one of the most powerful conscious releases of energetic sound vibration. The skill of meditative Mantra writing required the ancient Qigong master to combine all three energetic approaches (Jing, Qi and Shen) of the Mantra in order to impregnate the sound's vibrational resonance into the material substance of paper.

FIVE DISCIPLINES OF MANTRA RECITATION

When practicing Mantras, there are five disciplines needed in order to achieve significant energetic manifestation: location, time, number of repetitions, focus, and control, described as follows (Figure 42.66).

- **Location:** When sounding a Mantra, the individual should stay in one location and not travel about. It is also important that the individual face the same direction, sit in the exact same place, and use the exact same posture each day. Additionally, there are particular materials (such as clothing, sitting mats, etc.) that are prescribed to enhance the results of the Mantra practice.
- **Time:** When sounding a Mantra, the individual should determine a specific time for practice. It is important that the individual meditate at the exact time every day (no more than five minutes when first beginning). It is also important to note that certain Mantras are only to be recited at specific times, while other Mantras can be practiced at any time of the day or night.
- **Number:** When sounding a Mantra, the individual should determine the number of repetitions he or she will be sounding (24, 36, 48, 72, 96, or 108). It is also important that the individual practice the same number each day. The Mantra recitation may either continue over a prescribed number of days (for religious purposes) or until the desired result is obtained (for spiritual or magical purposes).
- **Focus:** When sounding a Mantra, the individual should focus his or her mind, imagination, and intention on the resonant vibration of the Mantra. It is also important that

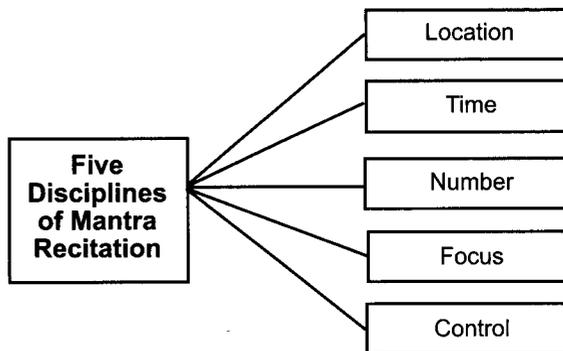


Figure 42.66. The Five Disciplines of Mantra Recitation

the individual maintain a serious, reverent attitude. Advanced Mantra practices usually also involve the use of specific visualizations, such as colors, currents of energy, symbols (e.g., shapes, Yantras, or Mandalas), or Icons (e.g., deities or spiritual teachers).

- **Control:** When sounding a Mantra, the individual should maintain complete control of his or her sexual organs (i.e., retaining the Jing) in order to properly utilize the esoteric power hidden within his or her Jing (Essence). For this reason, it is advised that a woman not perform Mantra recitation when she is menstruating.

USING MANTRAS FOR PROTECTION AGAINST SPIRIT-SPELL INCANTATIONS

There are certain Mantras (words, sound or phrases) that are believed to be able to alter an individual's energetic and spiritual field, intrinsically connecting the one who utters the Mantra with the force or concept of its power. These words, sounds, or phrases are believed to have accumulated enormous power through the investment of many individual's persistent practice of the Mantra over thousands of years.

There are several ways that a Mantra can be used to protect the Qigong doctor. Two of the more popular techniques used to energetically and spiritually protect the physically body are the Single Sound Mantra Resonation or Multiple Sound Mantra Resonation, described as follows:

SINGLE SOUND MANTRA RESONATION

One advanced method of spiritual protection is to fill the doctor's Wei Qi field with a particular divine Mantra sound or phrase, and allow it to repel any incoming destructive negative energetic attacks. This technique works especially well against dark sorcery and psychic attacks coming from Spirit-Spell Incantations. In ancient China, this technique was known as using the divine energetic sound to combat a negative (destructive) energetic sound.

- Begin by performing the 1-10 Meditation and the Three Invocations (See Volume 3, Chapter 28). After performing the third invocation, focus the mind's attention on gathering the divine healing light into the Lower Dantian. Imagine and feel the divine light energizing the physical body, energetic body and spiritual body. Hold this image until you feel all three bodies completely filled with the divine healing light.
- Next, reconnect with the Divine and imagine creating an Energy Ball between both hands. Both hands are to be positioned facing each other, with the base of the palms roughly located at the middle of the chest, fingers pointing upwards (Figure 42.67).
- Create a talisman at the roof of the mouth with the tongue. As the tongue draws the talisman on the soft palate, begin to chant the mantra in your mind that you wish to use for generating divine power and sacred protection. It is important to have a powerful emotional connection to the specific Mantra or phrase used for spiritual protection. By emotionally focusing on the Mantra's specific energetic and spiritual powers, the doctor ensures a powerful fusion of Qi and Shen.
- As you inhale, imagine divine light flowing in through the nose, stimulating and energizing the talisman (whose image is now drawn on the top of the mouth at the upper soft palate). While continuing to inhale, imagine pulling the energetic and spiritual power of the talisman into the chest, Heart, and Middle Dantian area.
- Begin to connect and fuse the energetic and spiritual powers of the specific Mantra with the

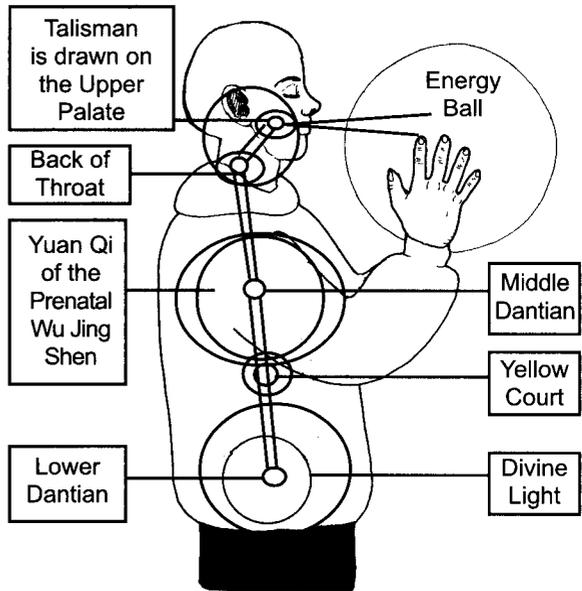


Figure 42.67. The Qigong doctor directs the Lower Dantian Qi into his or her palms and imagines creating a ball of divine healing white light.

energetic and spiritual powers of the Five Yin Organs, specifically the five Prenatal virtuous energies residing within the Wu Jing Shen (i.e., compassion from the Hun and Liver; peace and order from the Yuan Shen and Heart; integrity from the Po and Lungs; trust and truthfulness from the Yi and Spleen; and willpower and wisdom from the Zhi and Kidneys).

- After combining and fusing the spiritual and energetic power of the Mantra with the spiritual and energetic powers of the Wu Jing Shen and five internal organs, focus your attention on bringing the Divine light up from the Lower Dantian into the Middle Dantian. Imagine and feel all of these energetic and spiritual powers combining and fusing within the area of your Yellow Court.
- Next, bring the Qi upwards from the Yellow Court into the back of the throat, and exhale this infused spiritual energy combined with the specific Mantra phrase or sacred sound into the energy ball between your hands. Audibly or Inaudibly speak the divine sacred sound as a Breath Incantation, and completely fill and empower the energy ball with the spiritual energy

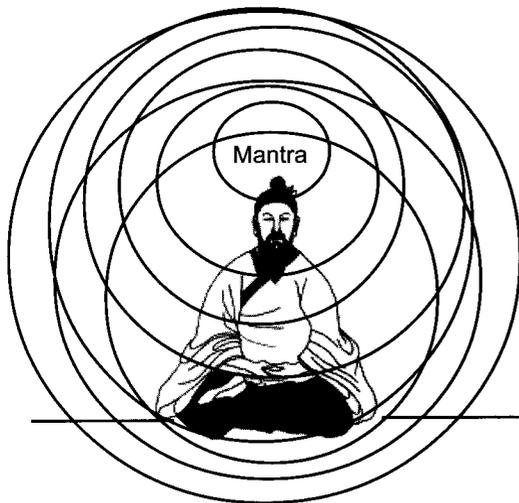


Figure 42.68. Filling the doctor's Wei Qi field with a particular Mantra allows it to repel any incoming destructive negative energy.

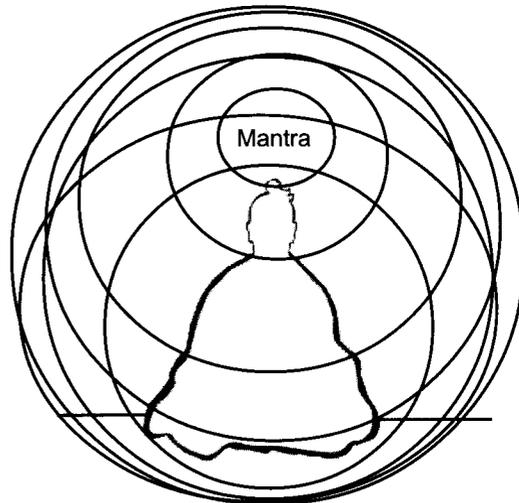


Figure 42.69. Imagine and feel the physical, energetic, and spiritual bodies dissolving into the light and vibration of the Mantra, until all that inhabits the space of the three Wei Qi fields is the energetic light and sound of the divine vibration.

and power of the divine word.

- Focus your mind and intention on feeling the power of the Mantra vibrating between your hands. Imagine and feel the energetic and spiritual vibration becoming extremely bright and powerful. Then, raise the energy ball upwards in front of your Yintang (Third Eye area), and release its light and power to expand outward, filling your three Wei Qi fields (Figure 42.68).
- Imagine and feel the divine light and power of the energy ball Mantra vibrating throughout your three Wei Qi fields, expanding light and sound vibration to protect all six directions of space (in front and back, to the right and left, and above and below your torso).
- Focus on your body being completely submerged and bathed in the vibrational resonance and power of this divine Mantra, until you feel the physical body slowly dissolve into this powerful energetic field of light and sound.
- Next, feel your energetic body dissolve into this energetic field. Then finally, feel your spiritual body dissolve until all that inhabits the space of your three Wei Qi fields is the energetic light and sound of the divine vibration (Figure 42.69).

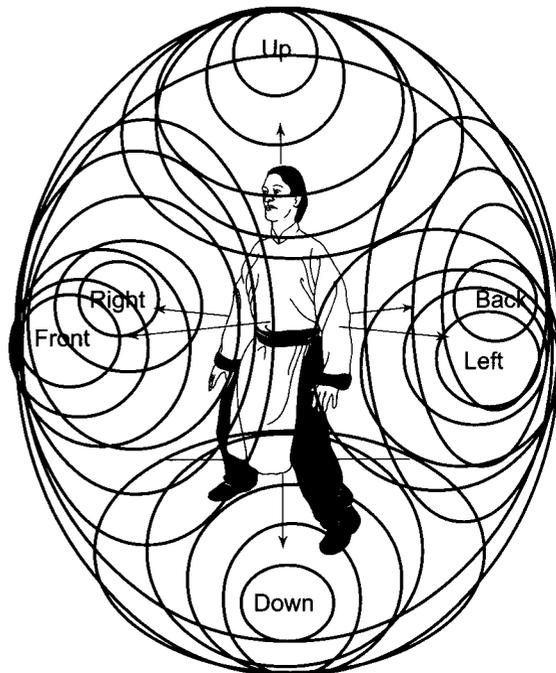


Figure 42.70. Filling the doctor's Wei Qi field with six energetic Mantra orbs to repel incoming destructive negative energy

MULTIPLE SOUND MANTRA RESONATION

Another variation used to counter Spirit-Spell Incantations, is to encircle the divine Mantra sound or phrase in several energetic spheres and place them in six directions, surrounding the Qigong doctor's body. Each energetic orb resonates outward filling the doctor's Wei Qi field. Each of the energetic orbs will also resonate with the other energetic spheres, creating a multilayered reciprocal vibrational field. This multidimensional energetic field allows the doctor to be protected through the three Wei Qi fields and the six directions of space (Figure 42.70).

TRIPLE BURNER'S MANTRA FOR PURGATION

One example of a "Descriptive Sound" resonance Mantra, is a Mantra that is used to Purge the Triple Burners, described as follows:

PURGING THE UPPER BURNER

- Begin from a Wuji posture. Both arms raise to shoulder level. Allow your awareness to settle into Upper Burner area for a few minutes. Inhale and imagine Qi flowing into the throat and manubrium sterni area (the upper segment of the sternum). Pause a moment, focusing the mind's attention on the center of the Upper Burner area (Figure 42.71).
- Slowly begin to separate the arms from the upper chest area while imagining the energy within the Upper Burner releasing out the body. Exhale the "Weng" sound ("Wunng") and imagine heat flowing out from the tissues and away from the body (Figure 42.72).
- When inhaling, imagine extending the fingers deep into the body and feel the Qi pouring into the tissues. When exhaling, separate the hands while imagining the Excess Heat and toxic energy being purged from the body. Repeat the exercise eighteen times.

PURGING THE MIDDLE BURNER

- Both hands sink down in front of the diaphragm and xiphoid process (just above the navel). Inhale and pause a moment, keeping the mind focused onto the Middle Burner. While inhaling, imagine extending the fingers



Figure 42.71. Purging the Upper Burner (A)

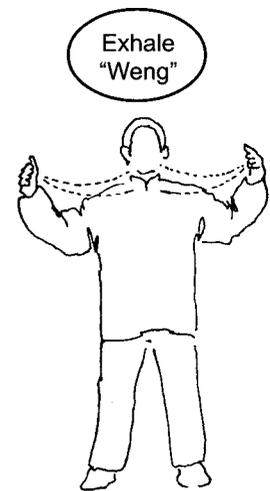


Figure 42.72. Purging the Upper Burner (B)



Figure 42.73. Purging the Middle Burner (A)



Figure 42.74. Purging the Middle Burner (B)

deep into the body and the Qi pouring deep into the tissues (Figure 42.73).

- Slowly begin to pull the arms away from the chest. While separating the hands, exhale the sound "Arrrr," and imagine the Excess Heat and toxic energy being purged from the body (Figure 42.74). Repeat the exercise eighteen times.

PURGING THE LOWER BURNER

- Both hands sink down in front of the reproductive organs and perineal area (just below the navel). Pause a moment, then inhale and imagine extending the fingers deep into the body feeling the Qi pouring deep into the tissues (Figure 42.75).
- Exhale the sound “Honng” while slowly separating the arms away from the body. Imagine the Excess Heat and toxic energy being purged from the body (Figure 42.76). Repeat eighteen times.
- To end the exercise, draw the Qi back into the Lower Dantian and return to a Wuji posture.

THE THREE DANTIAN’S MANTRA FOR TONIFICATION

Each time a Mantra is used, its power is increased due to the body’s familiarity and cellular resonance within the sound’s vibrational essence. One example of a sound resonance Mantra used to Tonify the Three Dantians is described as follows:

TONIFYING THE UPPER DANTIAN

Begin from a Wuji posture: keep the spine straight, Mingmen pressed back, anal sphincter closed, tongue on the upper palate, and breathe naturally. Inhale as both hands gather energy while moving up the sides of the body and embrace the Qi into the Upper Dantian (Yintang area). Inhale, while continuing to imagine bright white light glowing within the Upper Dantian and the pineal gland at the center of the brain (Figure 42.77). Imagine the light of the Upper Dantian getting brighter as the Qi begins to increase.

To open, energize and regulate the Upper Dantian, use the sound of “Oomm” (pronounced Aum). The arms separate and come together above the Baihui area (above the head) in order to open and close the Upper Dantian. The focus of the mind’s intention is placed on drawing in divine healing light while inhaling to fill the Taiji Pole. When exhaling, imagine the energy rushing into the Upper Dantian from the Taiji Pole while toning the first vowel sound “Aaaa.” Next, imagine light shining outside of the various sutures of the cranium while sounding the vowel sound “Uuuu.” Then imagine light shining outside of the

Inhale

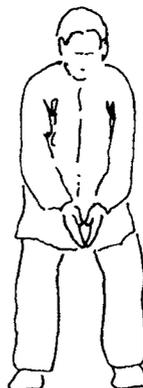


Figure 42.75. Purging the Lower Burner (A)

Exhale
“Honng”

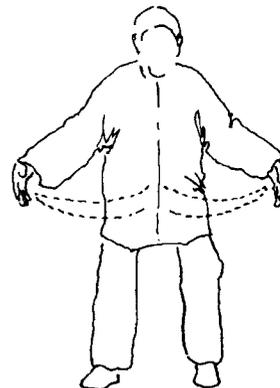


Figure 42.76. Purging the Lower Burner (B)

Inhale



Figure 42.77. Tonifying the Upper Dantian (A)

Exhale
“Auum”

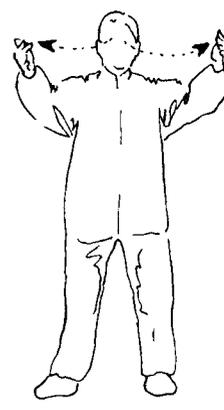


Figure 42.78. Tonifying the Upper Dantian (B)

Upper Dantian while sounding the consonant sound “Mmmm” (Figure 42.78). On the beginning of the vowel sound, the tongue is placed on the lower palate. As the tone and breath reach their midpoint, the tongue rises to connect with the upper palate to finish the sound “Mmmm.” Repeat this exercise for eighteen to twenty-four breaths.

TONIFYING THE MIDDLE DANTIAN

To open, energize, and regulate the Middle Dantian use the sound of “Haar.” The arms separate and come together in front of the chest at the CV-17 point while opening and closing the Middle Dantian. The focus of the mind’s intention is placed on drawing in divine healing light into the Taiji Pole when inhaling (Figure 42.79).

When exhaling the tone “Haar,” separate the arms and imagine the Qi rushing into the Middle Dantian and then expanding to shine outside of the body (Figure 42.80). On the beginning of the tone “Ha,” the tongue should be placed on the lower palate. As the tone and breath reach their midpoint, the tongue maintains its connection to the lower palate. Towards the end of the tone (during the “arrr” sound), the tongue releases its position and suspends. Repeat this exercise for eighteen to twenty-four breaths.

TONIFYING THE LOWER DANTIAN

To open, energize, and regulate the Lower Dantian use the sound of “Hai-Reem.” The arms separate and come together in front of the lower abdomen at the CV-8 point while opening and closing the Lower Dantian. The focus of mind’s intention is placed on drawing in divine healing light into the Taiji Pole when inhaling (Figure 42.81).

When exhaling, imagine the Qi rushing into the Lower Dantian with the first syllable “Hai,” then shining outside the body when the syllable “Reem” is pronounced (Figure 42.82). At the beginning, the tongue is placed on the lower palate to pronounce the sound “Hai.” As the tone and breath reach their midpoint, the tongue changes its position to behind the teeth to tone the sound “Reem.” Repeat this exercise for eighteen to twenty-four breaths.

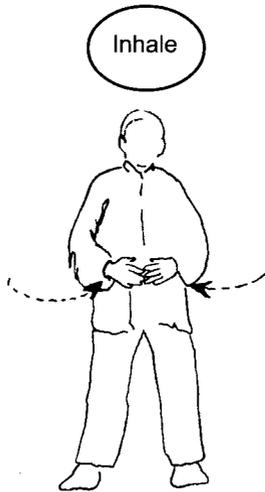


Figure 42.79. Tonifying the Middle Dantian (B)

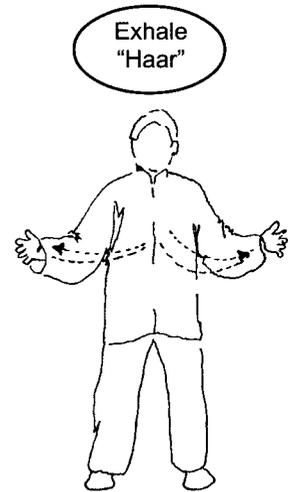


Figure 42.80. Tonifying the Middle Dantian (B)



Figure 42.81. Tonifying the Lower Dantian (A)

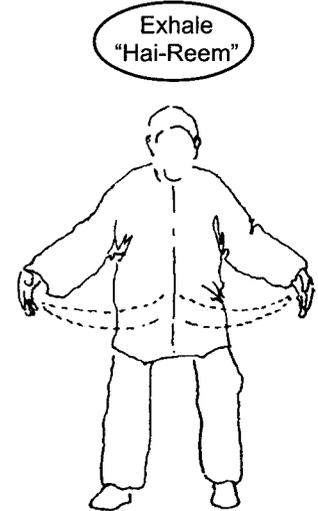


Figure 42.82. Tonifying the Lower Dantian (B)

SOUND RESONATION THERAPY FOR CANCER AND DISEASED INTERNAL ORGANS

Cancer Sound Therapy involves a special series of tone resonance exercises which are utilized to disperse stagnations. Diseased internal organs, cysts, tumors, and cancer are characteristic of Excess conditions, and result from: Stagnation of Qi and Blood, Stagnation of Phlegm, or Stagnation of Heat and Cold. Chronic diseases, marked by obstruction of channel Qi, disorders of Qi and Blood, and the imbalance of Yin and Yang are also categorized as excess stagnation syndromes. The following sound methods involve a special series of tone resonance exercises (similar to, though stronger than, the six healing sounds) which are utilized to disperse stagnations. There are specific clinical relationships that exist between the five cancer tones and the five solid organs, as well as the number of pronunciations (Figure 42.83).

PITCH AND TONE

In order to find the correct tone, the patient starts with a soft volume sound while raising and lowering the pitch until he or she experiences the physical sensation of the internal organ vibrating. Once the proper tone is found, the patient gradually increases the sound to a louder volume while keeping the vocal cords relaxed.

While exhaling the sound, the patient focuses on dispersing the toxic and stagnant Qi from the diseased tissue area. The patient must actually hear and feel the sound resonating the body's tissues, saturating the organ with sound vibration, energy, and light.

PATIENT'S PREPARATION FOR TUMOR AND CANCER SOUND PRESCRIPTION

Have the patient begin the Tumor and Cancer Healing Sound Therapy prescription homework exercise from a Wuji posture. Before sounding the cancer tones, encourage the patient through the One Through Four meditation (One-Fun, Two-Shoe, Three-Tree, and Four-Core). This meditation allows the patient to relax, sink, root the mind, and to feel his or her body. This medi-

tation is taught in a rhyming one through four counting format, described as follows:

THE ONE THROUGH FOUR MEDITATION

1. **One Is Fun:** Imagine a smile melting down the front of your body like warm oil, melting all stress and tension into the Earth. A second smile melts down the back of your body, dissolving all stress and tension down into the Earth. A third and final smile melts down the center of your head, relaxing all thoughts, judgments, and feelings as it flows down your shoulders and arms and out your hands. The melting continues to flow down the center of your torso like warm oil, melting all emotional blocks and tension; then it flows down the center of your legs and into the ground. At this point your mind and body should feel content, relaxed, and peaceful.
2. **Two Is Shoe:** Imagine your feet melting into the Earth, like ice melting into water and water absorbing into the soft soil. Feel the energy of the feet fuse with the energy of the Earth. Feel the energy flow in five directions (forward, backward, right, left, and down). Allow your mind and body to connect and fuse with the Earth energy.
3. **Three Is Tree:** Imagine and feel yourself extending tree roots, twice your body's height, deep into the ground. Feel the roots expand in five directions (forward, backward, right, left, and down), securing your root, connecting and fusing with the energy of the Earth.
4. **Four Is Core:** Imagine and feel your roots extending deep into the core of the planet. Imagine the Earth energy flowing into these roots like golden rivers of light; feel the Qi ascend the back of the legs and spine, pouring over the head, down the chest and entering into your Lower Dantian. This energetic movement allows you to draw Earth energy into your body and circulate it through the Microcosmic Orbit (Fire Cycle). A solid connection into the energy of the Earth allows for the rooting of the body's physical, mental, emotional, and spiritual energies and fills the Lower Dantian with Earth Qi.

	Wood Element			Fire Element			Earth Element			Metal Element			Water Element		
Tissues Associated with Specific Healing Sound	"Guo" Sound for Tendon Cysts, Tumors and Cancer			"Zheng" Sound for Blood Cysts, Tumors and Cancer			"Gong" Sound for Muscle Cysts, Tumors and Cancer			"Shang" Sound for Skin Cysts, Tumors and Cancer			"Yu" Sound for Bone Cysts, Tumors and Cancer		
Yin (Zang) Organs and Channels	Liver			Heart			Spleen			Lungs			Kidneys		
	Guo			Zheng (Jong)			Gong			Shang			Yu		
Yang (Fu) Organs and Channels	Gall Bladder			Small Intestine			Stomach			Large Intestine			Urinary Bladder		
	Guo			Zheng			Dong			Shang			Yu		
To Target and Purge a Specific Internal Organ use a Straight Tone	— Guo			— Zheng			— Gong			— Shang			— Yu		
To Purge a Specific Channel use a Descending Tone Starting from the Organ	↘ Guo			↘ Zheng			↘ Gong			↘ Shang			↘ Yu		
To Regulate a Specific Organ and Channel System by using a Descending then Ascending Tone	∨ Guo			∨ Zheng			∨ Gong			∨ Shang			∨ Yu		
The Number of Breaths in a set of Repetitions	Light	Med.	Strong	Light	Med.	Strong	Light	Med.	Strong	Light	Med.	Strong	Light	Med.	Strong
	8	16	24	7	14	21	10	20	30	9	18	27	6	12	18

Figure 42.83. Tumor and Cancer Sound Therapy Chart

THREE TYPES OF PRESCRIPTION SOUNDS EXHALATIONS

The cancer healing tones are designed to target specific diseased states within the internal organs, and to initiate a vibrational resonance that will disrupt Qi and Blood Stagnation as well as remove Excess conditions. This is generally accomplished through three means of sound resonance application: straight tone exhalation, descending tone exhalation, and descending and ascending tone exhalation, described as follows:

STRAIGHT TONE EXHALATIONS

When a tumor and cancer healing sound is pronounced in a straight tone, it allows the patients to focus their intention into the specific diseased tis-

ues of the cancer or tumor. This not only allows the patients to target and Purge the energetic clusters responsible for maintaining the pathogenic state of a diseased internal organ, but it also allows the patients to experience the maximum results of their own projected vibrational resonance.

After completing the required number of Straight Tone exhalations, the patients should pause, take a few cleansing breaths, and end the prescription exercise with "Pulling Down the Heavens" (Figure 42.84). Then, the patients should be encouraged to rebuild their Righteous Qi by inhaling specific colors into the affected deficient internal organs, and by inhaling divine healing white light into the their Lower Dantian.

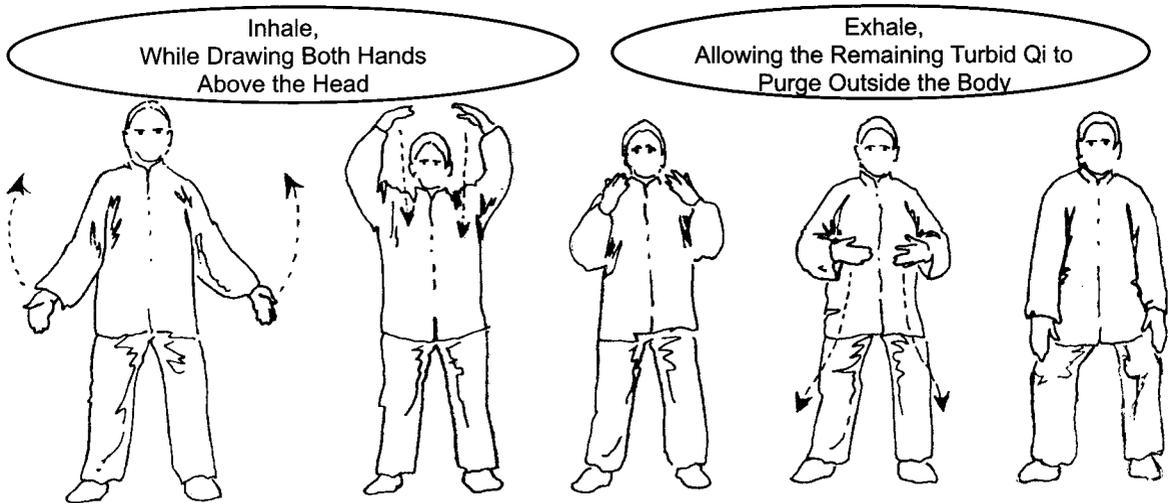


Figure 42.84. The Pulling Down the Heavens Exercise

DESCENDING TONE EXHALATIONS

When a tumor and cancer healing sound is pronounced in a descending tone, it allows the patients to focus their intention on Purging toxic pathogens downward and out of the body through specific channels. Because of its descending action, this particular type of sound effectively removes any Toxic Heat, or any Qi and Blood Stagnation that is still contained within the internal organs and channels. This descending action can also be used for removing Toxic Qi that has been diagnosed as flowing either upwards towards the diseased tissues, or downwards away from the diseased tissues.

After completing the required number of descending tone exhalations, the patients should pause, and take a few cleansing breaths while performing the "Pulling Down the Heavens" exercise. Then, the patients should be encouraged to rebuild their Righteous Qi by inhaling specific colors into the affected deficient internal organs, and by inhaling divine healing white light into the their Lower Dantian.

DESCENDING AND ASCENDING TONE EXHALATION

When a tumor and cancer healing sound is pronounced in a descending and ascending tone, it allows the patients to focus their intention on targeting and Purging the diseased organ's spe-

cific channels. This effectively removes any Toxic Qi still contained within the internal channels, whether it is flowing to or from the diseased organ.

When exhaling a descending tone, the sound vibration pulls the Qi along the channel from "Heaven to Earth" (moving from the internal organ into the ground to be absorbed). When the patients begin the rising tone, it allows the Qi to move from "Earth to Heaven" (moving the Earth Qi from the ground into the channel and back into the internal organ). The down and up application of energetic movement causes the patient's channels to become completely Purged of Toxic Qi.

After completing the required number of descending and ascending tone exhalations, the patients should pause, and take a few cleansing breaths while performing the "Pulling Down the Heavens" exercise.

THE PROPER AMOUNT OF TONE REPETITIONS

The beginning patient should not be too anxious to perform the required number of tone repetitions. By gradually reaching the required number and slowly adapting to the Tone Resonation method, the patient avoids getting tired. The sound "Shang," for example, is pronounced nine

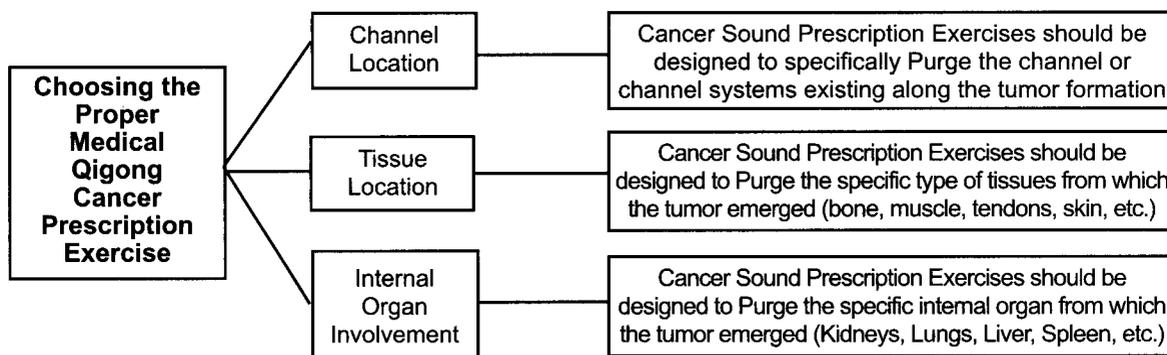


Figure 42.85. Choosing the Proper Medical Qigong Cancer Prescription Exercise

times for each exercise in the case of Lung disease. However, a beginner may start by pronouncing the tone three times and gradually progress to six times in twenty days. Then, in another thirty days, the patient can reach the required number of sounds. The number of repetitions is always dependent upon the patient's age, his or her constitution, and the severity of the disease.

In other words, the amount of times in a day that the patient performs the healing sounds depends upon the patient's general condition. The sounds used in tumor and cancer therapy will be prescribed more frequently with less volume than those prescription exercises used in the regular six healing sound therapies. For example, for treating Lung cancer, the patient should perform the "Shang" sound eighteen times a day, 18 breaths per set (nine breaths moving from right and left, and nine breaths moving from left to right). However, for Lung congestion, the patient will perform the "Sss" sound three times a day, thirty-six breaths per each set.

CHOOSING THE PROPER SOUND PRESCRIPTION

The choice of Medical Qigong Cancer Sound prescription should be based on the cancer's location, as well as internal organ involvement. Since cancers are primarily caused by a combination of emotional strains, strong pathogenic Evils, and a weakness of the patient's Yuan Qi. Medical Qigong exercise prescriptions should be focused on Purging the Evil pathogenic factors, Tonifying

the patient's Yuan Qi and Regulating the patient's Yin and Yang.

Choosing the appropriate Medical Qigong Prescription exercises and meditations involves the three primary factors of channel location, tissue location, and internal organ involvement, described as follows (Figure 42.85):

- **Channel Location:** Cancer Sound Prescription exercises should be specifically designed to Purge the channel or channel systems existing along the tumor formation.
- **Tissue Location:** Cancer Sound Prescription exercises should be designed to Purge the specific type of tissues from which the tumor emerged (bone, muscle, tendons, skin, etc.).
- **Internal Organ Involvement:** Cancer Sound Prescription exercises should be designed to Purge the specific internal organ from which the tumor emerged (Kidneys, Lungs, Liver, Spleen, etc.).

SPECIALIZED PRESCRIPTIONS FOR TUMORS AND CANCER

The sound therapies used for treating tumors and cancer are quite different and much more powerful than the Six Healing Sound Prescriptions. Because of the dramatic difference in energetic potential between these two healing sound systems, the cancer patient will be given a lower number of tone repetitions but an increased number of practice sessions per day. The healing sounds used for treating tumors and cancers are as follows:

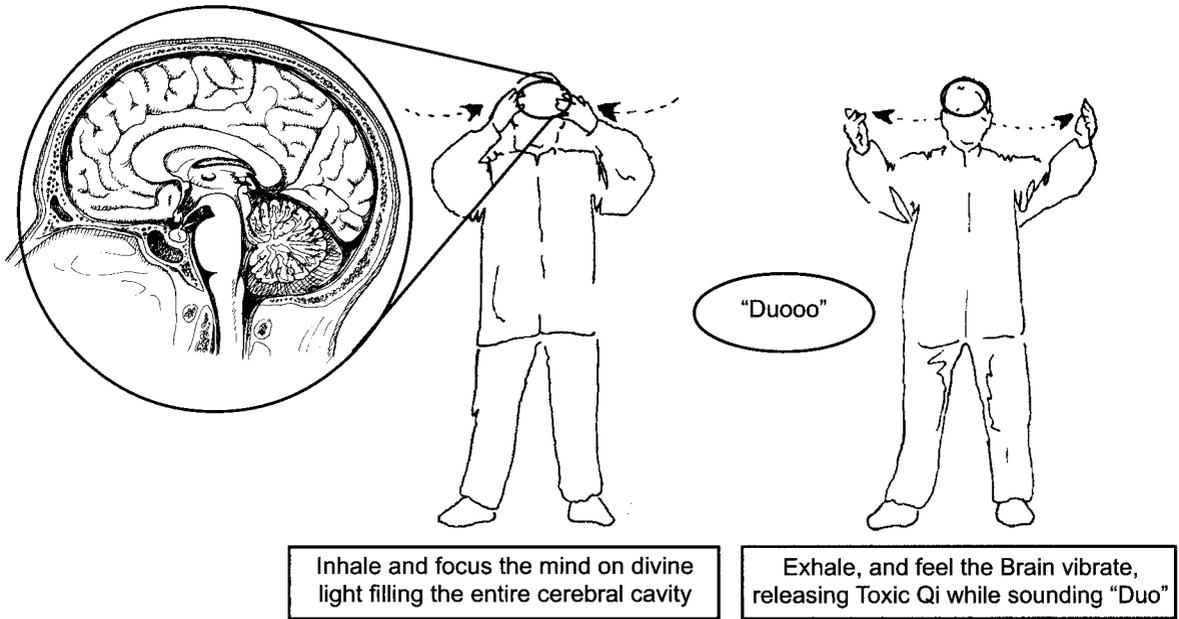


Figure 42.86. For Brain Cancer, the sound is "Duo."
(Inspired from the Original Artwork of Dr. Frank H. Netter)

- **Brain Tumors and Cerebral Carcinomas:** Inhale and focus the mind on divine healing white light energy filling the entire cerebral cavity. Exhale while sounding "Duo," and imagine the diseased portion of the Brain tissues vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Brain tumors or cerebral carcinomas should practice the "Duo" sound for eighteen breaths, several times a day (Figure 42.86). In addition the patient should also practice techniques to strengthen the Kidneys and Heart.
- **Nasopharyngeal Tumors:** Inhale and focus the mind on divine healing white light energy filling the entire nasopharyngeal cavity. Exhale while sounding "Shang," and imagine the diseased portion of the nasopharyngeal tissues vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with nasopharyngeal tumors should practice the

"Shang" sound for nine breaths, several times a day (Figure 42.87). The patient should use the Fast Breathing Method technique (2 inhalations into the nasopharyngeal cavity, followed by 1 exhalation of the sound "Shang"), in addition to practicing Lung strengthening exercises.

- **Esophageal Cancer:** Inhale and focus the mind on divine healing white light energy filling the entire esophageal area. Exhale while sounding "Dong," and imagine the diseased portion of the esophageal tissues vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with esophageal cancer should pronounce the "Dong" sound for ten breaths, several times a day (Figure 42.88). When exhaling, the patient should use a high-pitched "Dong" sound in the straight tone (for ten breaths), then exhale its low-pitched "Dong" in the dropping and rising tone (for ten breaths); this completes one set.

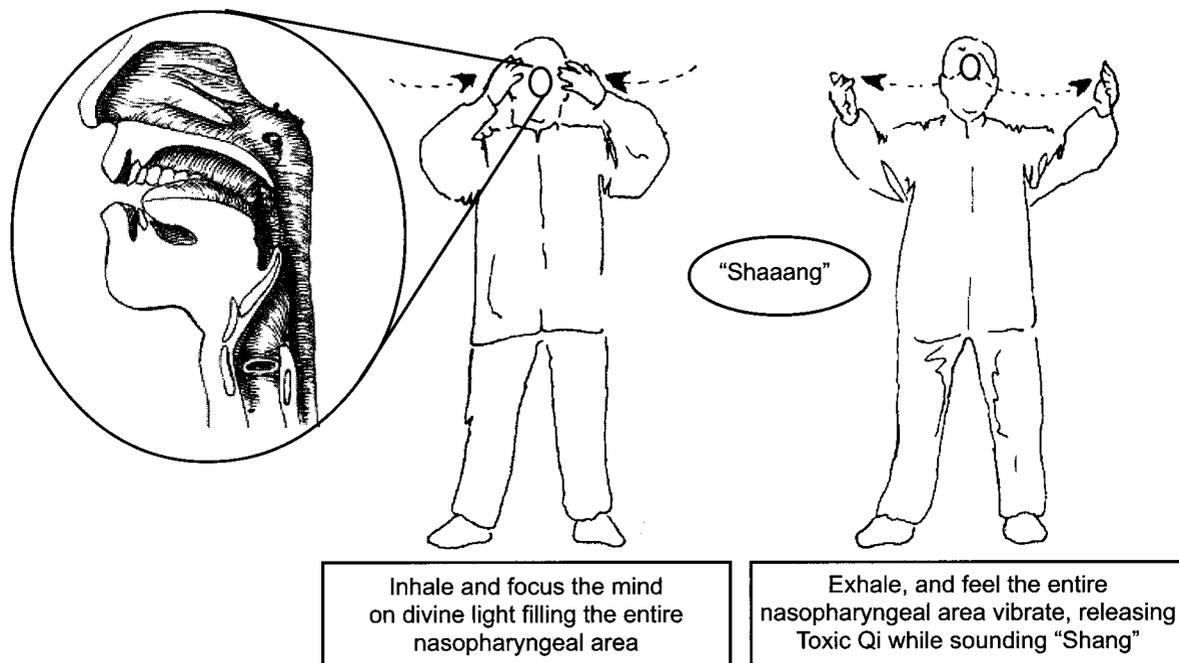


Figure 42.87. For Nasopharyngeal Tumors, the sound is "Shang."

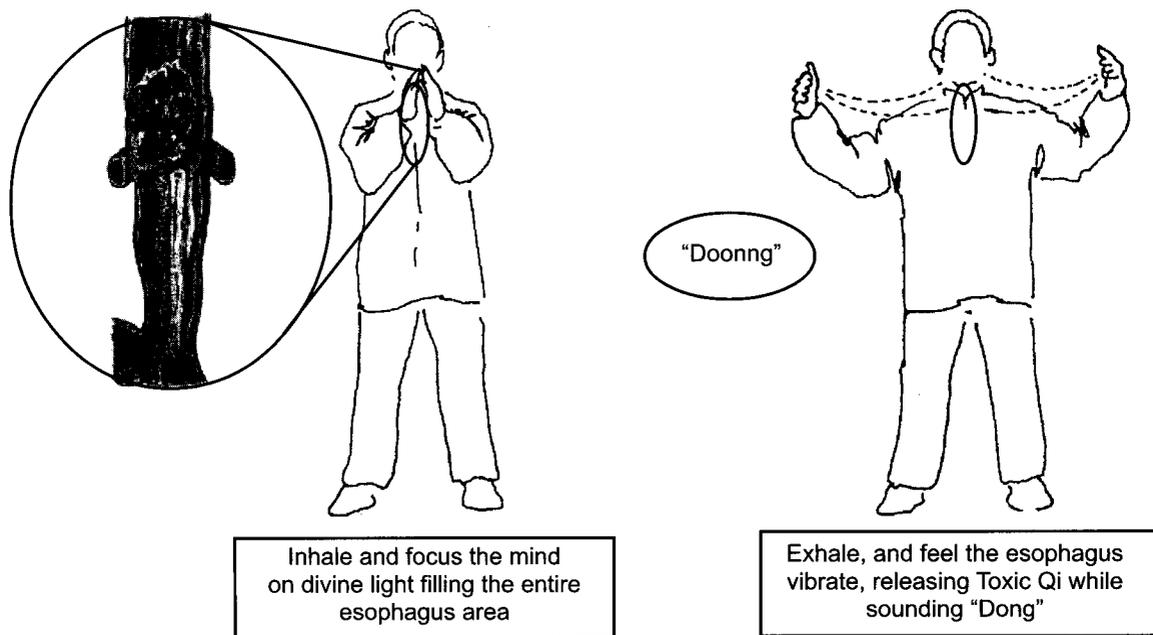


Figure 42.88. For Esophageal Cancer, the sound is "Dong."
(Inspired from the original artwork of Dr. Frank H. Netter)

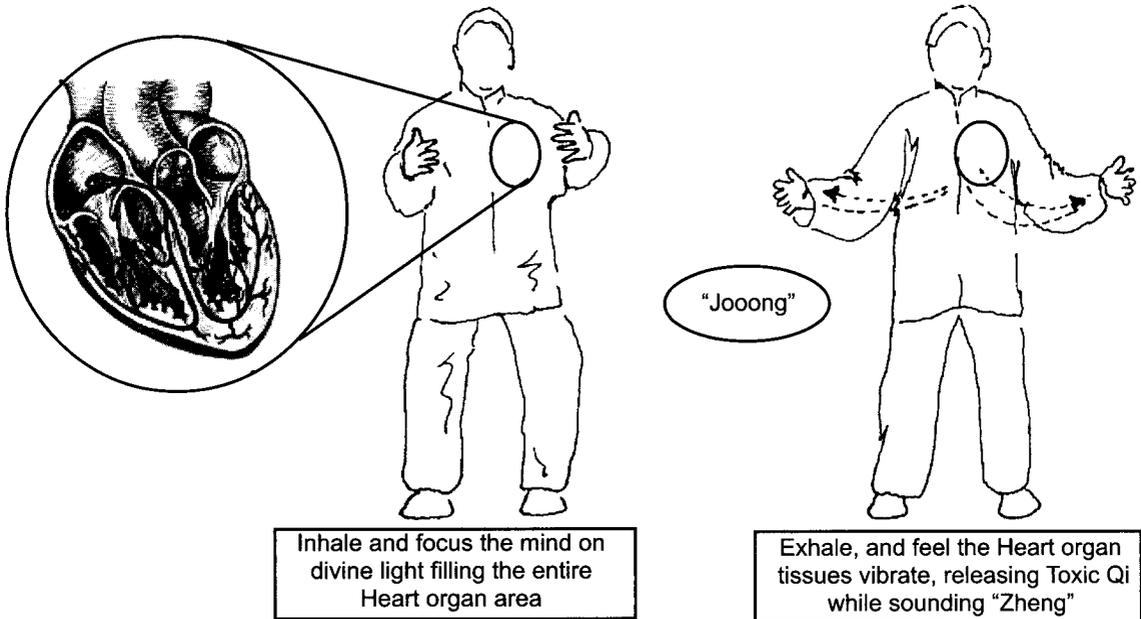


Figure 42.89. For Heart Disease, the sound is “Zheng” (Pronounced Jong).

- **Heart Disease:** Inhale and focus the mind on divine healing white light energy filling the entire Heart organ. Exhale while sounding “Zheng” (pronounced Jong), and imagine the diseased portion of the Heart organ vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Heart disease should practice the “Zheng” sound for seven breaths, several times a day (Figure 42.89). The patient should use the Fast Breathing Method technique (two inhalations into the Heart organ, followed by one exhalation of the sound “Zheng”), in addition to practicing Heart strengthening exercises.
- **Breast Cancer:** Inhale and focus the mind on divine healing white light energy filling the breasts. Exhale while sounding “Shang,” and imagine the diseased portion of the breast tissues vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with

breast cancer should pronounce the “Shang” sound for nine breaths, several times a day (Figure 42.90). The patient should use the Fast Breathing Method technique (two inhalations into the Breasts, followed by one exhalation of the sound “Shang”), in addition to practicing Lung and Kidney strengthening exercises.

- **Lung Cancer:** Inhale and focus the mind on divine healing white light energy filling the Lungs. Exhale while sounding “Shang,” and imagine the diseased portion of the Lung organs vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Lung cancer should pronounce the “Shang” sound for nine breaths, several times a day (Figure 42.91). The patient should use the Fast Breathing Method technique (two inhalations into the Lungs, followed by one exhalation of the sound “Shang”), in addition to practicing Lung and Kidney strengthening exercises.

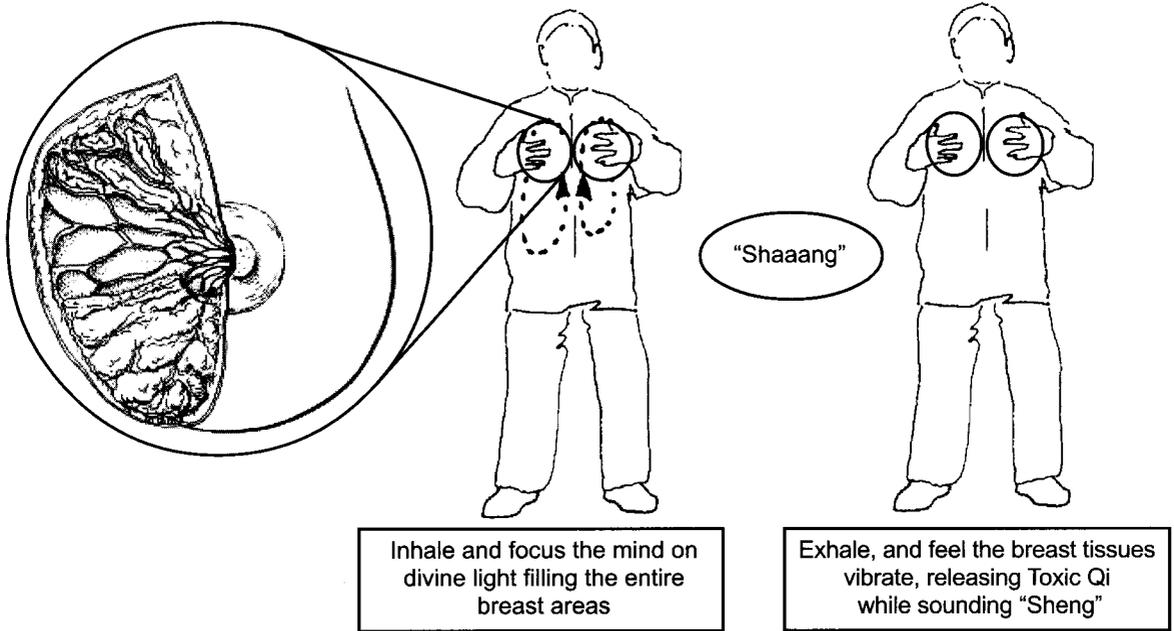


Figure 42.90. For Breast Cancer, the sound is "Shang."

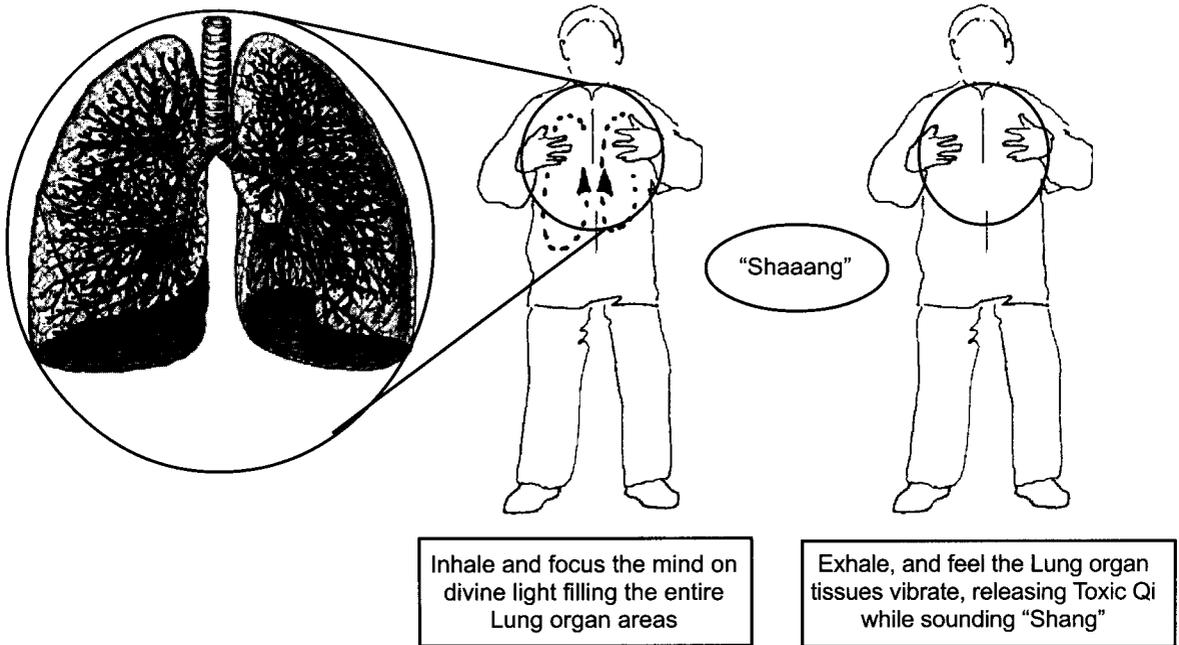


Figure 42.91. For Lung Cancer, the sound is "Shang."

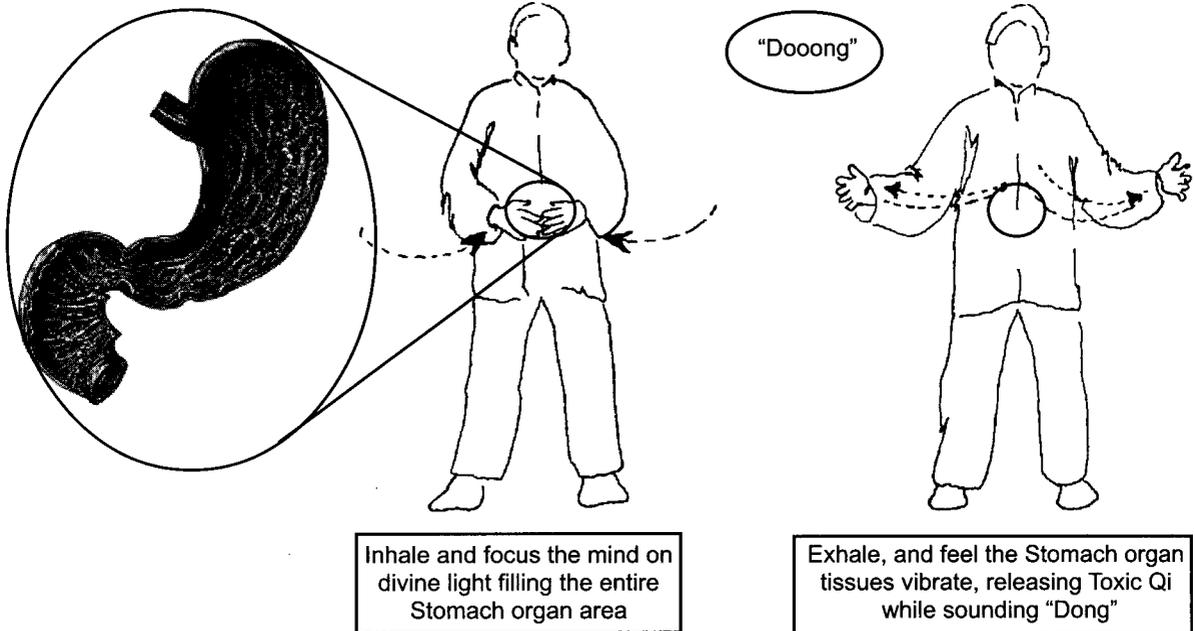


Figure 42.92. For Stomach Cancer, the sound is "Dong."

- Stomach Cancer:** Inhale and focus the mind on divine healing white light energy filling the entire Stomach organ. Exhale while sounding "Dong," and imagine the diseased portion of the Stomach organ vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Stomach cancer should pronounce the "Dong" sound for ten breaths, several times a day (Figure 42.92). When exhaling, the patient should use a high-pitched "Dong" sound in the straight tone (for ten breaths), then exhale its low-pitched "Dong" in the dropping and rising tone (for ten breaths); this completes one set.
- Spleen Disease and Pancreatic Cancer:** Inhale and focus the mind on divine healing white light energy filling the entire Spleen and pancreatic organs. Exhale while sounding "Gong," and imagine the diseased portion of the Spleen and pancreatic organs vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Spleen disease or pancreatic can-

cer should pronounce the "Gong" sound for ten breaths, several times a day (Figure 42.93). When exhaling, the patient should use a high-pitched "Gong" sound in the straight tone (for ten breaths), then exhale its low-pitched "Gong" in the dropping and rising tone (for ten breaths); this completes one set.

- Liver Cancer and Gall Bladder Tumors:** Inhale and focus the mind on divine healing white light energy filling the entire Liver and Gall Bladder organs. Exhale while sounding "Guo," and imagine the diseased portion of the Liver and Gall Bladder organs vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Liver Cancer or Gall Bladder carcinomas should practice the "Guo" sound prescription for eight breaths, several times a day (Figure 42.94). The patient should use the Fast Breathing Method technique (two inhalations into the Liver and Gall Bladder organ followed by one exhalation of the sound "Guo"), in addition to practicing Lung, Liver, and Spleen strengthening exercises.

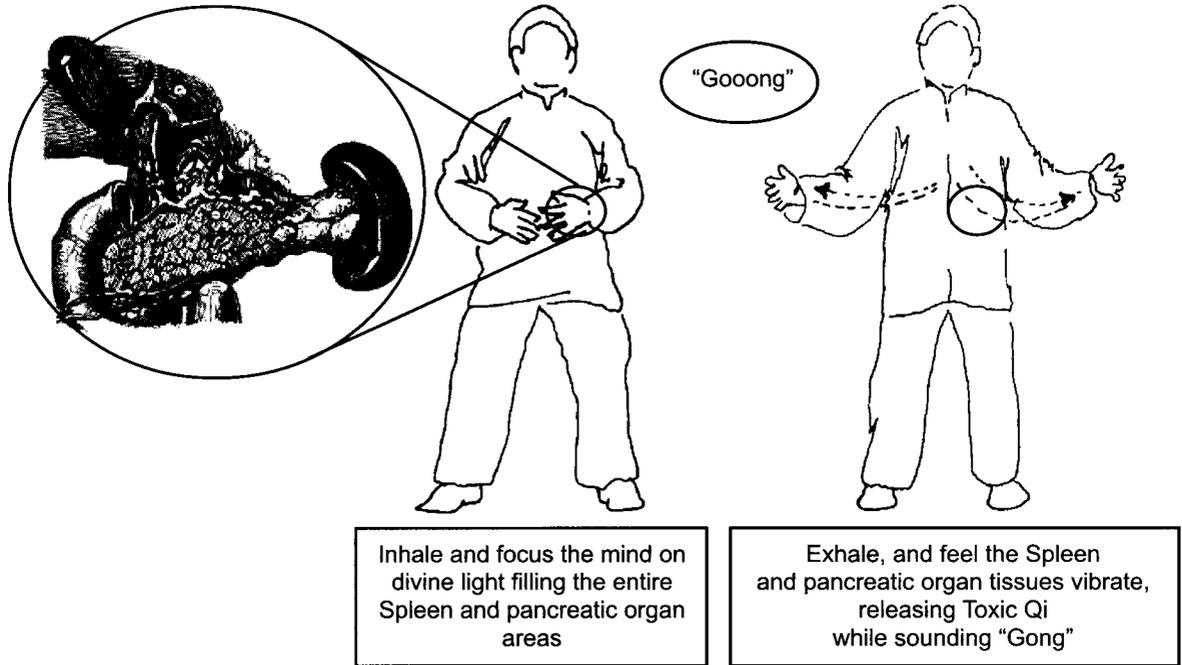


Figure 42.93. For Spleen Diseases or Pancreatic Cancer, the sound is "Gong."
(Inspired from the original artwork of Dr. Frank H. Netter)

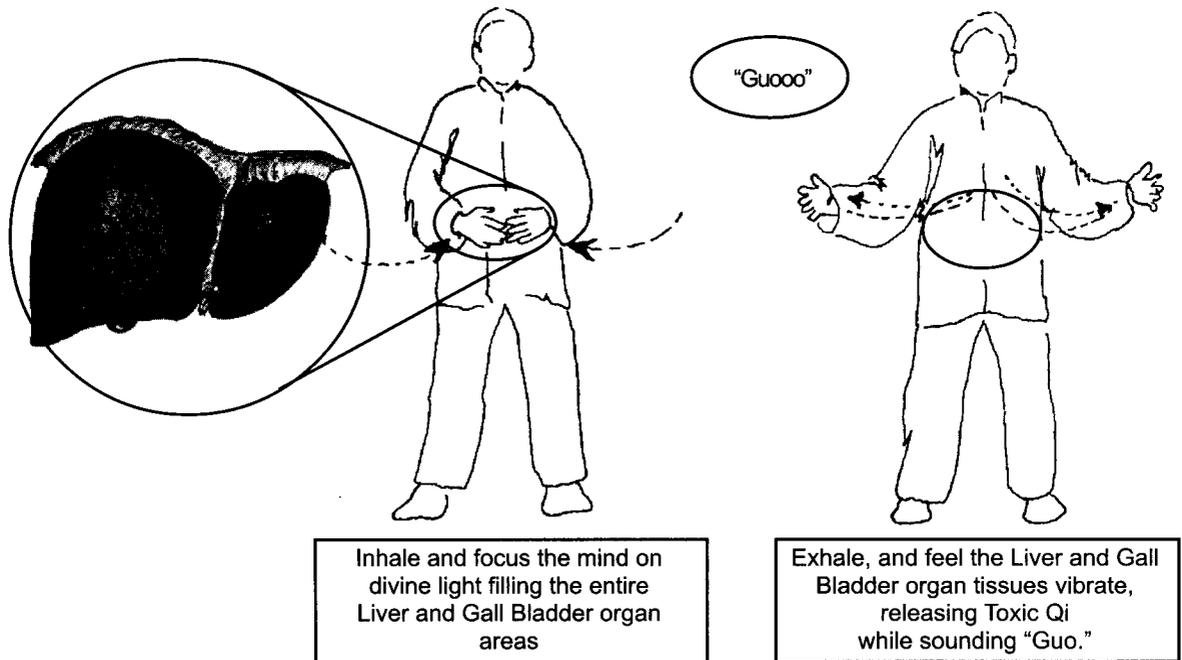


Figure 42.94. For Liver cancer and Gall Bladder tumors, the sound "Guo."

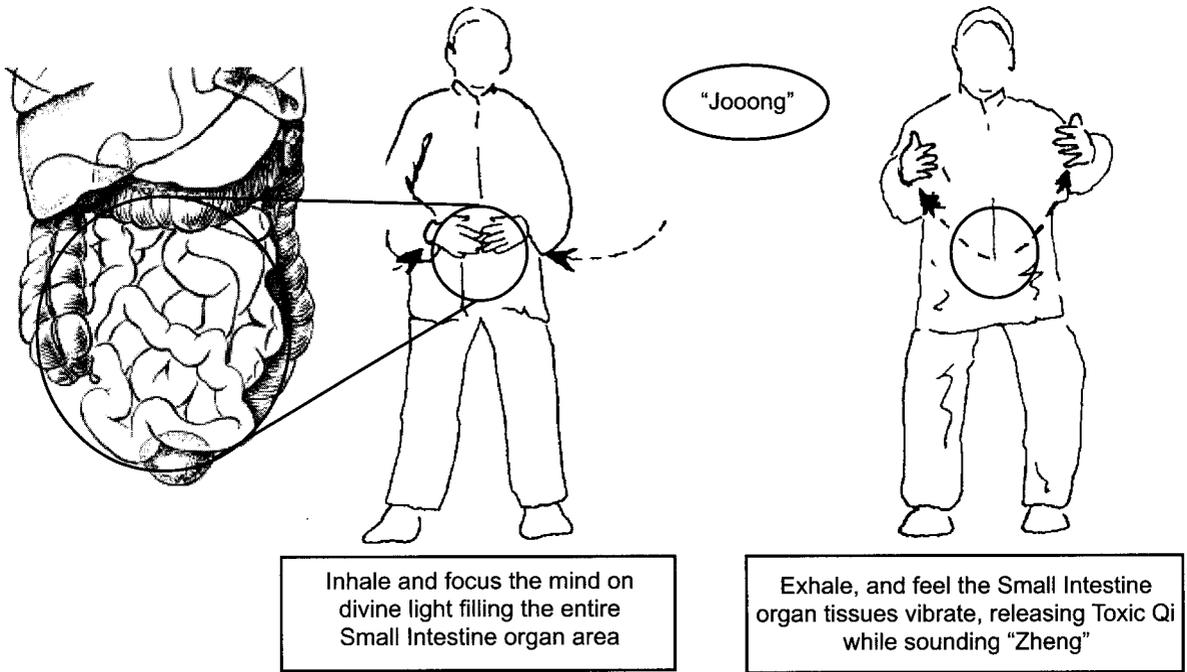


Figure 42.95. For Small Intestine Cancer, the sound is “Zheng” (Pronounced Jong).

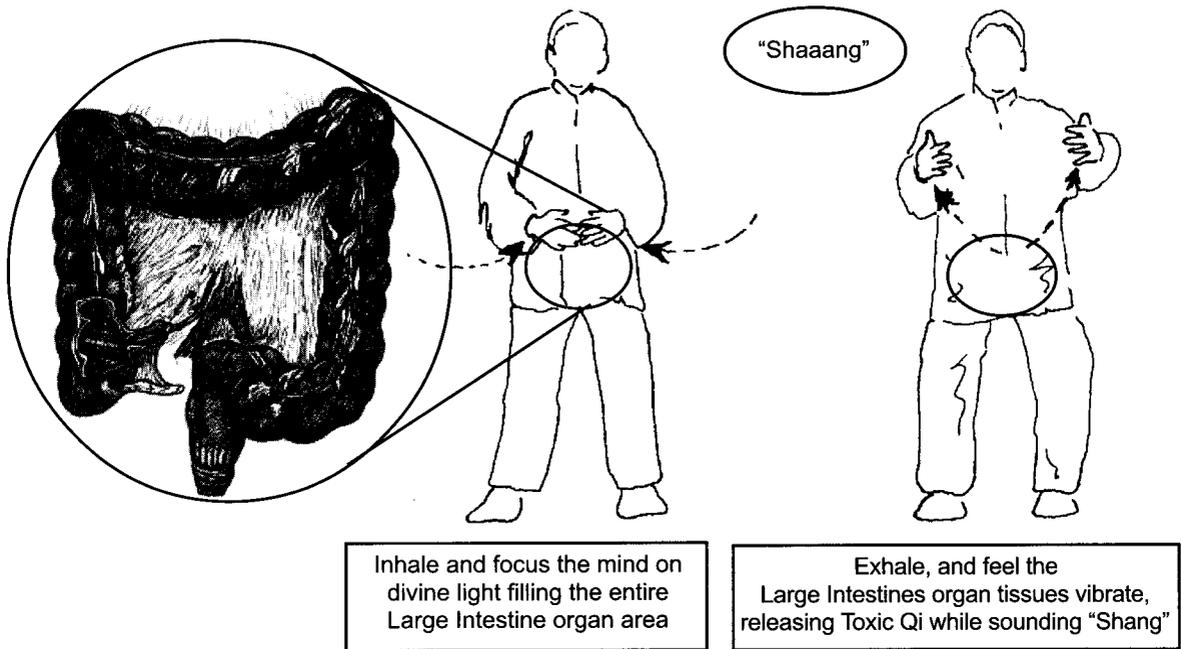


Figure 42.96. For Large Intestine Cancer, the sound is “Shang.”
(Inspired from the original artwork of Dr. Frank H. Netter)

When focusing on the Kidney organ, the patient should place both hands on the Kidneys and press the middle fingers at the Shenshu UB-23 point beside the Mingmen before pronouncing the sounds.

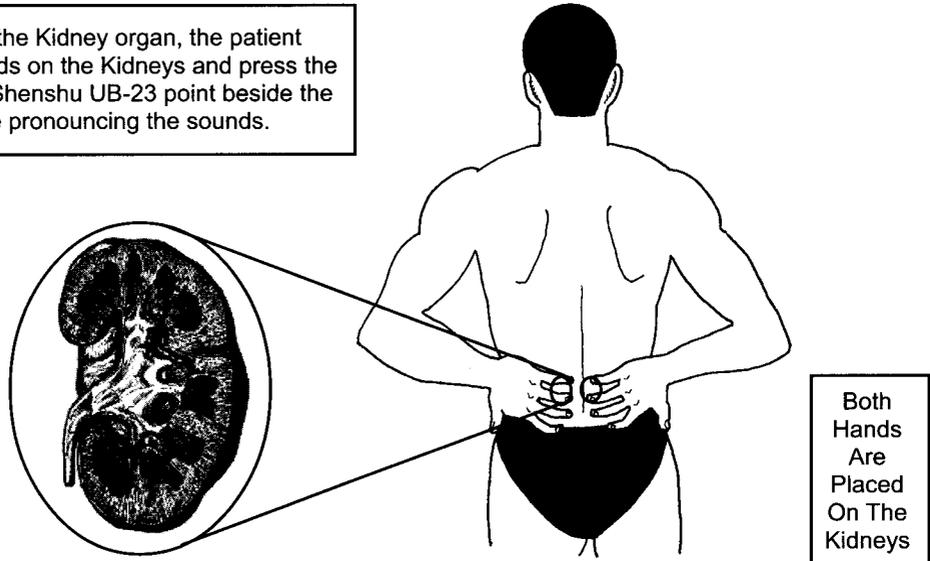


Figure 42.97. For Kidney Disease, the sound is “Yu.”

- **Small Intestine Tumors:** Inhale and focus the mind on divine healing white light energy filling the entire Small Intestine organ. Exhale while sounding “Zheng” (pronounced Jong), and imagine the diseased portion of the Small Intestine organ vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Small Intestine carcinomas should practice the “Zheng” sound for seven breaths, several times a day (Figure 42.95). The patient should use the Fast Breathing Method technique (two inhalations into the Small Intestine organ, followed by one exhalation of the sound “Zheng”), in addition to practicing Heart strengthening exercises.
- **Large Intestine Cancer:** Inhale and focus the mind on divine healing white light energy filling the entire Large Intestine organ. Exhale while sounding “Shang,” and imagine the diseased portion of the Large Intestine organ vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Large Intestine cancer should pronounce the “Shang” sound for nine breaths, several times a day (Figure 42.96). The patient should use the Fast Breathing Method technique (2 inhalations into the Large Intestine organ, followed by 1 exhalation of the sound “Shang”), in addition to practicing Lung and Kidney strengthening exercises.
- **Kidney Disease:** Inhale and focus the mind on divine healing white light energy filling the entire Kidney organs. Exhale while sounding “Yu,” and imagine the diseased portion of the Kidney organs vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Kidney disease should practice the “Yu” sound for six breaths, several times a day. The patient should use the Fast Breathing Method technique (two inhalations into the Kidney organs, followed by one exhalation of the sound “Yu”), in addition to practicing Kidney strengthening exercises. It is important that the patient place both hands on the Kidneys and press the middle fingers at the Shenshu UB-23 point beside the Mingmen before pronouncing the sounds (Figure 42.97).

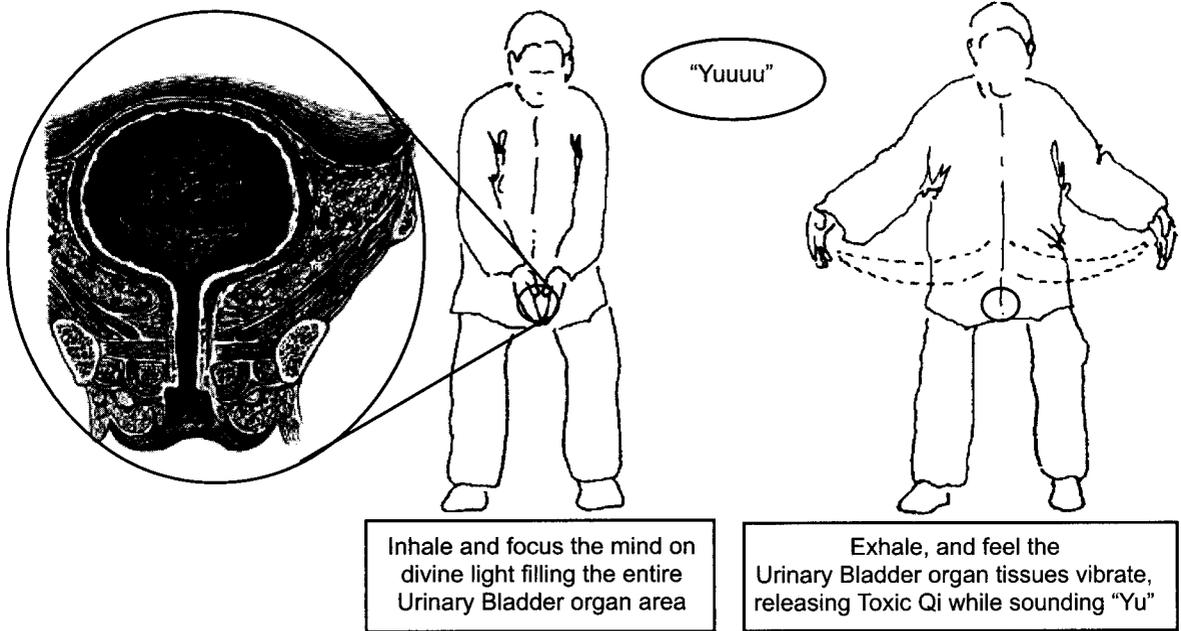


Figure 42.98. For Urinary Bladder Cancer, the sound is "Yu."
(Inspired from the original artwork of Dr. Frank H. Netter)

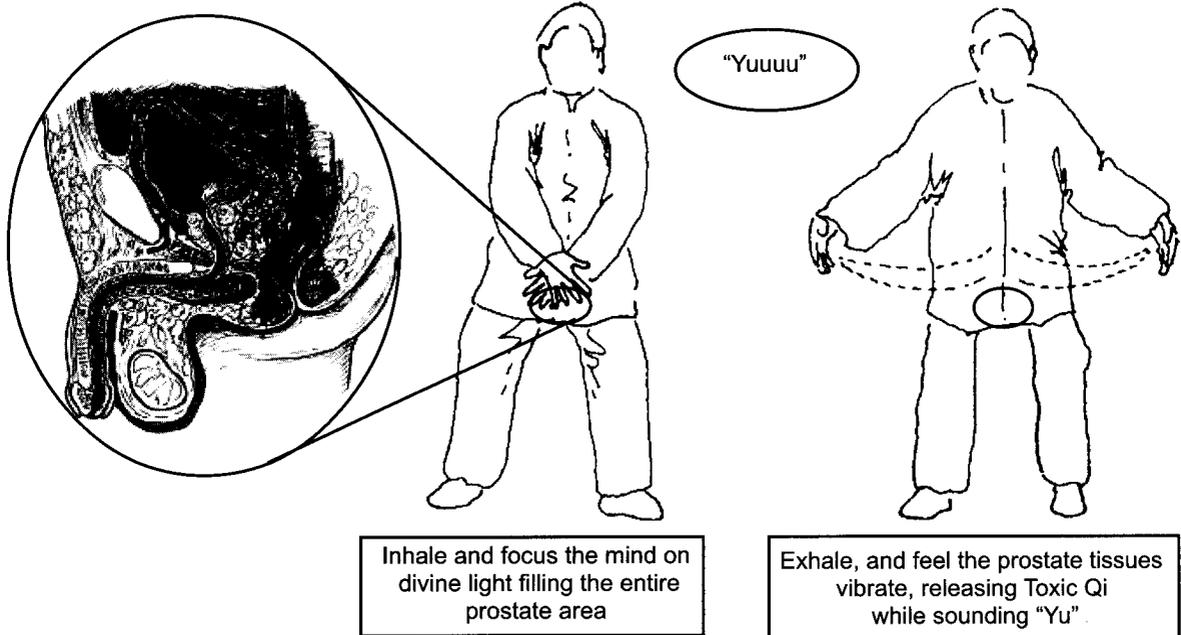


Figure 42.99. For Cancer of the Male Reproductive Organs (Prostate Cancer and Testicular Cancer), the sound is "Yu." (Inspired from the original artwork of Dr. Frank H. Netter)

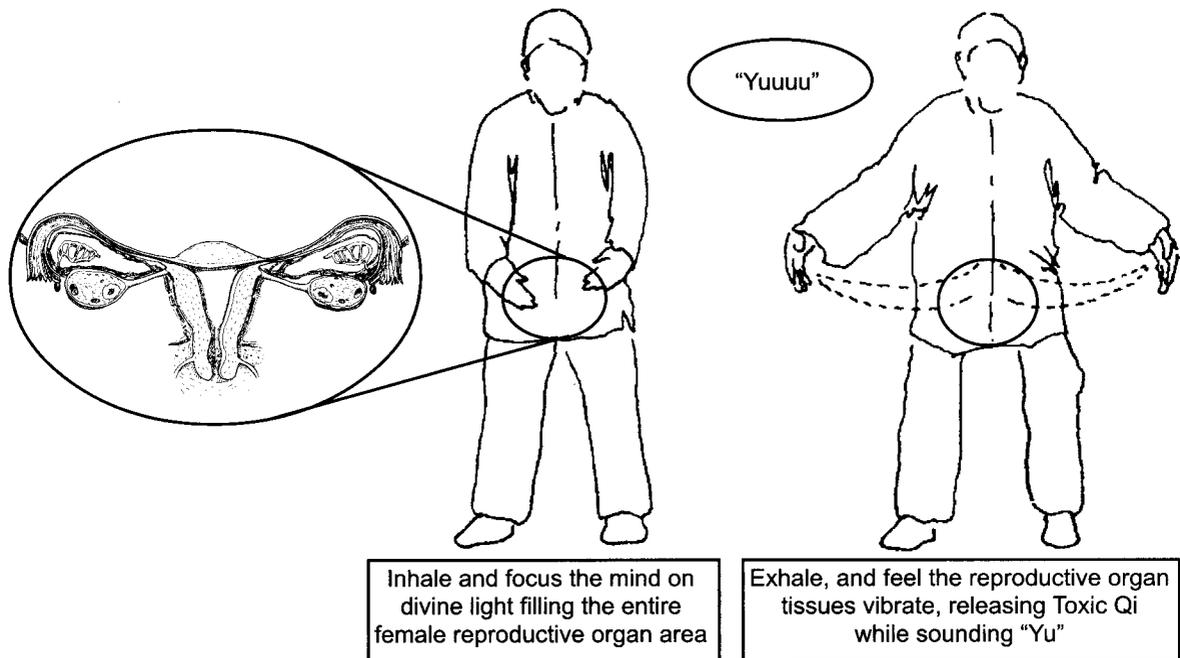


Figure 42.100. For Cancer of the Female Reproductive Organs (Ovarian Cancer, Uterine Cancer and Cervical Cancer), the sound is “Yu.” (Inspired from the Original Artwork of Dr. Frank H. Netter)

- **Urinary Bladder Cancer:** Inhale and focus the mind on divine healing white light energy filling the entire Urinary Bladder organ. Exhale while sounding “Yu,” and imagine the diseased portion of the Urinary Bladder organ vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with Urinary Bladder cancer should practice the “Yu” sound for six breaths, several times a day (Figure 42.98). The patient should use the Fast Breathing Method technique (two inhalations into the Urinary Bladder organ, followed by one exhalation of the sound “Yu”), in addition to practicing Kidney strengthening exercises.
- **Cancer of the Male Reproductive Organs (Prostate Cancer and Testicular Cancer):** Inhale and focus the mind on divine healing white light energy filling the entire male reproductive organ area. Exhale while sounding “Yu,” and imagine the diseased portion of the reproductive organ area vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with cancer of the male reproductive organ area should practice the “Yu” sound for six breaths, several times a day (Figure 42.99). The patient should use the Fast Breathing Method technique (two inhalations into the prostate organ, followed by one exhalation of the sound “Yu”), in addition to practicing Kidney strengthening exercises.
- **Cancer of the Female Reproductive Organs (Ovarian Cancer, Uterine Cancer and Cervical Cancer):** Inhale and focus the mind on divine healing white light energy filling the entire female reproductive organ area. Exhale while sounding “Yu,” and imagine the diseased portion of the reproductive organ area vibrating and dissolving into toxic Qi, which is then released out of the body through the mouth and into the Earth. Patients with cancer of the female reproductive organs should practice the “Yu” sound for six breaths, several times a day (Figure 42.100). The patient should use the Fast Breathing Method tech-

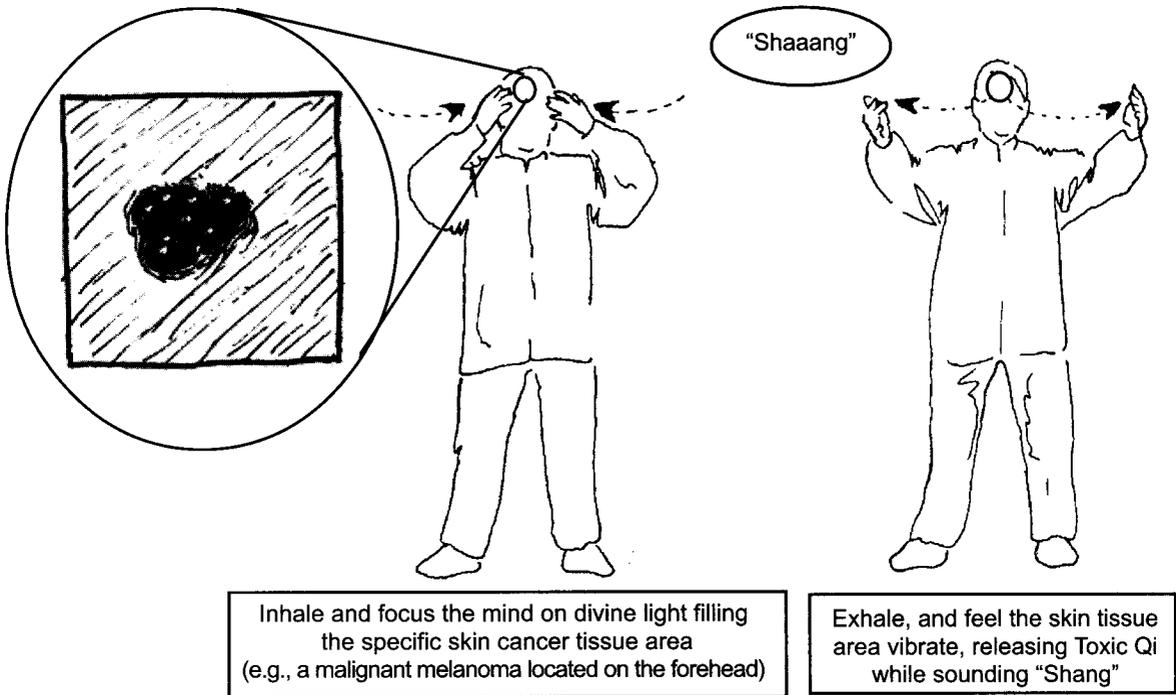


Figure 42.101. For Skin Cancer, the sound is "Shang."

nique (two inhalations into the female reproductive organs, followed by one exhalation of the sound "Yu"), in addition to practicing Kidney strengthening exercises.

- **Skin Cancer (with Dermal Carcinomas):** The skin cancer tones should include the "Shang" sound, and should be practiced nine times each set. The patient should use the Fast Breathing Method technique, in addition to practicing Lung, Liver, and Spleen strengthening exercises. After the Qigong doctor has determined which tissue area on which the patient will place his or her focused attention, the purgation sound prescription exercise is practiced. It is important that the patient direct his or her attention into the diseased portion of that area, allowing the imagination to penetrate deep into the skin's tissue (not superficially); this allows for increased amounts of Toxic Heat to be dispersed from the patient's skin (Figure 42.101).

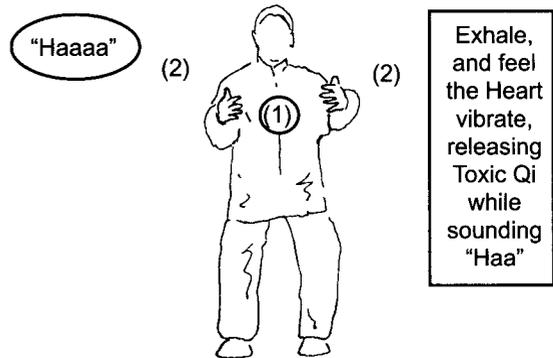


Figure 42.102. For releasing trapped unresolved emotions in cancer patients, the Purgation sound commonly used in China is "Haa."

SPECIALIZED PRESCRIPTIONS

The following are specialized or additional prescriptions used to treat various condition. The choice of sound resonance must suit the patient's specific constitution and emotional state, as well as his or her disease syndrome.

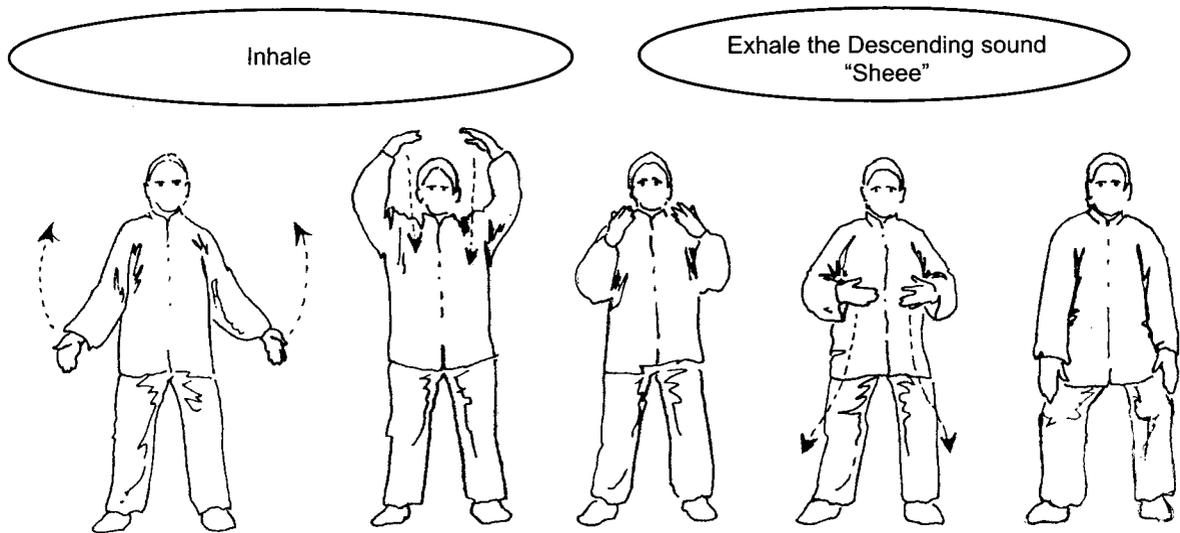


Figure 42.103. After Radiation and Chemotherapy, the sound is “Xi” (Pronounced “She”), used to Purge the Toxic Heat from the patient’s tissues.

- **Emotional Purgation:** Generally, in China, patients begin their Medical Qigong cancer prescriptions by pronouncing the purgation sound “Haa.” This sound prescription is given in order to purge the patient’s Heart of stagnant emotions, as well as “open the Heart” to experience the full range of emotional feelings (Figure 42.102). After pronouncing the sound “Haa” for a certain time period, the patient will become less emotionally armored. This state of vulnerability allows the Qigong doctor the ability to target the cancer by prescribing the specific sounds needed for the dispersion of Qi, Blood, and Phlegm Stagnations located within the patient’s internal organs.

Although the “Haa” sound has been successfully used in China for many years as a way of purging the patient’s emotional memories, we have discovered that in the U.S. Medical Qigong clinics the “Old Man Searching for the Reflection of the Moon at the Bottom of Tide Pool” prescription (found in this Chapter) tends to be more effective in releasing the patient’s trapped emotions.

- **Purging Toxic Heat from the Body:** For patients who have undergone radiation and che-

motherapy, the tones should include the Triple Burners’ descending sound “Xi” (pronounced “She”). This toning should be done after chemotherapy or radiation therapy when the blood count is low. As a prescription for purging Excess Heat from the body, the sound “She” is pronounced thirty-six times. The sound is exhaled from a high-pitched to a low-pitched sound by dropping the tone (Figure 42.103).

After the patient has stabilized and the red and white blood count has reached a normal level, the “She” sound is discontinued and replaced by the sound “Haa.” This is done to stabilize the patient’s emotions. Instead of “Haa,” the doctor can also replace the sound with the specific healing sound needed to treat the diseased internal organ.

CONTRAINDICATIONS FOR TUMOR AND CANCER SOUND THERAPY

Tumor and cancer healing sounds are only prescribed for purging excess conditions within the patient’s diseased organs, and are not to be used for treating deficient organ conditions. If a specific internal organ is already in a state of deficiency and

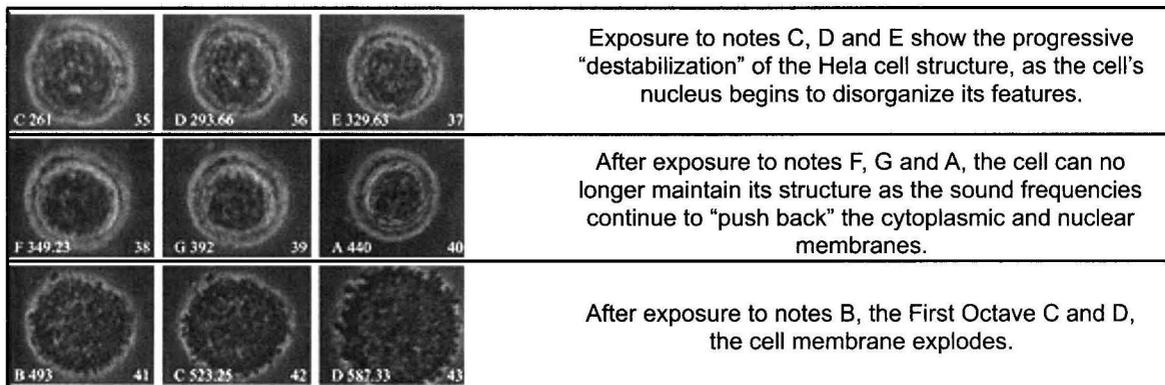


Figure 42.104. A Hela cancer cell (derived from a cervical carcinoma) being destroyed by sound.

the patient is allowed to focus on that organ with one of the tumor and cancer purging sounds, the patient’s condition will worsen. This increases the potential for rapid growth of the disease.

AMERICAN RESEARCH USING SOUND THERAPY TO DESTROY CANCER CELLS

The following research was conducted by Fabian Maman, L.Ac., who combined both energy and sound therapy to destroy cancer cells. Featured are the results of Dr. Maman’s research using Kirlian photography. In the following experiment, the cancer cell was the Hela type (derived from cervical carcinoma). It was photographed under magnification while Dr. Maman played the Ionian scale on

the xylophone note by note in the progressive pattern of: C, D, E, F, G, A, B, and then C and D of the next octave. Doctor Maman took one photograph per minute, looking at the same Hela cells. Fourteen minutes was enough to explode the cell when he used nine different frequencies (Figure 42.104).

According to Dr. Maman’s clinical observations, healthy cells seem to breathe in a way that allows them to absorb and integrate the sound resonance. They did not appear to keep the power of the sound frequency inside themselves like the cancer cells did. The healthy cells appeared supple and able to freely receive, absorb, and return the sound energy. In contrast, the cancer cells appeared inflexible and unchanging in their nature.

CHAPTER 43

PRESCRIPTION EXERCISES AND MEDITATIONS

INTRODUCTION

The following chapters explore several systems of Medical Qigong prescription exercises and meditations used in regulating, purging, and tonifying the body. Conceived in ancient China, these exercises originate from the various medical, martial, and spiritual schools of energy cultivation. It is from these ancient energetic systems that today's modern clinical Qigong prescriptions originate.

Each Qigong system has its own unique approach to circulating, balancing, and storing the body's life-force energy. No one particular style of energetic healing is superior to the next, only different in its approach. The primary goal of each of these systems is removing stagnant pathogenic energy and replenishing and circulating clean life-force energy.

The Xi Yuan Hospital in Beijing, China, was famous at one time for its advanced Medical Qigong clinics and Medical Qigong prescriptions. The exercises taught at the hospital utilized both static and dynamic postures and were generally taught in both the inpatient and outpatient clinics. The static exercises were used to store the Qi, while Dynamic Qigong exercises were used to open the patient's channels and circulate the Qi.

Each prescription should be practiced for five to ten minutes per each organ or organ system on a daily basis; or, if the patient is practicing only one set (such as Regulation of Spleen and Stomach Qi), he or she should practice for thirty minutes. Unless otherwise indicated, all breathing should be Natural Lower Dantian Breathing.

In the Medical Qigong clinics in China there was a saying, "The patients can only heal what they feel." The goal is for patients to empty their bodies and minds, so that their emotions can be felt and released.

STARTING AND ENDING PRESCRIPTION EXERCISES AND MEDITATIONS

Before starting any Medical Qigong exercise or meditation, it is important for the patient to understand that every Qigong prescription must start and end with specific protocols. These methods are described as follows:

- **Starting:** When starting a Medical Qigong prescription, the patient must always purge his or her body. It does not matter if the following exercise is used to purge, tonify, or regulate the internal energy; one must always purge first. This is similar to washing a dirty glass before filling it with clean water.
- **Ending:** When ending the Medical Qigong prescription, the patient must always gather the generated Internal Qi and return it to its origin. The phrase "Return the Qi to its Origin" refers to a threefold process:
 1. Cultivating, collecting, and accumulating the prenatal energy
 2. Developing and transforming it into postnatal Jing, Qi, and Shen
 3. Returning it back to prenatal Jing, Qi, and Shen

This allows the Postheaven Kan and Li (Water and Fire energies) to return to their origin and restores them to their Preheaven Qi state (Heaven and Earth energies). This fusion into one energy (often called the Hun Yuan or "Blended Originals"), requires the patient's original substances to condense into one energetic substance and be merged with the patient's Lower Dantian energy.

In order to collect the energy, the patient is taught to apply the Three Natures Become One technique of focused concentration (all thinking, seeing, and listening is focused into the Lower Dantian). The Three Natures are as follows:

- The eyes represent the perceptive nature.

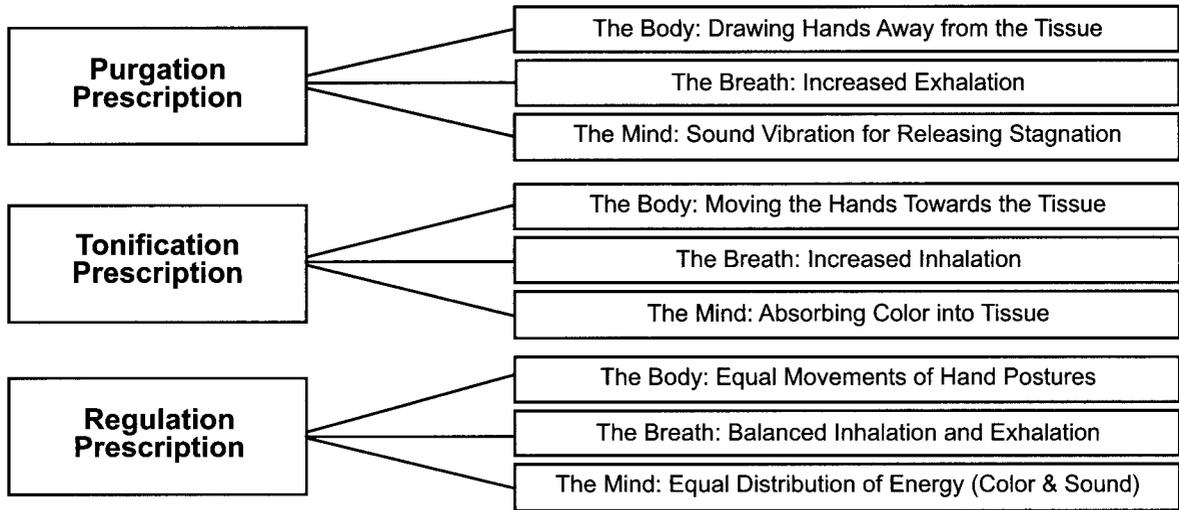


Figure 43.1. Medical Qigong Prescription Exercises or Meditations can be Modified to Address the Patient's Condition.

- The ears represent the spiritual nature.
- The Heart represents the courageous nature.

When all three natures unite into one, the energetic refinement is called “collecting the body’s true nature.” The patient can then collect the body’s power.

PRESCRIPTION MODIFICATIONS

It is important for the doctor to understand that every Medical Qigong prescription exercise or meditation can be modified in order to address the patient’s specific condition. Each exercise can be transformed into either a Purgation, Tonification, or Regulation exercise by adjusting the Dao Yin approach (Posture, Respiration, and Mental Imagery). The physical exercises inherent in Medical Qigong prescriptions are only considered vehicles through which to introduce the patient to the body’s life-force energy and its movement. Medical Qigong prescription exercises and meditations can be modified by changing the way the patient uses the body, breath, and mind, described as follows (Figure 43.1):

1. To change a Medical Qigong prescription exercise into a Purgation Prescription:
 - **The Body:** the Qigong doctor will have the patient perform movements that emphasize drawing the hands away from the specific tissue area.

- **The Breath:** the Qigong doctor will have the patient focus on increasing the exhalation while moving the hands away from the body.
 - **The Mind:** the Qigong doctor will have the patient focus on vibrating and releasing stagnation from a specific tissue area when exhaling and moving the hands away from the body.
2. To change a Medical Qigong prescription exercise into a Tonification Prescription:
 - **The Body:** the Qigong doctor will have the patient focus on moving the hands towards a specific tissue area.
 - **The Breath:** the Qigong doctor will have the patient focus on increased inhalation while moving the hands towards the body.
 - **The Mind:** the Qigong doctor will have the patient focus on absorbing color into a specific tissue area when inhaling and moving the hands towards the body.
 3. To change a Medical Qigong prescription exercise into a Regulation Prescription:
 - **The Body:** the Qigong doctor will have the patient focus on equal movements of dispersing and gathering hand postures in order to regulate the body’s internal and external Qi.
 - **The Breath:** the Qigong doctor will have the patient focus on a even, balanced inhalation and exhalation.

- **The Mind:** the Qigong doctor will have the patient focus on equal distribution of energy circulating within the front, back, up, down, right and left sides of the body.

PRESCRIPTIONS FOR QI CULTIVATION

The body is composed of different densities of energy and matter in the form of internal organs, organ systems, channels, and collaterals. When practicing Qi cultivation methods, both students and patients are instructed to train in a progressive order of Qi cultivation.

First, the students and patients are taught how to purge, tonify, and regulate their internal and external channels. Once the Yin and Yang energy of the channels are balanced, the practitioners learn how to balance the Yin and Yang energy of the internal organs. This training likewise involves purging, tonifying, and cultivating methods. The directed focus of intention on specific points, channels, or areas of the body causes the Qi to gather in those locations and to be absorbed into the body's tissues through the mind's intention (whole body awareness and consciousness). The final step of training the Yuan (Original) Qi is undertaken only after the first two steps have been accomplished.

All cultivation practices of Medical Qigong therapy can be divided into two main categories of gathering and training Qi: External Elixir Cultivation (Wai Dan Xiu) and Internal Elixir Cultivation (Nei Dan Xiu). These two Qi cultivation training methods are described as follows.

EXTERNAL QI CULTIVATION

External Elixir Cultivation (Wai Dan Shu) involves methods of gathering energy from the external environment (Heaven and Earth) to strengthen the body's organs, organ systems, channels, and collaterals.

HERBS AND FOOD

The first method of gathering energy from the external environment is developed through the consumption of specific foods, herbal soups, teas, and herbal pills that increase the body's Qi. When herbs

are prescribed as a tonic, they stimulate the organ's energy by increasing the flow of Qi in the patient's channels. In External Elixir Cultivation, Qigong and herbology are combined to enhance the energetic regulation and balance of the body's life-force energy. Herbs can be extremely important for maintaining the physiological balance of the metabolism and restoring any depletion of the body's energy. Herbs also act as a form of energetic nutrient, allowing the Earth energy to be ingested into the body through a natural substance.

MEDITATION

The second method of gathering energy from the external environment is developed through meditation. In this method, Qi from the surrounding environment is drawn into the body through the extremities (palms of the hands, soles of the feet, and top of the head). External Elixir Cultivation meditation focuses the concentration on gathering Qi from Heaven and Earth. Both universal and environmental energetic fields are used to draw Qi into the torso, increasing the body's Yin or Yang Qi. The Postural Dao Yin method utilized in External Elixir Cultivation may be either static or dynamic.

Two examples of External Elixir Cultivations are: the Earth Yin Qi Regulation and the Heaven Yang Qi Regulation. The Earth Yin and Heaven Yang Qi Regulations are used to balance the energy along the body's ascending and descending energetic channels. To balance along the horizontal energetic channel, perform the Turning and Winding the Belt Vessel exercise described later in this chapter.

• Earth Yin Qi Tonification

The Earth Qi is considered Yin Qi, or electronegative energy. Blood also pertains to Yin Qi. Through Earth Regulating Qigong meditations, the body's Blood cells can be replenished with Earth Yin energy.

Begin the Earth Qi Tonification meditation from a Wuji posture while using Natural Breathing. In this particular exercise, the practitioner takes advantage of the Kd-1 points at the bottom of the feet and the Pc-8 points at the center of the palms, which are sensitive to the magnetic pull of the Earth.

After standing in the Wuji posture for several minutes, inhale and begin to absorb the Earth Qi up from the ground through the centers of the palms and the bottom of the feet (Figure 43.2). After several more minutes of drawing the Earth energy into the Lower Dantian, begin circulating the energy through the Microcosmic Orbit's Fire Cycle. The palms should begin to expand and feel almost swollen; red and white blotches on the palms and feet indicate that the exercise has been practiced correctly.

• **Heaven Yang Qi Tonification**

Heaven energy pertains to the Sun's Yang Qi, or electropositive energy, which is used to tonify the body's Yang Qi.

Begin from a Wuji posture, placing both palms above the head, facing upwards, like two antennas collecting the Sun (or Heaven's) Qi into the Middle Dantian (Figure 43.3). Use Natural Breathing. Imagine the Sun's golden light showering the outside of your body. Next, open your mouth and imagine swallowing the Sun's Qi, allowing it to mix with your saliva. As you swallow, feel the energy flow down into your Lower Dantian, and out your pores. Once the Dantian is full, the body should feel expansive. Always end the meditation by returning the energy to the Lower Dantian to avoid any Qi deviations.

INTERNAL QI CULTIVATION

Internal Elixir Cultivation (Nei Dan Shu) first focuses on training the energetic substances already gathered and existing inside the torso, and then extends this accumulated energy into the extremities. Ever since its first introduction to the public during the Han Dynasty (206 B.C. - 220 A.D.), the training and theory of Internal Elixir Cultivation have become the primary focus of many Qigong masters working with postnatal energy transformations. Internal Elixir Cultivation focuses on transforming the body's Jing, Qi, and Shen. When practicing these exercises and meditations, ancient Qigong masters imagined the Lower Dantian as a stove, the Shen as a Fire, and the body's Jing, Qi, and Shen as the internal medicine.

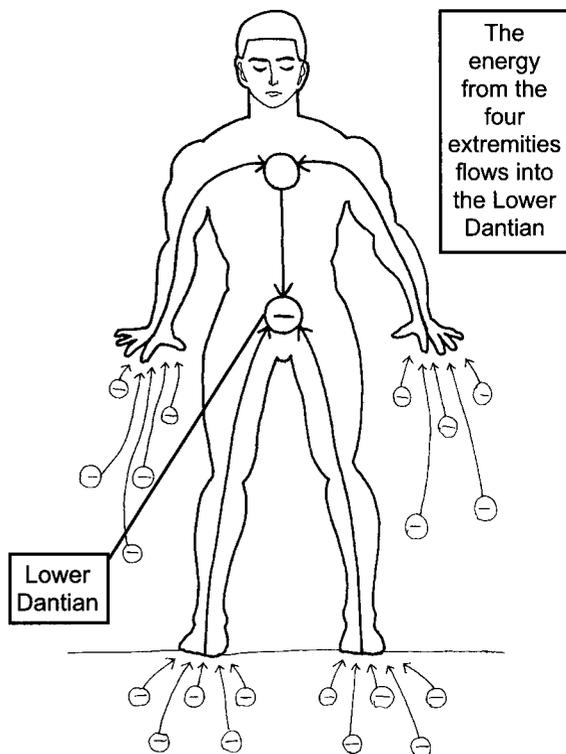


Figure 43.2. Absorb the Earth Qi into the body through both hands and feet, and store the Qi in the Lower Dantian.

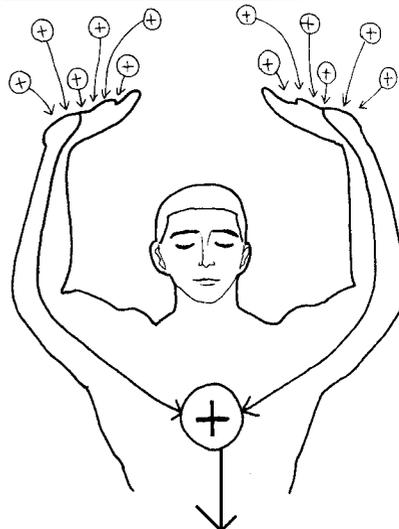


Figure 43.3. Absorb the Sun's energy into the body through both palms, move it into the Middle Dantian, and store the Qi in the Lower Dantian.

At birth, the energy naturally flows up the front of the body (via the Conception Vessel) and down the back (via the Governing Vessel). This is considered the circulation of the Yuan Qi (generated from the prenatal Jing stored in the Kidneys), and is considered the perceptive, Yin, or Water Cycle of the Microcosmic Orbit. This perceptive, Yin cycle allows the newborn child to possess powerful psychic, empathic, and kinetic abilities. It also enables the child to energetically connect with the environment in order to ensure survival.

As the child advances in age, he or she begins to encounter and experience hostile messages in the form of physical or emotional frustration and pain from parents, siblings, and the environment. For protection, the child armors and creates a denial system which insulates him or her from energetic and emotional wounding. As part of this process, the child begins to instinctively stop the energetic flow of the Yin Water Cycle and begins to activate the acquired rational mind in an effort to cope with his or her feelings and the stress of his or her surroundings. Whenever the child begins to experience painful emotions, he or she learns to avoid and suppress experiencing these hurtful feelings through certain mental and physical actions (e.g., contracting the throat and thorax). These actions create further energetic restrictions and impede the flow of Qi along the Conception and Governing Vessels. This physical activity naturally causes the Yin Water Cycle to stop its perceptual flow of energy and allows the child's body to deal with the trapped emotional experiences by storing them within the tissues. Although this is not a healthy long-term response, it allows the child to survive and develop in a sometimes difficult environment. In cases of deep traumatic wounding (e.g., physical, emotional, or sexual abuse), the child becomes void of deep emotional connections, while still allowing for certain perceptive survival instincts.

In addition, modern Western culture emphasizes left brain thinking for educational purposes and to enable young adults to rival others in the competitive job market. The child thus must forgo most of his or her innate intuitive perceptions to succeed in school and integrate society's values and belief structures. Very little encouragement

is given to right brain activity; it is, in fact, often discouraged by society at large.

PRESCRIPTION MEDITATIONS FOR REGULATING THE QI

One of the first stages in cultivating, circulating and balancing the body's Qi is to regulate the body's Yin and Yang energy. One of the most popular meditations used for this type of regulation is called the Xiao Zhoutian (Microcosmic Orbit: Small Heavenly Cycle), also known as the "Water-Wheel."

When utilizing the Microcosmic Orbit as a regulation tool, it is important to note that there are three primary methods or cycles used for moving and balancing the body's energy. Each separate cycle or energetic orbit is specifically used to cultivate and regulate the body's Jing, Qi, or Shen.

The Fire Cycle of the Microcosmic Orbit, for example, focuses its regulation on the body's Jing, and it energetically relates to the Sun, Heaven, and Yang energy; the Water Cycle of the Microcosmic Orbit focuses its regulation on the body's Qi, and it energetically relates to the Moon, Earth, and Yin energy; and the Wind Cycle of the Microcosmic Orbit focuses its regulation on the body's Shen, and it energetically relates to the Stars, Man, and Yin and Yang energy in harmony (Figure 43.4).

Microcosmic Orbit	Type of Transformation	Regulation	Tongue Position
Fire Cycle (Postnatal)	Jing Transforming into Qi	Yang Qi and Acquired Emotions	Front Upper Hard Palate
Water Cycle (Prenatal)	Qi Transforming into Shen	Yin Qi and Spiritual States	Back Upper Soft Palate
Wind Cycle (Divine)	Shen Transforming into Wuji	Yin and Yang Qi and Divine States	Middle Upper Soft Palate

Figure 43.4. The Three Microcosmic Orbits

THE FIRE CYCLE OF THE MICROCOSMIC ORBIT

The Yang or Fire Cycle is the most popular method of cultivating Qi along the Microcosmic Orbit because of its ability to purify the Yin by burning off impurities. Because this cycle joins together the body's Yin and Yang rivers of Qi (which regulate the Twelve Primary Channels) it is considered the foundational meditation of the Internal Elixir Cultivation methods.

The Fire Cycle is considered the circulation of the Postnatal Qi, generated from both the acquired Essence of food, air, and water, and the acquired emotional energy. In this cycle, the Qi moves up the Governing Vessel and down the Conception Vessel and is considered the ascension of Yang or the opening of the Fire channel (Figure 43.5). The initial goal is to circulate the Fire energy from Yang to Yin in order to convert Jing to Qi in the Lower Dantian, Qi to Shen in the Middle Dantian, and Shen to Wuji in the Upper Dantian. Through the process of the Fire Cycle, the body's Yin and Yang eventually begin to fuse. The Yang becomes more stable, while the Yin becomes more pure.

FUSION OF FIRE AND WATER

The Heart and Middle Dantian are considered the House of Shen, Fire, and sensual passion (Qi that manifests through strong emotional excitement such as anger, rage, love, or compassion), and are related to the flow of energy along the Conception Vessel. The Kidneys and Lower Dantian are considered the House of Jing, Water, and sensual pleasure (Qi that manifests through emotions such as happiness, joy, ecstasy and delight), and are related to the flow of energy along the Governing Vessel. By uniting the Heart's Fire and the Kidneys' Water, the practitioner begins the process of alchemically transforming the body's Jing, Qi, and Shen.

THE FIVE GATES

The Yang (Fire) Qi supports the awareness and transformation of the emotional side of consciousness. When first moving the Qi through the Fire Cycle, practitioners must allow the energy to flow through Five Gates along the Governing Vessel (see Volume 3, Chapter 32). At first, the energy will

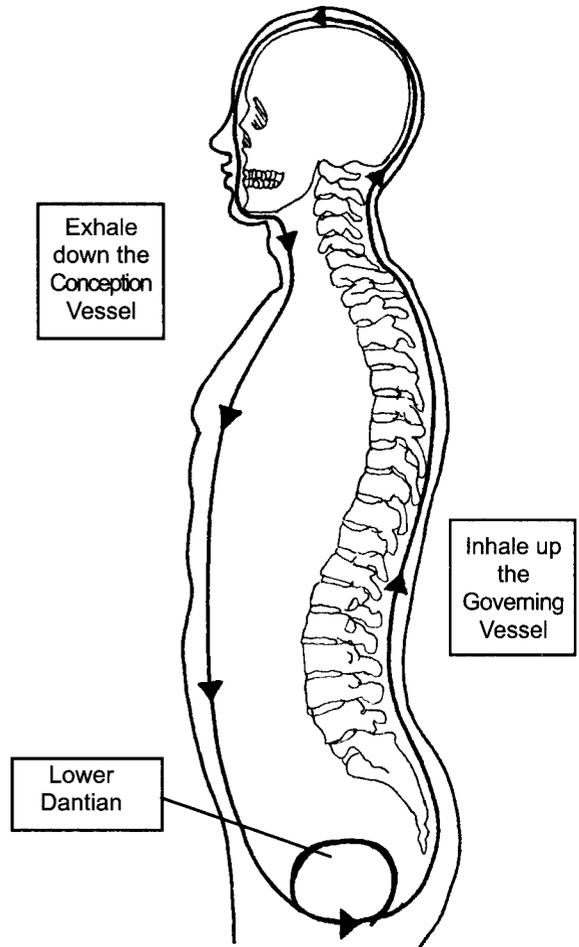


Figure 43.5. The Fire Path of the Microcosmic Orbit flows up the back and down the front of the body.

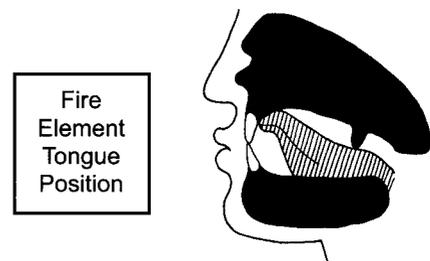


Figure 43.6. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

gather at the Lower Dantian, collecting, building, and increasing. Then, the Lower Dantian energy will overflow into the Governing Vessel, before passing up the spine to the next gate, one gate at a time. As the energy gathers at each of these gates, the Qi and Blood begin to Heat and vibrate the tissues. This energetic reaction affects the patient's emotions that correspond to or are embedded in each specific gate, causing a powerful emotional release. As the Qi passes up the spine to the next gate, a new set of emotions is experienced, and then released.

TONGUE POSITION

When the tongue touches the upper hard palate, it forms what is called the "Bird's Bridge." The connection of the tongue with the roof of the mouth links both the Governing Vessel (which passes through the nose and upper palate) and the Conception Vessel (which passes through the mouth). When practicing the Microcosmic Orbit Fire Cycle, the tongue touches the Fire position, which is related to the Heart (Figure 43.6).

THE ANAL SPHINCTER

The anus is called the Lower Bridge, and it is where the Yang and Yin channels meet and combine. The anus is held closed in all Microcosmic Orbit meditations. Although the anal sphincter is held closed, it is important that the perineum remain relaxed.

When practicing the Microcosmic Orbit Fire Cycle, the constriction of the anus is used to lead the energy up the Governing Vessel. Upon inhalation, draw the mind's intention from the navel towards the anus and then down to the tip of the spine (the coccyx), allowing the Qi to flow up the spinal column towards the Mingmen, past the Shendao to the base of the skull. Upon exhalation, roll the eyes back into the head and use the intention to meet the energy at the base of the skull. Next, lead the energy over the Baihui at the top of the head, down the Conception Vessel and back down to the navel.

EMOTIONAL REACTION

Initially, all students begin their regulation training by practicing the Fire Cycle of the Microcosmic Orbit. The purpose of this meditation is to allow trapped emotions stored within the tissues

to become released. The movement of Qi is initiated through mental concentration, focusing specifically on the flow of energy. It is extremely important to allow the trapped energy to release itself naturally from the body through the Fire Cycle of the Microcosmic Orbit.

Trapped emotions deep within the tissues can cause Qi deviations within the body, which can lead to energetically induced psychosis. If the student fails to purge the toxic emotions and chooses instead to practice the more advanced meditations to increase psychic perceptions and intuitions (the Water and Wind Cycles of the Microcosmic Orbit), the student may inadvertently increase energetic, emotional, and spiritual sensitivity while unintentionally empowering his or her unprocessed wounds.

THE JIAJI POINTS' EFFECT ON THE GOVERNING VESSEL'S ENERGETIC FLOW

The Jiaji Points, sometimes called the "Hua Tuo Lining the Spine Points," are named after the famous Chinese doctor Hua Tuo, who lived during the Han Dynasty (206 B.C.-220 A.D.). It is reported that Dr. Tuo used these specific points as "Back Transporting Points" to correct Qi deviations, structural subluxations, and misalignments occurring along the spine.

Jia translates as "beside," and Ji translates as "the spinal column." Together they represent the paravertebral points, located lateral to the lower border of each spinous process of the cervical, thoracic, and lumbar vertebrae.

Some Medical Qigong schools teach that there are 48 Jiaji points, bilaterally located beside the seven cervical, twelve thoracic, and five lumbar vertebrae. Other schools acknowledge only 34 Jiaji points, excluding the 14 bilateral points along the seven cervical vertebrae.

Each point is supplied by a medial branch of the dorsal ramus through its corresponding spinal nerve (accompanied by an artery and vein). Additionally, each point has its own Luo pathway (energetic channel) which intersects with the spine and connects to the Jiaji point located on the opposite side of the Governing Vessel. It is believed that one pair of the ascending Governing Vessel's Luo Channels intersects and connects to all of the

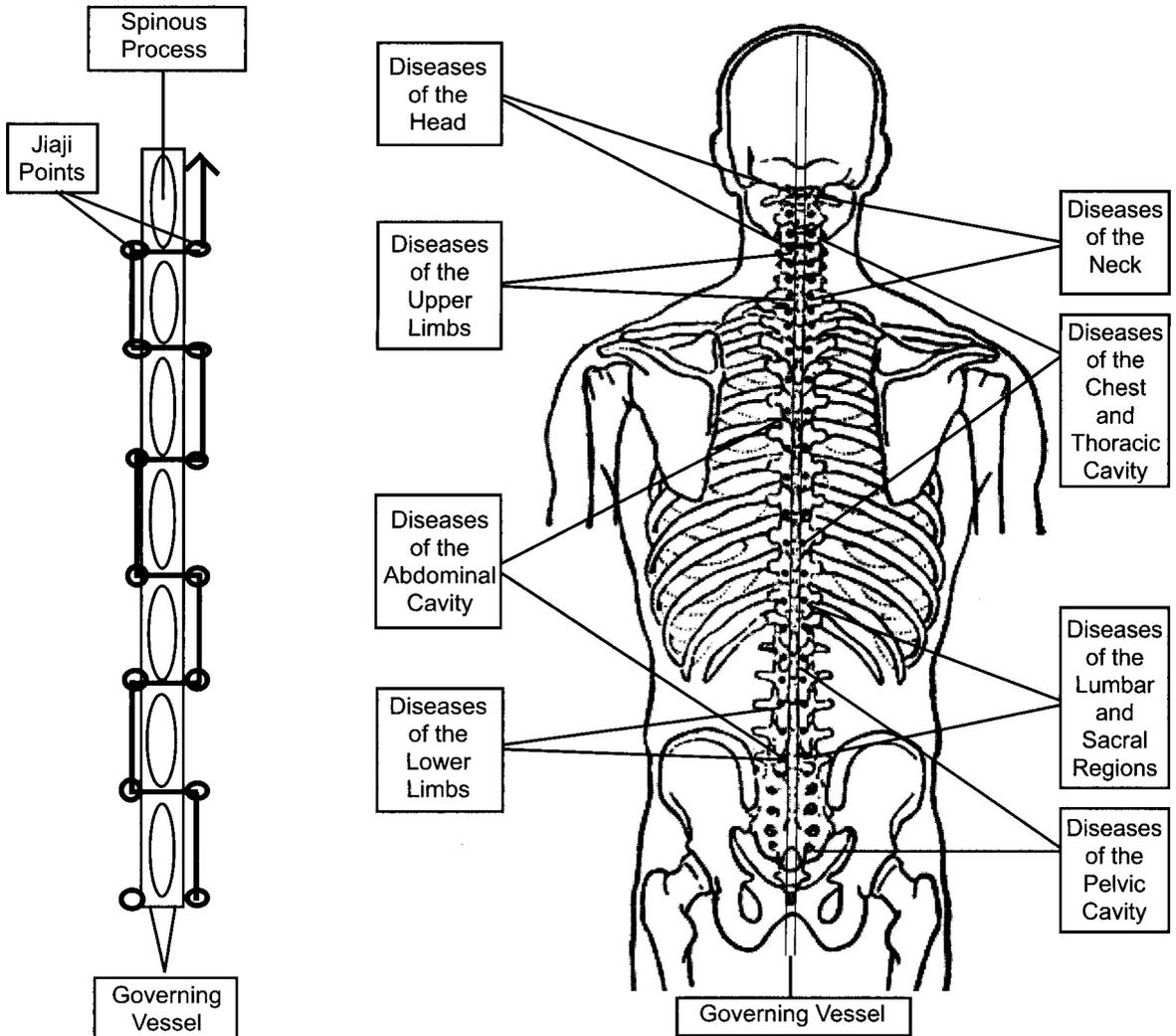


Figure 43.7. The Jiaji Points Along the Spine

Jiaji points along the spine (Figure 43.7).

When the two energetic flows from both sides of the Jiaji points (via the Luo pathways) are superimposed, the reaction causes a criss-crossing and intertwining of Qi flow which resembles the intertwining energies of the caduceus or double snakes. When stimulated, the crisscrossing and intertwining of Qi flowing along the Governing Vessel creates a powerful electromagnetic field, increasing the energetic flux along the current carrying conductor known as the "Sea of Yang Qi."

THE TWELVE EARTHLY BRANCHES AND THE MICROCOSMIC ORBIT

Within the Fire Cycle of the Microcosmic Orbit, there are twelve channel points located along the Governing and Conception Vessels which relate to the Twelve Earthly Branches and the waxing and waning of the Yin and Yang cycles (see "Earthly Branches, Heavenly Stems and Nine Palaces," Volume 2, Chapter 12).

The Heavenly power of the Wai Dan (External Energetic Field) affects the energetic move-

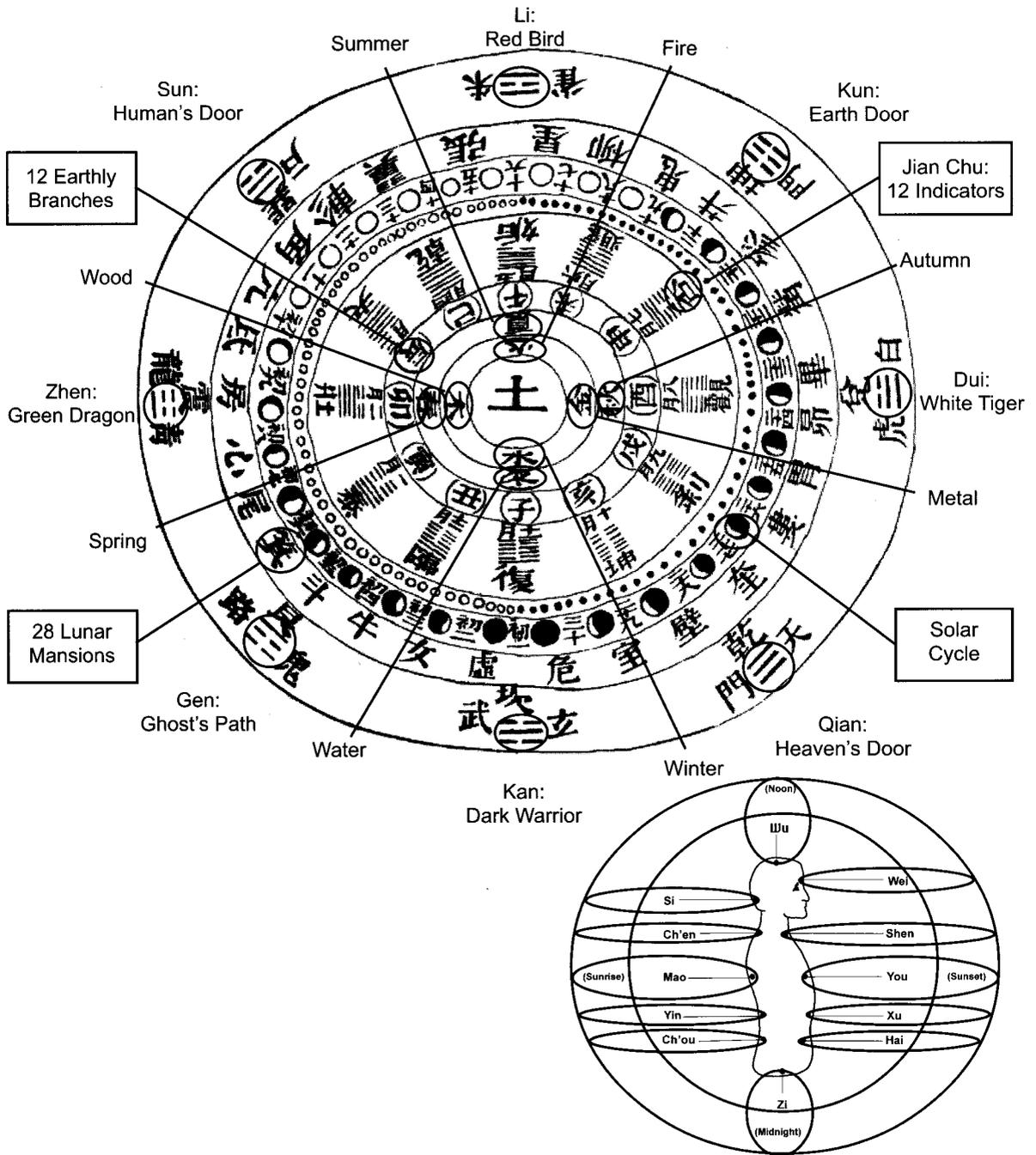


Figure 43.8. The Movement of the Body's Qi as Depicted by the Ancient Chinese "Bright Mirror of Physiological Alchemy" Chart. The Twelve Earthly Branch Relation with the Microcosmic Orbit: The main channels of the back and front of the body correspond to the ecliptic path of the Earth around the Sun. These twelve special energy points are associated with the Twelve Chakra Gates.

ment of the Nei Dan (Internal Energetic Field). The movement of the Body's Qi in relationship to the forces of universal energy was depicted by the ancient Chinese Daoists through the "Bright Mirror of Physiological Alchemy" chart (Figure 43.8).

Within the human body, the Fire phase of the Microcosmic Orbit was believed to start at the Zi branch located at the Sheng Si Qiao area at the root of the penis in men and at the root of the vagina in women. Moving up the back of the body, it was believed that there are four phases of Qi ascending within the Governing Vessel. The four phases are described as follows:

- From Zi to Chou (Sheng Si Qiao area to the Gate of Life, and into the back gate of the Lower Dantian)
- From Zi to Yin (Sheng Si Qiao area to the back of the Yellow Court)
- From Zi to Chen (Sheng Si Qiao area to the Big Hammer, where the Qi of all of the Yang channels converge)
- From Zi to Si (Sheng Si Qiao area to the Jade Pillow, and into the back gate of the Upper Dantian)

While at the perineum and Zi point in the orbit, the Yang Qi begins to develop as the Yin Qi reaches its zenith. At the Zi hour (11 p.m.–1 a.m.), the Jing naturally collects at the Sheng Si Qiao point at the root of the penis (prostate area) in men and causes a natural erection while the man is sleeping. This period also marks the commencement of the Yang half of the day. This time of the day is the best for collecting Jing, and is the best time to perform Wuji standing practice.

At the Wu point at the top of the head, the Yin Qi begins to develop while the Yang Qi reaches its zenith. This point (also known as the "ascending point") represents the turning point from Yang to Yin. When the energy reaches the Wu point, it stays there briefly before beginning the descent of Yin in the Conception Vessel. The descent down the Conception Vessel purifies the energy. If the energy is to flow properly down the Conception Vessel, there must be an opening of the energy centers via a connection with the Shen. This purification of energy commences at the Wu point

when the Yang Qi turns to Yin Qi. While the Earth's daily rotation has the same Yin-Yang transitions, the body absorbs the Yang energy during the hours of Zi and Wu, and it expels Yin energy during the hours of Mao and You.

Once the energy reaches the Mao point at the middle of the back, the Yang energy has developed fully and begins to prosper. The Mao point is one of the four cardinal points of purification, along with Zi, Wu, and You. These four cardinal points help cleanse the energy as it flows up the Governing Vessel.

CONTRAINDICATIONS

Whenever practitioners are weak, it is important that they practice Natural Dantian Breathing and avoid practicing the Microcosmic Orbit meditations. If a patient attempts to practice Circular Breathing while in a depleted state, the Qi may become trapped in the head, causing Qi Deviations and initiating more problems. Circular Breathing is achieved by guiding the Qi in a circular pattern through even inhalation (up the spine) and exhalation (down the front of the body).

THE WATER CYCLE OF THE MICROCOSMIC ORBIT

The Water Cycle of the Microcosmic Orbit is practiced only after the individual has successfully purged and eliminated the emotional stagnations stored and suppressed along the pathway of the Fire Cycle. After the individual's Prenatal Qi has been cultivated and accumulated to a substantial level (through prayer, meditation, and quiescent sleep), he or she may then begin to lead the refined Qi up the Conception Vessel and down the Governing Vessel along the Water Cycle of the Microcosmic Orbit (Figure 43.9).

This flow of Qi is opposite from the direction of the Fire Cycle and is considered the Ascension of Yin or the Opening of the Water Channel. When in utero and from the time a child is born until sometime around the age of seven or eight, the body's energy naturally follows the flow of the Water cycle. After birth, as a child suppresses his or her emotions, the Water cycle becomes obstructed and the child's natural psychic abilities

(connected to the Yuan Shen) become adversely affected. Through constant emotional suppression the flow of energy along the child's Water cycle becomes obstructed and an energetic reversal is created. This reversal will cause the energy to flow along the direction of the Fire Cycle, allowing the Qi to become stagnated and suppressed within the child's tissues. The Fire Cycle's energetic flow will dominate the child's life.

The energetic flow of the Fire Cycle governs the individual's life, only reversing its cycle when the individual is having an orgasm. When an individual achieves orgasm, the energetic charge created from the spiritual and sexual energy causes a reversal in the flow of the Fire Cycle. Just before orgasm, the spiritual and sexual energy will rush up the Conception Vessel into the head, then explode down the Governing Vessel and out the body upon sexual discharge (following the energetic flow of the Water Cycle).

The purpose of the Water Cycle circulation is to change, regulate, and charge the body's Yuan Shen. The Water cycle supports the perceptions of the individual's consciousness, cools down the body's overheated Yang Qi, and regulates the Qi circulation of the Fire Path to rebalance the body.

TONGUE POSITION

When practicing the Microcosmic Orbit Water Cycle, the tongue touches the Water position, which is related to the Kidneys. For the Water position, the tongue is placed on the soft palate at the back of the upper palate (Figure 43.10).

THE WIND CYCLE OF THE MICROCOSMIC ORBIT

The Wind Cycle of the Microcosmic Orbit (sometimes called the "Great Enlightenment Meditation") is the third method of circulation and regulation. This energetic pathway stimulates the pineal gland, pituitary gland, and the hypothalamic limbic system (or reptilian brain) located within the third ventricle of the brain.

It requires the practitioner to lead the Qi from the Lower Dantian into the tip of the coccyx and follow the energetic pathway that flows up through the Sea of Marrow (located within the

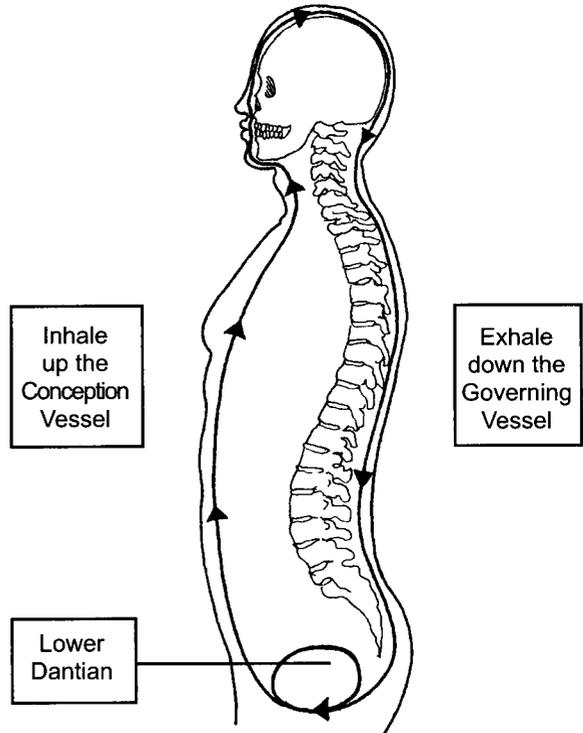


Figure 43.9. The Water Path of the Microcosmic Orbit travels up the front and down the back of the body, ending at the Lower Dantian.

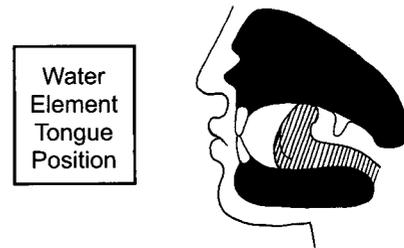


Figure 43.10. For the Water position, which is related to the Kidneys, the tongue is placed on the soft palate at the back of the upper palate.

cerebrospinal fluid and brain); stimulating the cerebral cortex and the falx cerebri of the brain.

Begin by leading the Qi up the outside of the spine and over the back of the brain to the medulla oblongata. From there, move the Qi over the brain along the atlas plate and down the spine, following the anterior portion of the spine down to the tip of

the coccyx. At the tip of the coccyx draw the Qi in to the center of the spine and follow the energy all the way up into the Ni Wan Palace located at the third ventricle of the brain. From the Ni Wan Palace draw the Qi down the center of the spine into the Lower Dantian, and then begin again following the energy pathway that flows around the spine and brain (Figure 43.11).

The purpose of the Wind Cycle is to increase divine perception of the Wuji by accessing the intuitive energy of the Eternal Soul and Wu Jing Shen, regulate the body's glandular and endocrine systems, and enable the practitioner to slow down the aging process.

TONGUE POSITION

When practicing the Microcosmic Orbit Wind Cycle, the tongue touches the Wood position, which is related to the Liver. For the Wood position, the tongue is placed on the middle of the upper palate at the center of the roof of the mouth (Figure 43.12).

MEDICAL QIGONG WU DANG PRESCRIPTION EXERCISES

The following exercises were introduced to the public by Taiji Master Feng Zhiqiang in Beijing, China. These particular exercises are practiced in various hospitals, universities, and institutes of Medical Qigong as well as Taijiquan schools.

DESCEND THE QI AND CLEANSE THE ORGANS: PULLING DOWN THE HEAVENS

This exercise was developed to utilize the body's Hun Yuan Qi internal combined organ energy) to flush and cleanse the Triple Burners and the Five Yin Organs. This can be used as a Purg-ing exercise Prescription to:

- Eliminate the body's Turbid Qi.
- Unclog the channels and collaterals.
- Wash the Bones and Transform the Marrow.
- Move Rebellious Qi Downward.
- Combine the remaining pure energy with the body's Yuan Qi.

It can be prescribed for patients with Excess conditions (such as Hypertension) to descend the Liver Fire or Heart Fire.

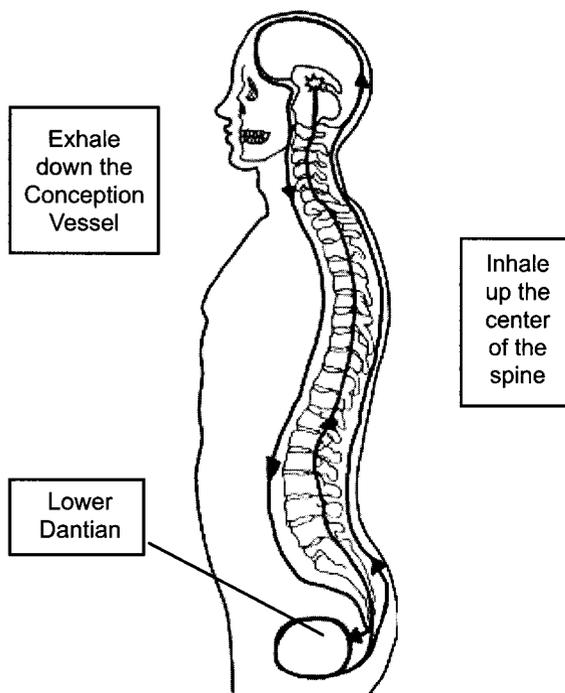


Figure 43.11. The Wind Path of the Microcosmic Orbit circles the spine and brain, then travels up the center of the spine into the Brain, ending in the Crystal Chamber.

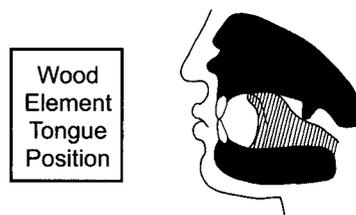


Figure 43.12. For the Wood position, which is related to the Liver, the tongue is placed on the middle of the upper palate at the center of the roof of the mouth.

CONTRAINDICATION:

Patients who have the following conditions should not practice the Pulling Down the Heavens exercise: diarrhea, prolapse, hypotension, hemorrhagia, and excess menstrual flow.

PULLING DOWN THE HEAVENS

This exercise focuses on leading the energy and directing it to flow down the body in three passes (front, center, and back). All three passes are required to complete one set.



Figure 43.13. Wuji Posture

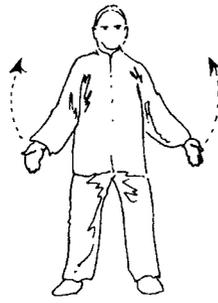


Figure 43.14. Pulling Down the Heavens (A)



Figure 43.15. Pulling Down the Heavens (B)

As A Tonification Exercise, This Prescription Can Be Used To:

- Store Excess Qi into the Lower Dantian After an Exercise (Inhale White Light)
- Regulate the Qi in the Microcosmic Orbit, After an Exercise (Fire Cycle)
- Wash the Bones and Transform the Marrow (Inhale White Light)



Figure 43.16. Pulling Down the Heavens (C)



Figure 43.17. Pulling Down the Heavens (D)



Figure 43.18. Pulling Down the Heavens (E)

As A Purgation Exercise, This Prescription Can Be Used To:

- Eliminate the Body's Turbid Qi
- Unclog the Channels and Collaterals
- Move Rebellious Qi, Liver Fire, or Heart Fire Downward (Exhale Specific Organ Sound)

1. Begin in a Wuji posture, with both feet facing forward, placed a little wider than shoulder's width apart. Both hands are at the sides of the body. The spine is kept straight, with the body relaxed and centered (see "The Eighteen Rules of Proper Dao Yin Posture," Volume 2, Section 3, Chapter 16). Stand with the eyes focused on the horizon. Pull the Qi from the horizon into the eyes and down to the Lower Dantian, filling the entire body. Hold this posture for one to three minutes (Figure 43.13).
 - Inhale through the nose. With the palms facing downward, begin to pull the energy from the Earth into the body, gathering and absorbing the environmental energy. Focus on slowly filling the body with Earth Qi while moving the hands upwards to about waist level (Figure 43.14).
 - Continue inhaling, while turning the palms to face the Heavens and drawing both hands upwards at a forty-five degree angle. As both palms continue to move upwards, begin pull-

- ing in and absorbing the Heavenly Qi while guiding the hands above the head. Complete the inhalation with the arms above the head, palms facing the top of the head. Pause when the hands are above the Baihui (Figure 43.15).
- Exhale through the nose and begin descending the palms in front of the body. Allow the palms to face the body and direct the Qi to flow through the head and throat area (Figure 43.16).
 - Imagine the energy continuing to pour down through the chest and abdomen (Figure 43.17).
 - While exhaling, slowly lower the hands in front of the body in one continuous movement, until they reach just above the knees (Figure 43.18).
2. Inhale and begin the sequence again. Each time the hands pass in front of the body, exhale and imagine the Qi being emitted through the hands into the tissues. Three passes over the front of the body equal one set, practice 36 sets. The energetic pathway of each set is explained as follows:
 - The first pass begins by leading the Qi down

the front of the body from the Baihui area at the top of the head. Each palm facing the body divides the energy into two rivers which flow from the top of the head, over the ears, and down the throat. Continue guiding the two rivers down the front of the chest, joining again at the navel. From there, lead the Qi down into the Huiyin CV-1 point at the perineum, then separate the energy again into two rivers that continue to flow down the Yin channels on the inside of each leg, ending at the Yongquan Kd-1 point at the bottom of each foot.

- Start the next pass at the middle of the head above the Baihui area. Lead the Qi down the center of the body and absorb the Heavenly Qi as it passes through all the body's internal organs, until it reaches the Lower Dantian area. From the Lower Dantian divide the energy into two rivers and descend the Qi down the center of the legs ending at the Yongquan Kd-1 point at the bottom of each foot.
- The final pass, likewise, begins at the top of the head at the Baihui area. Imagine the energy flowing like a river, down the midline of the back of the head and back, until it reaches the Mingmen GV-4 point. From there it divides into two rivers that descend into the Huantiao GB-30 point at the side of each buttock and continue to flow down the outside of each leg, ending at the Yongquan Kd-1 point at the bottom of each foot. As the Qi descends (on each pass), it washes the organs from the top of the head (Baihui point) to the bottom of the feet.
- To end the exercise, relax the whole body and return to the Wuji posture, allowing the Qi to return to its origin. As the Qi descends through the body, imagine the environmental energy fusing with the body's Yuan Qi, forming a mist. Imagine this mist slowly flowing downwards through the tissues (from the top of the head to the bottom of the feet) bathing, cleansing, and purifying the entire body. As the mist descends, if a certain organ is diseased, pause for a while to bathe the area with the vapor before continuing the flow of energy. Consciously disperse the pathogens out the extremities.

GATHERING QI IN THE UPPER AND LOWER DANTIANS

The following three exercises can be used for either Tonification or Purgation.

- **As a Tonification Exercise:** This prescription is designed to strengthen and regulate the body's internal organs and energetic fields. It is excellent for promoting and maintaining health, and it can be used for Tonifying the Kidneys as well as for treating impotence, premature ejaculation, lumbago, lower back problems, and pelvic inflammatory disease (PID). When treating PID, use Reverse Breathing.

It is also used to increase the production of Jing (sperm or ovarian energy), transforming it up the spinal cord to support the Brain and nurture the Bone Marrow. Prescribed as a Tonification exercise, it can be used to increase the patient's Mingmen Fire, simmering the condensed Qi within the Kidneys. When the Kidney (Water) and Heart (Fire) Qi is sufficient, their energies merge to form the True Qi which cultivates one's nature, spirit, and life. This exercise also assists the Microcosmic Orbit and establishes a base for refining and gathering energy in the Upper and Lower Dantians and Kidney areas.

- **As a Purgation Exercise:** This prescription can be combined with the Healing Sounds to disperse Qi and Blood stagnations in the Brain, Ovaries, Uterus, Kidney, Cervix, and Prostate.

GATHERING QI IN THE UPPER DANTIAN

Begin from a Wuji posture. Inhale as both hands gather energy while moving up the sides of the body and embrace the Qi into the Upper Dantian. Imagine the middle fingers of each hand gathering the Heaven and Earth Qi into the Upper Dantian. Imagine the body absorbing these energies through the Yin Tang point (Third Eye) into the pineal gland at the center of the Brain. Imagine the light of the Upper Dantian getting brighter as the energy begins to increase (Figure 43.19). Pause and exhale while separating the hands (Figure 43.20). Repeat this exercise nine times.

Upon completion, focus on the Upper Dantian and begin to gather and fuse the body's Yuan Shen

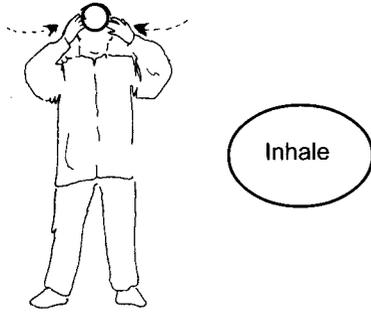


Figure 43.19. Gathering Qi in the Upper Dantian (A)

**As A Tonification Exercise,
This Prescription Can Be Used To:**

- Strengthen the Sixth Chakra and increase Intuitive Perceptions (Inhale Violet Light)
- Tonify the Pituitary and Pineal Gland (Inhale Violet Light)
- Tonify the Sea of Marrow (Inhale Flame Blue Light)
- Tonify the Shen (Inhale Violet or White Light)

Inhale Color into Tissue Area
Exhale and Vibrate

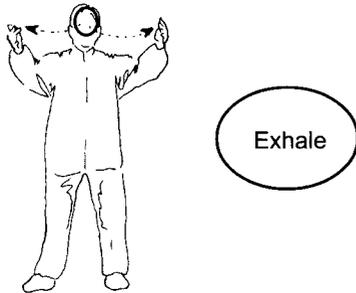


Figure 43.20. Gathering Qi in the Upper Dantian (B)

**As A Purgation Exercise,
This Prescription Can Be Used To:**

- Treat Brain Tumors (Exhale "Duo" Sound)
- Unclog the Channels and Collaterals Leading into the Brain, Yin Tang (Third Eye), Upper Dantian, and Sixth Chakra Area (Inhale Violet Light-Exhale "Aung" Sound)

Inhale into Tissue Area
Exhale Sound

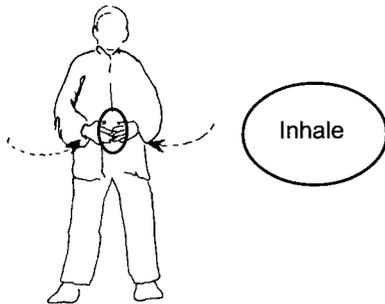


Figure 43.21. Gathering Qi in the Lower Dantian (A)

**As A Tonification Exercise,
This Prescription Can Be Used To:**

- Strengthen Uterus and Ovaries (Inhale Dark "Midnight" Blue or Orange Light)
- Tonify the Large Intestine (Inhale White Light)
- Tonify the Small Intestine (Inhale Red or Pink Light)
- Tonify the Second Chakra (Inhale Orange Light)

Inhale Color into Tissue Area
Exhale and Vibrate

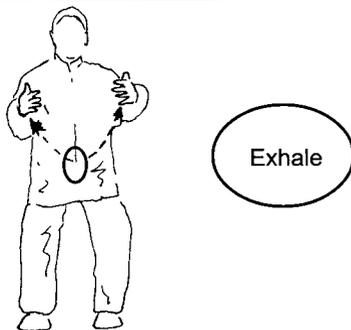


Figure 43.22. Gathering Qi in the Lower Dantian (B)

**As A Purgation Exercise,
This Prescription Can Be Used To:**

- Treat Uterine and Ovarian Tumors (Exhale "Yu" Sound)
- Unclog the Channels and Collaterals Leading into the Small Intestine (Exhale "Zheng" Sound)
- Purge the Second Chakra (Exhale "Haireem" Sound)

Inhale into Tissue Area
Exhale Sound

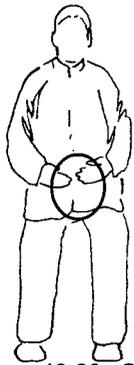


Figure 43.23. Gathering Qi in the Kidneys (A)

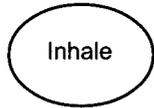


Figure 43.24. Gathering Qi in the Kidneys (B)

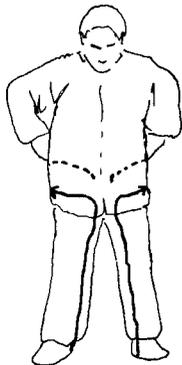


Figure 43.25. Gathering Qi in the Kidneys (C)

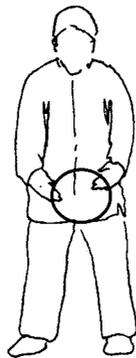
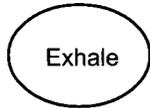


Figure 43.26. Gathering Qi in the Kidneys (D)

along with the collected Heaven and Earth energies into one energy. As this energy collects, imagine it forming into an energetic ball of white light and allow the hands to guide the light downward into the Lower Dantian.

During the process of descending the Qi from the Upper Dantian to the Lower Dantian, focus on feeling, guiding, and seeing the energy traveling downward. As the energy of the Shen descends, the Jing energy naturally ascends. This descending and ascending action of Jing and Shen energies cultivates an abundant amount of Qi in the Lower Dantian. After the Qi has been gathered and stored there, pause a moment, allowing the energy to settle. Then, proceed to regulate the Lower Dantian.

GATHERING QI IN THE LOWER DANTIAN

Both hands sink down to waist level and form an embracing posture in front of the navel. Inhale

As A Tonification Exercise, This Prescription Can Be Used To:

- Strengthen the Kidneys, Treat Impotence and Premature Ejaculation, Increase Sperm or Ovary Qi (Inhale Flame Blue Light)
- Increase Mingmen Fire or Treat Lumbago and Lower Back Pain due to Deficiency (Inhale Flame Blue Light)
- Tonify the Urinary Bladder (Inhale Dark Blue Light)
- Tonify the Prostate Gland (Inhale Dark Blue Light)
 - Tonify the First Chakra (Inhale Red Light)

Inhale Color into Tissue Area
Exhale and Vibrate

As A Purgation Exercise, This Prescription Can Be Used To:

- Treat Lumbago and Lower Back Pain due to Qi and Blood Stagnation (Exhale Descending "Fu" Sound)
- Treat Pelvic Inflammatory Disease (PID) (Inhale Blue Light-Exhale "Yu" Sound)
- Unclog the Channels and Collaterals Leading into the Uterus and Kidney Area (Inhale Dark Blue Light-Exhale "Yu" Sound)
- Treat Colorectal Cancer (Exhale "Shang" Sound)
- Treat Prostate Cancer (Exhale "Yu" Sound)

Inhale into Tissue Area
Exhale Sound

while slowly drawing the palms inward towards the navel, gathering the Qi into the center of the Lower Dantian. As you inhale, imagine the body absorbing the universal and environmental energies in through the navel and Lower Dantian areas (Figure 43.21). Pause a moment and relax, allowing the energy to settle; then, exhale and separate the hands (Figure 43.22). Repeat this exercise nine times.

Imagine the Lower Dantian as a reservoir, storing but never overflowing. The expansion and contraction of the abdominal muscles creates a "beating and drumming" movement which improves the abdominal muscles' elasticity while massaging the digestive system. The "beating and drumming" movement strengthens and increases peristalsis.

GATHERING QI INTO THE KIDNEYS

Continuing from the last posture, both hands begin to move downward from the Lower Dantian (Figure 43.23).



Figure 43.27. Shaking the Sun and Moon (A)



Figure 43.28. Shaking the Sun and Moon (B)



Figure 43.29. Rolling the Ball Clockwise with Both Palms (A)



Rolling the Ball Counterclockwise with Both Palms (Side View)

As you inhale, bend over and imagine scooping the Earth energy along the insides of the legs, directing the Qi through the three Yin channels into the body's Huiyin, coccyx, and Kidney and Mingmen areas (Figure 43.24). While inhaling, it is important to pull up the anal sphincter and imagine gathering the Earth Qi directly through the lower body's orifices (testicles and penis, or vagina) into the Kidneys and Mingmen area.

Move both hands from the insides of the thighs, groin, and lower abdomen backwards along the Belt Vessel, expanding the energy into the Kidneys and Mingmen area. Hold this posture for several heartbeats and then exhale, imagining the Qi flowing into the Kidneys and the Lower Dantian (Figure 43.25).

Next, circle the Qi down to the Lower Dantian. Pause for a moment to allow the Qi to settle and root (Figure 43.26). Repeat this exercise nine times.

**As A Tonification Exercise,
This Prescription Can Be Used To:**

- Tonify and Regulate the Yin and Yang Energy in the Body
 - Increase the Capillaries along the Microcosmic Orbit, Causing them to Open
- Tonify and Improve the Qi Circulation and Nerve Stimulation in the Extremities.

When Tonifying the Body's Yin and Yang Qi, Focus on the Balanced Movement of Energy Ascending the G.V. and Descending the C.V. in Conjunction with the Movement of the Hands

**As A Purgation Exercise,
This Prescription Can Be Used To:**

- Purge and Regulate Emotions from the Heart and Yellow Court
 - Purge Yang Qi Rising
- Move Rebellious Lung Qi Downward
- Move Rebellious Liver Qi Downward
- Move Rebellious Stomach Qi Downward

When Purging Rebellious Qi, Focus on the Descending Action of the Hands in Conjunction with the Downward Movement of the Qi

ROLLING THE BALL WITH BOTH PALMS

The purpose of this exercise is to regulate the Yin and Yang balance of energy in the body. This exercise also causes the capillaries along the Microcosmic Orbit to open, improving the Qi circulation and nerve stimulation in the extremities.

It is excellent for purging and regulating emotions from the Heart and Yellow Court, as well as for descending Rebellious Lung Qi downward and purging Yang Qi Rising.

SHAKING THE SUN AND MOON

Begin from a Wuji posture. Both arms raise up in front of the shoulders, palms and fingertips pointing upward. Imagine the left palm embracing the Sun and the right palm embracing the Moon. Vigorously shake the palms, focusing the mind's intention on the center of the palms and fingers (Figure 43.27).

Place both palms in front of the chest and Middle Dantian area, and imagine the energy of

the Sun and Moon melting into each other creating a huge ball of energy. Make sure the eyes focus on the center of the ball (Figure 43.28).

ROLLING THE BALL

Wait until you can feel the sensation of the energy ball before beginning the rotations. Imagine the energy ball in the hands and the energy ball in the Lower Dantian blending naturally into one energy, simultaneously rotating and rolling together both internally and externally.

Begin rolling the ball, keeping the mind's intention focused on the center of each palm. Imagine the ball is slowly growing between the hands. Roll the ball, with the hands opposite each other (one hand is up while the other is down), eighteen times in a forward direction (out and down); then, reverse the direction and repeat another eighteen times (Figure 43.29). After the last rotation, relax the arms and return to Wuji posture.

OPENING AND CLOSING THE UPPER, MIDDLE, AND LOWER BURNERS

There is an ancient Chinese saying, "Open, close, and come and go, one hundred illnesses will be healed." When opening, the Qi circulates into the muscles. When closing, the Qi sinks and gathers into the Bones. The purpose of this exercise is to train the mind's intention, making it easier to increase the body's external field of Wei Qi.

When used for Tonification, this exercise will regulate the body's Yin and Yang energy, tonify the Yin organs, calm and harmonize the Yang organs, Regulate the Triple Burners, and help open the Conception and Governing Vessels.

When combined with the Healing Sounds, it is an excellent exercise for purging and regulating Excess conditions within the Triple Burners and the Liver, as well as for targeting Excess conditions within the patient's thyroid gland, Yellow Court, Stomach, Uterus, ovaries, Small Intestine, and Urinary Bladder areas.

OPENING AND CLOSING THE UPPER BURNER

Begin from a Wuji posture. Both arms raise to shoulder level. Vigorously shake the hands, palms facing down (Figure 43.30). Before opening and closing the Upper, Middle, and Lower Burner areas, the awareness must settle in the Laogong (Pc-



Figure 43.30. Vigorously Shake the Hands

8) area for a few minutes, until heat is felt in the center of the palms.

Once the palms are Hot, bring both hands close to each other in front of the throat and manubrium sterni area (the upper segment of the sternum). Both palms face each other with the fingers facing upwards (Figure 43.31). Pause a moment, focusing the mind's attention on the center of the palms forming an energetic ball.

Slowly begin to open by pulling the arms apart while imagining the energy between the center of the palms stretching like warm taffy (Figure 43.32). When the hands separate and open, the mind and body (chest and abdomen) also open.

Slowly begin to close by inhaling and bringing both palms together, pushing and condensing the stretched energy to form an energetic ball. When the hands close, the mind and body close by removing the attention away from the outside world.

When inhaling, imagine extending the fingers deep into the body and the Qi pouring into the tissues. When exhaling, separate the hands while imagining the Excess Heat and toxic energy being purged from the body. Repeat the exercise eighteen times.

OPEN AND CLOSE THE MIDDLE BURNER

Both hands sink down in front of the diaphragm and xiphoid process (just above the navel). Pause a moment, keeping the eyes on the energy ball and an imaginary line which connects the inner Laogong Pc-8 points at the center of the palms (Figure 43.33).

Slowly begin to open by pulling the arms apart, while imagining the energy between the center of the palms stretching like warm taffy. While exhaling, separate the hands while imag-



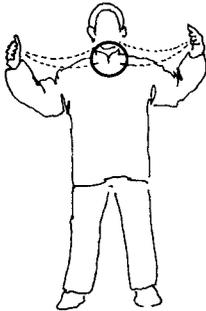
Inhale

Figure 43.31. Open and Close the Upper Burner (A)

**As A Tonification Exercise,
This Prescription Can Be Used To:**

- Tonify and Regulate the Upper Burner Qi (Inhale White Light)
- Tonify the Thyroid Gland (Inhale White Light)
- Tonify the Esophagus (Inhale Yellow Light)
- Tonify the Fifth Chakra (Inhale Blue Light)

Inhale Color into Tissue Area
Exhale and Vibrate



Exhale

Figure 43.32. Open and Close the Upper Burner (B)

**As A Purgation Exercise,
This Prescription Can Be Used To:**

- Purge Excess Heat in Upper Burner (Exhale Descending "She" Sound)
- Treat Esophageal Tumors (Exhale "Dong" Sound)
- Treat Thyroid Gland Tumors (Exhale "Shang" Sound)
- Treat Plum Pit Syndromes (Exhale "Guo" Sound)
- Purge the Fifth Chakra (Exhale "Guo" Sound)

Inhale into Tissue Area
Exhale Sound



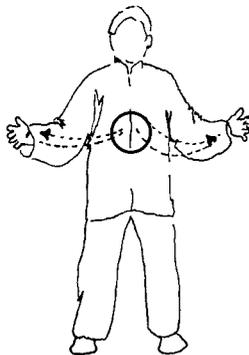
Inhale

Figure 43.33. Open and Close the Middle Burner (A)

**As A Tonification Exercise,
This Prescription Can Be Used To:**

- Tonify the Heart (Inhale Red or Pink Light)
- Tonify the Yellow Court and Third Chakra (Inhale Golden Yellow Light)
- Tonify the Stomach, Spleen, and Pancreas (Inhale Yellow Light)
- Tonify the Liver (Inhale Green/Blue Light)
- Tonify Middle Burner Qi (Inhale White Light)

Inhale Color into Tissue Area
Exhale and Vibrate



Exhale

Figure 43.34. Open and Close the Middle Burner (B)

**As A Purgation Exercise,
This Prescription Can Be Used To:**

- Treat Heart Disease (Exhale "Jong" Sound)
- Treat Liver Cancer or Gall Bladder Diseases (Exhale "Guo" Sound)
- Treat Tumors in the Spleen and Pancreas (Exhale "Gong" Sound)
- Treat Tumors in the Stomach (Exhale "Dong" Sound)
- Purge the Middle Burner (Exhale "She" Sound)

Inhale into Tissue Area
Exhale Sound

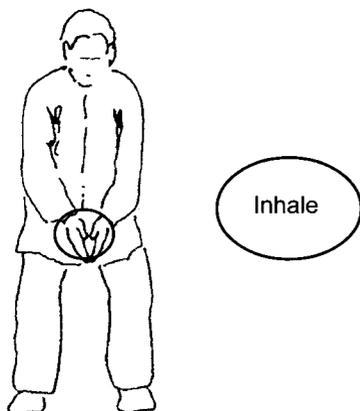


Figure 43.35. Open and Close the Lower Burner (A)

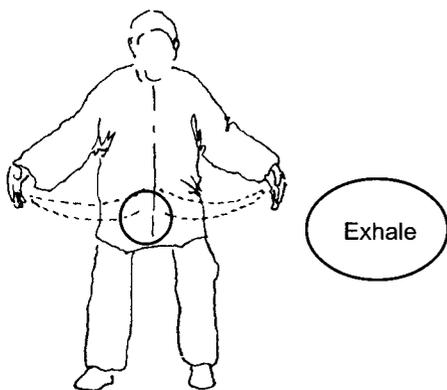


Figure 43.36. Open and Close the Lower Burner (B)

ining the Excess Heat and toxic energy being purged from the body (Figure 43.34).

Slowly close by inhaling and bringing both palms together, forming an energetic ball as you push and condense the energy. While inhaling, imagine extending the fingers deep into the body and the Qi pouring deep into the tissues. Repeat the exercise eighteen times.

OPENING AND CLOSING THE LOWER BURNER

Both hands sink down in front of the reproductive organs and perineal area (just below the navel). Pause a moment, keeping the eyes on an imaginary line which connects the inner Laogong Pc-8 points at the center of the palms (Figure 43.35).

Slowly begin to open by pulling the arms apart, imagining the energy between the center of the palms stretching like warm taffy. When ex-

As A Tonification Exercise, This Prescription Can Be Used To:

- Tonify and Regulate the Lower Burner Qi (Inhale White Light)
- Tonify the Uterus (Inhale Dark Blue or White Light)
- Tonify the Ovaries (Inhale Dark Blue or White Light)
 - Tonify the Large Intestine (Inhale White Light)
- Tonify the Small Intestine (Inhale Red or Pink Light)
- Tonify the Urinary Bladder (Inhale Dark Blue Light)
- Tonify the Prostate Gland (Inhale Dark Blue Light)
- Tonify the Second Chakra (Inhale Orange Light)

Inhale Color into Tissue Area
Exhale and Vibrate

As A Purgation Exercise, This Prescription Can Be Used To:

- Purge Excess Heat in Lower Burner (Exhale Descending "She" Sound)
- Treat Pelvic Inflammatory Disease (PID) (Inhale Dark Blue Light-Exhale "Yu" Sound)
- Treat Uterine Cancer (Exhale "Yu" Sound)
- Treat Ovarian Cancer (Exhale "Yu" Sound)
- Treat Small Intestine Cancer (Exhale "Jong" Sound)
- Treat Urinary Bladder Disease (Exhale "Yu" Sound)
 - Purge Second Chakra Stagnation (Exhale "Hairem" Sound)

Inhale into Tissue Area
Exhale Sound

haling, separate the hands while imagining the Excess Heat and toxic energy being purged from the body (Figure 43.36).

Slowly close by inhaling and bringing both palms together, forming an energetic ball by pushing and condensing the Qi. While inhaling, imagine extending the fingers deep into the body and the Qi pouring deep into the tissues. Repeat eighteen times.

To end the exercise, draw the Qi back into the Lower Dantian and return to a Wuji posture.

SUN AND MOON ROTATING TECHNIQUE

This exercise massages the Heart and the Lungs. In Medical Qigong, the Sun is sometimes referred to as the energy of the Heart, which is considered the master of the three Yang energies. The Moon pertains to the Lungs which are the



Figure 43.37. Vigorously Shake the Hands



Figure 43.38. Sun and Moon Rotating Technique (A)



Figure 43.39. Sun and Moon Rotating Technique (B)

masters of the three Yin energies. Through the harmony of these dual powers the body's Yuan (Original) Qi is born.

In ancient Chinese Daoism, below the left nipple was considered the Sun and the residence of the King Father of the East; below the right nipple was considered the Moon and the residence of the Queen Mother of the West. Together they rule in the center of the eyes and play at the top of the head.

As a Tonification exercise, this prescription will increase the elasticity of the Heart muscles and arteries and improve Blood circulation. It also flushes the Eight Extraordinary Vessels, increases vitality, and causes the upper half of the body to become lighter while making the lower half more solid.

As a Purgation exercise, this prescription can also be used in conjunction with the healing sound "Shang" to treat Lung diseases (asthma and chronic bronchitis), as well as breast cysts and tumors, by purging Toxic Qi and Blood stagnations from the tissues of the Lung.

**As A Tonification Exercise,
This Prescription Can Be Used To:**

- Tonify the Heart and Pericardium (Inhale Red Light)
 - Tonify the Lungs (Inhale White Light)
- Improve Qi, Blood, and Lymph Circulation
 - Increase Vitality

When Tonifying the Body's Heart and Lung Qi, Focus on the Balanced Movement of Energy Ascending and Descending within the Torso in Conjunction with the Movement of the Hands

**As A Purgation Exercise,
This Prescription Can Be Used To:**

- Disperse and Purge Lung Stagnation
- Disperse and Purge Phlegm Stagnation
- Treat Breast Cysts, Tumors, and Cancer
 - Move Rebellious Lung Qi Downward
- Treat Asthma and Chronic Bronchitis (Exhale "Shang" Sound)
 - Move Rebellious Stomach Qi Downward (Exhale "Gong" Sound)
 - Purge Upper Lymph Glands (Exhale "Gong" Sound)

When Purging Qi Stagnations, Focus on the Dispersing Action of the Hands in Conjunction with the Downward and Outward Movement of the Qi

ROTATING THE PALMS

Begin from a Wuji posture; start by vigorously shaking the hands and then rubbing the palms together (Figure 43.37). Place both hands on the chest and draw the Heat from the center of the palms into the chest, inhaling three times. Once the chest has absorbed a certain amount of Heat, both palms begin to rotate up the center line of the chest. The rotation of the arms forms two circles that circulate the energy from the inside to the outside of the breasts (Figure 43.38). The focus of the intention should be on the "chest opening and the back closing." Repeat this exercise eighteen to thirty-six rotations, depending on the severity of the condition.

Next, rotate the circles in the opposite direction, moving from the outside towards the center line of the chest and then down, circulating the energy from the outside to the inside of the breast (Figure 43.39). Repeat for eighteen to thirty-six rotations, depending on the severity of the condition.

When the rotations are completed, the middle fingers of both hands slightly press the Conception Vessel downward to descend the Qi into the Lower Dantian. Rub the abdomen three times in a circular motion and resume a Wuji posture.

EXPAND AND CONTRACT THE RINGS

Expand and contract the rings refers to the expansion and contraction of the spinal vertebrae and the joints of the extremities. This Tonification exercise reinforces the flow of the Microcosmic Orbit, invigorates and strengthens the Yuan Qi, aids in transforming Jing to Qi, and strengthens the entire spine. The patient’s coordination and balance are also positively affected.

While performing this exercise, the body should move like a “dragon playing in the ocean waves” by appearing and disappearing, rising and sinking, and twisting and coiling. The goal is to stretch and loosen the spinal column, rib articulations, and the back. This will cause the body’s Fire to descend and Water energy to ascend naturally through the body’s center channels.

This exercise can be modified into a stationary position for convalescing patients or patient’s confined to a wheelchair. The patient bends forward, allowing the spine to slowly stretch, shifting the body to a forty-five degree angle.

Begin this exercise from a right Bow Stance (weight is shifting 70% to the back, 30% forward) with both hands positioned in front of the Lower Dantian (Figure 43.40).

Both hands raise upward and stretch forward, creating an arc and stretching the spinal column. When extending and stretching the spine forward, imagine the Earth Qi traveling up the back leg, through the spine and Governing Vessel to the top of the head (Baihui point), and extending down to the Yin Tang and both Laogong (Pc-8) points at the center of the palms (Figure 43.41).

While extending the energy outward, use intention to connect with the Heavenly Qi, the energy of the horizon, or a healthy tree (Figure 43.42).

As both hands withdraw, shift the weight to the back leg, allowing the spinal column to contract. As you shift your weight back to the starting position, imagine drawing Qi up from the

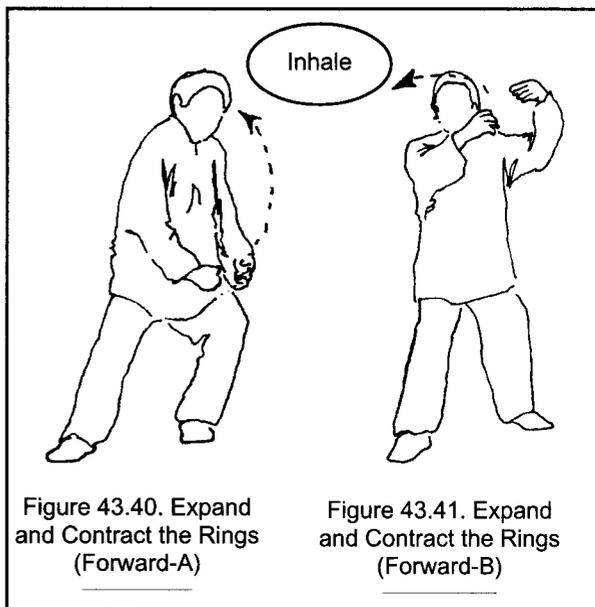


Figure 43.40. Expand and Contract the Rings (Forward-A)

Figure 43.41. Expand and Contract the Rings (Forward-B)

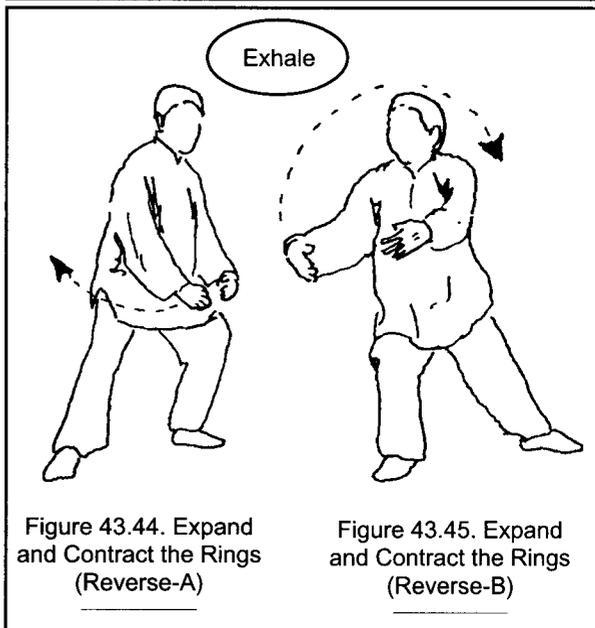


Figure 43.44. Expand and Contract the Rings (Reverse-A)

Figure 43.45. Expand and Contract the Rings (Reverse-B)

Earth into your body (Figure 43.43). Repeat nine times. End in the Wuji posture. Then, switch directions and repeat the entire sequence while reversing the rotation.

To perform the second half of the exercise, shift the body’s weight forward and begin moving the

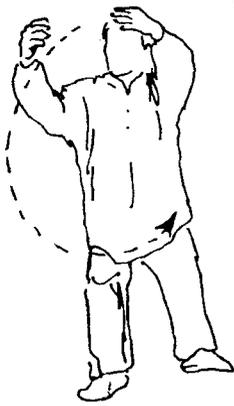


Figure 43.42. Expand and Contract the Rings (Forward-C)

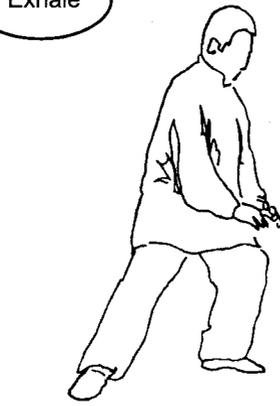


Figure 43.43. Expand and Contract the Rings (Forward-D)

**As A Tonification Exercise,
This Prescription Can Be Used To:**

- Tonify the Kidneys and Mingmen (Inhale Dark Blue Light)
- Tonify the Spine and Sea of Marrow (Inhale Dark Blue Light)
- Tonify the Yin and Yang Channels (Inhale White Light)
- Tonify the Gastrointestinal Tract (Inhale Golden Yellow Light)

When Tonifying the Body's Channel Qi, Focus on the Balanced Movement of Energy Ascending and Descending within the Torso in Conjunction with the Movement of the Hands



Figure 43.46. Expand and Contracting the Rings (Reverse-C)

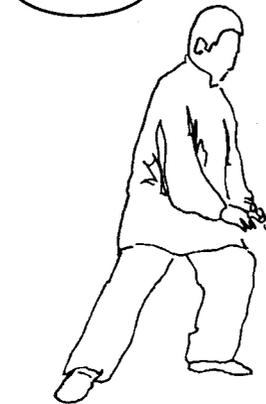


Figure 43.47. Expand and Contracting the Rings (Reverse-D)

**As A Purgation Exercise,
This Prescription Can Be Used To:**

- Disperse and Purge Lumbar Stagnation
- Disperse and Purge Kidney Qi Stagnation
 - To Move Qi Stagnation
- Treat Gastrointestinal Tract Disorders

When Purging Qi Stagnations, Focus on the Dispersing Action of the Hands in Conjunction with the Downward and Outward Movement of the Qi

body in the reverse circular direction (Figure 43.44). Imagine the Heaven Qi traveling from the Baihui (GV-20) point down the Conception Vessel and out the front foot, extending deep into the Earth (Figure 43.45).

As the weight shifts back, imagine drawing

Qi from the Heavens back into the body through the head and hands (Figure 43.46).

Sink the Qi deep into the Earth, allowing the body to be cleansed and purified (Figure 43.47). Repeat the exercise nine times. End in the Wuji posture. Then switch directions and repeat the entire sequence.

ASCENDING THE YIN AND DESCENDING THE YANG TECHNIQUE

This prescription exercise can be modified in order to target specific internal organs. It is advisable for the patient to perform the Single Ascend the Yin and Descend the Yang Technique first, then practice the Double Ascend the Yin and Descend the Yang Technique.

As a Tonification exercise, this prescription will cultivate Qi in the channels and collaterals of the lower body, aid the free flow of Qi to the Lower Dantian, and strengthen the Kidneys, Spleen, and Stomach, while regulating the Liver and Gall Bladder Qi.

As a Purgation exercise, this prescription can be used in conjunction with the healing sound “Yu” to treat reproductive organ diseases (uterine and ovarian cysts, tumors, and cancer, as well as prostate cancer). The patient should practice a total of one to four hours each day, depending on the severity of the condition.

This is an excellent exercise for pulling up the Earth Qi (Spleen Qi) while sinking the Stomach Qi, and it is good for treating disorders such as irritable bowel syndrome and problems caused from Excess Heat in the Middle and Lower Burners. In order to treat such conditions, the exercise should be performed for twenty minutes, twice a day.

Begin from a Wuji posture and embrace the abdomen (Figure 43.48).

Gather Qi into the Lower Dantian and turn towards the left, both hands move into the Huantiao GB-30 point at the side of the hip (Figure 43.49).

Both hands slowly descend the three Yang channels down the outside of the left leg with a “pushing” action, ending on the outside of the left foot at the Yongquan point (Kd-1) at the bottom of the foot. As both hands reach downward to the foot, stretch the body and allow the waist to follow the descending Qi with a downward crouching movement (Figure 43.50).

Next, shift the hands around to the inside of the foot and begin ascending the three Yin channels with the hands inside the left leg (Figure 43.51). Continue the movement all the way up into the Huiyin point, pubic bone, and Lower Dantian

As A Tonification Exercise, This Prescription Can Be Used To:

- Tonify and Regulate the Lower Burner Qi (Inhale White Light)
- Tonify the Stomach, Spleen, and Pancreas (Inhale Golden Yellow Light)
- Tonify the Kidneys and Urinary Bladder (Inhale Dark Blue Light)
- Tonify the Uterus (Inhale White Light)
- Tonify the Ovaries (Inhale White Light)
- Tonify the Large Intestine (Inhale White Light)
- Tonify the Small Intestine (Inhale Red Light)
- Tonify the Prostate Gland (Inhale Dark Blue Light)
- Tonify the Second Chakra (Inhale Orange Light)

Inhale Color into Tissue Area
Exhale and Vibrate

As A Purgation Exercise, This Prescription Can Be Used To:

- Purge Excess Heat in Lower Burner (Exhale Descending “She” Sound)
- Treat Spleen Cancer (Exhale “Gong” Sound)
- Treat Pelvic Inflammatory Disease (PID) (Inhale Blue Light-Exhale “Yu” Sound)
- Treat Uterine Cancer (Exhale “Yu” Sound)
- Treat Ovarian Cancer (Exhale “Yu” Sound)
- Treat Small Intestine Cancer (Exhale “Zheng” Sound)
- Treat Urinary Bladder Disease (Exhale “Yu” Sound)
 - Purge Lower Chakra Stagnation (Exhale “Haireem” Sound)

Inhale into Tissue Area
Exhale Sound

area with a “pulling” and “drawing” action. Pull the anal sphincter upward while drawing the Earth Qi into the body. When both hands raise and gather Qi upward, the body and waist must follow the ascending and rising movements.

Pause for a few seconds and let the Qi settle into the Lower Dantian (Figure 43.52).

Shift the body’s weight and repeat the entire sequence on the opposite leg. The turning of the waist should match the movements of the thighs. The toes should naturally grasp the ground and the

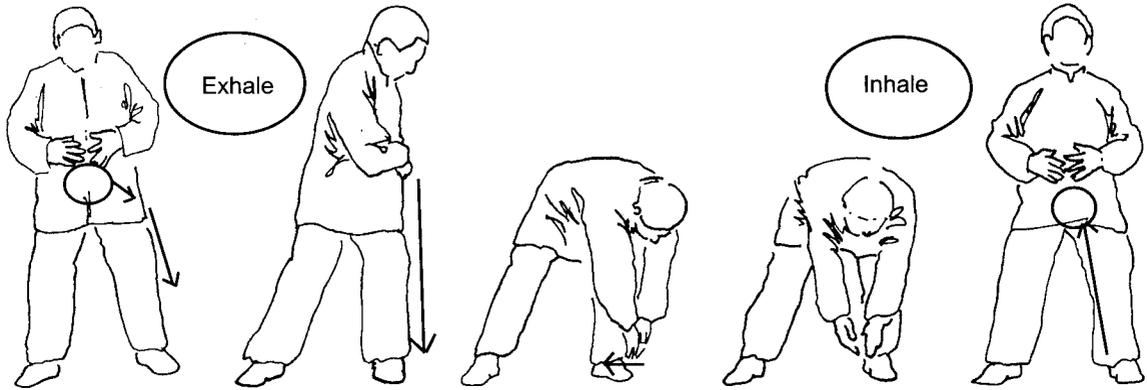


Figure 43.48. Ascend the Yin and Descend the Yang Technique (A)

Figure 43.49. Ascend the Yin and Descend the Yang Technique (B)

Figure 43.50. Ascend the Yin and Descend the Yang Technique (C)

Figure 43.51. Ascend the Yin and Descend the Yang Technique (D)

Figure 43.52. Ascend the Yin and Descend the Yang Technique (E)

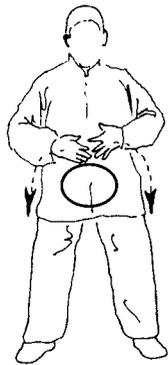


Figure 43.53. Ascend the Yin and Descend the Yang Technique (A)

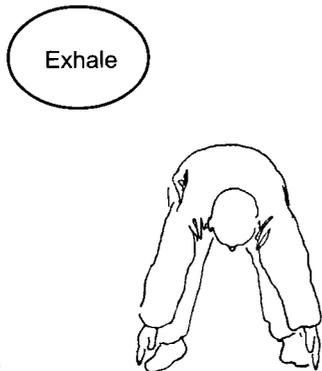


Figure 43.54. Ascend the Yin and Descend the Yang Technique (C)



Figure 43.55. Ascend the Yin and Descend the Yang Technique (D)

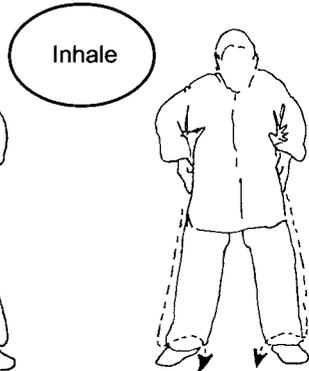


Figure 43.56. Ascend the Yin and Descend the Yang Technique (B)

soles of the feet should feel full of Qi. Repeat nine times on each leg and end in a Wuji posture. End the Single Ascending and Descending the Earth Qi exercise by immediately progressing to the Double Ascend the Yin and Descend the Yang exercise.

Continuing from a Wuji posture, with both hands embracing the Lower Dantian or a specific internal organ, imagine separating the Qi into two balls of energy (Figure 43.53).

Both hands then slowly descend the outside Yang channels of each thigh all the way to the

outside of the feet, ending at the Bubbling Well (Kd-1) points (Figure 43.54).

Move the hands along the front of the feet toward the inside of the foot, slowly ascending the inside Yin channels of each thigh all the way up the body into the Huiyin and Lower Dantian areas (Figure 43.55)

Pause and allow the Qi to settle in the Lower Dantian; then begin again (Figure 43.56). Repeat this exercise 18 times; then, return to the Wuji posture and end the exercise.

THE TURNING AND WINDING THE BELT VESSEL TECHNIQUE

The Turning and Winding the Belt Vessel Technique is a Tonification exercise and is divided into two methods: the Small Turning and Winding, and the Large Turning and Winding techniques. Each method of exercise causes a different action between the rotation of the energy's circle, the form's circle, and the internal turning action of the Lower Dantian.

The back and forth, side to side movements of the Turning and Winding action moves the body's Qi and stimulates the energy within the Belt Vessel. This energy also fuses with the external rotation of the hands, allowing the Qi from both external and internal circles to be absorbed into the Lower Dantian. Once absorbed into the Lower Dantian, the Qi expands into the body's center core and blends with the Yuan Qi. This strengthens the waist and spine and enables the Middle Burner's Qi to pervade throughout the upper and lower parts of the body. This exercise also develops strong and vigorous Kidneys and thus promotes the transportation of the Kidney's Jing and Qi.

SMALL TURNING AND WINDING TECHNIQUE

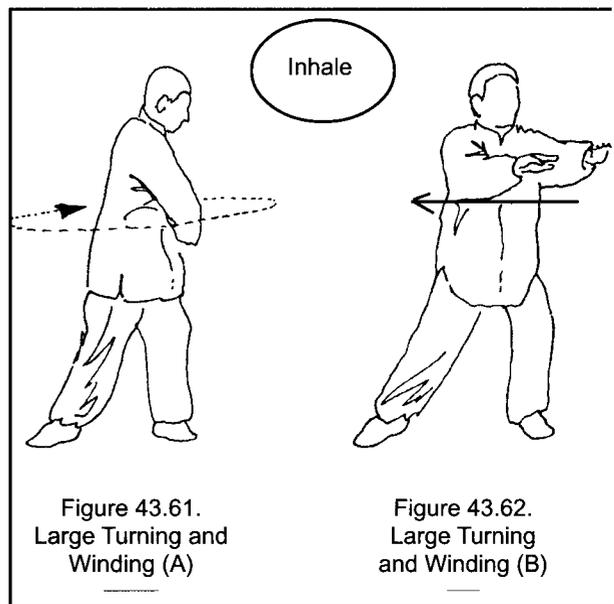
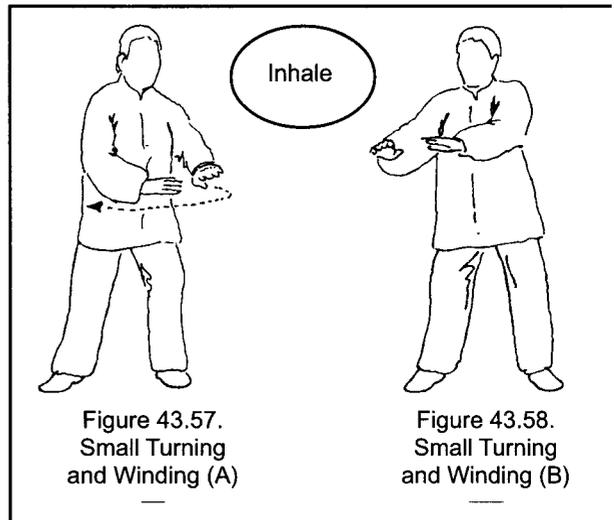
Practice the Small Turning and Winding technique first, then proceed to the Large Turning and Winding technique. The small method uses a 180 degree semicircular rotation in addition to the Belt Vessel and Lower Dantian circle rotation.

From a Wuji posture, step forward with the left foot to form a Leaning Horse stance. Raise both palms to waist level in front of the Lower Dantian, with the palms facing the ground (Figure 43.57).

Inhale, shift the body forward and move towards the right direction. Begin to rotate, turning and twisting the body in a clockwise direction. Imagine gathering the Earth's Qi into the Lower Dantian (Figure 43.58)

Exhale, but allow the mind to focus on absorbing the Earth Qi into the Lower Dantian. Pause for a minute, allowing the Qi to settle after filling the Lower Dantian (Figure 43.59).

After nine circle rotations switch directions, moving in the opposite direction nine times (Figure 43.60).



LARGE TURNING AND WINDING TECHNIQUE

When practicing the Large Turning and Winding method, the patient's mind must imagine a 360 degree circle rotation of the Belt Vessel. The body moves externally in one direction while the energy in the Lower Dantian rotates in the reverse direction.

Bring the hands to the left side of the Mingmen and left Kidney area while placing the mind's intention onto the Lower Dantian and navel area (Figure 43.61).



Figure 43.59.
Small Turning
and Winding (C)



Figure 43.60.
Small Turning
and Winding (D)

**As A Tonification Exercise,
This Prescription Can Be Used To:**

- Tonify the Middle Burner Qi (Inhale Yellow Light)
- Tonify the Lower Burner Qi (Inhale Red Light)
- Tonify the Lower Dantian and Sea of Marrow (Inhale Dark Blue Light)
 - Tonify the Kidneys and Mingmen (Inhale Dark Blue Light)
 - Tonify the Belt Vessel (Inhale White Light)
- Tonify the Large Intestine (Inhale White Light)
- Tonify the Small Intestines (Inhale Red Light)
- Tonify the Second Chakra (Inhale Orange Light)

Inhale Color into Tissue Area
Exhale and Vibrate



Figure 43.63.
Large Turning
and Winding (C)

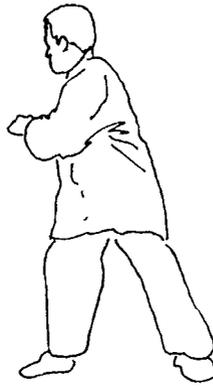


Figure 43.64.
Large Turning
and Winding (D)

**As A Purgation Exercise,
This Prescription Can Be Used To:**

- Purge Excess Heat in Middle Burner (Exhale Descending "She" Sound)
- Purge Excess Heat in Lower Burner (Exhale Descending "She" Sound)
- Purge Stagnation in the Second Chakra (Exhale "Haireem" Sound)
- Purge Stagnation in the Belt Vessel (Exhale "Chree" Sound)
- Purge Stagnation in the Lower Back (Exhale "Chree" Sound)
- Purge Stagnation in the GI Track (Exhale "Gong" Sound)
- Purge Stagnation in the Uterus and Ovaries (Exhale "Yu" Sound)

Inhale into Tissue Area
Exhale Sound

Inhale as you extend both hands forward and begin gathering the Earth's Qi (Figure 43.62).

Begin to circle rotate a 270 degree turn towards the right, while internally the energy of the Lower Dantian circles in the opposite direction to the left (Figure 43.63). Imagine the navel to be the center of the external circle and the Belt Vessel to be the internal circle. The mind's intention leads the energy which guides the hands and moves the

body and the waist. The hand movements and shifting of weight must be synchronized.

Exhale and gather the Earth's Qi into the right Kidney and Mingmen area; repeat nine times. Allow the Qi to fill the Mingmen and Kidneys. Switch sides and perform the exercise in the opposite direction for nine times (Figure 43.64). End in the Wuji position.

OPENING AND CLOSING THE HEAVEN AND EARTH TECHNIQUE

The purpose of the Opening and Closing the Heaven and Earth Technique is to cultivate and strengthen the Lower Dantian energy by blending it together with the Heaven and Earth Qi using the Beating and Drumming the Qi method of Qi cultivation. This cultivation method roots and stabilizes the body, causing the Five Hearts to return to their origin. The Five Hearts (sometimes called the Five Palms) are as follows:

- The Heart of the Baihui (GV-20) area.
- The Hearts of each Laogong (Pc-8) area.
- The Hearts of each Yongquan (Kd-1) area.

As the Mingmen pushes backwards, the energy of the Lower Dantian disperses through the body, and the Yuan Qi returns and gathers into the navel. This gathering and extending, back and forth action of the energy of the Five Hearts transforms the body's Yuan Qi, strengthens the Yin and Yang energy, opens the body's channels, and encourages the merging of the Heart's Fire and the Kidneys' Water Qi. This method is divided into two techniques: The Open the Heavens and Close the Earth technique, and the Open the Earth and Close the Heavens technique.

OPEN THE HEAVENS AND CLOSE THE EARTH

Begin from a Wuji posture with the left hand on the Lower Dantian and the right hand resting on top of it; both Laogong points face the navel (Figure 43.65).

Keep the mind's intention focused on the Lower Dantian as the center base. Inhale as both arms raise up the center line of the body (Figure 43.66).

Extend the intention into the heavens and begin to gather the universal Qi (Figure 43.67).

Imagine Heavenly Qi descending and completely filling the body (Figure 43.68).

Exhale and feel the Heavenly Qi penetrating deep into the body's center core as you bring the hands down along the sides of the torso (Figure 43.69).

Lead the energy from the center core through the body's tissues to the outside of the Wei Qi fields. Imagine the Heavenly Qi washing through the pores and filling up the body's external energy

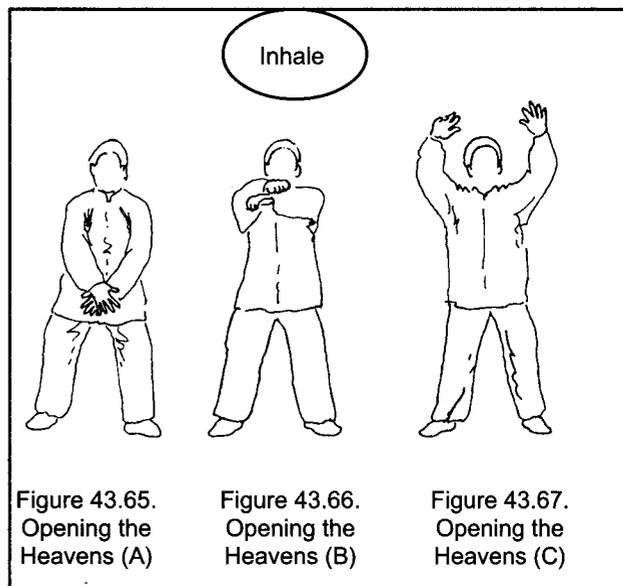


Figure 43.65.
Opening the
Heavens (A)

Figure 43.66.
Opening the
Heavens (B)

Figure 43.67.
Opening the
Heavens (C)

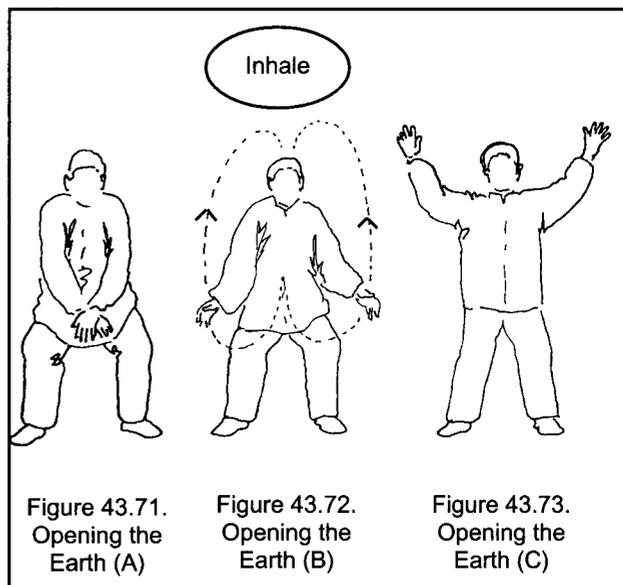


Figure 43.71.
Opening the
Earth (A)

Figure 43.72.
Opening the
Earth (B)

Figure 43.73.
Opening the
Earth (C)

bubble like a brilliant white mist (Figure 43.70). Repeat eighteen times.

OPEN THE EARTH AND CLOSE THE HEAVENS

This is the exact reverse action of the Open the Heaven and Close the Earth technique. Begin from a Wuji posture with the left hand on the Lower Dantian and the right hand resting on top of it, both Laogong (Pc-8) points face the navel (Figure 43.71).

Exhale

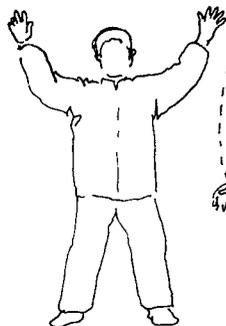


Figure 43.68.
Opening the
Heavens (D)



Figure 43.69.
Opening the
Heavens (E)



Figure 43.70.
Opening the
Heavens (F)

**As A Tonification Exercise,
This Prescription Can Be Used To:**

- Tonify and Regulate the Lower Dantian (Inhale White Light)
 - Tonify and the Yin and Yang Qi (Inhale White Light)
- Open the Body's Yin and Yang Channels (Inhale White Light)
- Merge the Heart Fire and the Kidney Water (Inhale White Light)
- Tonify Qi and Blood (Inhale White Light)

When Tonifying the Body's Internal Organs, Focus on the Balanced Movement of Energy Ascending and Descending within the Torso in Conjunction with the Movement of the Hands

Exhale



Figure 43.74.
Opening the
Earth (D)



Figure 43.75.
Opening the
Earth (E)

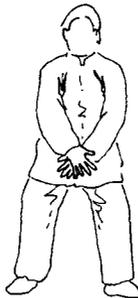


Figure 43.76.
Opening the
Earth (F)

**As A Purgation Exercise,
This Prescription Can Be Used To:**

- Purge Qi Stagnation (Exhale Descending "She" Sound)
 - Eliminate the body's Turbid Qi (Exhale Specific Organ Sound)
- Unclog the Channels and Collaterals (Exhale Specific Organ Sound)
- Wash the Bones and Transform the Marrow (Exhale Specific Organ Sound)
- Move Rebellious Stomach Qi Downward (Exhale Descending "Gong" Sound)
- Purge Liver Fire (Exhale Descending "Guo" Sound)
 - Move Heart Fire Downward (Exhale Descending "Zheng" Sound)

When Purging Qi Stagnations, Focus on the Dispersing Action of the Hands in Conjunction with the Downward and Outward Movement of the Qi

Inhale and begin to separate the hands, moving them to the outside of the body (Figure 43.72).

Imagine gathering the Earth Qi into the body as the hands raise upwards towards the head (Figure 43.73).

Imagine the Earth Qi completely covering the entire body (Figure 43.74).

Exhale and feel the Earth Qi penetrating deep into the body's center core as you bring the hands

crossed in front of you, parallel to the shoulders (Figure 43.75).

Lead the Earth energy from inside of the body's center core to the outside. Imagine the Earth Qi, like steam, releasing through the pores and filling up the body's external Wei Qi fields bubble like a golden mist (Figure 43.76). Repeat eighteen times; then pause and relax, returning to the Wuji posture.

Inhale



Figure 43.77. Collect the Qi and Return it to the Lower Dantian (A)

Exhale

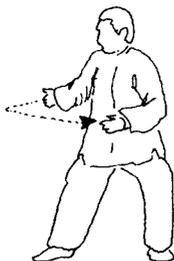


Figure 43.78. Collect the Qi and Return it to the Lower Dantian (B)



Figure 43.79. Collect the Qi and Return it to the Lower Dantian (C)

**As A Tonification Exercise,
This Prescription Can Be Used To:**

- Absorb Environmental Qi into the Lower Dantian
- Tonify and Regulate the Lower Dantian Qi (Inhale White Light)
 - Tonify the Uterus (Inhale White Light)
 - Tonify the Ovaries (Inhale White Light)
- Tonify the Large Intestine (Inhale White Light)
- Tonify the Small Intestine (Inhale Red Light)
- Tonify the Urinary Bladder (Inhale Blue Light)
- Tonify the Second Chakra (Inhale Orange Light)

When Tonifying the Body's Internal Organs, Focus on the Balanced Movement of Energy Absorbing and Vibrating within the Torso in Conjunction with gathering the Movement of the Hands

**As A Purgation Exercise,
This Prescription Can Be Used To:**

- Purge Qi Stagnation (Exhale "Haireem" Sound)

When Purging Qi Stagnations, Focus on the Dispersing Action of the Qi in Conjunction with the Outward Movement of the Hands

COLLECT THE QI AND RETURN TO THE LOWER DANTIAN TECHNIQUE

The purpose of this Tonification exercise is to gather both universal and environmental energy and store it in the navel. This exercise is used for treating Deficient conditions.

COLLECT AND RETURN

Begin from a Wuji posture and step out to the right, forming a Horse Stance. The left hand swings to embrace the navel and Lower Dantian as the body shifts its weight and twists toward the right (Figure 43.77).

The body slowly begins to shift from side to side while the opposite hand gathers the universal and environmental Qi, gathering and packing it into the navel and Lower Dantian area (Figure 43.78).

As left and right hands continue collecting Qi, imagine that the body is swimming in water. Imagine the energetic consistency of the air as water, following each arm as it moves and flowing into the center of a whirlpool located in the navel and Lower Dantian area (Figure 43.79). Repeat eighteen times. End in the Wuji posture.

SELF-HEALING MASSAGE AND POINT THERAPY

Qigong Massage and Point therapy is usually practiced after the Qigong meditations and exercise prescriptions. It assists in helping the individual physically, energetically, and spiritually root, and resume contact with the physical world. It involves having the patient lightly massage or tap the skin while extending Qi into the various channels, points, and tissues. These self-healing massage techniques are specifically designed to disperse stagnations and Excess conditions, as well as to activate and regulate the energetic flow within the body's external and internal channels, thereby increasing the energy flow.

These massage techniques can be practiced from either a lying, sitting, or standing posture.

WASH THE FACE

The ancient Daoists taught that rubbing the eyes three times makes the "Three Luminaries" shine, stimulates the skin, and relaxes the facial muscles. The Rubbing the Eyes technique was also called Fa Hou ("Starting the Fire") and was practiced for 36 times in certain Daoist traditions before rubbing the face and body.

Begin from a Wuji posture. Shake the hands vigorously to remove any external pathogenic Qi. Next, exhale the "Xu" (Shuuu) sound into each palm, then slap the palms and rub the hands together vigorously until they get hot. Gently place both hands over the eyes and inhale, absorbing the heat into the face and Upper Dantian. While inhaling, allow the Qi to enter the Taiji Pole. Exhale and imagine the energy gathered in the Upper Dantian descending down the center of the body, flowing into the Lower Dantian. Perform this gathering and descending action three times.

Next, both hands begin to wash the face in an outward circular motion. Allow the hands to massage the face up from the nose, eyes, and forehead, down along the temples, cheeks, and across the chin and mouth, returning back to the nose. Perform this face massage technique for nine breaths.

Finally, comb the hair with the fingertips and drain any excess Qi from the head and neck area

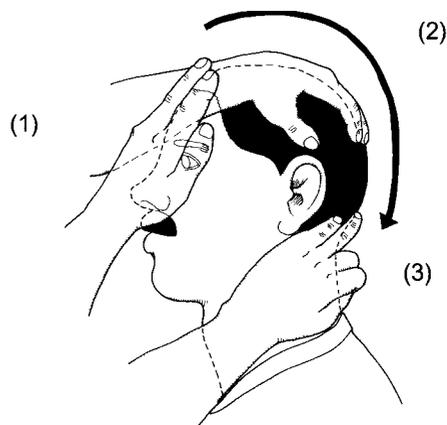


Figure 43.80. Wash the Face and Massage the Head.

After rubbing the palms to heat the palms:

- (1) Place both hands on the face and draw the heat in through the eyes, into the Upper Dantian
- (2) Comb the hair with the fingertips
- (3) Drain the Excess Qi from the head and neck area

out the body, for three breaths. Shake the hands vigorously to remove any external pathogenic Qi, then proceed to the next exercise.

MASSAGE THE HEAD

Guide all ten fingers over the head and down over the back of the neck (this is called Ten Dragons Run Through the Forest). Repeat nine times. This can be performed either by touching or not touching the head (Figure 43.80).

BEATING THE HEAVENLY DRUM

The ancient Daoists believed that the "Heavenly Drum" is the sound heard inside the ears. The sound of the Heavenly Drum balances the air pressure in the eustachian tubes and ear canals, and it also relieves tinnitus, helps prevent vertigo, relaxes the mind, helps to improve hearing, expels stagnant Qi collected at the back of the head (within the Jade Pillow), stimulates the pineal gland, and strengthens Kidney Qi.

Begin by interlacing the fingers and placing both hands on the back of the head. The palm of each hand should cover the ears. While compressing the ears, close your eyes and practice the Beating and Drumming thumping method at the back

of the head in the rhythmic sequence of a heart-beat. This causes relaxation and creates an altered, in-utero state of consciousness. The index fingers of each hand should thump the Jade Pillow (UB-9) at the back of the occiput 36 times (Figure 43.81).

After thumping the back of the occiput, clench the teeth, close the mouth, and bend the body forward at the waist. Exhale while bending over and bringing the head between the legs. While holding the breath, keep the legs straight, the waist and buttocks relaxed, and both eyes looking towards the back from in-between the legs (Figure 43.82).

Next, raise the body up, inhale, and again perform the Beating the Heavenly Drum sequence. It is important to note that if the sound is not strong and continuous, then the Yuan Qi will not gather and the exercise will not be as beneficial. Practice this exercise 14 times. When used for treatment, the patient is encouraged to practice three times a day.

PRESSING THE EARS

The ancient Daoists used massaging the ears with a circular motion to open the “Heavenly Windows” (the portals of the eyes, ears, nose, and mouth). The *Canon of Destroying Demons* states, “a person’s ears should be often massaged numerous times. This will make a person’s hearing clear.”

This exercise is used in the same way: to enhance hearing, stimulate mental energy and also to stimulate the Kidneys’ Qi. Begin by quickly rubbing both hands until they become hot. Then place the Laogong areas (located at the center of each palm) over each ear and compress the ears (like a plunger). This action is called Fa Shui (“Starting the Water”). Repeat this exercise nine times (Figure 43.83).

Next, move the right hand behind the head and pull the left ear (at a 45 degree angle) towards the back, with the left hand placed on the Lower Dantian. Hold this posture for 9 breaths; then, reverse hand positions and hold for another 9 breaths.

RUBBING THE EYES

The “Rubbing the Eyes” technique is divided into two stages, and is performed immediately after the “Pressing the Ears” technique.

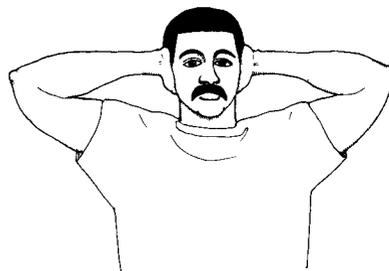


Figure 43.81. Beating the Heavenly Drum

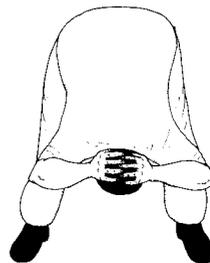


Figure 43.82. Bend the Body Over While Holding the Breath



Figure 43.83. Pressing the Ears

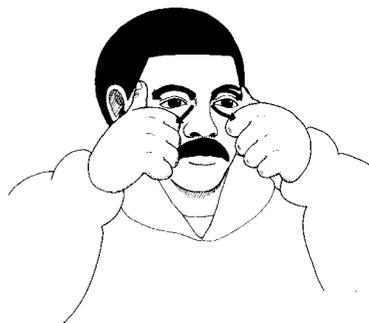


Figure 43.84. Rubbing the Eyes (Sequence 1)

RUBBING THE EYES (SEQUENCE #1)

This exercise is good for enhancing Qi and Blood circulation to the eyes, hence it is used for improving vision, treating eye diseases (especially glaucoma), relieving fatigue (caused by eye strain), and also for stimulating the Liver Qi.

With both thumbs resting on the cheekbones, form two soft fists and, using the edge of the index knuckles, begin to massage in a circle the top of the eyelids (from the bridge of the nose out along the eyebrows). The ancient Daoists called the small points behind the eyebrows the “Palace of Six Directions.” They are responsible for harmonizing and managing “bright” essence (which promotes the growth of Qi within the pupils and thoroughly “brightens” them). Next, massage just below the bottom of the eyelids from the sides of the nose. Alternate from top to bottom 18 times (Figure 43.84).

RUBBING THE EYES (SEQUENCE #2)

With the thumbs still resting on the cheekbones, use the tip of the index fingers to massage the points around the eyes from the inner corners of the skin, in a circular motion. Start rotating in a small circle at the UB-1 point. Circle nine times towards the inside; then, nine times towards the outside for a total of three breaths.

Next, massage the middle of the eyebrows at the extra point, Yu Yao. Then, proceed to the outside of the eyes at the GB-1 point. End at the base of the eyes at the St-1 point. Each area should be massaged 18 times (9 times towards the inside; then, 9 times towards the outside). The ancient Daoists taught that pressing the two depressions behind the eyebrows (Taiyang) three times would block the sources of evil (Figure 43.85).

MASSAGING THE NOSE

The ancient Daoists would pinch the nose seven times to make the *Ming Liang* (a form of the Yuan Qi) circulate. This circulation of the Ming Liang was performed to treat colds, reduce swelling of the sinus tissues, eliminate mucus from the airways, stimulate the sinus nerves, open the nasal passages, and also to stimulate the Lungs’ Qi. In ancient China, the Daoist sages would also use this technique to dispel evil dreams.



Figure 43.85. Rubbing the Eyes (Sequence 2)



Figure 43.86. Massaging the Nose

Begin by making soft fists and use the sides of the thumbs to massage the sides of the nose at the LI-20 points in an up and down motion 9 times pressing inward; and, then, 9 times pressing outward (Figure 43.86).

Next, use the tips of the index fingers and press deeply at the base of the nose at the LI-20 points for a period of ten seconds, then circle-massage for 18 rotations. Press deeply midway up the nose on both sides for a period of ten seconds, then circle-massage 18 times. Finally, both fingers press deeply at the upper point at the bridge of the nose for ten seconds, then circle-massage 18 times.

CLICKING THE TEETH

The practice of “Clicking the Teeth” is performed both at the beginning and end of meditation practice, and is also accompanied by the swallowing of saliva (see Chapter 16, Volume 2). The ancient Daoists believed that clicking the teeth creates the “heavenly drum” resonance, and serves to call forth divine spirits. Therefore, when Clicking the Teeth, the ancient Daoists would silently

chant the name of one of the stars of the Big Dipper (Kui, Shou, Huan, Xing, Bi, Fu, and Piao).

Clicking the Teeth is good for strengthening the teeth and gums, tonifying the jaw muscles, improving the Qi and Blood circulation to the gum tissues, opening the sinus cavities, and for enhancing the Kidney Qi and Sea of Marrow. When practiced correctly, the striking and knocking of the teeth will also send resonant vibrations deep into the Brain to stimulate the pituitary gland and hypothalamus gland. Clamp the jaws shut so that the teeth are pressing together and the jaw muscles flex. Click the teeth thirty-six times.

WAGGING THE TONGUE

This exercise is good for stimulating the salivary ducts beneath the tongue (which assists the Spleen and Stomach Qi), and for stimulating the Heart's Qi. Move the tongue (known to the ancient Daoists as the "Magical Root") on the outside gums, touching the left and right cheeks 18 times in one direction, then 18 times in the opposite direction. Then, move the tongue 18 times from the lower to upper palate (Figure 43.87). Press (hit) the tip of the tongue against the back of the teeth 18 times, then turn the tip of the tongue to point downwards towards the lower jaw and "stir the Jade Pool" three times.

SWALLOWING THE SALIVA

When the tongue touches the upper palate, it forms what is called the Bird's Bridge. This connection of the tongue with the roof of the mouth links together the Governing Vessel (which ends at the nose and upper palate) and the Conception Vessel (which ends in the mouth). As the tongue touches the upper palate, the body's field of Wei Qi expands. This can help to eliminate diseases and prolong life. The belief is that when someone has a disease, the Governing and Conception Vessels are to some extent disconnected.

The center of the mouth is called the "Jade Lake." The tongue, which is considered the "Spiritual Root," is used to stir up and activated the formation of saliva within the Jade Lake. It is the tongue that accumulates, gathers, and directs the saliva to flow down the throat.

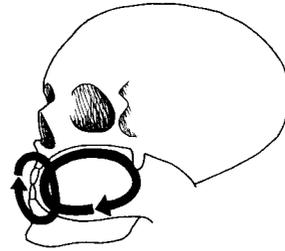


Figure 43.87. Wagging the Tongue

The ancient Daoists believed that, when swallowed, the passage of saliva from the Jade Lake originally flowed into the mouth through four canals: Two Lower Canals, and Two Upper Canals, described as follows:

- **The Lower Canals:** The two lower canals flow from behind the sinciput (located in the anterior aspect of the head, just above the forehead), and descend into the two orifices of the tongue, which terminate at the teeth in the region of the lower jaw.
- **The Upper Canals:** The two upper canals flow from the Niwan point located in the Upper Dantian, and pass through the two orifices of the upper gums which terminate at the teeth in the region of the upper jaw.

When swallowing saliva, the throat is essentially seen as a twelve-story tower, constructed and sequentially arranged in twelve rings which correspond to the Chinese twelve two-hour time periods. The ancient Daoists viewed the throat as the "road of the spirit" where saliva divides itself into liquid pearls. The term, "To String Pearls" is the name given to the act of repeatedly swallowing saliva.

Only when the saliva takes on an oily or thick appearance, it is ready to be rinsed through the mouth and swallowed. The transformation of saliva is called the "Method of the Creating Jade Liquor and Golden Beverage," and consists of six specific juices (Liu Ye) of the body: Jing, tears (two different types), saliva, sweat and urine. Together the six juices are combined with the body's Yuan Qi in order to create the Jade Liquor and Golden Beverage.

According to the ancient Daoist text, *The Scrip-*

ture on the Nourishment of the Vital Principle and the Prolongation of Life, there are several names given to the various states and functions of saliva, for example:

- “Jade Beverage” is the name given to saliva when it is collected within the mouth.
- “Sweet Source” is the name given to saliva that is used to rinse the mouth.
- “Flowery Lake” is the name given to the saliva when it is flowing.
- “Sweet Dew” is the name given to the saliva when it descends.
- “Source of Essence” is the name given to the saliva when it disperses or dissolves.

ANCIENT DAOIST TONGUE TECHNIQUES

In ancient China, when a Daoist shaman began to gather energy in the evening time, he or she would focus on using the tip of the tongue as a brush. On a Yang day (an odd numbered day), the ancient masters would draw the character for Yang on the hard palate on the roof of the mouth. Once the character was completed, the master would exhale through his or her mouth, so that the breath or “Yang Vapor” could mix with the light of the Pole Star and be reabsorbed into the master’s body via the nose.

On a Yin day (an even numbered day), the ancient masters would draw the character for Yin on the hard palate on the roof of the mouth.

When called upon, a Daoist shaman could use his or her tongue to draw other magic words or talismans on the upper palate, breathing out and releasing the spirit energy.

GATHERING THE SALIVA

The technique called “Gathering the Saliva” begins with the tongue touching the upper palate, causing the saliva secretion to be increased. Saliva contains many enzymes which not only aid digestion, but also benefit the patient’s physiology. In ancient China, the practice of gathering the saliva was called “Gathering the Immortal’s Water” (or the “Juice of Jade”) to create the Immortal Pill.

There is an exchange of Yin and Yang energy within the saliva, as Heaven Qi and Earth Qi are gathered within man’s Fluid Essence in order to create the Immortal Pill.

To the ancient Daoists, saliva was seen as a precious internal nectar, and was given various names, such as the “juice of jade,” “divine juice,” “golden liqueur,” and “mysterious source.” The ancient Chinese treated saliva as the water-of-life, which was capable of making one hundred joints supple, as well as moistening and harmonizing the internal viscera. Ancient Daoist texts on Respiratory Dao Yin compare swallowing saliva to the beneficial effects of rain soaking the Earth and “swallowing up dryness.” Another ancient Daoist text states, “whereas breath makes the clouds, the act of swallowing saliva spreads the rain and brings life to the hundred thousand spirits.”

In Daoist alchemy, saliva has two complementary functions:

- First, it rinses the mouth and has a purifying function.
- Second, it is the nourishment of immortality during the course of meditation.

Since ancient times, the Kidneys have been used as one of the primary places to store Qi. Both of the body’s Kidney Channels run along the sides of the base of the tongue. The ancient Chinese Daoists considered the saliva under the tongue to be the “upper source” of the Kidney fluid, and therefore thought to protect and cultivate this Kidney fluid by creating the “Immortal Pill.”

SWALLOWING THE SALIVA

Before swallowing the saliva, it is important to tilt the head slightly forward (after inhaling). Swallow the saliva three times with three big gulps, using the breath as a cork to enclose the saliva. Send the Immortal Pill, i.e., the combined saliva and air down the Conception Vessel, bathing the Five Yin Organs, and ending at the Lower Dantian. Next, draw the energy up the Governing Vessel into the Brain to replenish and nurture the Upper Dantian.

Ancient Daoist Shamanic Saliva Gathering

In ancient China, when a Daoist shaman began to gather energy, he or she would focus on gathering the energy of the Bagua (Eight Directions) of Heaven, Man, and Earth into his or her saliva before swallowing. This would allow the master to completely gather the twenty-four cosmological

divisions of the world (three times eight directions), with all their realized spirits, while meditating.

Before the Daoist master would swallow his or her saliva during meditation, the master would first grind the teeth on the left side of the jaw, then swallow the saliva and envision gathering and absorbing the spirits of the Eight Directions within the Heavens.

Next, the master would grind the four upper and four lower teeth, swallow the saliva and envision gathering and absorbing the spirits within the central region of his or her chest, in each of the Eight Directions.

Finally, the master would grind the teeth on the right side of the jaw, swallow the saliva, and envision gathering and absorbing the spirits of the lower regions of Earth, stretching out in Eight Directions.

The saliva transforms from an ordinary Body Fluid into a mixture of colored vapors and energies, containing the primary energetic principles of life. This transformed saliva acts as fuel for the alchemical process occurring within the Daoist's Lower Dantian.

WHIRLING THE NAPE AND TURNING THE NECK

The purpose of this exercise is to massage the thyroid and larynx, as well as to stretch the muscles and tendons throughout the neck and cervical vertebrae.

To begin, place the back of the hands on the Kidneys. While relaxing, allow the head to relax and naturally hang; slowly rotate the head to the left and right nine times (Figure 43.88).

Next, suspend the head and slowly twist the nape of the neck to the right and left direction nine times. While performing this exercise, focus the mind's intention on the Lower Dantian. When finishing, focus the mind's attention on the Bubbling Well points at the center of the feet.

MASSAGING THE CHEST AND ABDOMEN

The purpose of this exercise is to disperse Excess Qi from the chest and abdominal area. This allows the body to balance the energy of the up-

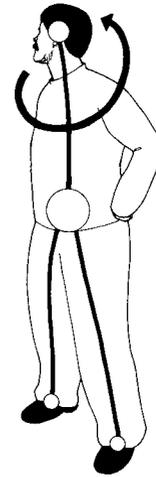


Figure 43.88. Whirling the Nape and Turning the Head

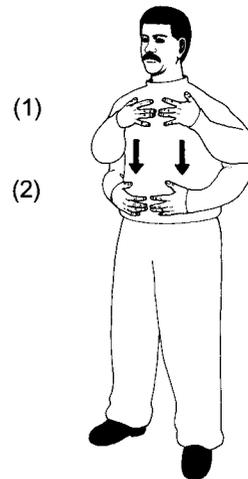


Figure 43.89. Massaging the Chest and Abdomen

per torso with that of the lower torso.

Beginning with the mind's attention focused on the Laogong areas (Pc-8) at the center of each palm, brush the chest and abdomen downward nine times, starting from the collar bone and ending by the pubic bone (Figure 43.89).

MASSAGE TAPPING THE HANDS (LI-4)

The purpose of this exercise is to clear and activate the channels and collaterals, regulate, tonify, and promote the circulation of Qi, to dispel pathogenic Wind, clear Fire and Heat, and to tranquilize the mind.

This exercise stimulates the Hegu (Adjoining Valleys) points. Begin by focusing the mind's attention on the Hegu (LI-4) points located between the thumb and first finger. Extend both arms in front of the body and allow both hands to collide into each other; tapping the Hegu points nine times (Figure 43.90).

MESSAGE TAPPING THE HANDS (SI-3)

The purpose of this exercise is to clear and activate the channels and collaterals, regulate, tonify, and promote the circulation of Qi, to dispel pathogenic Wind, clear Heat, and regulate the Governing Vessel.

This exercise stimulates the Houxi (Back Stream) points. Begin by focusing the mind's attention on the Houxi (SI-3) points located on the outside edge of the hand, just below the little finger. Extend both arms in front of the body and allow both hands to collide into each other; tapping the Houxi points nine times.

MESSAGE TAPPING THE FOREARMS (PC-6)

The purpose of this exercise is to regulate and tonify the Qi and Blood of the Heart and Stomach, to clear the Heart Fire, to transform Heart Phlegm, and to calm the Heart.

This exercise stimulates the Neiguan (Inner Gate) points. Begin by forming a hollow fist with the right hand and, then lightly tap the Neiguan (Pc-6) point (located three fingers up from the wrist fold), on the lower left forearm area nine times. Switch arms and repeat (Figure 43.91).

MESSAGE TAPPING THE ELBOWS (LI-11)

The purpose of this exercise is to help dispel pathogenic Wind from the body, regulate the Stomach and Large Intestine, eliminate stasis, relax the muscles and tendons, lubricate the joints, and cool the heat in the Blood.

This exercise stimulates the Quchi (Crooked Pond) points. To begin, the right hand forms a hollow fist and lightly taps the Quchi (LI-11) point (located at the end of the left elbow-fold), nine times. Switch arms and repeat (Figure 43.92).

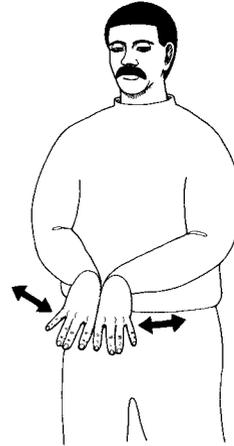


Figure 43.90. Massage Tapping LI-4

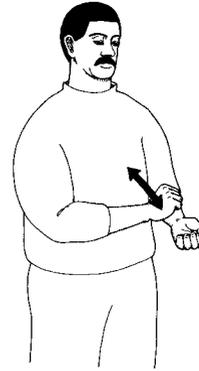


Figure 43.91. Massage Tapping Pc-6

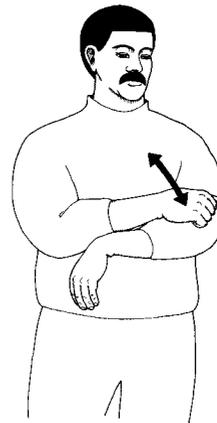


Figure 43.92. Massage Tapping LI-11

MASSAGING UNDER THE ARMS (HT-1)

The purpose of this exercise is to regulate the Qi of the Lungs and Heart, promoting the circulation of Qi and Blood, and regulating the Blood Vessels.

This exercise stimulates the Jiquan (Supreme Spring) points. To begin, the right hand reaches under the left armpit and circle massages nine times. Switch sides and repeat nine times (Figure 43.93).

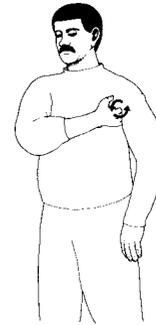


Figure 43.93. Massaging Under the Arm Ht-1

MESSAGE TAPPING THE UPPER SHOULDERS (GB-21)

The purpose of this exercise is to Regulate the body's Qi activities, disperse Liver Qi stagnation, extinguish Liver Wind, dispel Wind and Cold, redirect Rebellious Qi downward, and dredge Excess Qi from all the Yang channels.

This exercise stimulates the Jianjing (Shoulder Well) GB-21 points. To begin, the right hand forms a hollow fist or soft palm and taps the left Jianjing point located on the upper ridge of the neck, then the left hand alternately taps the right Jianjing point. Both left and right tapping count as one set. Perform nine times (Figure 43.94).

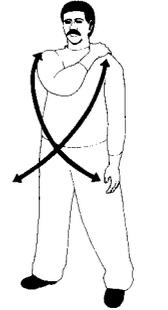


Figure 43.94. Massage Tapping GB-21

MASSAGING THE ARMS (YIN AND YANG ARM CHANNELS)

This exercise stimulates the Qi flow of the three Yin and Yang arm channels.

Begin by placing the right palm on the inside of the left shoulder. Exhale and rub the entire arm from inside the shoulder and arm to the fingers. Next, inhale and rub the entire outside of the arm from the fingers to the outside of the shoulder. Continue this movement for 18 breaths, then repeat on the other side (Figure 43.95).



Figure 43.95. Massaging the Arm Channels

MESSAGE TAPPING THE LOWER DANTIAN (CV-6)

The purpose of this exercise is to energize and tonify the lower abdominal organs, as well as to stimulate the Qi of the Lower Dantian.

This exercise stimulates the Qihai (Sea of Qi) points. Begin by stroking the chest, gathering the body's Qi down into the Lower Dantian. Using either soft fists, palms, or fingers, both hands

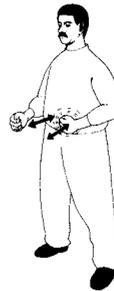


Figure 43.96. Massage Tapping the Lower Dantian

lightly tap the Lower Dantian and navel area for three breaths (Figure 43.96).

MESSAGE TAPPING THE BACK OF THE WAIST (GV-4)

The purpose of this exercise is to stimulate and tonify the Kidneys, adrenal glands, and Mingmen. It is used to regulate the Governing Vessel, excite and strengthen Kidneys' Yang Qi, replenish the Kidneys, and strengthen the lower back and Bones.

This exercise stimulates the Mingmen (Gate of Destiny) point. Begin by slightly leaning the body forward. Using the right and left soft palms or hollow fists, lightly tap the back of the waist, Mingmen (GV-4), and the Kidney area for three breaths (Figure 43.97).



Figure 43.97. Massage Tapping the Mingmen GV-4

MESSAGE TAPPING THE SIDES OF THE HIPS (GB-30)

The purpose of this exercise is to dispel Wind and Cold, reduce pain in the thighs and legs, strengthen the lower back, and tonify the lower extremities.

This exercise stimulates the Huantiao (Jumping Circle) points. Using the right and left hollow fists or soft palms, lightly tap the hip bone Huantiao (GB-30) points nine times (Figure 43.98).



Figure 43.98. Massage Tapping GB-30

MESSAGE TAPPING THE THIGHS (GB-31)

The purpose of this exercise is to dispel Wind and Cold, clear Heat, tonify the legs, reduce flaccidity and numbness of the lower extremities, and transform Dampness.

This exercise stimulates the Fengshi (Wind's Market) points. Using the right and left hollow fists or soft palms, lightly tap the upper thighs at the Fengshi (GB-31) points nine times (Figure 43.99).

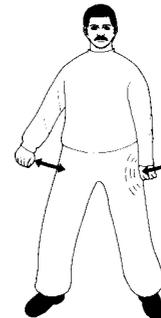


Figure 43.99. Massage Tapping GB-31

MESSAGE TAPPING THE OUTSIDE OF THE KNEES (GB-34)

The purpose of this exercise is to relax the muscles and tendons, activate the flow of Qi and Blood in the channels and collaterals, relieve spasms and pain, clear away Damp-Heat, and disperse stagnant Liver and Gall Bladder Qi.

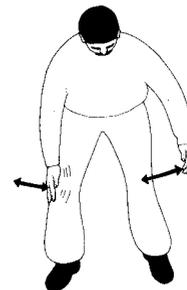


Figure 43.100. Massage Tapping GB-34

This exercise stimulates the Yanglingquan (Yang Mound Spring) points. Using the right and left hollow fists or soft palms, lightly tap the outside of the knees at the Yanglingquan (GB-34) points nine times (Figure 43.100).

MESSAGE TAPPING THE INSIDE OF THE KNEES (SP-9)

The purpose of this exercise is to regulate and tonify the Spleen (Yang), Stomach (Yin), and Lower Burner, to resolve Dampness and Damp Heat, as well as to treat knee pain and urinary disorders.

This exercise stimulates the Yinlingquan (Yin Mound Spring) points. Using the right and left hollow fists or soft palms, lightly tap the inside of the knees at the Yinlingquan (Sp-9) points nine times (Figure 43.101).

MESSAGE TAPPING THE BACK OF THE KNEES (UB-40)

The purpose of this exercise is to relax the muscles and tendons, activate the flow of Qi and Blood in the channels and collaterals, cool the Blood to stop bleeding, transform Damp Heat in the Urinary Bladder and intestines, and strengthen the waist and knees.

This exercise stimulates the Weizhong (Entrusting Middle) points. Using the right and left hollow fists or soft palms, lightly tap the back of the knees at the Weizhong (UB-40) points nine times (Figure 43.102).

MESSAGE TAPPING BELOW THE KNEES (ST-36)

The purpose of this exercise is to regulate the Stomach and intestines, facilitating the flow of Qi to relieve bloating and distention, dissipate stagnation and obstructions, promote the circulation of Ying Qi, alleviate water retention and subdue swelling, and activate the flow of Qi and Blood in the channels and collaterals.

This exercise stimulates the Zusanli (Foot Three Miles) points. Using the right and left hollow fists or soft palms, lightly tap the lower leg Zusanli (St-36) points nine times (Figure 43.103).

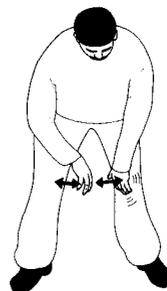


Figure 43.101. Massage Tapping Sp-9

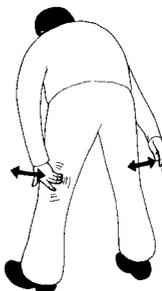


Figure 43.102. Massage Tapping UB-40

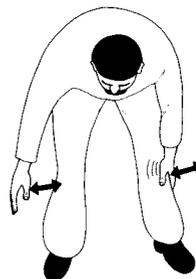


Figure 43.103. Massage Tapping St-36



Figure 43.104. Massage Tapping Sp-6

MESSAGE TAPPING ABOVE THE MEDIAL MALLEOLUS (SP-6)

The purpose of this exercise is to tonify and regulate the Qi and Yang of the Spleen, to regulate the Qi of the Stomach, Middle Burner and Lower Burner, to reduce digestive stagnation, and facilitate Blood flow.

This exercise stimulates the Sanyinjiao (Three Yin Crossing) points. Using the right and left hollow fists or soft palms, lightly tap the inside of the lower leg at the Sanyinjiao (Sp-6) points nine times. (Figure 43.104).

MESSAGE TAPPING THE HEELS (KD-1)

The purpose of this exercise is to tonify the Kidneys' Yin and Jing, tranquilize the mind, clear away Heat, purge pathogenic Fire, calm the Liver, and stop pathogenic Wind.

This exercise stimulates the Yongquan (Bubbling Spring) points. To begin this exercise make sure that the knees are slightly bent. Quickly rise and fall on both heels nine times to stimulate the Yongquan (Kd-1) points and shake the back (Figure 43.105).

TREMBLING THE KNEES

The purpose of this exercise is to disperse stagnant Qi, and relax the perineum. To begin this exercise, relax; then bend and straighten the knees quickly for nine times. Next, shake them from side to side quickly in order to tremble and shake the entire body. Repeat nine times (Figure 43.106).

CIRCLING THE ABDOMEN

The purpose of this exercise is to balance the Qi in the Lower Dantian, stimulate the Stomach and Intestines, and enhance digestive peristalsis.

To begin, place the center of both palms on the Lower Dantian, embracing the navel (for men the left palm is on the top, opposite for women). Focus the mind's intention deep into the Lower Dantian. While using the navel as the center, connect the energy of the Lower Dantian with the center of the palms as they rotate.

Begin to circle the navel area 36 times. The initial direction of rotation is counterclockwise for men (from the patient's point of view); whereas,



Figure 43.105. Dropping the Heels to Stimulate Kd-1

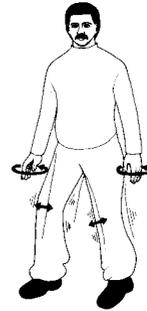


Figure 43.106. Trembling the Knees



Figure 43.107. Circling the Abdomen to Finish

the rotation is clockwise for women. Allow the circle to gradually move from a smaller to a larger rotation (as the hands circle, imagine that they are dispersing the Qi). Pause and reverse the circle, rotating 24 times in the opposite direction, gradually reducing the circle's size. This will draw the Qi from the outer portion of the body and collect it into the Lower Dantian. Pause for a moment,

then return to the Wuji position (Figure 43.107).

The purpose of the first circle rotation is to release the Yuan Qi which has been collected and gathered in the Lower Dantian. This is to avoid any stagnation which may cause the energy flow to slow down. This also disperses and releases the Yuan Qi, allowing it to blend with the Essential Qi of the Five Yin Organs.

When performing the reverse or second circle rotation, allow all the dispersed energy to gather

together and return back to the Lower Dantian. This accumulates and stores the organ energy, blending it together with the Original Qi.

COMPLETING THE EXERCISE

Upon completion of the exercise, close the "Four Doors" (the center of each palm and foot) and cultivate the Qi with stillness, allowing the energy to return to its origin. Hold a quiet Wuji posture for up to fifteen minutes.

CHAPTER 44

DAOIST MEDICAL QIGONG PRESCRIPTION EXERCISES

There were several types of Qigong exercise programs used in ancient China to effectively purge, tonify, and regulate the body's internal organ energy. This particular series of Daoist Medical Qigong exercises was introduced to the West by Dr. Her Yue Wong from Taiwan in the early 1960's. These Medical Qigong exercises are taught in a systematic progression, and are extremely effective in Purging, Tonifying, and Regulating the body's internal organ energy.

Western healing practices that tend to focus on the neuro-musculoskeletal system rather than the visceral system miss the fact that a healthy visceral system is necessary to supply adequate fuel to the body's musculoskeletal system. The following Medical Qigong exercises focus on strengthening the visceral systems. By enhancing the function and structure of the cells and tissues of the body's internal organs, the overall health of the body's various organ systems (e.g., neuromuscular, cardiovascular, digestive, etc.) is maximized.

This Medical Qigong system is divided into two sections. The first section stimulates, energizes, and regulates the body's Yang organs and channels. The second section stimulates, energizes, and regulates the body's Yin organs and channels.

These Medical Qigong exercises can be practiced in sequence (as a complete system) or singled out individually and practiced as individualized prescription exercises. As with any Medical Qigong prescription exercise, the patient must first purge his or her body of Toxic Qi (using exercises such as Channel Dredging, Pulling Down Heavens, etc.) before starting the tonification prescriptions. Upon completion of any exercise prescription set, it is important to gather and return any Excess Qi into the Lower Dantian.

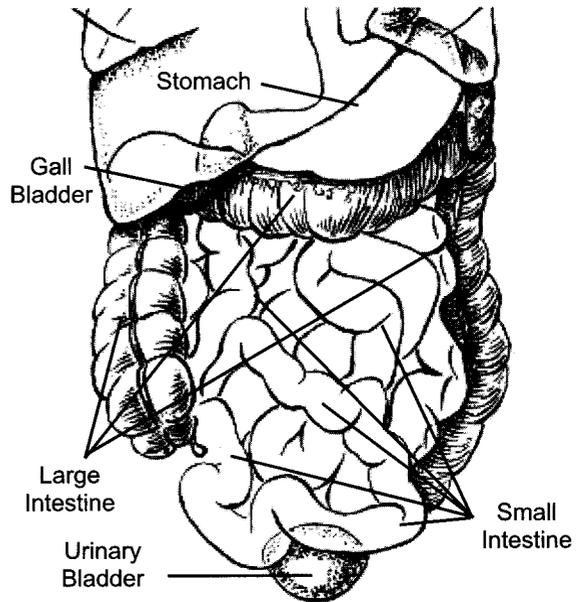


Figure 44.1. The Yang Digestive Organs.
(Inspired from the Original Artwork of Wynn Kapit)

DAOIST FIVE YANG ORGAN PRESCRIPTION EXERCISE

The Daoist Five Yang Organ prescription exercise enhances the peristaltic action of the body's lymphatic system, circulatory system, and digestive systems. The movement of the abdominal cavity, diaphragm, and thoracic cavity changes the position of each organ and enhances its function. The alternating positive and negative interstitial pressure will cause the abdominal area to be flushed with fresh Qi and Blood.

This exercise massages the five Yang digestive organs, strengthens the peristaltic action of the body's digestive system, and increases capillary circulation through the stimulation of the autonomic nervous system. The Yang digestive organs (Stomach, Small Intestine, Large Intestine,

Urinary Bladder, and Gall Bladder) release waste and Turbid Qi; therefore, it is important to keep the Yang organs strong and functioning smoothly (Figure 44.1).

The rhythmic swinging of the arms throughout the exercise stimulates the nerves and Qi channels of the shoulder joints. This swaying action of the arms also increases the Qi and Blood circulation within the arm channels (which are connected to the different internal organs).

The Beating and Drumming the Qi Breath Regulation (expand the abdomen as you inhale, contract the abdomen as you exhale and roll the Qi from the sacrum towards the navel) is beneficial for those patients who suffer from digestive disorders (spastic colon, chronic diarrhea, irritable bowel syndrome, candidiasis, etc.), and is therefore incorporated in the Daoist Five Yang Organ exercise.

Although this exercise is simple, it is very effective in strengthening the body's peristaltic action and treating digestive illnesses. The patient, therefore, is cautioned not to eat prior to practicing this exercise.

THE YANG ORGAN PRESCRIPTION EXERCISE

When practicing the Daoist Five Yang organ exercise, it is important to tighten the anal sphincter. By tightening the anal sphincter and compressing and releasing the urogenital diaphragm, the reproductive organs (e.g., the uterus, prostate, ovaries, urethra, and testicles) are stimulated.

1. When practicing the Daoist Five Yang Organ prescription exercise, assume a wide stance with the arms suspended by the sides of the body.
2. While inhaling, swing the arms upward straight out in front of the body (Figure 44.2); then bring the hands in close to the body by the chest (resting by the armpits). Expand the abdomen, focusing the mind's intention on filling the lower abdomen with Qi.
3. When exhaling, swing the hands from the chest area outward and behind the body, while compressing the abdomen down and inward. Direct the Qi to flow from the lower perineum, imagine and feel the energy circulating back into the sacral area, then to the na-

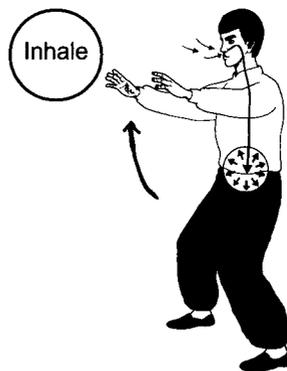


Figure 44.2. Inhale and draw the Qi into the Lower Dantian while swinging the hands forward.

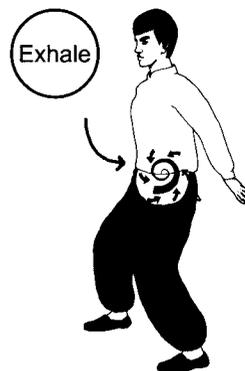


Figure 44.3. Exhale and compress the abdomen, allowing the hands to swing behind the body.

vel, and finally back downward towards the perineum (Figure 44.3).

4. Continue to swing the arms back and forth at a pace that feels comfortable while using Natural Breathing and the Beating and Drumming the Qi method. The abdomen should expand and contract without forcing the respiration. The patient must have the anal sphincter closed throughout the entire exercise.
5. Continue this repetition for at least 50 breaths. Try to work up to 250 breaths or more for chronic conditions of abdominal obstruction and Qi stagnation within the digestive system.

STIMULATING THE AUTONOMIC NERVOUS SYSTEM

The pressing and releasing action of the abdomen stimulates the energetic functions of the autonomic nervous system. The autonomic nervous system has two divisions:

1. **The fight, flight or freeze mechanism of the sympathetic division:** This shuts down the digestive system due to the production of adrenaline or norepinephrine and redirects Qi and blood flow to the brain and skeletal muscles.
2. **The vegetative, renewal mechanism of the parasympathetic division:** This draws Qi and blood from the brain into the digestive system.

The centers for neuronal control of the autonomic nervous system and also for the control of digestion and tubal contraction are located in the cranium and in the sacrum. The accessory nerve

and vagus nerve carry all of the information to supply the digestive system with impulses to stimulate peristaltic contraction. At the lower end of the digestive system, the sigmoid colon, rectum, Urinary Bladder, and Uterus are controlled by nerve fibers coming from the first, second, and third sacral foramina. The primary function of the cranial-sacral division of the parasympathetic nervous system is to stimulate peristaltic action (hence, the movement of nutrients through the digestive system).

DAOIST FIVE YIN ORGAN PRESCRIPTION EXERCISES

Each of the following exercises are designed to stimulate a specific internal Yin organ, as well as the paths of energy that flow along the channels of that organ. Since the Yin organs have the responsibility of storing energy, each exercise is named for the organ it tonifies.

The Yin exercises are performed in the sequence shown below without pausing between exercises. Unless specifically prescribed as a therapeutic modality, each exercise should flow directly into the next. The transitions are very important for the continuity of energy flow. This particular Five Yin Organ series begins with an opening exercise and ends with a closing exercise.

BENEFITS OF THE DAOIST FIVE YIN ORGAN “OPENING” EXERCISE

This “Opening” exercise is designed to stretch and loosen the spinal vertebrae and to facilitate the energy flow through the patient’s Governing Vessel. The spinal stretch also stimulates the flow of fluids and electrical impulses in the central nervous system (brain and spinal cord), which is nurtured by the cerebrospinal fluid. When the cerebrospinal fluid starts to move, it awakens the nervous system, causing more nutrients to enter the cellular structure of the nerves. The stretching, compressing, and pumping action of the spinal cord stimulates the movement receptors located in the ligaments and fascia, energizing the body’s entire proprioceptor mechanism.

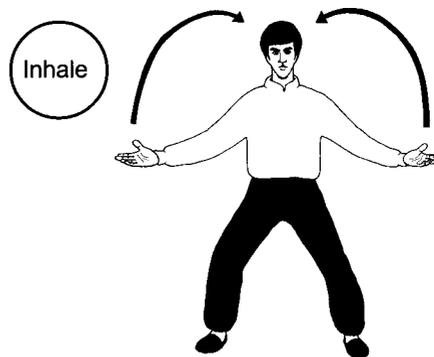


Figure 44.4. The Daoist Five Yin Organ “Opening” exercise begins by stretching the arms above the head.

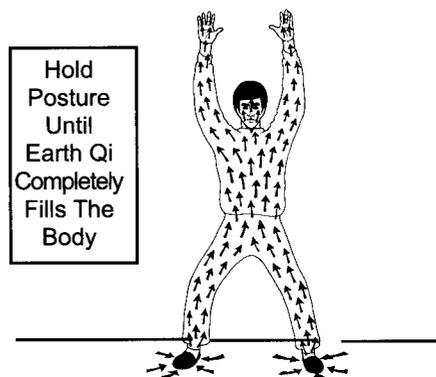


Figure 44.5. Inhale and imagine the Earth Qi like water filling the entire body.

The “Opening” exercise is also designed to stretch the connective tissue, warm the body’s intercellular tissues, stimulate the somatic system, free adhesions, and enhance the elasticity and compressibility of the ligamentous structure.

THE “OPENING”

1. After finishing the Daoist Five Yang Organ exercise, return both hands to the Lower Dantian. Next, raise both hands above the head as you inhale (Figure 44.4).
2. Imagine energy (like a rushing river) flowing up from the feet, filling the legs, hips, waist, chest, arms, and head. The entire body absorbs this Earth energy. When the entire body is completely saturated with the Earth energy, the hands should still be positioned above the head (Figure 44.5).

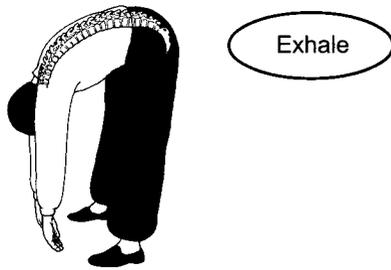


Figure 44.6. Exhale, bend the body and imagine any tension melting out the body into the Earth.



Figure 44.7. Inhale, bend the knees and slowly stand up.

3. Begin to exhale and feel the hands getting very heavy. The heaviness pulls the hands forward and then slowly starts to pull the torso downwards. Slowly bend the head forward and feel the cervical vertebrae stretch. Let the hands pull the arms, which in turn pull the shoulders and torso, followed by bending at the waist. The purpose of this movement is to feel each vertebra of the spine stretch sequentially so that a rippling effect descends along the spine. This will facilitate a maximum stretch of the spine. While bending over, exhale and imagine the energy melting away from the entire body (like ice melting into water) slowly dissolving and rushing down through the feet and out into the ground (Figure 44.6).
4. Once completely bent over, imagine picking up a ball. Bend the knees and slowly stand up. While standing up, reverse the rippling of the spine from the coccyx, sacrum, and lower lumbar vertebrae to the base of the skull. Repeat these movements five times. Remember to inhale while raising the body and bringing both arms over your head (Figure 44.7), and exhale as the body descends.

BENEFITS OF THE LUNG PRESCRIPTION EXERCISE

The Lung prescription exercise is designed to massage the Lungs' tissues and nerves, and to tonify the entire Lung organs and their associated channel systems (Figure 44.8). Clinically, this exercise can be prescribed in order to treat specific Lung diseases, such as: asthma, bronchitis, emphysema, allergies, Lung tumors and Lung cancer.

In the Lung exercise, both the sympathetic and parasympathetic divisions of the autonomic nervous system are stimulated. The compression and release action of the scapulae and thoracic vertebrae stimulates the nerves, arteries, veins, and capillary system in the thoracic region.

The compressing and releasing of the muscles and Blood Vessels in the back and chest areas stimulates the transformation of the Qi and Blood and enhances the health of the individual tissue cells. The compression and release of the thorax also increases the stimulation of the nervous system in the Lung area and stimulates the "release and return" action of the lymphatic system. All of the major lymphatic ducts are located in the posterior portion of the thoracic wall.

Patients can practice this exercise to strengthen their respiratory system, as well as to increase the production of their Wei Qi and enhance their body's immune system. The compression and release of the second, third, and fourth thoracic vertebrae stimulates the sympathetic preganglionic fibers from the spinal cord, which in turn stimulate the postganglionic fibers and the sympathetic outflow to the Lungs and bronchi (Figure 44.9).

LUNG PRESCRIPTION EXERCISE

1. Upon completion of the Opening exercise, the patient brings the hands above the head and places them in front of the torso at shoulder level while exhaling. The patient's palms should be facing downward, parallel with the floor (Figure 44.10).
2. Inhale and bring the arms straight out to the sides (both hands should not go any higher than the shoulders) (Figure 44.11).

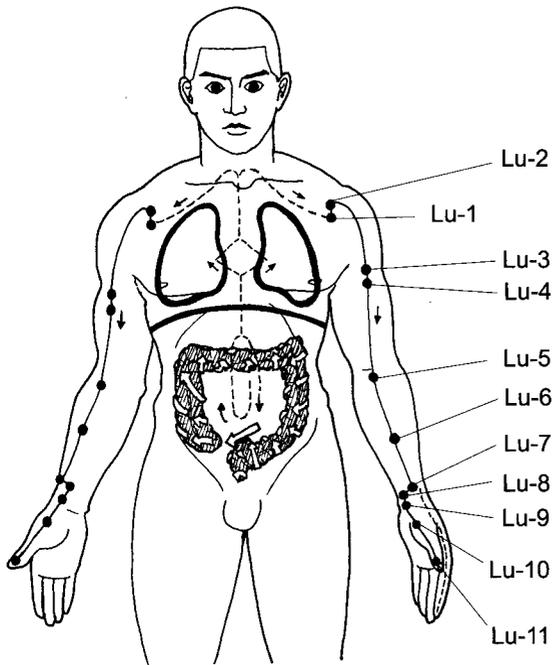


Figure 44.8. The Internal and External Qi Flow of the Lung (Lu) Channels

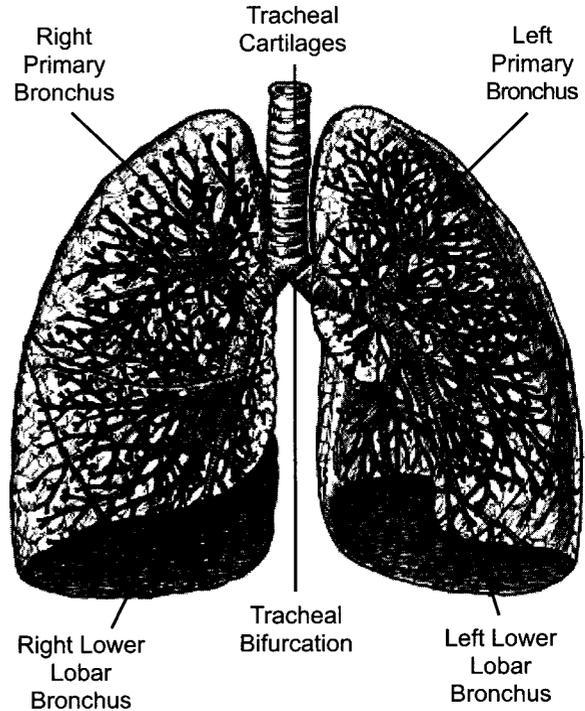


Figure 44.9. The Lung (Lu) Organ

3. As the arms reach the sides of the body, rotate the palms until they face upward. Keep the shoulders stable and relaxed (Figure 44.12).
4. While exhaling, bring the arms straight out in front of the body returning to the beginning posture (Figure 44.13).

5. Allow the scapulae to gently push the arms forward. The sternum at this point is pushed inward so as to hollow the chest. Once the hands are aligned in the front of the shoulders, rotate the arms and inhale to begin again. Repeat 20 times.

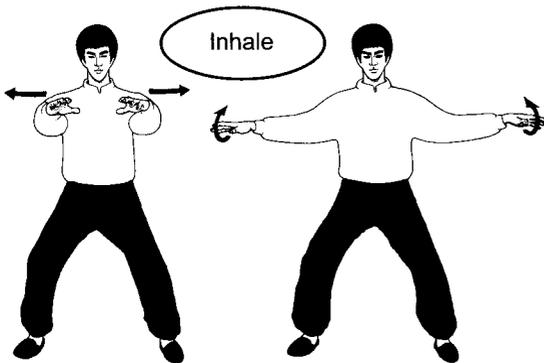


Figure 44.10. The Lung Exercise: inhale as the hands separate



Figure 44.11. Separate the hands, then turn the palms upward.

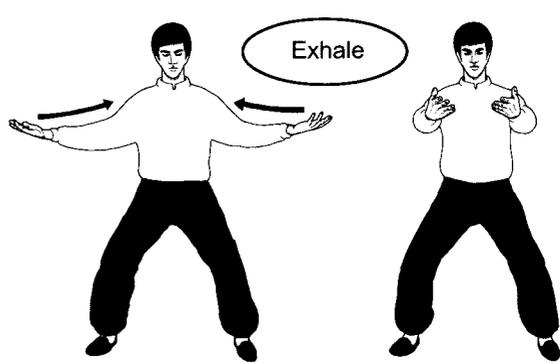


Figure 44.12. Exhale as you bring the arms toward each other.

Figure 44.13. Draw the hands towards each other and turn the palms to face the Earth.

- Do not let the hands touch when bringing the arms back together towards the center line of the body. If the hands touch, the body can short circuit itself, resulting in a mild shock or a sick feeling inside the thorax by the Heart.

EMOTIONAL RELEASE

As the Lungs begin to strengthen, the tissues will naturally begin to detoxify, thus purging and releasing toxic emotions (e.g., grief, sorrow, sadness, and disappointment) trapped within the Lung Orb. This normal adjustment period can cause the patient to feel and experience these emotions as they leave the patient's body.

TONIFYING THE LUNGS

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the Daoist Lung exercise to further strengthen the patient's Lungs and Large Intestine. The following Tonification methods are used to generate and gather more Metal Element Qi into the body. The Metal Element Qi is responsible for tonifying the Lungs and the Large Intestine (the Lungs' paired organ).

- Place the tongue in the Metal Element Tongue position (located between the maxilla and mandible bones), suspended behind the teeth (Figure 44.14).
- Inhale and imagine divine white light energy flowing into the Lungs; Exhale, imagine and feel the Lungs completely full, resonating with divine white light energy.

PURGING THE LUNGS

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the exercise in order to purge stagnation existing in or around the patient's Lungs and Large Intestine. In order to utilize the Daoist Lung exercise for Purgation, the Qigong doctor can instruct the patient to add the following Healing Sound methods for dispersing Qi stagnations. At a certain level of training, the vibrations emitted from the Lung tissues can

The Metal Element Tongue Position

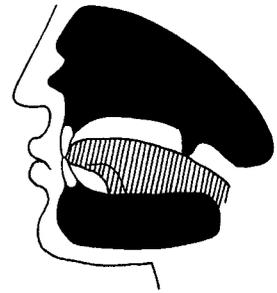


Figure 44.14. For the Metal position, which is related to the Lungs, the tongue is placed between the maxilla and mandible bones, suspended behind the teeth.

The Fire Element Tongue Position

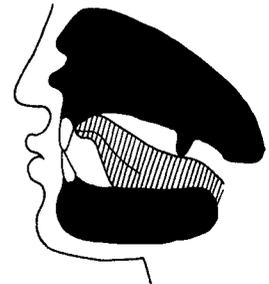


Figure 44.15. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

turn a solid tissue mass (Jing) into a liquid (Qi) or gas (Shen), allowing for energetic clusters and stagnations to disperse.

- Place the tongue in the Fire Element position, located up behind the teeth on the hard palate (Figure 44.15).
- Inhale and imagine divine white light energy flowing into the Lung tissues. Exhale the healing sound "Shh," "Sss," or "Shang." Feel the Lungs begin to vibrate and imagine stagnations within the Lung tissues dispersing. Imagine and feel the Toxic Qi flowing out of the Lung tissues, flowing out the arms, and simultaneously being released out the mouth.

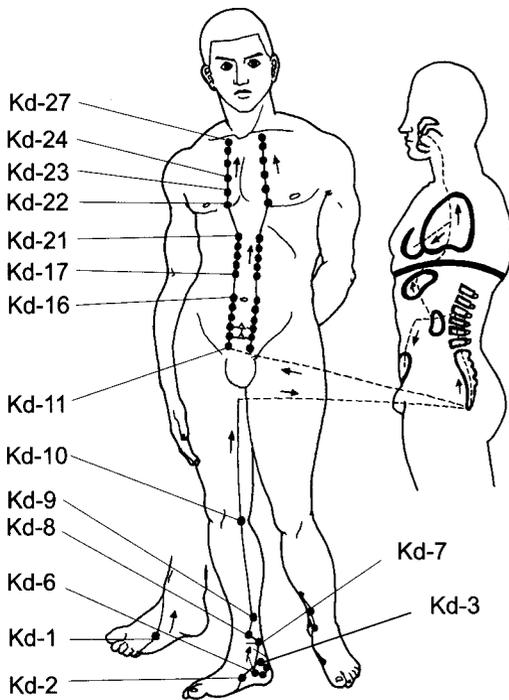


Figure 44.16. The Internal and External Qi Flow of the Kidney (Kd) Channels

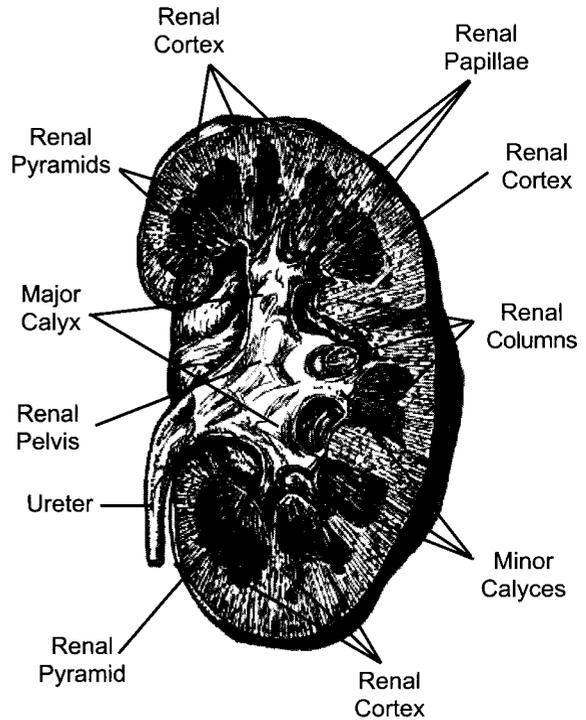


Figure 44.17. The Kidney (Kd) Organ

BENEFITS OF THE KIDNEY PRESCRIPTION EXERCISE

The Kidney prescription exercise is designed to massage the Kidneys' tissues and nerves, and to tonify the entire Kidney organs and their associated channel systems (Figure 44.16). Patients practice this exercise in order to Tonify the Sea of Marrow, balance the pH and blood temperature, strengthen the spine and lower back, strengthen immune functions, strengthen the reproductive system, and increase the production of Jing. The Kidney exercise can also help balance the body's general energy and can be used to treat sexual disorders. Clinically, this exercise can be prescribed in order to treat Kidney diseases, such as: kidney stones, impotence, premature ejaculation, and immune dysfunctions.

According to Western physiology, the Kidneys maintain the chemical pH (potential of hydrogen), and temperature balance of the blood. The Kidneys function like a rheostat, changing the body's

ability to absorb, retain, or release water according to the condition of the internal environment.

The twisting, back and forth pumping action of this exercise stimulates, squeezes, and causes an opening and closing action within the Kidney organs. The Kidneys receive the major blood supply from the abdominal aorta. In the Kidney exercise, the action of raising the torso upwards will literally suck Qi and Blood into the Kidney area (Figure 44.17).

KIDNEY PRESCRIPTION EXERCISE

1. Upon completing the Lung exercise, both arms are extending outward in front of the body (Figure 44.18).
2. Inhale, drop the elbows, and bring the hands down in front of the Lower Dantian (Figure 44.19).
3. Exhale and shift the weight to the left. As the left outer palm wraps around the back, resting



Figure 44.18. After completing the Lung exercise, center the body to prepare for the Kidney exercise



Figure 44.19. Preparation for the Kidney exercise



Figure 44.20. Kidney exercise (right side): Exhale as the left outside palm wraps around the right Kidney, and the right palm extends outward in a left direction



Figure 44.21. Begin to inhale as the right palm circles upwards, turns outward at eye level and begins to descend

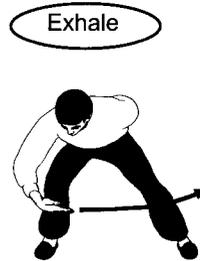


Figure 44.22. Exhale as you bend over from the waist. Once your head sinks below your hips, allow your right palm to circle downward to the left



Figure 44.23. Continue exhaling as your weight shifts to the other foot and imagine the palm scooping up water as the body begins to circle upward

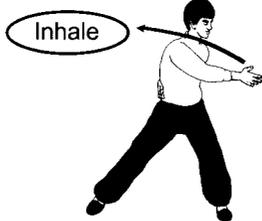


Figure 44.24. As the torso begins to arch upwards, allow the right arm to follow the body's movement. As the arm reaches the chest level, turn the outer palm towards the face and begin inhaling. Repeat 10 Times



Figure 44.25. Preparation to switch hand positions: Shift the body's weight onto the right leg as the right arm begins to move to the back left Kidney and the left arm leaves the right Kidney to move forward. Exhale



Figure 44.26. Kidney Exercise (Left Side): Begin to inhale as the left palm circles upwards and turns outward at eye level and begins to descend to the left

itself on the right Kidney, the right palm extends towards the left direction (Figure 44.20).

4. The right palm, facing outward towards the left direction, begins to circle upwards in front of the face at eye level. As the palm begins to move, the eyes watch the back of the right palm (Figure 44.21).
5. Shift the weight towards the right side of the body and begin leaning towards the right direction. The eyes continue to follow the right palm as it begins to circle downwards in front of the body. Exhale while shifting the weight towards the left (Figure 44.22).

6. As the weight shifts, bend the knees, and begin to lean over. While continuing to exhale, imagine scooping water with the right palm. Bend at the waist and scoop with the right arm. Keep the back relaxed and straight (Figure 44.23).
7. Allowing the right arm to follow the motion of the body, begin rising up slightly while turning, forming an arc in front of the torso. As the palm raises, imagine the energy (which has been scooped into the arm) draining down the right arm across the shoulders and down the left arm into the right Kidney. Repeat the exercise on this side for ten breaths (Figure 44.24).

8. After completing 10 breaths switch directions by shifting the weight onto the right leg (Figure 44.25).
9. The right hand wraps the torso ending at the left Kidney and Mingmen area while the left palm is positioned in front of the face (Figure 44.26). Begin to inhale and repeat 10 times on the opposite side.

EMOTIONAL RELEASE

As the Kidneys begin to strengthen, the tissues will naturally begin to purge, thus releasing the toxic emotions (fear, loneliness, and insecurity) stored within the Kidney Orb. This adjustment period can cause the patient to feel and experience these emotions as they leave the patient's body.

TONIFYING THE KIDNEYS

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the Daoist Kidney exercise in order to further strengthen the patient's Kidneys, Mingmen Fire and Urinary Bladder. The following Tonification methods are used to generate and gather more Water Element Qi into the body, overflowing from the Kidneys into the Urinary Bladder (the Kidneys' paired organ), described as follows:

- Place the tongue in the Water Element Tongue position, located behind the teeth on the soft palate at the back of the upper palate (Figure 44.27).
- Inhale and imagine dark blue light energy flowing into the Kidneys. Exhale, imagine and feel the Kidneys completely full, resonating with dark blue light energy.

PURGING THE KIDNEYS

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the exercise in order to Purge stagnation existing in or around the patient's Kidneys, lower back, and Urinary Bladder areas. At a certain level of training, the vibrations emitted from the Kidney tissues can turn a solid tissue mass (Jing) into a liquid (Qi) or gas (Shen), allowing for energetic clusters and

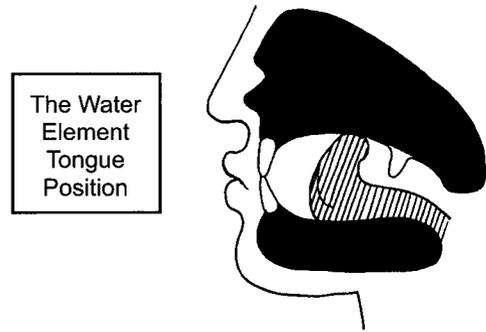


Figure 44.27. For the Water position, which is related to the Kidneys, the tongue is placed on the soft palate at the back of the upper palate.

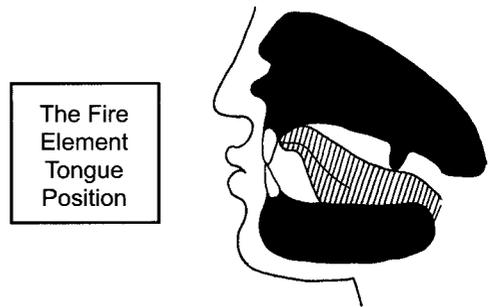


Figure 44.28. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

stagnations to disperse. In order to utilize the Daoist Kidney exercise for Purgation, the Qigong doctor can instruct the patient to add the following Healing Sound methods, described as follows:

- Place the tongue in the Fire Element position, located up behind the teeth on the hard pallet (Figure 44.28).
- Inhale and imagine dark blue Light energy flowing into the Kidney tissues; Exhale the healing sound "Chree," "Fuu," or "Yu." Feel the Kidneys begin to vibrate and imagine stagnations within the Kidney tissues dispersing. Imagine and feel the Toxic Qi flowing out of the lower back, melting down the legs, and simultaneously releasing out the mouth.

BENEFITS OF THE LIVER TONIFICATION AND REGULATION EXERCISE

The Liver Tonification and Regulation exercise is designed to massage the Liver’s tissues and nerves, and to tonify the entire Liver organ and its associated channel systems (Figure 44.29).

According to Western physiology, the Liver is the body’s master filter, collecting all of the nutrients that are being absorbed from the digestive system via the hepatic portal vein. The Liver functions like a series of channels; the cells of the channels are considered the filtering factory for the entire body. If the body has a need for a particular nutrient, the Liver will create the specific enzymes needed in order to break down stored nutrients into components that the body needs; or conversely, it may also transform and store nutrients that the body does not currently need. The Liver stores glycogen and releases glucose into the body as needed. The Liver is also responsible for detoxifying, producing antibodies, and creating new cells to handle foreign substances absorbed by the body (e.g., storing substances of which it has no need).

The compression and release action of the torso causes a physical compression within the Liver organ itself, flushing Qi and Blood from the digestive system through the Liver and into the Gall Bladder where bile is stored (Figure 44.30).

Clinically, this exercise can be prescribed in order to strengthen the tendons and ligaments, aid in digestion, and help regulate the patient’s emotional state, or to treat specific Liver diseases, such as: cirrhosis, gall stones, hepatitis, visual impairments.

LIVER PRESCRIPTION EXERCISE

1. Upon completing the Kidney exercise, begin to unwind the arm from behind the back and rotate the hips so they face forward (Figure 44.31).
2. Place the right arm straight out in front of the body, shoulder level, palm facing down. Place the left hand by the hip, palm facing up (Figure 44.32).
3. Allow the hips and the compression of the legs to move the arms; simultaneously draw the right hip and palm back and extend the left hip and palm forward while inhaling. The left

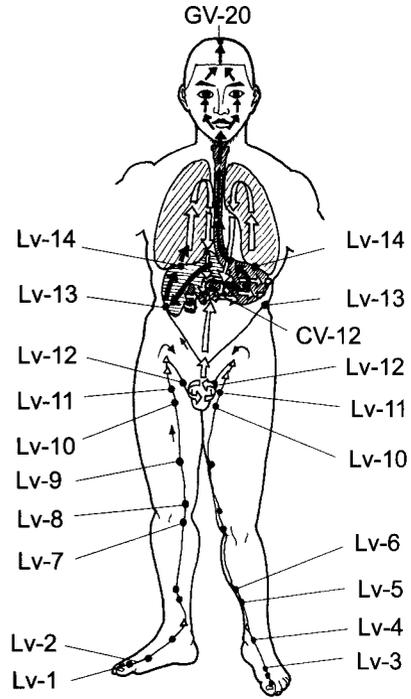


Figure 44.29. The Internal and External Qi Flow of the Liver (Lv) Channels

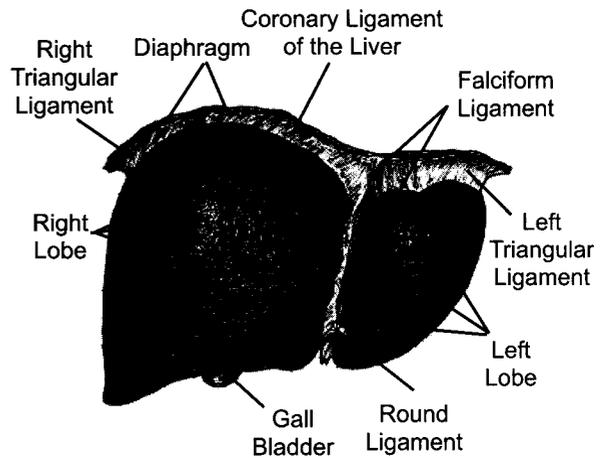


Figure 44.30. The Liver Organ

- hand moves forward passing the right hand which is moving backwards (Figure 44.33).
4. The hands continue in this motion extending outward from the center line of the body. Use long, slow inhalation and exhalation, inhaling for three moves and exhaling for three

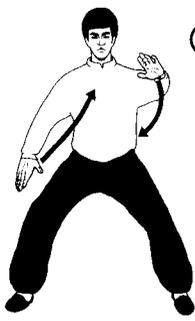


Figure 44.31. Preparation for the Liver Exercise: Upon completing the Kidney exercise, begin to unwind the arm from behind the back and rotate the hips to face forward

Exhale



Figure 44.32. Liver Exercise: Place the right arm straight out in front of the body, shoulder level, palm facing down. Place the left hand by the left hip, palm facing up

Inhale

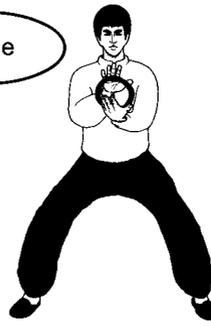


Figure 44.33. Draw the right palm back and extend the left palm forward while inhaling. The left hand moves forward, passing the right hand which is moving backwards

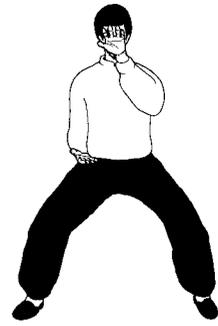


Figure 44.34. Use long, slow inhalation and exhalation, inhaling for three moves and exhaling for three moves. Relax, and feel the legs pump the Earth Qi into the Liver and out the arms via the legs

moves. Relax and continue to repeat this sequence for 20 breaths (Figure 44.34).

EMOTIONAL RELEASE

As the Liver begins to strengthen, the tissues will naturally begin to detoxify, thus purging and releasing toxic emotions (irritability, frustration, blame, rage, resentment and jealousy) trapped within the Liver Orb. This adjustment period can cause the patient to feel and experience these emotions as they leave the patient's body.

TONIFYING THE LIVER

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the Daoist Liver exercise in order to further strengthen the patient's Liver and Gall Bladder. The following Tonification methods are used to generate and gather more Wood Element Qi into the body, overflowing from the Liver into the Gall Bladder (its paired organ), described as follows:

- Place the tongue in the Wood Element Tongue position, located behind the teeth, on the middle of the upper palate at the center of the roof of the mouth (Figure 44.35).
- Inhale and imagine a vibrant green/blue light energy flowing into the Liver and Gall Bladder areas. Exhale, imagine and feel the Liver completely full, resonating with the vibrant green/blue light energy.

The Wood
Element
Tongue
Position

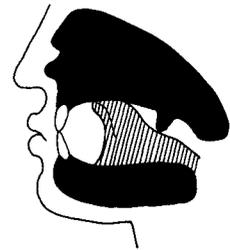


Figure 44.35. For the Wood position, which is related to the Liver, the tongue is placed on the middle of the upper palate at the center of the roof of the mouth.

PURGING THE LIVER

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the exercise in order to Purge stagnation in or around the patient's Liver and Gall Bladder organs. At a certain level of training, the vibrations emitted from the Liver tissue can turn a solid tissue mass (Jing) into a liquid (Qi) or gas (Shen), allowing for energetic clusters and stagnations to disperse. In order to utilize the Daoist Liver exercise for Purgation, the Qigong doctor can instruct the patient to add the following Healing Sound methods, described as follows:

- Place the tongue in the Fire Element position, located up behind the teeth on the hard palate (Figure 44.36)

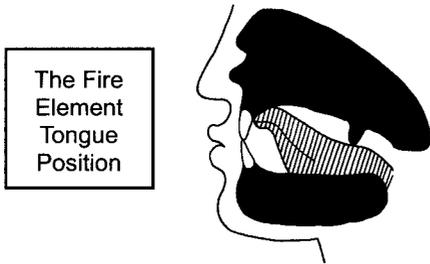


Figure 44.36. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

- Inhale and imagine a vibrant green/blue light energy flowing into the Liver tissues. Exhale the healing sound “Shu,” or “Guo.” Feel the Liver begin to vibrate and imagine energy stagnations within the Liver tissues dispersing. Imagine and feel the Toxic Qi flowing out of the sides of the chest, melting down the legs, and simultaneously being released out the mouth.

**BENEFITS OF THE HEART
TONIFICATION AND REGULATION
EXERCISE**

The Heart Tonification and Regulation exercise is designed to massage the Heart’s tissues and nerves, and to tonify the entire Heart organ and its associated channel systems (Figure 44.37).

Patients practice this exercise to strengthen their circulatory system, improve emotional boundaries, brighten their spirit, stimulate intellectual activity and mental acuity or clarity. Clinically, this exercise can be prescribed in order to treat Heart diseases, such as: low blood pressure, hypertension, poor circulation and cyanosis.

The compression and release of the skeletal muscles squeezing and releasing the cardiac muscle energetically stimulates the pericardium surrounding the Heart. The twisting movement and compression of the torso also enhances the fluidity of all the connective tissues that are involved with the Heart. Every time the thoracic wall moves, expands, contracts, or twists, the tissues of the Heart are pulled, stretched, and released (Figure 44.38).

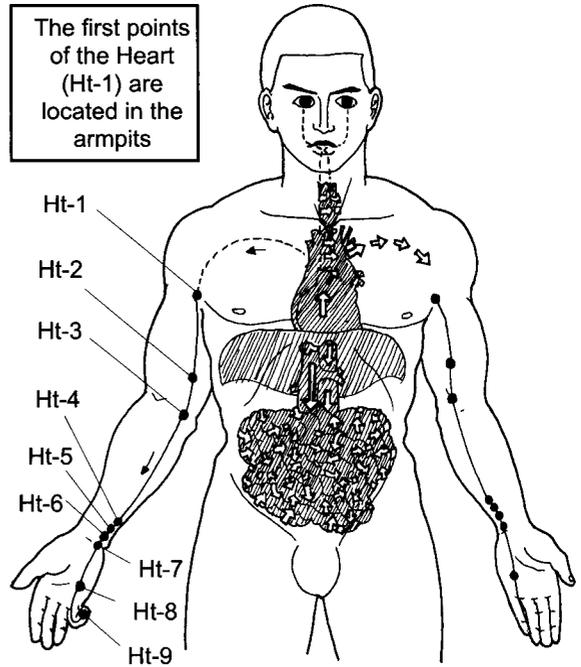


Figure 44.37. The Internal and External Qi Flow of the Heart (Ht) Channels

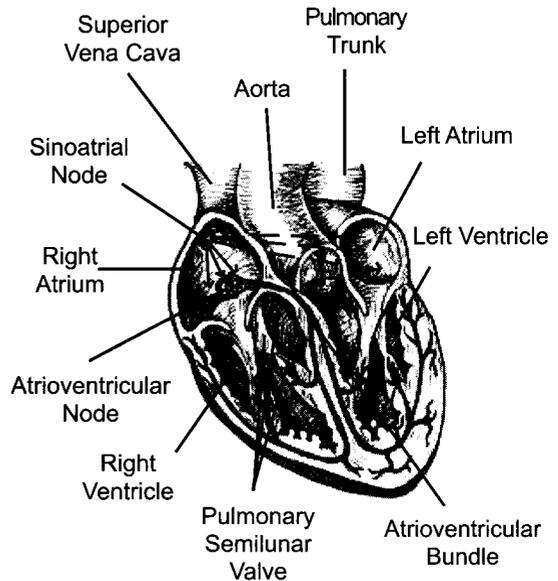
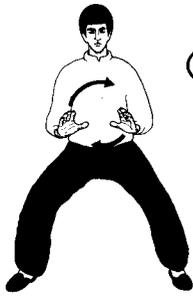


Figure 44.38. The Heart (Ht) Organ



Inhale



Figure 44.40. Heart Exercise: Imagine the hands embracing a ball. Inhale while holding the ball with the right hand above and the left hand below



Exhale

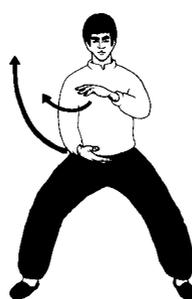


Figure 44.41. Exhale and twist the hips to the left while simultaneously raising the left hand over the head and extending the right hand towards the left

Figure 44.42. Continue pressing until both hands extend to the furthest point



Inhale



Exhale



Figure 44.43. Inhale and turn the right palm upwards to face the sky as the body twists back to the center, allowing the right hand to end in front of the navel

Figure 44.44. The left hand simultaneously turns so that the palm faces the center of the right hand, following it to the center line of the body

Figure 44.45. As the body reaches the point where it faces forward, twist to the right side and push in the same manner while exhaling

HEART PRESCRIPTION EXERCISE

1. Upon completing the Liver exercise, allow both hands to sink down in front of the lower abdomen (Figure 44.39).
2. Imagine the hands embracing a ball, inhale while placing the right hand on top and the left hand on bottom (Figure 44.40).
3. Exhale and twist the hips to the left, while simultaneously raising the left hand over the head and extending the right hand towards the left (Figure 44.41).
4. Continue pressing until both hands extend to the furthest point (Figure 44.42).
5. Inhale and turn the right palm upwards to face the sky as the body twists back to the center, allowing the right hand to end up in front of the navel (Figure 44.43).

6. The left hand simultaneously turns so that the palm faces the center of the right hand, following it to the center line of the body (Figure 44.44).
7. As the body reaches the point where it faces forward, twist to the right side and push in the same manner while exhaling. Repeat 10 times on each side (Figure 44.45).

EMOTIONAL RELEASE

As the Heart begins to strengthen, the tissues will naturally begin to detoxify, thus purging and releasing toxic emotions (nervousness, anxiety, and excitement) trapped within the Heart Orb. This adjustment period can cause the patient to feel and experience these emotions as they leave the patient's body.

TONIFYING THE HEART

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the Daoist Heart exercise in order to further strengthen the patient's Heart and Small Intestine. The following Tonification methods are used to generate and gather more Fire Element Qi into the body, overflowing from the Heart into the Small Intestine (its paired organ), described as follows:

- Place the tongue in the Fire Element Tongue position, located on the front of the upper palate, behind the teeth and gum line (Figure 44.46).
- Inhale and imagine ruby red light energy flowing into the Heart and Small Intestine area. Exhale, imagine and feel the Heart and Small Intestine completely full, resonating with ruby red light energy.

PURGING THE HEART

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the exercise in order to Purge stagnation in or around the patient's Heart and Small Intestine organs. At a certain level of training, the vibrations emitted from the Heart or Small Intestine tissues can turn a solid tissue mass (Jing) into a liquid (Qi) or gas (Shen), allowing for energetic clusters and stag-

The Fire
Element
Tongue
Position

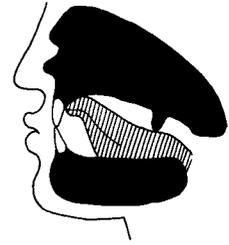


Figure 44.46. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

nations to disperse. In order to utilize the Daoist Heart exercise for Purgation, the Qigong doctor can instruct the patient to add the following Healing Sound methods, described as follows:

- Place the tongue in the Fire Element position. Inhale and imagine red light energy flowing into the Heart tissues; exhale the healing sound "Ha," "Ke," or "Zheng." Feel the Heart begin to vibrate, and imagine stagnations within the Heart or Small Intestine tissues dispersing. Feel the Toxic Qi flowing out of the sides of the arms, melting down the fingers, and simultaneously being released out the mouth.

BENEFITS OF THE SPLEEN TONIFICATION AND REGULATION EXERCISE

The Spleen Tonification and Regulation exercise is designed to massage the Spleen’s tissues and nerves, and to tonify the entire Spleen organ and its associated channel systems (Figure 44.47).

Patients practice this exercise to strengthen their digestive systems, as well as to enhance their visual equilibrium and regulate balance. Clinically, this exercise can be prescribed in order to treat Spleen diseases, such as: diabetes, digestive dysfunctions, emaciation, edema, prolapse of the internal organs, lassitude, general weakness, and hemorrhoids.

Raising the arms above the head stretches all of the suspensory ligaments of the Spleen, making the Spleen energetically accessible by the twisting movements of the torso. The compression and release action on the connective tissue and fascia that support the placement of the Spleen allows the internal channels to become dilated, facilitating a greater flow of Qi and Blood into the organ (Figure 44.48).

While looking up and turning to the right, the left brain is stimulated. Similarly, by looking up and turning to the left, the right brain is stimulated. According to Western physiology, light waves come into the eyeballs through the retina stimulating the optic nerve, chiasma, tract, lateral geniculate body (stimulating the thalamus), superior colliculi (in the brain stem where visual reflexes are initiated), optic radiations, cerebral cortex, and occipital (visual) cortex, which integrates both visual and memory impulses responsible for the perception of the image. Half of the information received from the right eye goes to the right side of the brain, while the other half of the information crosses over and stimulates the left brain (Figure 44.49).

SPLEEN PRESCRIPTION EXERCISE

1. Upon completion of the Heart exercise, bring both hands down to the waist level, palms facing downward. Circle them above the head and perform the Pulling Down the Heavens exercise. Next, move the palms towards the outside of the knees while twisting the

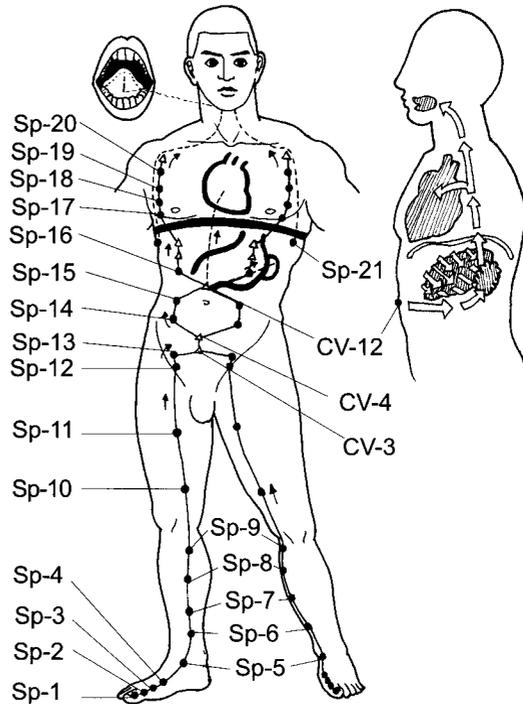


Figure 44.47. The Internal and External Qi Flow of the Spleen (Sp) Channels

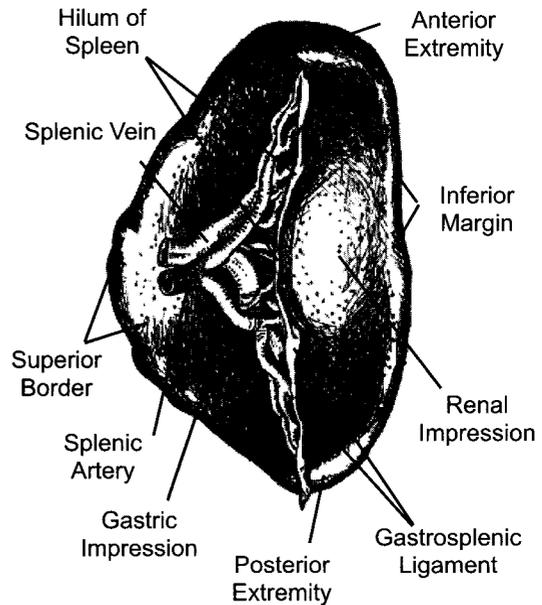


Figure 44.48. The Spleen (Sp) Organ

thumbs to point towards the back of the body (this stimulates the Luo points of the arms and squeezes the Wei Qi of the hands and arms deep into the bones) (Figure 44.50).

2. The thumb and index fingers touch and form a triangle as the hands slowly raise above the head. Relax the shoulders (Figure 44.51).
3. The eyes look through the center of the triangle as the upper torso is turned from side to side. It is important that the hips remain stationary and that the upper torso rotates in order to massage the digestive organs. Inhale in the center. Exhale on each side. Repeat 10 times on each side (Figure 44.52).

EMOTIONAL RELEASE

As the Spleen begins to strengthen, the tissues will naturally begin to detoxify, thus, purging and releasing toxic emotions (worry, remorse, regret, obsessiveness, and self-doubt) trapped within the Spleen Orb. This adjustment period can cause the patient to feel and experience these emotions as they leave the patient's body.

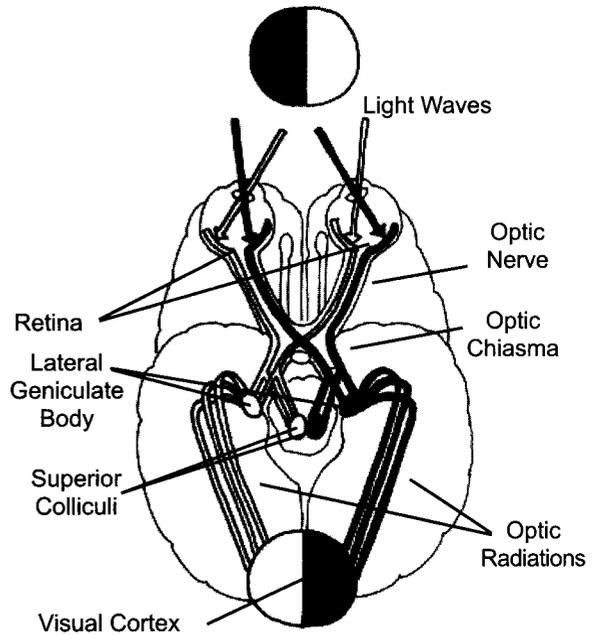


Figure 44.49. The occipital (visual) cortex, which integrates both visual and memory impulses responsible for the perception of the image



Figure 44.50. Preparation for the Spleen Exercise.



Figure 44.51. Spleen Exercise: The thumb and index fingers touch and form a triangle as the hands slowly raise above the head. Inhale completely.

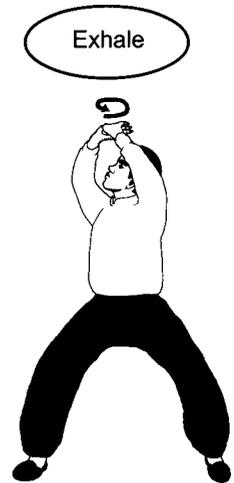


Figure 44.52. The eyes look through the center of the triangle as the upper torso is turned from side to side. Exhale when turning to each side.

TONIFYING THE SPLEEN

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the Daoist Spleen exercise to further strengthen the patient's Spleen and Stomach organs. The following Tonification methods are used to generate and gather more Earth Element Qi into the body, overflowing from the Spleen into the Stomach (its paired organ), described as follows:

- Place the tongue in the Earth Element Tongue position, located on the bottom of the jaw at the base of the lower palate, beneath the teeth and gum line (Figure 44.53).
- Inhale and imagine golden yellow light energy flowing into the Spleen and Stomach areas. Exhale, imagine and feel the Spleen completely full, resonating with golden yellow light energy.

PURGING THE SPLEEN

By combining specific Dao Yin techniques (posture, respiration pattern, and mental imagery), the Qigong doctor can alter the exercise in order to Purge stagnation in or around the patient's Spleen and Stomach areas. At a certain level of training, the vibrations emitted from the Spleen or Stomach tissues can turn a solid tissue mass (Jing) into a liquid (Qi) or gas (Shen), allowing for energetic clusters and stagnations to disperse. In order to utilize the Daoist Spleen exercise for Purgation, the Qigong doctor can instruct the patient to add the following Healing Sound methods, described as follows:

- Place the tongue in the Fire Element position, located up behind the teeth on the hard palate (Figure 44.54).

The Earth
Element
Tongue
Position

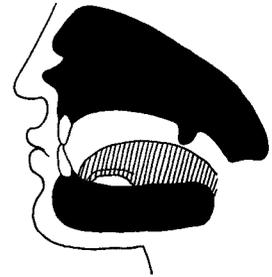


Figure 44.53. For the Earth position, which is related to the Spleen, the tongue is placed on the bottom of the jaw at the base of the lower palate, beneath the teeth and gum line.

The Fire
Element
Tongue
Position

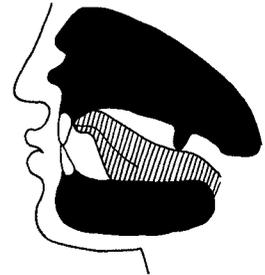


Figure 44.54. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

- Inhale and imagine golden yellow light energy flowing into the Spleen tissues. Exhale the healing sound "Who" or "Gong." Feel the Spleen begin to vibrate and imagine stagnations within the Spleen tissues dispersing. Imagine and feel the Toxic Qi flowing out of the sides of the chest, melting down the legs, and simultaneously being released out the mouth.

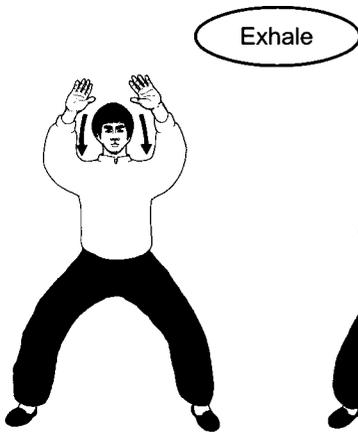


Figure 44.55. Preparation for the Closing of the Daoist Five Yin Organ Exercise (a).

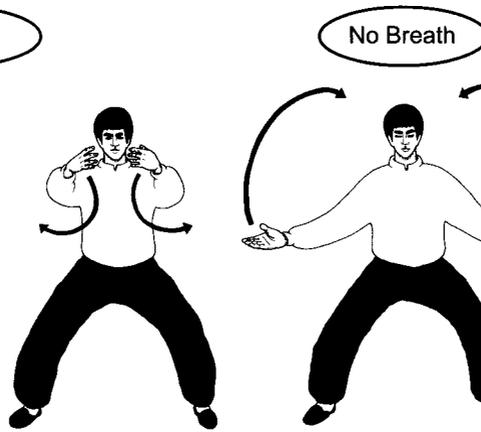


Figure 44.56. Preparation for the Closing of the Daoist Five Yin Organ Exercise (b).

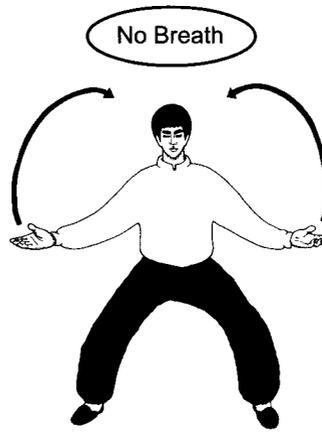


Figure 44.57. Preparation for the Closing of the Daoist Five Yin Organ Exercise (c).



Figure 44.58. The Closing of the Daoist Five Yin Organ Exercise: Each hand is placed above the head as if embracing a ball.

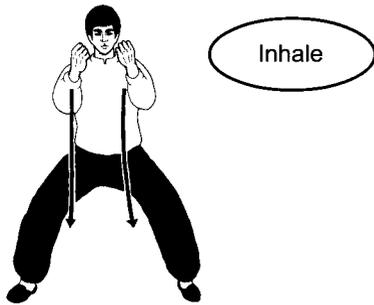


Figure 44.59. Exhale and form loose fists with the hands.

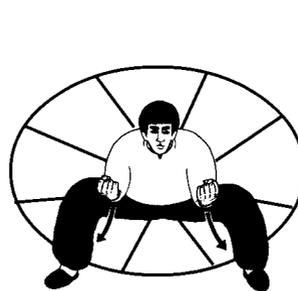


Figure 44.60. Slowly begin squatting, forming a Turtle Posture.

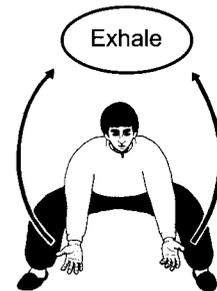


Figure 44.61. Exhale and slowly begin to raise the body.

BENEFITS OF THE DAOIST FIVE YIN ORGAN “CLOSING” EXERCISE

The purpose of the Daoist Five Yin Organ “Closing” is to gather the Qi back into the patient’s Lower Dantian, rooting and stabilizing the patient’s Qi. This ending exercise is very important, as its initial goal is to gather any excess Qi developed from the potential over-stimulation of the Five Yin Organs and to collect the runoff energy into the Lower Dantian (where it can be absorbed and used by the Eight Extraordinary Vessels). Otherwise, if the individual unknowingly has a pre-existing Excess condition in a particular Yin organ, the additional tonification can exacerbate the organ’s condition. To avoid an Excess con-

dition, certain Medical Qigong schools will use external massage and lightly brush the energetic channels to disperse any excess Qi after practicing certain Qigong exercises and meditations.

The soft compression used during the ending exercise increases the partial pressure of oxygen in the Blood as more oxygen passes into the cells. The action of moving oxygen into the cells creates a movement of carbon dioxide out of the cells, increasing the exchange rate and establishing a greater metabolic breakdown.

The breathing initiated for the ending exercise is known as “Turtle Breathing” and incorporates the use of the “Abdominal Breath Holding Method” (see Volume 2, Chapter 17). The Turtle

Breathing method requires slow respiration, and it stimulates the center hub of the Belt Vessel.

THE "CLOSING"

1. Upon completion of the Spleen exercise, exhale and start to separate both hands (as if embracing a ball) (Figure 44.55 and 42.56).
2. While still exhaling, bring both hands down to waist level and separate the arms, moving the hands away from the center of the body (Figure 44.57). Raise both arms up over the head. Each hand is placed above the head as if embracing a ball (Figure 44.58).
3. Form two loose fists with the hands (Figure 44.59).
4. While bending forward from the waist, slowly turn the soft fists so that the curled fingers face the body and begin squatting, forming a Turtle Posture. Begin using the Turtle Breathing method to gather Qi into the Lower Dantian through 5 separate inhalations. Slowly, turn both fists so that the curled fingers face the upward and begin squatting to

form the Turtle Posture (Figure 44.60).

5. Exhale and slowly begin to raise the body upward while storing and absorbing Qi into the Lower Dantian (Figure 44.61). Opening both fists and allow the hands to return back to their original position at the sides of the body. Repeat five times and end in the Wuji posture.
6. When practicing the Turtle Breathing method, the mind's intention and respiration should be focused onto the Lower Dantian, navel, and Mingmen areas of the body.

UTILIZING THE "TURTLE BREATHING" TECHNIQUE FOR GATHERING QI

For purposes of gathering and storing energy, the Lower Dantian can be divided into five sections (see Figure 44.62). Each section is numbered, beginning with the front of the Lower Dantian at the navel area "1," increasing in number as one continues from the navel to the sides of the waist "3," ending at the Mingmen area "5."

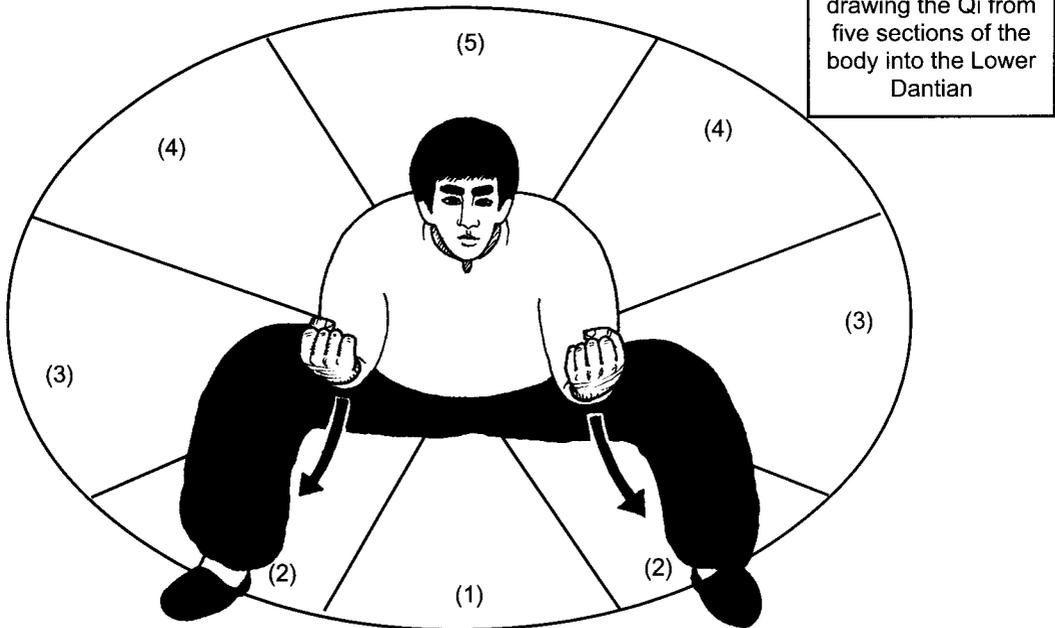


Figure 44.62. Squatting to complete the form of the Turtle Posture.

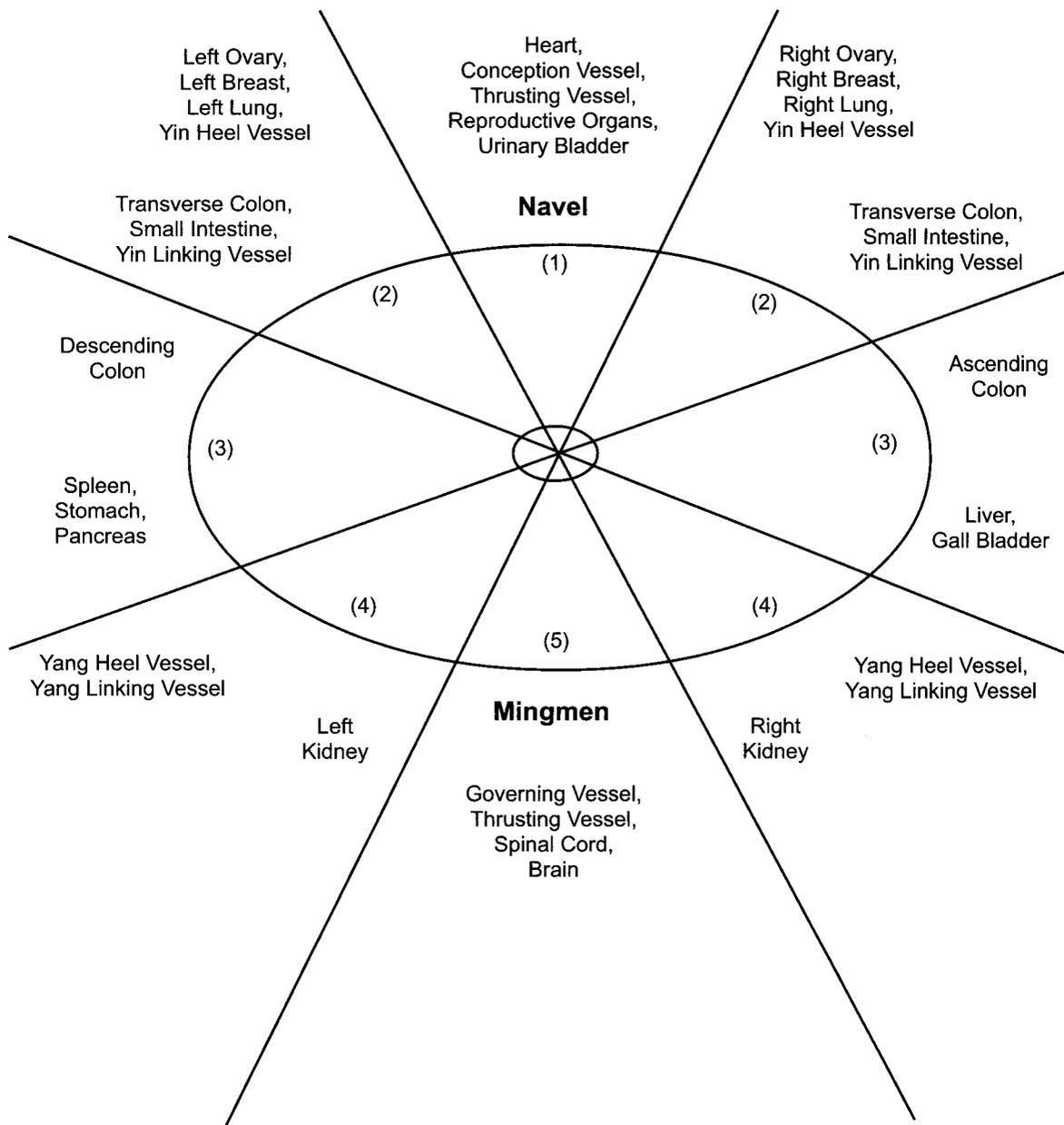


Figure 44.63. When practicing Turtle Breathing, inhale and slowly begin drawing the Qi from the front of the body into the navel area "1," absorbing the energy from the Heart, Conception Vessel, reproductive organs, and Urinary Bladder into the Lower Dantian. This absorbing action is created by pulling upwards on the anal sphincter in the direction of the intended energy. Next, proceed to the sides of the body. In women, the next area "2" will include the excess energy gathered from both the left and right ovaries, as well as the left and right breasts. In men, however, this area "2" is considered general and not specific to certain internal organs or tissues. Continue in the progression of circling the waist until you have reached the Mingmen area "5." Then, reverse the order of the tissue areas ("5," "4," "3," etc.).

Think of the anal sphincter as a great funnel, attached in eight different segments (like canals) which progress up the torso. As you focus your mind on each section (begin with the navel at section 1), allow any excess energy to flow downwards from that particular section to be gathered into the Lower Dantian. With your imagination, direct the breath and Qi from your torso to flow into each of the five areas.

The breath and Qi should be slowly inhaled and guided into the Lower Dantian via the anal sphincter area for an even five counts. By pulling upwards on the anal sphincter and perineal areas, an energetic vacuum is created within the pelvic diaphragm and urogenital diaphragm. This energetic vacuum is used to gather the internal organ's excessive Qi.

Begin with collecting Qi from the front of the body to the navel via the anal sphincter. Hold the Qi in the Lower Dantian area then proceed to the next areas (towards the sides of the body), absorbing the Qi into the Lower Dantian via the anal sphincter. Next, proceed to the sides of the body continuing in progression until you reach the Mingmen area (5).

Then, reverse the progression beginning with the Mingmen and working around the waist until you reach the navel ("5," "4," "3," etc.). Make sure that you pull your anal sphincter towards the direction of the area of the body from which you are absorbing Qi (Figure 44.63).

After perfecting the Turtle Breathing, a practitioner can create the energetic vacuum and initiate the absorption of excess Qi into the Lower Dantian by moving his or her intention from the anal sphincter through the Lower Dantian and torso at an extremely fast speed.

FIVE YIN ORGAN ENERGETIC MANIFESTATIONS

The Five Element energies are manifested within the physical body through five different directions of tissue movement. The Medical Qigong doctor studies the movements and actions of a patient while the patient is in a meditative state (usually a sitting or standing posture). This

observation is used to diagnose the patient's energetic disposition. After being in a meditative state for some time (usually from thirty minutes to an hour), the patient's organs will manifest their energetic imbalances. When the body's internal organ system becomes energized, certain physical reactions are evident that indicate which particular Element is out of balance.

1. Wood or Liver Qi is responsible for the dispersing effect of Qi and manifests through expansive outward movements in all directions causing the body to sway with gentle and soft motions. When the Liver's energy is overabundant, the torso makes a gentle, soft movement like a pine tree swaying in the wind. This is caused by the sprouting and branching manifestation of the Liver Qi's rising warm current (Figure 44.64).
2. When Fire or Heart Qi is overabundant, it is evident through the physical manifestation of the upward ascending actions of the torso caused by the flaring up of Yang Heat. This heat affects the energetic body and is expressed in upward movements and sometimes jerky actions (like a flame crackling in a fire) (Figure 44.65).
3. Earth or Spleen Qi is generally manifested by stable movements. However, when overabundant, it is evident through movements that are both smooth and swift. This allows the body to circle in a limber, flexible, and free moving action (think of the body's movement as being similar to that of a spinning ball) (Figure 44.66).
4. When Metal or Lung Qi is overabundant, it is evident through the twitching actions of the torso and is manifested by contracted, inward movements causing the body to violently jerk from side to side (think of the body as a metal bell being violently struck) (Figure 44.67).
5. When Water or Kidney Qi is overabundant, it is evident through the clumsy, awkward, heavy downward moving action of the torso (think of a waterfall descending onto rocks). When the patient's body unintentionally or unconsciously rocks or sways gently as a result

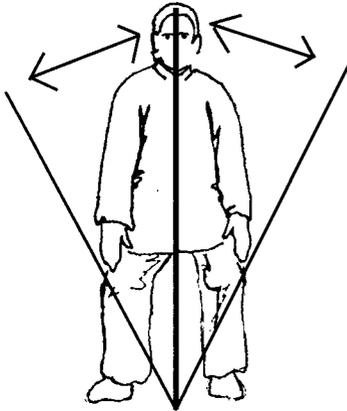


Figure 44.64. Wood Qi Causes the Body to Sway Like a Bamboo Reed.

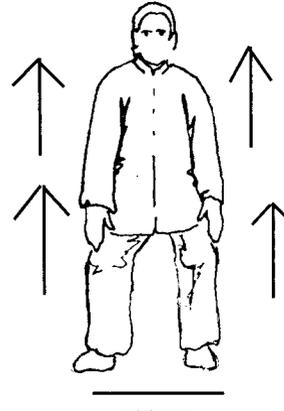


Figure 44.65. Fire Qi Causes the Body to Rise Like a Raging Fire.

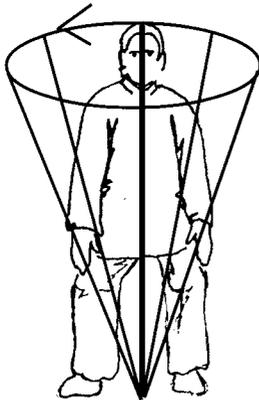


Figure 44.66. Earth Qi Causes the Body to Rotate Like the Spinning Rotation of the Earth.

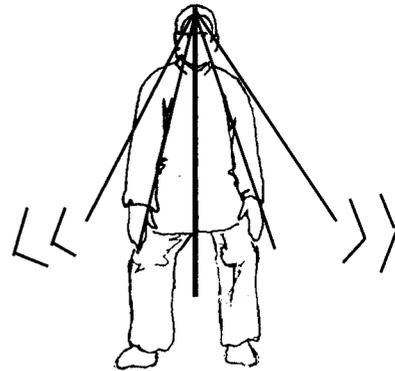


Figure 44.67. Metal Qi Causes the Body to Shake Like the Ringing of a Bell.

of a meditative state, the patient does not feel tired upon completing the meditation. However, when a patient consciously tries to force relaxation or augment the movement of his or her body while meditating, he or she will be tired by the end of the meditative session (Figure 44.68).

Note: While interning at the Medical Qigong Ward at the Xi Yuan Hospital in China, I found it fascinating to observe meditating patients displaying the results of both energetic organ manifestations and of consciously-induced movements. All the above listed energetic manifestations were evident.

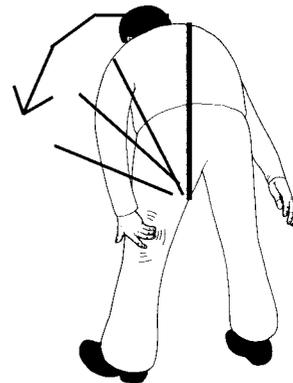


Figure 44.68. Water Qi Causes the Body to Sink Downward like a Waterfall.

SECTION X

TREATMENT OF INTERNAL DISEASE WITH MEDICAL QIGONG THERAPY

INTRODUCTION

Clinical records from China verify that Medical Qigong treatments are most effective on nervous system disorders, migraines, bronchial asthma, nocturnal enuresis, psychosomatic diseases, gastric ulcers, arthritic pains, sterility, and in the elimination of ovarian cysts and benign tumors.

The following chapters are designed to assist the Medical Qigong doctor in his or her clinical practice by explaining the various techniques, protocols and prescriptions that are used in Medical Qigong hospitals, institutes, and colleges throughout China.

These Medical Qigong techniques are presented as basic guidelines for the Qigong doctor. They are presented as an example to assist Qigong doctors in treatment and prescription protocols.

The Five Yin Organs' relationships with each other and their complex interrelationship with the energetic ebb and flow of Qi must constantly be regulated in order to maintain health. There is a constant flux of energetic flow within the body, during which an excess or deficiency of Qi can occur, requiring specific organ therapy for restoration and balance. This therapy is designed to bring the specific organ or organ systems back into balance by using various meditations, visualiza-

tions, and breathing exercises.

This particular section of the Medical Qigong Textbook Series (Section X: Chapters 45-50, and Section XI: Chapters 51-55) focuses on the treatment of Zang (Yin) and Fu (Yang) disharmonies in clinical practice, as well as general and specific diagnoses, treatments, and prescriptions.

We begin by exploring several examples of the Five Element disease patterns and the various techniques used to treat them in the Xi Yuan Hospital and the Medical Qigong College at the Hai Dian TCM University in Beijing, China.

The final chapter in this section emphasizes the clinical application and theoretical principles of "miscellaneous" diseases and their treatments.

In presenting this information, we at the International Institute of Medical Qigong do not wish to make the claim that we teach the only "true" or "most powerful" approach to Chinese Energetic Healing. We only desire to present you, the reader, with a specific set of tools and information that is extremely effective in clinical function. In doing so, it is our sincere desire that you may begin and continue the never-ending process of improving, enriching, and enlarging the energetic skills that you already offer your patients as a healer.

CHAPTER 45

QI EMISSION THERAPY FOR LIVER DISEASES

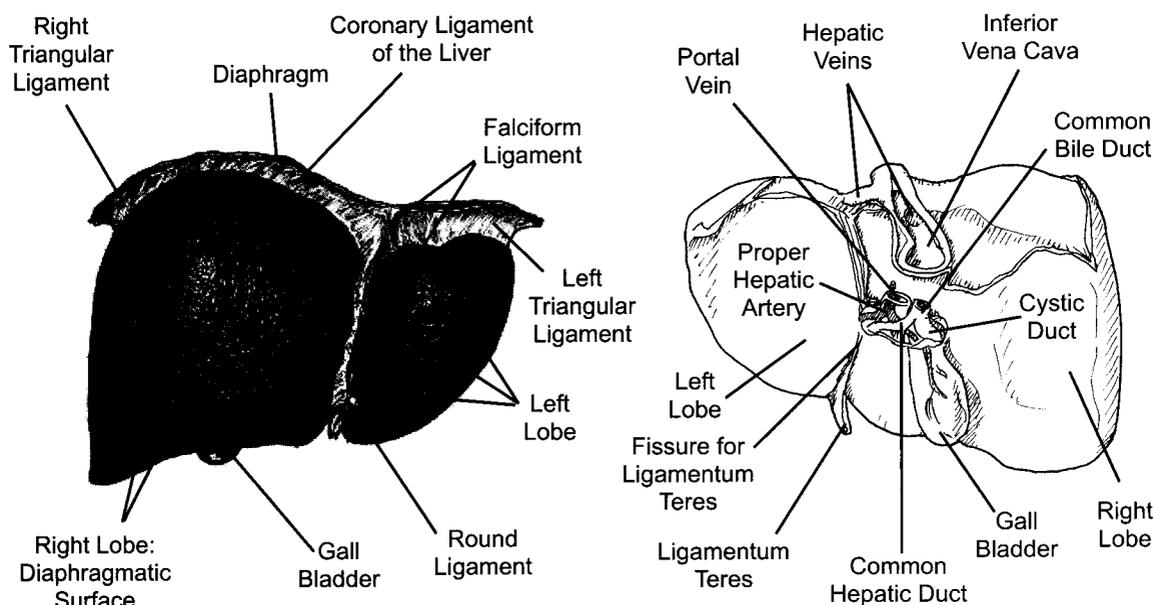


Figure 45.1. The Front and Rear View of the Liver Organ.
(Inspired by the original artwork of Dr. Frank H. Netter)

THE LIVER ORGAN

The Liver is a solid Yin organ, located in the upper aspect of the abdomen, on the right side of the torso, under the diaphragm (Figure 45.1). It is the largest gland in the human body, weighing about 3 pounds. The Liver is anatomically divided into four lobes: the visible right and left lobes (divided by the falciform ligament), and the caudate lobe and quadrate lobes which are posterior and lie inferior to the left lobe. Along the free border of the falciform ligament is the ligamentum teres (round ligament) which is remnant of the umbilical vein of the fetus.

The Liver belongs to the Wood Element, and its associated Yang organ is the Gall Bladder. In Chinese Medicine, the Liver is responsible for the circulation and smooth movement of the body's

internal Qi. The Liver is sometimes referred to as the "Green Emperor." It is a solid (Zang) organ which stores the Blood.

The Liver governs the Belt (Dai) and Thrusting (Chong) Vessels, as well as the flow and circulation of Qi throughout the body. The smooth flow of Qi ensures balanced mental and emotional states, as well as normal secretion of bile.

Although the Liver is anatomically situated on the right side of the body, its energetic movements and flow manifest on the left side of the body. To understand this function, it is helpful to think of the Liver as a living bellows, in which the right side compresses, causing the Qi to flow out through the left side.

CHINESE CHARACTER FOR LIVER: GAN

The Chinese character “Gan” translates as “Liver.” It refers to the image of the Liver organ, and is divided into two sections. The character to the left, “Ji” depicts the Chinese ideogram for body tissue, muscle or flesh (all of which are forms of connective tissue). The character to the right represents a raised pestle, ready to pound, grind and destroy. Some translators maintain that the raised pestle image is actually a warrior’s shield, thrust into the ground in front in order to defend, protect and support, hence the Liver’s ability to control the body’s aggressive warrior spirit (Figure 45.2).

THE YIN AND YANG OF THE LIVER

Traditional Chinese Medicine defines the Liver as having two energetic aspects, Yin and Yang, described as follows:

- **The Yin of the Liver:** This pertains to the material structures of the Liver, including the Blood stored within it.
- **The Yang of the Liver:** This pertains to the Liver’s function of heating and moving the Qi.

THE LIVER’S WOOD JING FORMATION

During the seventh lunar month of a woman’s pregnancy, the Wood Jing begins to be accepted by the fetus’ body. The Wood Jing energy supervises the direction of the emotional and spiritual aspects of the fetus. Any faltering of the Wood Jing energy during embryonic formation is associated with psychological problems (i.e., passive-aggressive personality disorder, etc.).

After birth, the Wood Jing can be influenced by the color green, the sour taste, and the “Shu” and “Guo” sounds.

THE LIVER IN CHINESE MEDICINE

The functions of the Liver described in Traditional Chinese Medicine are similar to those that are described in Western Medicine. In Traditional Chinese Medicine, however, the Liver also assumes various functions of the Blood, visual organs, central nervous system, and autonomic nervous system. The Liver also governs various



Figure 45.2. The Chinese Character for Liver “Gan”

psycho-emotional attributes and has specific spiritual influences. According to Traditional Chinese Medicine, the main functions of the Liver are to: store and regulate the Blood, smooth and regulate the flow of Qi, rule the tendons, manifest in the nails, open at the eyes, express itself through the psycho-emotional aspects of love and anger, and exert certain important spiritual influences via the Hun (Ethereal Soul). These main functions are described as follows (Figure 45.3):

1. **Stores and Regulates the Blood:** The Liver is the most important organ for storing the Blood and serves as a reservoir to regulate the circulation of Blood volume. The Liver’s responsibility of storing the Blood manifests in two ways:
 - **The Liver stores and releases the Blood according to physical activity:** When the body is active, the Blood flows into the muscles to nourish and moisten the muscle tissues, and to warm and moisten the tendons, allowing them to become more supple. When the skin and muscles are well-nourished by the Blood, the body maintains a stronger resistance to attacks from external pathogenic factors. When the body rests, the Blood flows back into the Liver, allowing the body to restore and recharge its energy.
 - **The Liver regulates the Blood in menstruation:** The Liver assists the Uterus, regulates the menses and is responsible for nourishing the growth of the embryo during the first month of pregnancy. The Liver’s function of storing Blood also influences the way the Governing and Conception Vessels regulate Blood in the Uterus. During pregnancy, the mother’s Blood is transformed into Jing-Es-

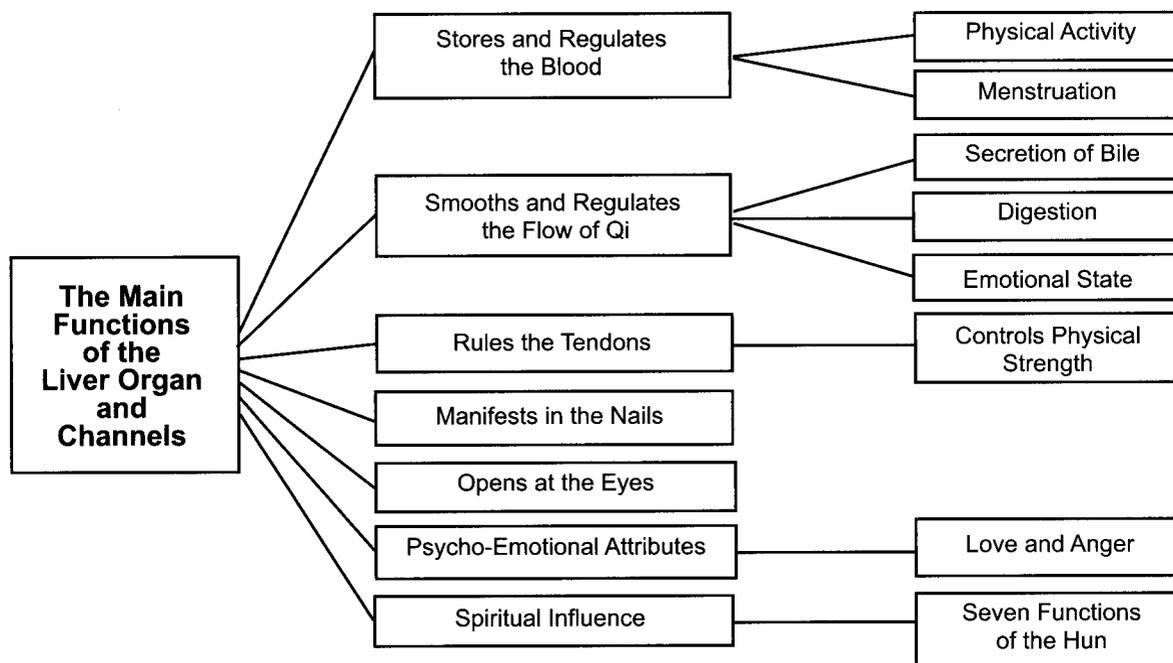


Figure 45.3. The Main Energetic Functions of the Liver Organ and Channels

sence, which nourishes the mother's body as well as the embryo's. The mother's Liver Channels cause Essence and Blood to coagulate in her womb. This Blood coagulation continues after the initial cellular division.

An imbalance of the Liver is often reflected in a woman's menstrual cycle. In the gynecology of Traditional Chinese Medicine, the Liver's function of storing Blood is a major factor in determining the state of a woman's reproductive physiology and pathology. Problems due to imbalances of Liver Qi and Blood can manifest in symptoms such as premenstrual tension, amenorrhea, dysmenorrhea, depression, etc.

2. **Smooths and Regulates the Flow of Qi:** The Liver is responsible for the "free and easy wandering" of Qi throughout the entire body (through all organs and in all directions). This is considered to be the Liver's most important function. The Liver makes the Qi flow smoothly in and around the body. It governs the energy within the Belt and Thrusting Vessels, and is in charge of the circulation of Qi

through all of the body's internal organs. An impairment of this function is one of the most common patterns observed in the clinic. The movement of Liver Qi affects the body in three primary ways. It affects the secretion of bile, digestion and the emotional state.

- **Secretion of Bile:** The smooth flow of Qi ensures normal secretion of bile. If the Liver Qi becomes stagnant, the flow of bile may become obstructed, resulting in symptoms such as belching with bitter taste, and jaundice.
- **Digestion:** The smooth flow of Qi ensures the normal digestive functions of the Stomach and Spleen, thus allowing for a harmonious movement of Qi within the Middle Burner. If the Liver Qi becomes stagnant, or "invades the Stomach or Spleen" it will adversely affect the digestion of food and drink.
- **Emotional State:** The Liver's function of ensuring the free and easy wandering of Qi has an influence on the body's mental and emotional activities, affecting the emotional states that each organ generates. Impairment of this function can lead to a "binding depression of

Liver Qi" associated with impatience, hasty decisions, impulsive actions, and anger.

3. **Rules the Tendons:** The Liver regulates the function and control of the tendons and ligaments via the contraction and relaxation of the muscles, and is the source of the body's physical strength. In ancient Chinese Martial Neigong training, it is said that, "For power, it is better to stretch the tendons half an inch, than to increase the muscle mass three inches." The stretching of the tendons (called "reeling and pulling the silk" in Chinese martial arts training) allows an individual the ability to increase his or her strength, as well as produce a powerful vibrational resonance used to maximize full striking potential. This vibrational skill is used in the Medical Qigong clinic (in techniques such as Vibrating Palm and Thunder Fingers) for dispersing stagnations.

If the Liver Blood becomes deficient, the body will be unable to moisten and nourish the tendons. This often results in symptoms such as muscle cramps, tremors, spasms, numbness of the limbs, impaired extension or flexion ability and an overall lack of strength. Internal Liver Wind can adversely affect the tendons, and in some cases cause contractions of the tendons resulting in convulsions and tremors.

4. **Manifests in the Nails:** In Traditional Chinese Medicine, the fingernails and toenails are considered to be an offshoot of the tendons, and as such are also influenced by the flow of Liver Blood. The condition of the nails reflect the quality of nourishment that the tendons are receiving and can be used to determine the state of Liver Blood. If the Liver Blood is abundant, the finger and toenails will be flexible, smooth and healthy, with no ridges or spots.
5. **Opens at the Eyes:** The Liver is connected to the eyes and the sense of sight. The Liver Blood moistens the eyes and gives them the capacity to see. When the Liver Blood is deficient, there will be blurry vision, myopia, color blindness or dry eyes.

The images absorbed into the body through the eyes are filtered through the Liver by the spiritual influences of the Hun (Ethereal Souls) or Po (Corporeal Souls), which then generate emotional responses according to the individual's current state of mind.

6. **Psycho-Emotional Aspects:** The Liver is responsible for planning and creating, and is also responsible for instantaneous solutions or sudden insights. It is for this reason that the Liver is sometimes called "The General in Charge of Strategy."

The Liver's positive psycho-emotional attributes are all influenced by the Hun, and are expressed as love, kindness, benevolence, compassion, and generosity. In normal function, the psycho-emotional aspects of the Hun influence the Liver, allowing the individual to experience love and compassion through thoughts and actions.

The Liver's negative attributes are influenced by the Po, and are expressed as anger, irritability, frustration, resentment, hate, jealousy, rage, and depression. If the circulation of Qi becomes obstructed, the resulting Liver Qi stagnation gives rise to emotional turmoil. This emotional turmoil may sometimes manifest through energetic outbursts of anger (Yang) or sinking into depression (Yin), and is initiated by the Po's effect on the Liver.

7. **Spiritual Influence:** The Liver stores the Three Ethereal Souls, also called the Hun (see Volume 1, Chapters 1 and 8). In the context of classical Chinese theology, the Eternal Soul (Shen Xian) is different from the Ethereal Souls (Hun), in that the Eternal Soul is seen as the more personal of the two. The Ethereal Souls are seen as more universal temperaments or as archetypes. The ancient medical classics say that there are Three Ethereal Souls (Hun) and Seven Corporeal Souls (Po) that symbolize different attributes of the human being. The Hun's spiritual energy is said to be able to leave the body and then return, thus indicating a relationship with out-of-body travel into the spirit world.

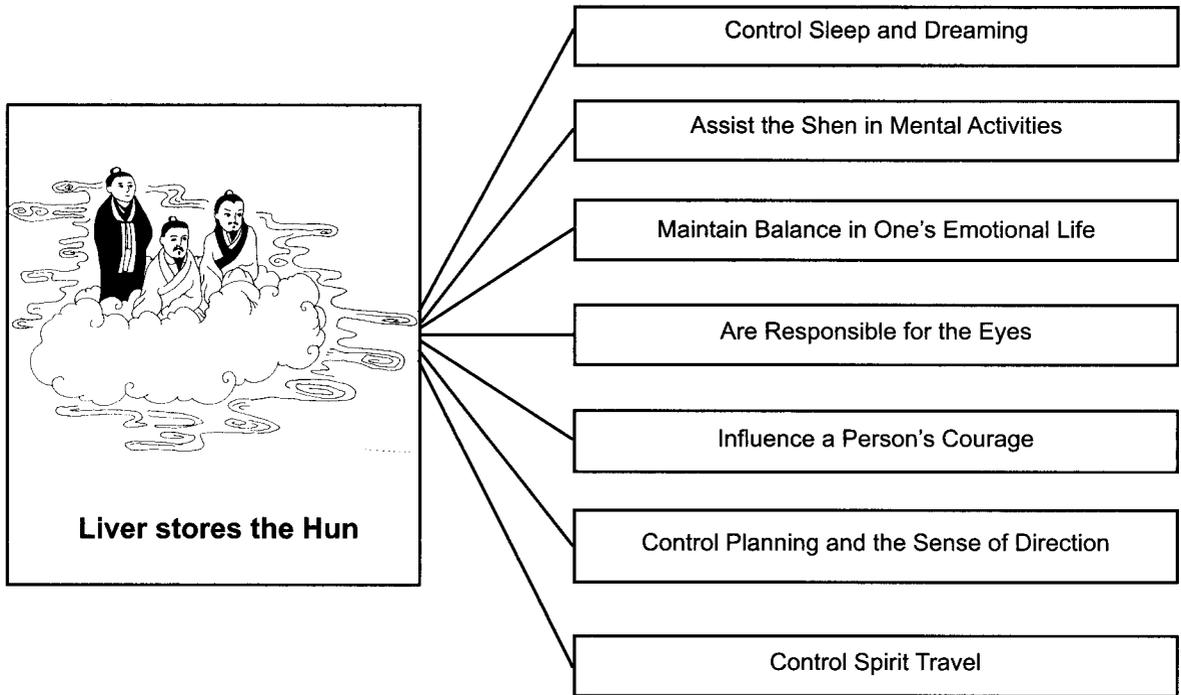


Figure 45.4. The Seven Energetic and Spiritual Functions of the Three Hun

THE LIVER AND THE HUN

The Hun have many functions. They are responsible for controlling sleep and dreaming, assisting the Shen in mental activities, maintaining balance in one's emotional life (under the leadership of the Shen), governing the eyes, influencing a person's courage, controlling planning with the aid of the Shen, and spirit travel (Figure 45.4).

The Hun, or Three Ethereal Souls, are rooted in the Liver Yin (which includes the Liver Blood). The Hun influence the sense of spiritual direction in one's life. The Hun are responsible for providing vision, either through the physical eyes (observing colors, patterns and forms) or through the spiritual eyes (observing spiritual visions and clairvoyance). When the Liver Blood and Liver Yin are flourishing, the Hun become firmly rooted, giving the individual insights and spiritual perceptions. Mental confusion and a lack of direction (disassociation syndrome) is often considered to be a state in which the Hun have left the body

(wandering in other energetic dimensions) and usually occurs when the Liver Blood and Liver Yin are deficient. If the body's Liver Yin is depleted, the Liver is unable to hold the Hun. Deprived of their residence, the Hun begin to wander. This can result in such conditions such as fear, excessive day dreaming, insomnia, and a lack of sense of direction or purpose in life (one of the main features of depression).

The Hun store the sum total of past experiences. The expressions of the Hun are manifested through images, symbols and ideas from the divine and through the energetic state of the Wuji. These images, symbols, and ideas emerge from the individual's spiritual life, influencing his or her mental, emotional and physical life. Without this interaction, the individual's mental and emotional life would be deficient in images, ideas, and dreams, resulting in a lack of life purpose.

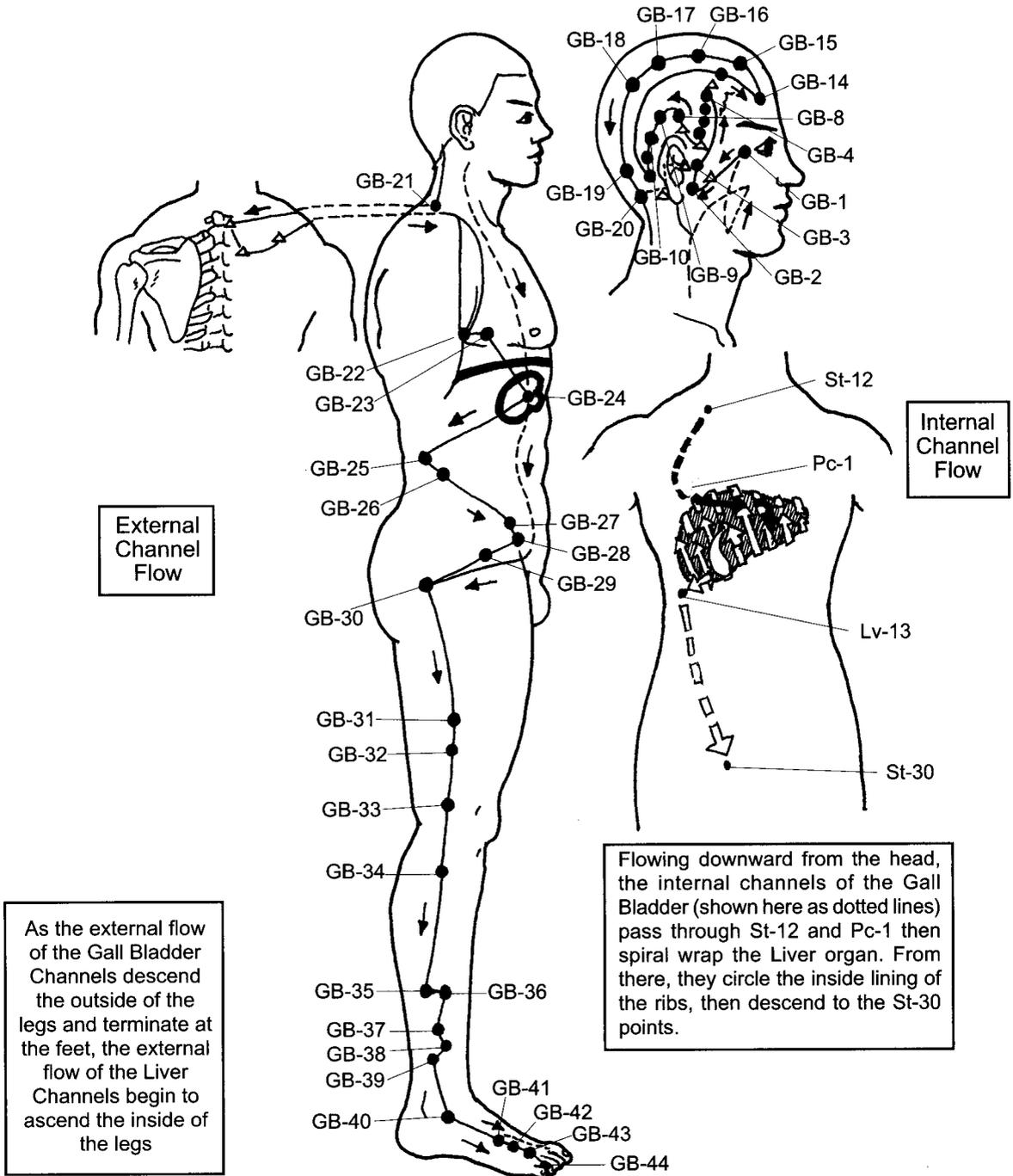


Figure 45.5. The Internal and External Qi Flow of the Gall Bladder (GB) Channels

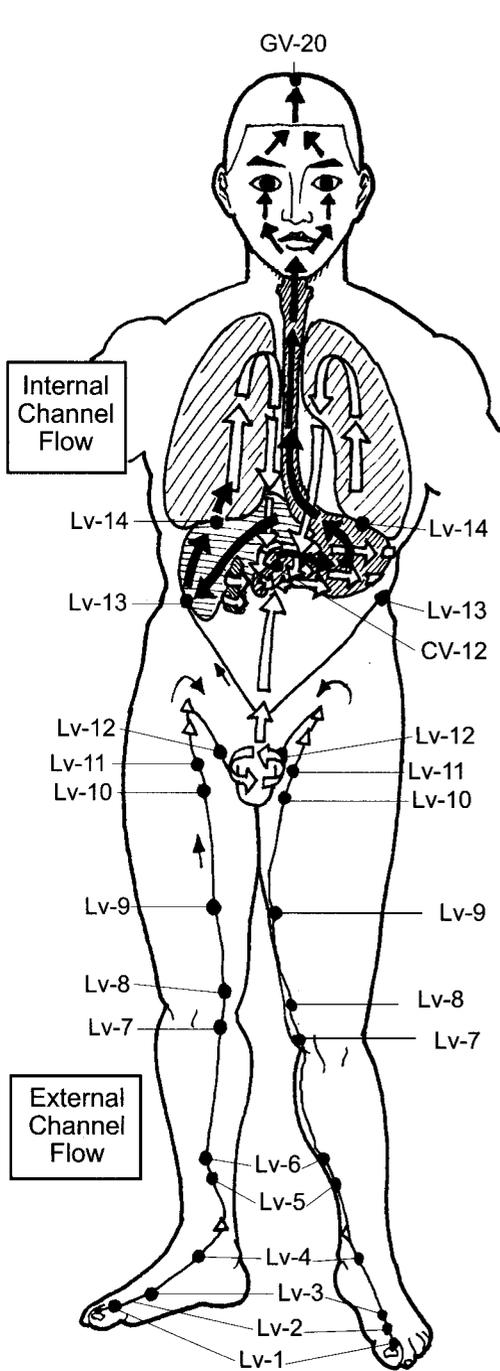


Figure 45.6. The Internal and External Qi Flow of the Liver (Lv) Channels

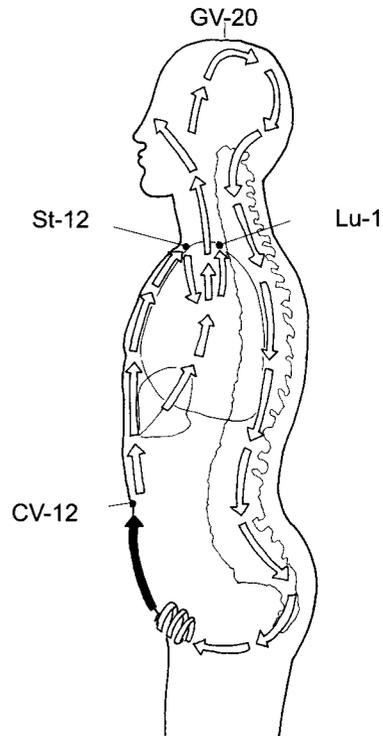


Figure 45.7. Side View of the Liver Channels' Internal Flow of Energy Following the Energetic Path of the Microcosmic Water Cycle

THE LIVER CHANNELS

As the external flow of the Gall Bladder Channels descends the outside of the legs and terminates at the feet (Figure 45.5), the external flow of the Liver Channels begins to ascend the inside of the legs.

The Liver Channels are Yin channels that flow externally from the feet to the torso (Figure 45.6). These two rivers originate externally from the lateral side of the big toes and flow upward on the medial side of the legs to encircle the groin. From there they continue to ascend externally to the lateral aspects of the torso, where they enter internally and penetrate the Liver. They then connect to, and spirally wrap around the Gall Bladder. From there, they flow to the Lungs, ascend internally through the thorax, and into the head to connect with the eyes, cheeks, and inner surfaces of the lips. The Liver channel then emerges at the forehead and flows upwards to connect with the Governing Vessel at the Baihui (GV-20) point.

CHANNELS' ENERGY FLOW

From the external and internal pathways of Qi flowing from the Liver organ, the circulating movement of the Qi washes over the whole body, assisting the tissues in storing and distributing the Blood. The Liver Channels contain more Blood than Qi; they therefore affect physical substances more than they affect energetic functions.

The internal energetic flow of the Liver follows the path of the Microcosmic Orbit Water Cycle (Figure 45.7). This is the natural energetic path used for stimulating the intuitive perceptions of the Hun, and it is used in advanced meditation practices for cultivating deep spiritual states.

At the high-tide time period (1 a.m. to 3 a.m.), Qi and Blood abound in the Liver organ and Liver channels. At this time, the Liver organ and channels can more easily be dispersed and purged; whereas during low tide (1 p.m. to 3 p.m.), they can be more readily tonified. The energy of the Liver Channels acts on the skin, muscles, tendons and nerves that are found along the channels' pathway.

THE INFLUENCE OF CLIMATE

In the spring, Liver conditions become more pronounced. Liver Qi becomes more active in individuals with strong Liver Qi. Likewise, it may become deficient in those with weak Liver Qi. When Liver Qi is deficient, the patient becomes withdrawn and fearful; when the Liver Qi is in excess, the patient becomes consumed by anger and irritability.

During this season, the consumption of foods containing preservatives, foods that have been contaminated with pesticides, and excessive alcohol can deplete the Liver.

An external Windy climate, which is typically stronger during the spring time, can interfere with the functions of the Liver by aggravating a pre-existing Internal Liver Wind condition. Symptoms involving an External Wind invasion aggravating internal Liver Wind include headaches, stiff neck, skin rashes that start suddenly and move quickly, and Wind Stroke.

THE INFLUENCE OF TASTE, COLOR, AND SOUND

- The sour taste can be used to tonify both the Liver and Gall Bladder.
- The dark green/blue color is used to tonify the Liver.
- The descending "Shu" and "Guo" sounds are used to purge the Liver and Gall Bladder.

LIVER PATHOLOGY

As the Liver supplies the tendons with the energy and nutrients necessary for the development and maintenance of physical strength, Liver impairment is the cause of many disorders of physical strength and movement. These disorders include tremors or spasms of the muscles, tiredness, numbness, and sluggishness in joint movements.

Diseases of the Liver Channels can also cause swelling and a distended sensation of the hypochondrium. The Liver Channels are often involved in diseases of the lower abdomen and genital organs.

The Liver and Kidneys are mutually dependent upon each other. The Liver stores the Blood that nourishes the Kidney Jing; whereas the Kidneys store Jing that helps produce the Blood. Deficient Kidneys may lead to Blood Deficiency, and Deficient Liver Blood may cause weakness of the Kidney Jing due to lack of nourishment from the Blood. The hair on top of the head is also nourished by the Blood. When the hair turns grey, it is often said to be caused by insufficient Blood stored in the Liver, as well as a Kidney Jing deficiency.

T.C.M. PATTERNS OF DISHARMONY

In Traditional Chinese Medicine, Liver disharmonies originate from Deficient Liver Blood, Deficient Liver Yin, Blazing Liver Fire, Internal Liver Wind, or Liver Qi Stagnation. For clinical purposes, Liver dysfunctions can be categorized into eight major pathological conditions. These pathological conditions are described as follows (Figure 45.8): Depression of Liver Qi, Deficient Liver Blood, Liver Yin Deficiency, Hyperactive Liver Yang, Blazing Liver Fire, Liver Wind, Damp Heat in the Liver and Gall Bladder, and Stagnation of

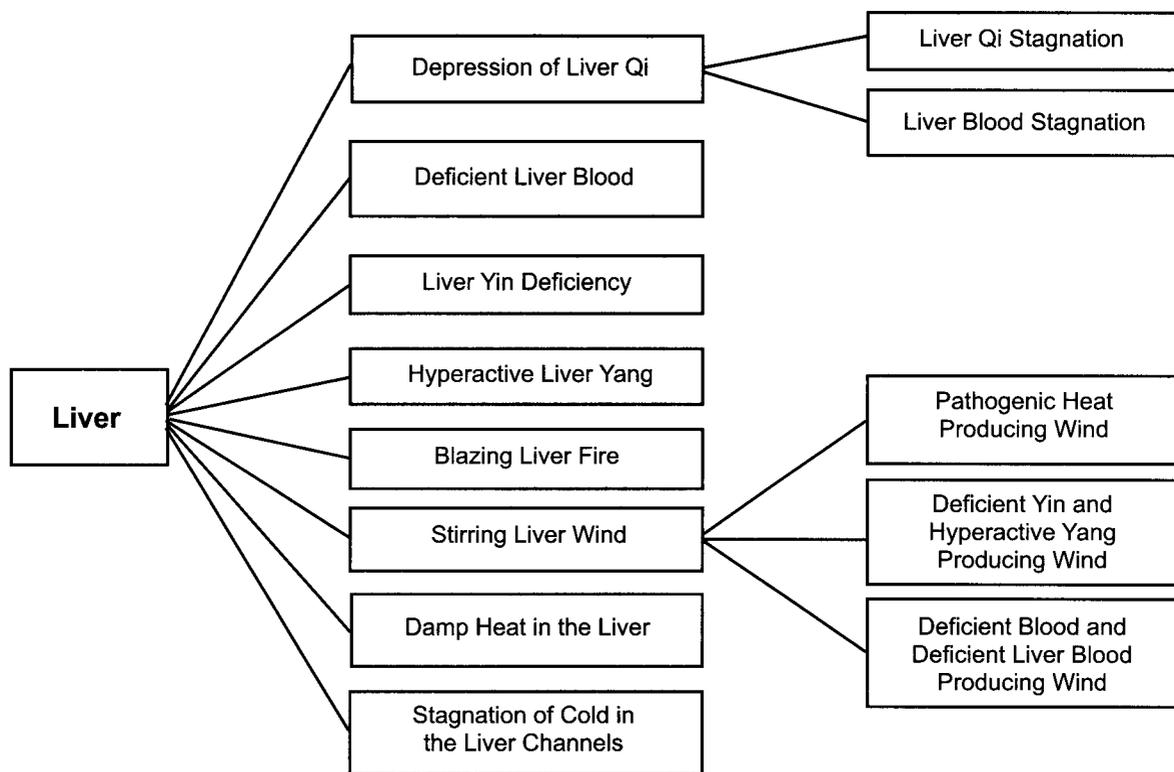


Figure 45.8. Chart of Liver Disharmonies

Cold in the Liver Channels, which are described as follows (Figure 45.9):

1. **Depression of Liver Qi:** This is one of the most common patterns of disharmony observed in the clinic. Depression of Liver Qi is usually due to emotional disharmony such as frustration, irritation, anger or depression. This condition results in stagnation of both Qi and Blood throughout the body. It can create a disharmony within the patient's digestive system, affect menstruation, and influence the patient's emotional and behavioral patterns (Figure 45.10).
- **Liver Qi Stagnation:** When Liver Qi is stagnant, it may invade other internal organs and cause further disharmony. Symptoms can manifest as irritability, impatience, headaches, plum-pit stagnation in the throat, depression, abdominal pain, abdominal masses, diarrhea, constipation, pain and distension of the hy-

pochondrium, epigastric pain, poor appetite, belching, nausea, vomiting, irregular menses, premenstrual tension, dysmenorrhea and painful urination. Stagnant Liver Qi invading the Stomach can result in epigastric pain, nausea and vomiting. Stagnant Liver Qi invading the Lungs can cause wheezing and asthma.

- **Liver Blood Stagnation:** Stasis of Liver Blood is usually a consequence of chronic Liver Qi stagnation. When Liver Blood is stagnant, symptoms can manifest as irritability, impatience, depression, hypochondriac pain, nose bleeds, vomiting blood, abdominal masses, abdominal pain, dysmenorrhea, painful periods, irregular periods, dark blood and clotted menses.
2. **Deficient Liver Blood:** Poor nourishment can weaken the Spleen, resulting in an insufficient production of Blood. When not enough Blood

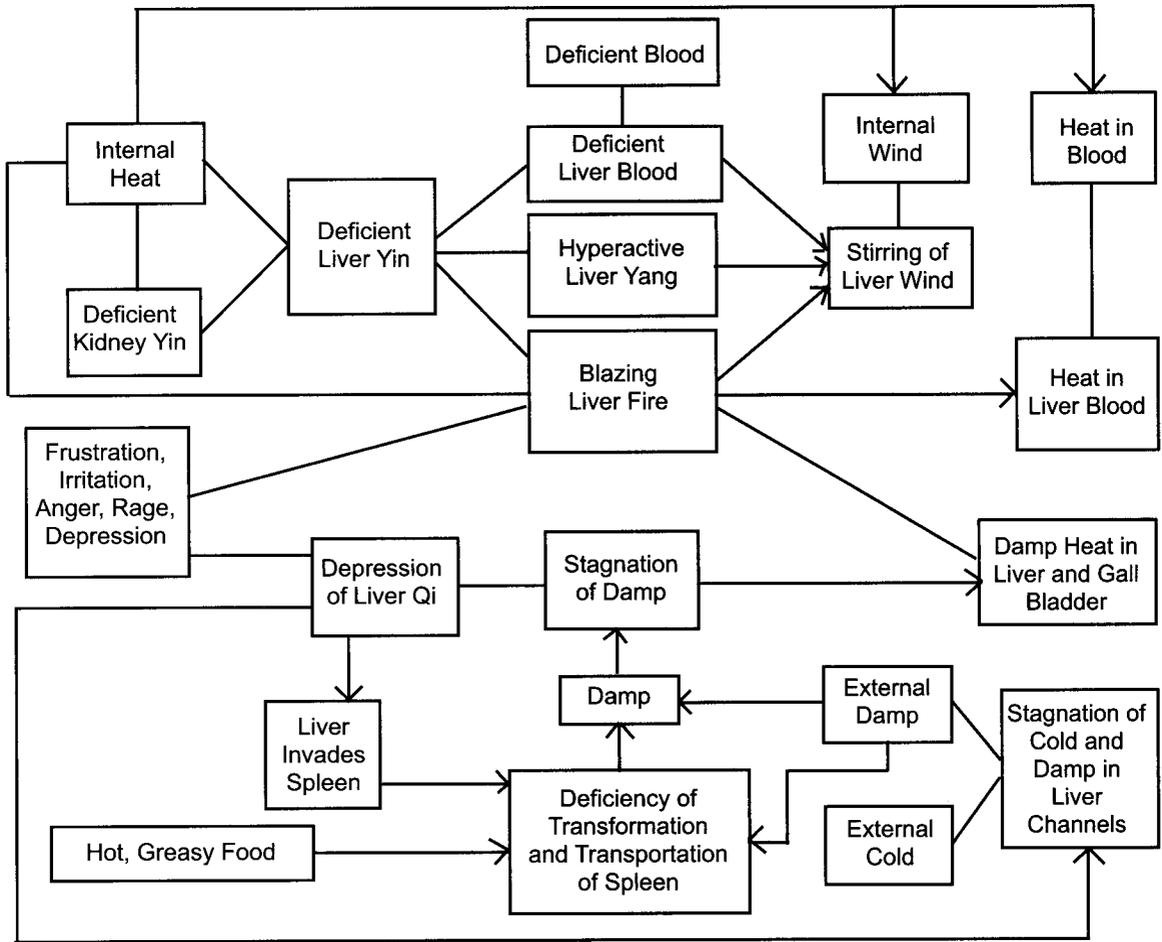


Figure 45.9. The Origins of Liver Disharmony

is produced by the Spleen, insufficient Blood is stored by the Liver. Additional pathogenic factors creating deficient Blood or Liver disharmony can give rise to Deficient Liver Blood (e.g., loss of blood due to hemorrhage; injury to Yin, injury to Body Fluids, injury to Liver due to Heat caused by fever or Blazing Liver Fire). Deficient Liver Blood can cause such symptoms as headaches, numbness of the limbs, insomnia, blurry vision, dry brittle nails, tiredness, hypochondriac pain, constipation, irritability, impatience, depression, scanty menstruation, and amenorrhea (Figure 45.11).

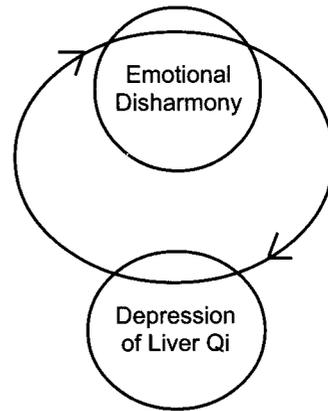


Figure 45.10. Depression of Liver Qi

3. **Liver Yin Deficiency:** Can cause such symptoms as insomnia, dry eyes, tiredness, irritability, impatience, depression and pain in the hypochondriac region.
4. **Hyperactive Liver Yang:** Deficient Liver Yin can give rise to conditions of excess Dryness and Heat. Excessive Dryness and Heat can easily lead to conditions of Hyperactive Liver Yang, or the more extreme condition of Blazing Liver Fire. In ancient China, the Liver is sometimes called the “root of resistance to fatigue.” Whenever the Liver is not functioning properly (stagnant, deficient, or excessively hot) the patient can experience fatigue as well as physical weakness (Figure 45.12). Liver Yang Rising can cause such symptoms as: irritability, headaches, dizziness, high blood pressure, and tiredness.
5. **Blazing Liver Fire:** A chronic condition of Internal Heat or Deficient Liver Yin may predispose the patient to Blazing Liver Fire. Blazing Liver Fire can be caused by suppressed anger or rage, or by excessive consumption of alcohol, tobacco, spicy and greasy food, or drugs. If extreme or chronic in nature, Deficient Liver Blood, and Hyperactive Liver Yang can also result in Blazing Liver Fire. This energetic pattern can also arise from chronic depression of Liver Qi. Stagnation can eventually give rise to Internal Heat and ultimately flare up as Fire. Blazing Liver Fire can cause such symptoms as red eyes and face, angry outbursts, tinnitus, temporal headaches, dizziness, dream-disturbed sleep and insomnia.
6. **Stirring Liver Wind:** Deficient Liver Blood, Hyperactive Liver Yang, Blazing Liver Fire or severe fever can result in the stirring of Liver Wind. Liver Wind is considered Yang and light in nature. It generally rises within the body, affecting the upper torso, and especially the head. It manifests through sudden or irregular movements primarily affecting the upper body, and is associated with Liver disharmony. Pathogenic Liver Wind manifests as tics, tremors, spasms, convulsions and stroke, as well as a shaking and vibrating in the tongue. The upward movement of Liver Wind

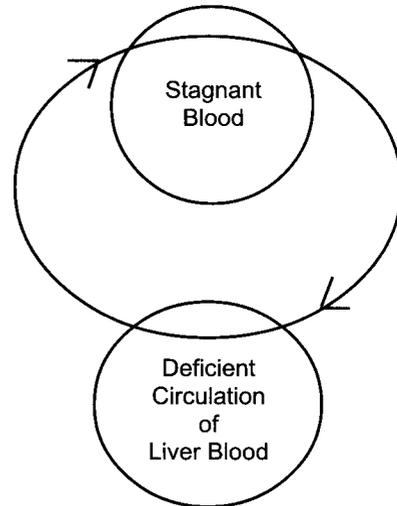


Figure 45.11. Deficient Liver Blood

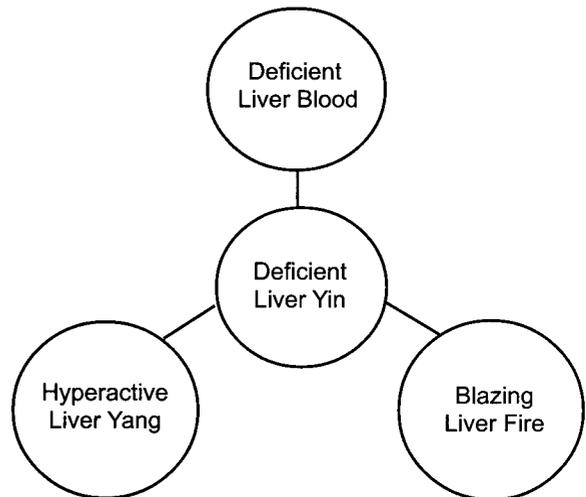


Figure 45.12. Interrelationship of Hyperactive Liver Yang Patterns

affects the circulation of Qi and Blood and can cause dizziness or loss of consciousness. There are three main energetic patterns of Stirring Liver Wind: Pathogenic Heat Producing Wind, Deficient Yin and Hyperactive Yang Producing Wind and Deficient Blood and Deficient Liver Blood producing Wind.

- **Pathogenic Heat Producing Wind:** This is a sudden, acute condition that only occurs in

severe febrile diseases. In this condition, the Yin and Blood are damaged by the extreme Heat generated from the fever.

- **Deficient Yin and Hyperactive Yang Producing Wind:** Deficient Yin and Hyperactive Yang, stemming from chronic Liver Yin Deficiency, can cause the rising of Liver Yang. This condition can sometimes give rise to Liver Wind, resulting in such symptoms as weakness, sudden loss of consciousness and mental disorders.
 - **Deficient Liver Blood Producing Wind:** Deficient Yin and Deficient Blood result from a lack of nourishment and moisture of the body's muscles and tendons. This pattern of deficiency creates an emptiness within the Blood Vessels, which become "filled" with Internal Wind. This condition of Internal Wind results in such symptoms as blurred vision, dizziness, aphasia, weakness, numbness, trembling, stiffness and spasms of the head and extremities.
7. **Damp Heat in the Liver:** A combination of External or Internal Dampness and Heat (with a tendency towards Liver Stagnation) can result in the condition of Damp Heat in the Liver and/or Gall Bladder. If the transformation and transportation functions of the Spleen are impaired (caused from Liver invasion or External Dampness), Internal Dampness can be produced. If there is depression of Liver Qi, this Dampness may stagnate and create Heat. Symptoms of Damp Heat in the Liver include: abdominal distension, fullness and pain in the chest and hypochondrium, loss of appetite, bitter taste in the mouth, nausea, vomiting, and a sour taste. Damp Heat in the Liver and Gall Bladder can cause such symptoms as jaundice, headaches, bitter taste in the mouth, nausea, abdominal fullness, leukorrhea, painful and inflamed scrotum, loss of appetite, irritability, impatience, depression, hypochondriac pain, and abdominal pain.
 8. **Stagnation of Cold in the Liver Channels:** Stagnation due to Liver Qi Depression in combination with stagnation of Cold can result in stagnation of Cold in the Liver Channels. Cold concentrates in the lower part of the body, and

therefore symptoms generated from a stagnation of Cold in the Liver Channels involve disharmonies of the lower body, such as hernia, pain and distension in the lower abdomen, testes and scrotum. As these pathologies are due to stagnation of Cold, they are alleviated by movement and warmth.

GENERAL TREATMENT FOR LIVER DISEASES

The following is a description of a general protocol used for treating common Liver diseases. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body towards which Qi is emitted or from which Turbid Qi is removed. Once the Qigong doctor becomes proficient at locating these particular patterns, the treatment flows more smoothly.

1. To begin a general treatment for Liver Stagnation, the Qigong doctor has the patient sit at the end of the treatment table and then begins Purging the patient's Wei Qi field.
2. The doctor moves to the right side of the patient and accesses the patient's Liver by using the Tiger Kneading Palm. To breakup the stagnation, the doctor starts from the right side of the torso and continues through the entire hypochondrium area following the diaphragm, while using the Tiger Kneading palm to remove the Toxic Qi.
3. After purging the Liver, the doctor focuses his or her attention on the patient's Gall Bladder. Using the Sword Fingers technique, the doctor continues vibrating into the tissue area while purging and removing any stagnation.
4. After purging the Gall Bladder, the doctor places him or herself directly behind the patient's back, facing the Liver, and begins exhaling the "Guo" sound. The doctor imagines the "Guo" sound penetrating through the back of the patient's body. The doctor's left hand is cupped by his or her mouth acting like a megaphone to increase the volume of the emitted sound. The doctor's right hand is placed in front of the patient's Yellow Court,

using the Bellows Palm technique, to help draw the Toxic Qi from the patient's Liver. The doctor can choose to use either audible or inaudible sound emission.

5. Next, the doctor connects with the Divine and roots the patient's Middle Burner Qi into the Lower Dantian by emitting Qi through the patient's Taiji Pole (right palm over the Lower Dantian, left palm over the patient's Baihui at the top of the head).
6. The Qigong doctor leads any remaining Turbid Qi down the Gall Bladder Channels and out the patient's body (Figure 45.13).
7. Finally, the Qigong doctor ends the treatment while enveloping the patient's Three Wei Qi fields and performing the "closing" (see Volume 3, Chapter 28).

These previous steps are only general guidelines; specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).

TREATMENT MODIFICATIONS

1. **Stagnation of Liver Qi and Liver Fire Rising:** This condition may cause headaches, irritability, angry outbursts, red eyes, tinnitus, and deafness. To stabilize the hyperactive Liver Yang and clear the Liver Fire, the Qigong doctor guides the patient's Qi back to its origin with external energy projection. If treatment of Liver stagnation is not undertaken, there may be an organic change in the Liver, resulting in hardening of the Liver or Liver cancer.
2. **Rebellious Liver Qi:** Patients with Rebellious Liver Qi resulting in hypochondriac pain and stiffness with spasms should be treated by guiding the Qi back to the origin of the Liver with Qi emission therapy.
3. **Purging Liver Heat:** Another method for purging Liver Heat can be performed by having the doctor purge the Toxic Liver Qi through the patient's eyes (Figure 45.14). One popular technique is to have the patient lie supine on a table. The Qigong doctor will emit green/blue cleansing energy into the patients left eye (the left eye naturally receives energy into the body), enveloping and absorbing the

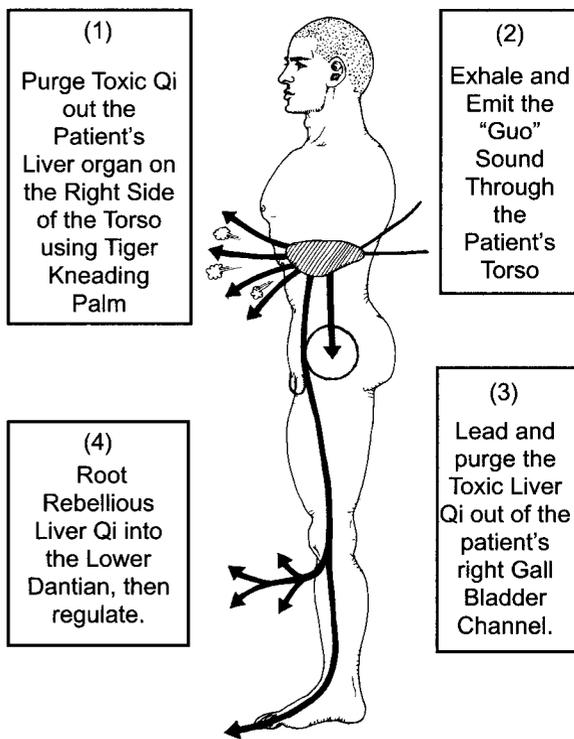


Figure 45.13. Basic Treatment for Liver Stagnation

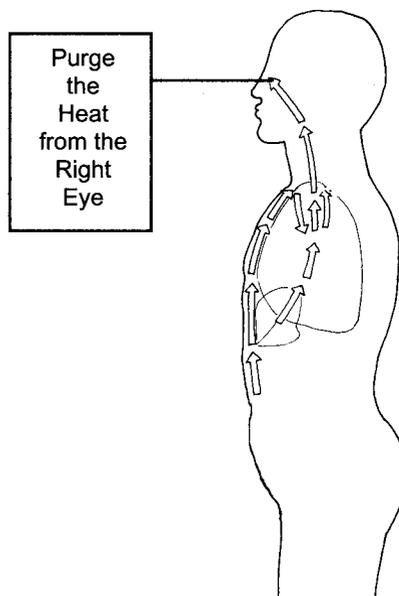


Figure 45.14. Side View of the Liver Channel's Internal Flow of Energy

Liver Orb. Simultaneously, the doctor will purge the Toxic Qi Heat from the patient's right eye (the eye naturally projects energy from the body).

Note: After the treatment, if the patient's vision is disoriented, have them sit at the edge of the treatment table and close their eyes, looking upwards into their Yintang area (their eyes should be closed and slightly cross-eyed). The doctor will then physically touch the patient's head at the Bai Hui (GV-20) area and lead the deviated Qi away from the patient's Upper Dantian.

The doctor then places his or her right hand on the patient's Yintang (Third Eye) area, and leads the Qi down to the base of the patient's neck along the Governing Vessel to the GV-14 point. Simultaneously, the doctor's left hand will lead the Qi from the patient's Yintang down the Conception Vessel along the face to the CV-22 point at the base of the patient's throat. This action allows the Liver Qi to freely flow along its internal pathway, removing all energetic obstructions.

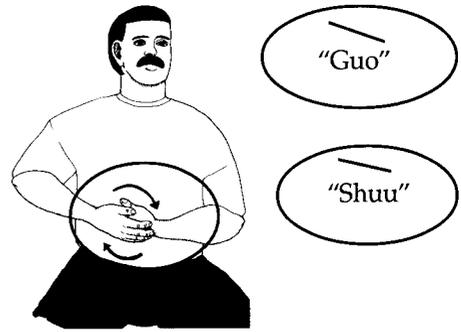


Figure 45.15. The patient focuses his or her mind's intent on the Liver area while massaging, allowing the energy to circulate into the organ's tissues. When exhaling, the patient can utilize one of two sounds, the descending "Guo" sound, or the descending "Shu" sound.

Inhale up the
Inside of the Legs

Exhale Down the
Outside of the Legs



Figure 57.16. The Ascend the Yin and Descend the Yang Technique

LIVER QIGONG PRESCRIPTIONS

The following system of exercises can be used to purge, tonify, or regulate the Qi and Blood of the Liver organ and channels. This soothes and regulates the body's Qi circulation and can be used to sedate hyperactive Yang.

These exercises are used to prevent and treat diseases and syndromes such as hypertension, psychoneurosis, chronic hepatitis, and hepatosplenomegaly (the enlargement of both Liver and Spleen), as well as bitter taste in the mouth, dry throat, dizziness, vertigo, and fullness in the chest and hypochondrium.

METHODS FOR PURGING THE LIVER

1. **Liver Massage:** Have the patient purge the Liver by rubbing his or her chest and making the "Shu" sound (used for general stagnations and emotional irritability) or the "Guo" sound

(used for serious diseases and cancer). Have the patient assume a sitting or standing posture, placing the palms one on top of the other and rotating them in a clockwise circle that covers the entire Liver organ. It is important that the patient perform the Liver Massage while inhaling slowly. When exhaling, the patient should sound the word "Shu" (or "Guo") while continuing to gently rub both costal regions in a clockwise circular motion with both palms. Practice for ten to twenty breaths (Figure 45.15).

2. **The "Guo" Healing Sound:** The healing

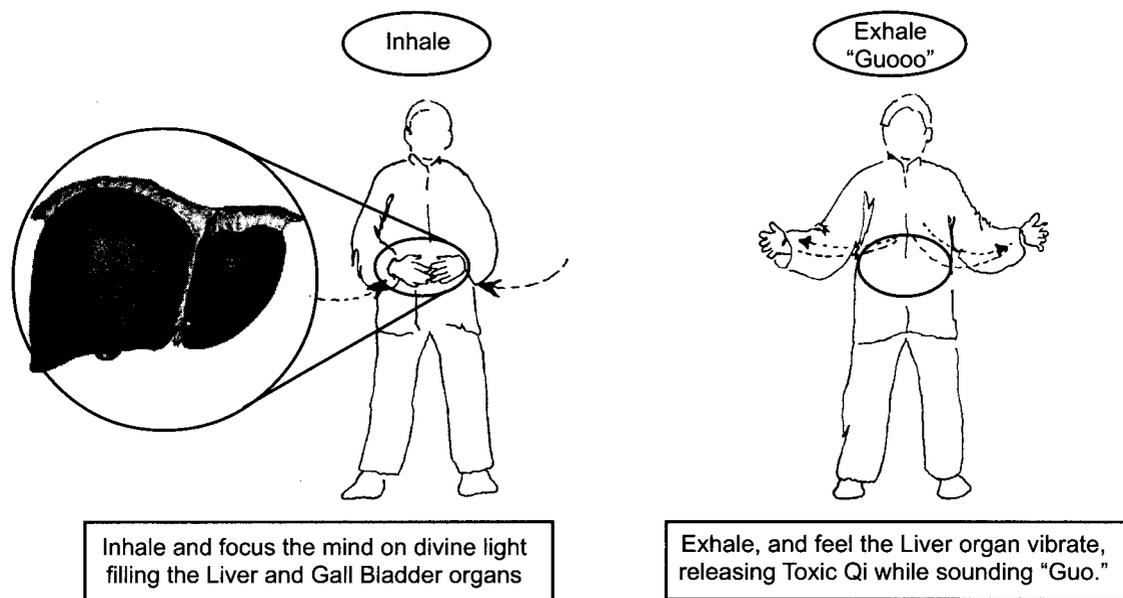


Figure 57.17. To Purge Liver Sygnation, use the sound "Guo"

sound "Guo" is commonly used to purge Liver Stagnation. Have the patient prepare their Liver area for Healing Sound Therapy by performing the "Ascend the Yin and Descend the Yang" exercise for nine breaths (Figure 57.16). Then, have them exhale the "Guo" purging sound to remove Liver Stagnation and Heat. This exercise should be practiced for 36 breaths, five times a day (Figure 57.17).

METHODS FOR TONIFYING THE LIVER

In China, the clinical use of color therapy is prescribed for tonification according to the five color correspondence theory. Each of the five major colors are assigned to specific organs and their channels (see Volume 1, Chapter 4). If an organ is diseased, it will generally appear in various shades from gray to black. To heal the disease, the patient imagines taking in the organ's clean color, while dispersing the turbid pathogenic color. This visual meditation helps to return the organ's Qi back to its origin in order to achieve balance and health.

1. **Taking in the Green/Blue Qi:** Taking in the Green/Blue Qi can be used to tonify the Liver. The properties inherent within the color

green/blue have a vibrational quality that can also be used for tonifying the Liver and Gall Bladder.

- Assume a standing, sitting, or lying posture. Relax the whole body, breathe naturally, and remove any stray thoughts. Place the tongue on the roof of the mouth, against the soft palate behind the teeth.
- Visualize vibrant green/blue energy in front of you. Make a visual and emotional association with green trees, grass, bushes, meadows, etc. from your imagination or, if possible, actually look at a healthy dark green object. Inhale the vibrant green/blue light energy through the nose and into the Liver organ. As you exhale through the mouth, the dark, pathogenic Qi leaves the Liver. The bright, clean vibrant green/blue color remains in the organ, stimulating and vitalizing it. With each breath, the organ retains more clean energy and begins to glow. Repeat for five breaths.

Next, breathe the color green/blue in through the nose, filling the entire mouth. When exhaling, send the Qi slowly to both costal portions at the sides of the rib-cage

along the Lv-14 points; then, lead the Qi down to the Lower Dantian. Practice for eight to sixteen breaths.

METHODS FOR REGULATING THE LIVER

1. Shaolin Buddhist Prescriptions for Regulating Liver Qi:

These Shaolin exercises are used to regulate and soothe the Liver Qi and it is used after the purging or tonifying exercises. The following four exercises comprise one set. Practice three sets:

- Stand relaxed with both arms naturally hanging down, palms facing downward, with the five fingers of each hand slightly held up to activate the tendons and stimulate the movement of Liver Qi. Press down with slight force and imagine the Qi flowing from the Liver down the arms and out through the palms and fingertips. Press the palms downward three times. The first press should extend from the Liver to the hips. The second press should extend from the Liver to the knees. The third press should extend from the Liver to the ankles (Figure 45.18).
- Lift both hands up in front of the chest, with each palm facing forward. Focus the mind on both palms. Push the palms forward three times, drawing them close to the body, and then each time pressing them further away from the chest. The first press should extend from the Liver to the reach of the elbows. The second press should extend from the Liver to the range of the wrists. The third press should extend from the Liver to the range of the palms (Figure 45.19).
- Stretch both hands horizontally out to the sides of the body (as if imitating a bird that is stretching out its wings) with all the fingers pointing upward, and the palms pushing to the sides. Focus your attention on extending the Qi out the palms to the fingertips. Press the palms to the sides of the body three times. The first press should extend from the Liver to the reach of the elbows. The second press should extend from the Liver to the range of the wrists. The third press should extend from the Liver to the range of the palms (Figure 45.20).

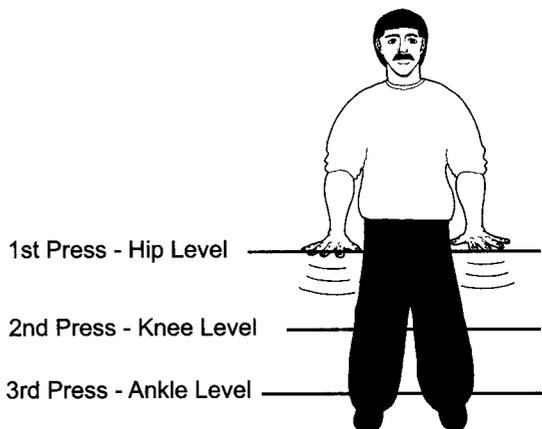


Figure 45.18. Press the palms downward three times

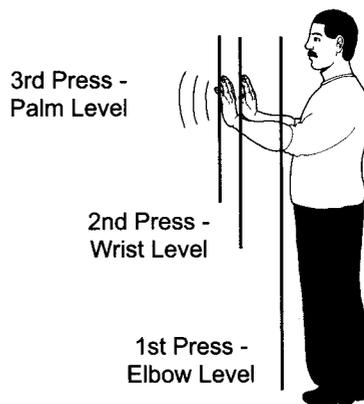


Figure 45.19. Press the palms forward three times

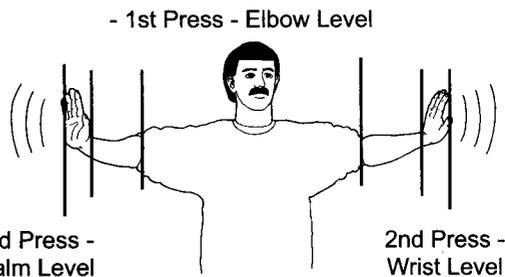


Figure 45.20. Press the palms to the sides three times



Figure 45.21. Direct the Qi to flow downward from the Middle Dantian to the Lower Dantian three times

- Draw both palms back to the front of the chest, palms facing upwards, elbows down. Rotate the palms to face downwards and circle them down to the pubic arch while focusing the mind on both palms (Figure 45.21). When Qi flows to the Lower Dantian, turn the palms to face upward as if embracing a ball at the Lower Dantian. Perform this exercise three times; then, place both hands against the sides of the body.

2. Wudang Daoist Prescriptions for Soothing and Regulating Liver Qi: The following Daoist Wu Dang exercise is used to regulate and soothe the Liver Qi; it is used after the purging or tonifying exercises. This exercise is designed to massage the Liver's tissues and

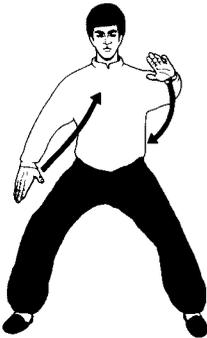


Figure 45.22. Preparation for the Liver Tonification Exercise: upon completing the Kidney exercise, begin to unwind the arm from behind the back and rotate the hips so they face forward.

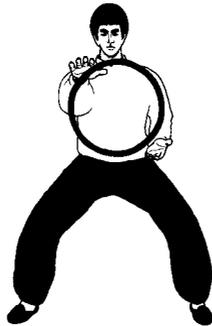


Figure 45.23. Liver Tonification Exercise: place the right arm straight out in front of the body, shoulder level, palm facing down. Place the left hand by the left hip, palm facing up.

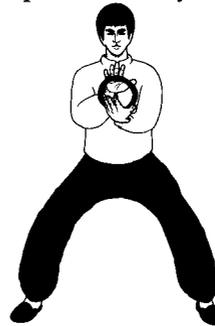


Figure 45.24. Simultaneously draw the right palm back and extend the left palm forward while inhaling. The left hand moves forward, passing the right hand which is moving backwards.

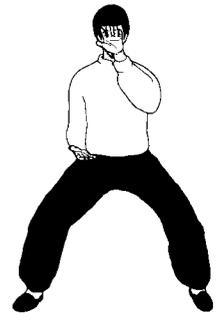


Figure 45.25. Use long, slow inhalation and exhalation, inhaling and exhaling every three moves.

- nerves, as well as tonify the entire Liver organ and its channels.
- From a Wuji posture, begin to unwind the arm from behind the back and rotate the hips so they face forward (Figure 45.22).
- Place the right arm straight out in front of the body, shoulder level, palm facing down. Place the left hand by the left hip, palm facing up (Figure 45.23).
- Simultaneously draw the right palm back and extend the left palm forward while inhaling. The left hand moves forward passing the right hand which is moving backwards (Figure 45.24).
- The hands continue in this motion extending outward from the center line of the body. Use long, slow inhalation and exhalation, inhaling and exhaling every three moves. Relax and continue to repeat this sequence for 20 breaths (Figure 45.25).

Note: As it begins to strengthen, the Liver tissues will naturally begin to detoxify, purging and releasing the toxic emotions trapped within its Orb. This adjustment period can cause the patient to feel and experience these toxic emotions (e.g., irritability, blame, rage, resentment and jealousy) as they leave the patient's body.

MEDICAL QIGONG THERAPY FOR SPECIFIC LIVER DISEASES

The following are several examples of Medical Qigong treatments used in China to treat specific Liver diseases:

HYPOCHONDRIAC PAIN

Hypochondriac pain is a syndrome characterized by pain in one or both sides of the hypochondrium. The hypochondrium is located on the part of the abdomen beneath the lower ribs on each side of the epigastrium.

Chronic hepatitis, hepatolithiasis, cholelithiasis, cholecystitis, and other diseases related to the Liver and Gall Bladder can be differentiated and treated in accordance with the exercises described in the Medical Qigong prescription section.

ETIOLOGY

Hypochondriac pain may be caused by different factors such as trauma, the stagnation or blockage of Qi, stagnation of Phlegm, and Deficiency or Excess of Liver Qi (commonly seen in patients with Excess Liver Fire or Liver Qi stagnation). The symptoms of hypochondriac pain may occur on one or both sides.

SYNDROMES AND SYMPTOMS

The syndromes for hypochondriac pain can vary with the causes of the disease, described as follows:

- An Excess syndrome occurs when a patient suffers from Excess Liver Fire. This condition manifests with symptoms such as red eyes and face, quickness to anger, and pain in the hypochondriac area with some difficulty in breathing. The pain may radiate from both sides of the body or from one side only. Additionally, Excess Liver Fire can manifest with symptoms of red face and irritability.
- A Deficient syndrome occurs when a patient suffers from a Liver Yin and Kidney Yin Deficiency (often caused by hemorrhage, or mental depression). This condition is observed clinically, often with symptoms such as insomnia, dry eyes and night sweats.

TREATMENT PROTOCOL FOR HYPOCHONDRIAC PAIN

1. Begin by stimulating the patient's Middle Dantian and Lv-13 and Lv-14 points at the front of the chest in the hypochondriac area (on both sides or only the right side). Next, stimulate the patient's mid-back around the UB-17 and UB-18 points and the base of the outside of the knees around the GB-34 areas.
2. Using the Extended Fan Palm hand technique, emit Qi into the patient's Lv-13 and Lv-14 points and the painful region of the chest and hypochondrium; begin purging the Toxic Qi, dredging it down the body and out of the extremities through the patient's Liver and Gall Bladder Channels.

TREATMENT MODIFICATIONS

- **Excess Syndrome:** For patients with an Excess syndrome, extend energy into the patient's mid-back at the UB-18 points. Then, grasp and softly rock this tissue area to free the trapped Qi.
- **Liver and Kidney Yin Deficiency:** For patients with a Liver and Kidney Yin Deficiency, emit Qi into the patient's Lower Dantian and Mingmen area using the Extended Fan Palm technique for twelve to twenty-four breaths.

HOMEWORK PRESCRIPTIONS

1. **Liver Massage:** Have the patient perform the Liver Massage (see Chapter 41) and sound the healing tone "Shu" for 36 breaths.
2. **Purge the Toxic Qi:** If the pain is on one side of the patient's chest, have the patient place his or her palms on the painful area and begin to purge the Toxic Qi from the midline of the thorax, down the side of the body following the Gall Bladder Channel to the ground, for nine breaths.
3. **Hold the Ball:** Have the patient stand in a Wuji posture and focus the mind's intention on his or her palms. The patient then raises the arms sideways like a bird stretching its wings (creating a "T" formation). Next, both arms embrace (as if holding an imaginary ball) at the Middle Dantian level. The patient imagines the Qi from the middle chest flowing

downward and rooting into the Lower Dantian. Repeat for 36 times.

- Energetic Point Therapy:** Have the patient place the left hand over the Liver (placed close to the body) and the right hand over the Lower Dantian (placed farther away from the body). The patient should visualize light flowing from the Liver to the Lower Dantian area while repeating the sounds "Qi-Jiu, Qi-Jiu" (Figure 45.26).

The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

PRESCRIPTION MODIFICATIONS

- Qi Deficiency or Liver Cold Syndromes:** Patients with Qi Deficiency or Cold syndromes of the Liver may feel Cold, and are also liable to feel fearful or frightened. To treat this condition, the patient can practice the meditation of taking in the vibrant Green/Blue Qi to nourish the Liver, and also taking in the Blue Qi to nourish the Kidneys (this treatment principle is called "Nourishing the Mother to Replenish the Child").
- Qi Excess and Liver Heat Syndromes:** Patients with Excess Qi and Heat syndromes of the Liver may have dry eyes, flushed cheeks, pain in the hypochondrium that may radiate down to the lower abdomen, and changing moods. To treat this condition, the patient can practice uttering "Xu" (pronounced "Shu") for the Liver and "Ha" for the Heart. The Five Element treatment principle used for this condition is called "Purging the Child to Treat the Mother" (Figure 45.27).

Note: In treating Liver diseases, exhaling the sound "Shu" purges and sedates, while inhaling "Shu" replenishes and tonifies (see Chapter 42). For serious Liver conditions use the "Guo" healing sound.

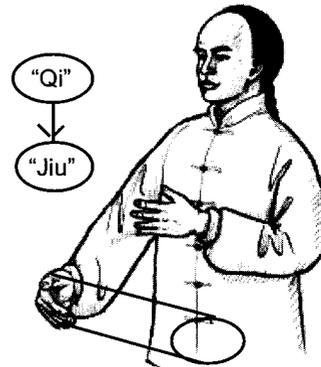


Figure 45.26. Energetic Point Therapy for patients with Liver inflammation.

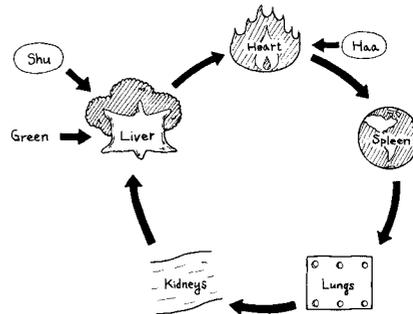


Figure 45.27. Purging the Child to Treat the Mother

DISORDERS OF THE BILIARY TRACT

The biliary tract includes the organs and ducts that participate in the secretion, storage, and delivery of bile into the duodenum.

ETIOLOGY

Disorders of the biliary track mainly include cholecystitis (inflammation of the Gall Bladder), cholelithiasis (formation of calcium or bile stones in the Gall Bladder), and ascariasis of the biliary tract (infestation by *ascaris lumbricoides* parasites). Traditional Chinese Medicine teaches that the first two diseases belong to the category of hypochondriac pain or jaundice, while the last condition is called an invasion of an exterior pathogenic factor.

Disorders of the biliary track can be caused by mental depression, stagnation of Gall Bladder Qi, the excessive intake of fatty foods, exopathogenic invasion, failure of biliary drain-

age system resulting from stagnation of Dampness and Heat, or obstruction by ascarid parasites. Although the causes and symptoms of these disorders are different, the Medical Qigong treatments and prescriptions for them are the same.

SYMPTOMS

The onset of biliary tract disorders is usually acute, and the pain is felt on the right upper abdomen and the right hypochondriac area of the thorax. Other symptoms include nausea, vomiting, rigor, high fever, yellow-colored skin pigmentation (jaundice), yellow colored sclera of the eyes, and whitish-grey stool.

Patients with biliary ascariasis may experience severe colic or a tearing pain below the xiphoid process. The pain is sometimes so severe that the patient experiences extreme perspiration accompanied by nausea and vomiting. If the ascarid parasites withdraw from the biliary tract, the pain is immediately relieved but can return intermittently. If the ascarid parasites move completely into the Gall Bladder, then Gall Bladder distention will result and the pain will be continuous. Symptoms such as jaundice, rigor, and high fever may appear, and a tenderness on the upper right quadrant of the xiphoid process can be felt with deep pressure.

TREATMENT PROTOCOL FOR CHOLECYSTITIS

Cholelithiasis (gall stones) and cholecystitis (inflammation) are often treated by guiding the Toxic Qi downward and out of the patient's lower extremities along the Liver and Gall Bladder Channels, and by balancing the Qi activities between the left and right, and the upper and lower areas of the patient's body.

1. To begin treating disorders of the biliary tract, place the patient in a sitting position on the table. Stimulate the UB-18, UB-19, UB-20, UB-21 points beside the patient's lower thoracic vertebrae, paying particular attention to the right side of the patient's body.
2. Next, extend Qi into the Gall Bladder area (from the front of the patient's body) for 24 breaths, stimulating this area with the Tiger Kneading Palm technique, using pushing, pulling, and shaking Qi manipulations.

3. To regulate the patient's Qi and relieve epigastric distension, the doctor purges the patient's Toxic Qi, guiding it to flow out of the body, downward along the patient's Gall Bladder and Stomach Channels, and out the feet.
4. Using the Vibrating Palm technique, stimulate the patient's UB-18, UB-19, UB-20, UB-21 points on the right side of the body once more, this time for 28 breaths. Then, use the same Vibrating Palm technique on the front side of the body while directing the energy towards the Gall Bladder for 28 breaths.
5. Finally, extend energy into the patient's UB-19 point on the right side of the body for 12 breaths. Then, using the Sword Fingers technique, lead the Qi down the right Gall Bladder Channel to the foot and out the fourth toe three times.

TREATMENT MODIFICATIONS

- **Massage:** When treating the condition of ascariasis of the biliary tract, also include rubbing the abdomen 18 times in a counterclockwise direction.

HOMEWORK PRESCRIPTIONS

1. **Healing Sounds:** Have the patient stand in a Wuji posture with both palms placed against the hypochondrium. Have the patient slowly massage the Gall Bladder area while purging the organ with the sound "Guo" for 24 exhalations.
2. **Quiescent Meditation:** Next, have the patient sit or lie down in a comfortable setting. As the patient inhales, he or she should meditate on the word peace; as the patient exhales, he or she should focus on relaxation. The patient should focus on releasing all tension in the head, chest, Liver, Gall Bladder, back, abdomen, and waist for 36 breaths.

GALLSTONES

A gallstone is a Gall Bladder stone formed as a result of an excess of cholesterol in relation to the bile acids. The formation of calculi which results from this unbalanced relationship of cholesterol and bile is believed in Traditional Chinese Medicine to be dependent on the movement of

the Liver Qi. Often the chronic condition of Liver Qi Stagnation combined with Phlegm Heat can cause gallstones. Although the majority of the stones are found in the Gall Bladder itself, the calculi are also detected in the extra- and intrahepatic bile ducts, and sometimes within the abscess cavities of the Liver.

Gall stones can develop into various sizes, ranging from large stones (sometimes obstructing the cystic duct) to small stones (finding over 100 small stones is not unusual). The small stones can pass into the cystic duct and into the common duct causing biliary obstruction and jaundice (Figure 45.28).

ETIOLOGY

Stagnant Liver Qi is believed to be a prerequisite for the formation of gallstones. If the Liver Qi stagnates, bile will not secrete properly, leading to an accumulation of Damp Heat in the Gall Bladder. The steaming action of Heat on Dampness over prolonged periods of time can lead to the formation of gallstones.

It is generally believed that gallstones are related to cholestasis, an infection of the biliary tract, and metabolic disturbances of cholesterol. Gallstones form when the bile contains more cholesterol than it can keep in solution. The excess cholesterol then precipitates out to form gallstones. The incidence of gallstones in women is approximately twice that in men. Any factor which increases the patient's cholesterol or decreases bile acids may lead to the formation of gallstones (obesity, high fat diet, Liver disease, and bile stasis all increase the risk of developing gallstones). There are three types of gallstones: cholesterol stones, mixed stones, and pigment stones.

1. Cholesterol stones are usually single stones, which are composed almost entirely of cholesterol, and correspond to the pattern of Damp Heat in the Liver and Gall Bladder.
2. Mixed stones are the most common type of stones, consisting of lamellated layers of cholesterol, bilirubin, and calcium.
3. Pigment stones are less common and are always numerous. They are composed of bile pigment.

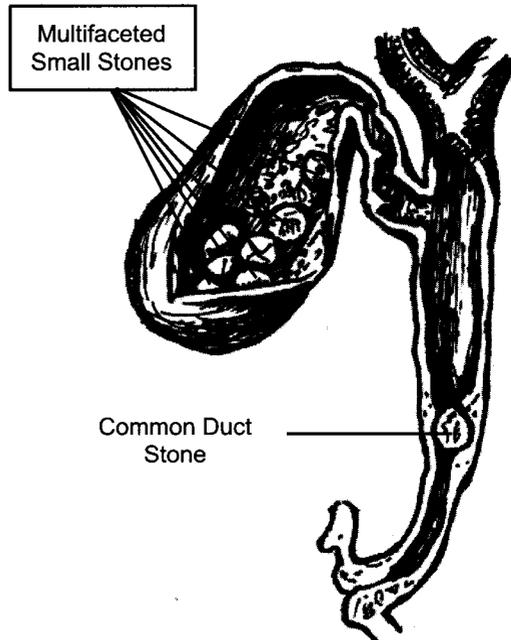


Figure 45.28. An example of a gall stone obstructing the common duct.
(Inspired from the original artwork of Dr. Frank H. Netter)

Gallstones are clinically manifested as pain, inflammation and spasm in the right upper abdominal quadrant and right costal region, and they are classified in Traditional Chinese Medicine as either hypochondriac pain or jaundice.

SYNDROMES AND SYMPTOMS

The syndromes for gallstones can vary with the causes of the disease, described as follows:

- **Liver Qi Stagnation:** This is manifested by pain and distention in the right upper abdominal quadrant and right hypochondriac region. The pain can range from mild to severe. The patient may experience a distention and fullness in the Stomach with no obvious fever or jaundice.
- **Damp Heat in the Liver and Gall Bladder:** This is manifested by persistent pain in the right upper abdominal quadrant and right hypochondriac region. The pain manifests proximally or radiates up to the right shoulder. The patient also experiences abdominal distention, fever, nausea, vomiting, loss of appetite and jaundice.

TREATMENT PROTOCOL FOR GALLSTONES

1. Have the patient sit on the edge of the table, or lie on their left side. Begin stimulating the patient's middle-back area, focusing on the UB-18, UB-19, UB-20, and UB-21 points on the right side of the back and drain the Toxic Qi down the torso and out the GB-34 point below the knee.
2. Use the Vibrating Palm hand technique and emit Qi into the patient's mid-back area for 14 breaths at each point. Then, emit the healing sound Guo into the patient's back while purging the Toxic from the painful area via the front side of the patient's body for 28 breaths.
3. Next, applying the Extended Fan Palm hand technique, emit Qi into the patient's Gall Bladder for 24 breaths using the Pulling and Leading manipulation skills to draw the Qi down through the Gall Bladder and Stomach Channels and out the patient's feet.

TREATMENT MODIFICATIONS

- **Liver Qi Stagnation:** When treating a patient with a Liver Qi stagnation, use the Pulling and Leading manipulations to draw Qi down the lower limbs of the patient's body.
- **Damp Heat in the Liver and Gall Bladder:** When treating patients with Damp Heat in the Liver and Gall Bladder, use the Extended Fan Palm hand technique and emit Qi into the patient's CV-12 and St-21 points, leading the Qi down the right Stomach Channel to the feet.

HOMEWORK PRESCRIPTIONS

1. **Liver Massage:** Have the patient practice Liver Massage (see Chapter 41), while exhaling the descending "Guo" sound for 36 breaths.
2. **Energetic Point Therapy #1:** Have patients shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the Gall Bladder (placed close to the body) while the left hand faces the Lower Dantian (placed farther away from the body). The patient should visualize light flowing from the Gall Bladder to the Lower Dantian

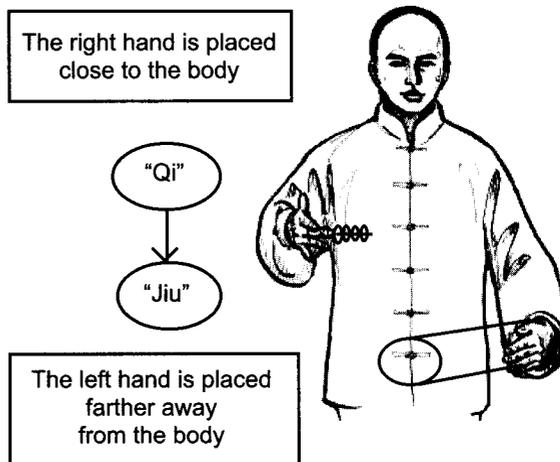


Figure 45.29. Energetic Point Therapy Step #1: This stage is used for targeting and dispersing the diseased energetic structure of the Gallstones.

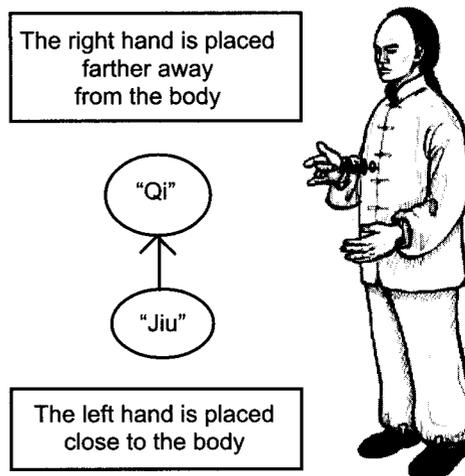


Figure 45.30. Energetic Point Therapy Step #2: This stage is used for targeting and dispersing the diseased energetic structure of the Gallstones.

area while repeating the sounds "Qi-Jiu, Qi-Jiu" (Figure 45.29).

3. **Energetic Point Therapy #2:** Next, to break up the Gallstones, shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the Gall Bladder (placed farther away from the body) while the left hand faces the Lower Dantian (placed close to the body). The patient should visual-

ize light from the middle finger dissolving the Gallstones (like a laser beam) while repeating the sounds "Jiu-Qi, Jiu-Qi" (Figure 45.30).

The success of the Energetic Point Therapy #1 and #2 exercises is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

PRESCRIPTION MODIFICATIONS

- **Liver Qi Stagnation:** Have patients with Liver Qi stagnation practice rubbing the hypochondrium while imagining the Toxic Qi descending down and out the body. Instruct the patient to practice the Descending the Yang and Ascending the Yin Technique (see Chapter 43).
- **Damp Heat in the Liver and Gall Bladder:** Have patients with Damp Heat in the Liver and Gall Bladder practice rubbing the hypochondrium while imagining the Toxic Qi descending down and out the body as he or she sounds the "Hu" sound to purge and regulate the Spleen.

CHOLECYSTITIS

Cholecystitis consists of the inflammation of the Gall Bladder with or without gallstones, resulting in a mild alteration in structure and color. It is created when cholesterol is maintained within the acids of the bile solution, and is related to hypochondriac pain on the right side of the body. Hypochondriac pain on the left side of the body extending to the epigastrium and left scapula is often related to acute pancreatitis.

In acute cholecystitis, the Gall Bladder is enlarged and distended. If the cystic duct is obstructed either by a stone or by simple swelling of the mucosal duplications (e.g., the spiral fold or the valve of Heister), the walls of the Gall Bladder become diffusely thickened and edematous. The mucosal surface becomes dark red and irregularly covered by grey-white patches, with small or large ulcerations (Figure 45.31). In sub-acute

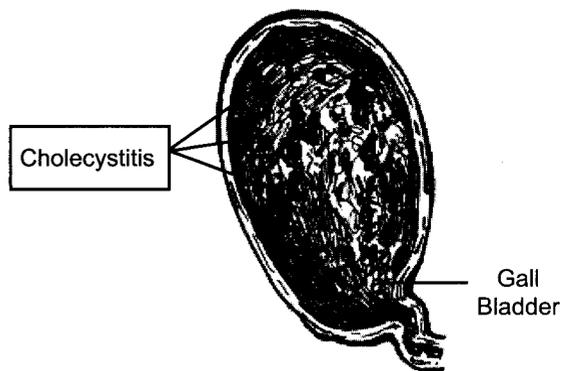


Figure 45.31. An example of an acute cholecystitis. (Inspired from the original artwork of Dr. Frank H. Netter)

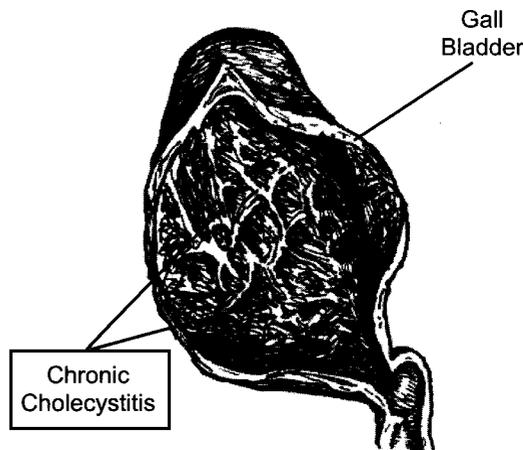


Figure 45.32. An example of a chronic cholecystitis. (Inspired from the original artwork of Dr. Frank H. Netter)

cholecystitis, there is a proliferation of the capillaries and fibroblasts. In both the acute and sub-acute stages, small granulomas can be found around the larger vessels in the muscular and fibrous layers.

In chronic cholecystitis, the Gall Bladder may either be distended or shrunken. Its walls are usually thick and appear fibrous on the cut surface. The mucosa may appear either normal green or red, depending on its ulcerations. The intact mucosa (with exaggerated fold structures) may bulge forward creating grey-white scars that criss-cross the inner lining (Figure 45.32).

ETIOLOGY

Cholecystitis is mostly caused by a bacterial infection or an obstruction of the bile duct. Clinically, it is characterized by pain in the upper right quadrant of the abdomen and dyspepsia. These symptoms may also be accompanied by nausea, vomiting, and sweating.

SYNDROMES AND SYMPTOMS

The syndromes for cholecystitis can vary with the causes of the disease, described as follows:

- **Damp Heat:** This manifestation is characterized by alternating attacks of chills and fever. Sometimes there is fever without chills, nausea, vomiting, loss of appetite, and pain in the right hypochondriac region.
- **Qi Stagnation:** This manifestation is characterized by distending or moving pain in the right hypochondrium, belching, acid regurgitation, nausea, and anorexia.

TREATMENT PROTOCOL FOR CHOLECYSTITIS

1. Have the patient sit at the edge of the table, or lie on their left side. Stimulate the patient’s mid-back, emitting Qi into the UB-18, UB-19, and UB-20 points, as well as the GB-34 point below the right knee.
2. Using the Vibrating Palm, first emit Qi into the patient’s mid-back for 14 breaths, then emit Qi directly into the painful area on the front side of the patient’s body for 28 breaths.
3. Using the Extended Fan Palm hand technique, emit Qi into the patient’s Gall Bladder region for 24 breaths; then, purge the Toxic Qi down the right Gall Bladder Channel to the base of the foot and out of the body.

TREATMENT MODIFICATIONS

- **Damp Heat:** For patients with Damp Heat, use the Extended Fan Palm hand technique to emit Qi into the patient’s CV-12 area, then purge the Toxic Qi down the Stomach Channels to the base of the feet and out the body.
- **Qi Stagnation:** For patients with Qi stagnation, use mostly purging and dredging Qi manipulations, focusing on the patient’s lower torso.

HOMEWORK PRESCRIPTIONS

1. **Liver Massage:** Have the patient practice Liver Massage (see Chapter 41), while exhaling the

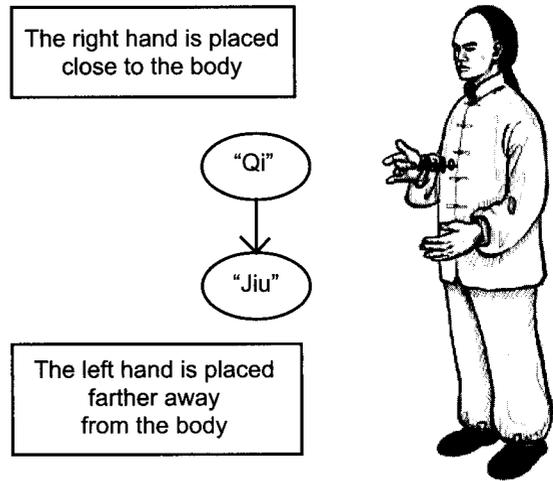


Figure 45.33. Energetic Point Therapy Step #1: This stage is used for targeting and dispersing the diseased energetic structure of Cholecystitis of the Gall Bladder.

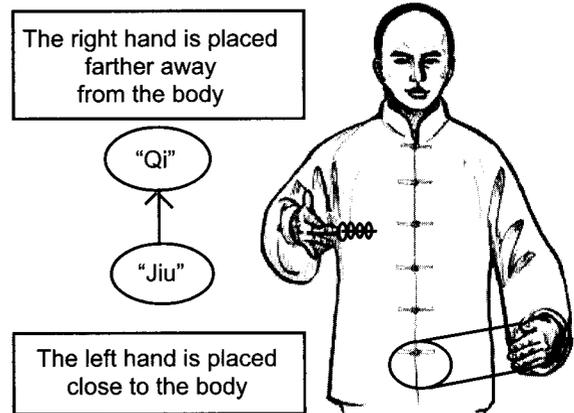


Figure 45.34. Energetic Point Therapy Step #2: This stage is used for targeting and dispersing the diseased energetic structure of Cholecystitis of the Gall Bladder.

descending “Guo” sound for 36 breaths.

2. **Energetic Point Therapy #1:** First shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the Gall Bladder (placed close to the body) while the left hand faces the Lower Dantian (placed farther away from the body). The patient should visualize light flowing from the Gall Bladder to the Lower Dantian area while repeating the sounds “Qi-Jiu, Qi-Jiu” (Figure 45.33).

3. **Energetic Point Therapy #2:** Next, to break up the Gallstones, have the patient shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the Lower Dantian (placed close to the body) while the left hand faces the Gall Bladder (placed farther away from the body). The patient should visualize light from the middle finger dissolving the Gallstones (like a laser beam) while repeating the sounds “Jiu-Qi, Jiu-Qi” (Figure 45.34).

The success of the Energetic Point Therapy #1 and #2 exercises is dependent on imagining that Divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient’s Righteous Qi and Yuan Qi to become stronger, which supports the body’s immune system.

PRESCRIPTION MODIFICATIONS

- **Damp Heat:** Have patients with Damp Heat perform the Spleen Massage (see Chapter 41) while exhaling the sound “Hu” to purge the Spleen and Stomach, allowing the Toxic Qi to flow down the Spleen and Stomach Channels into the ground.
- **Qi Stagnation:** Have patients with Qi stagnation perform the Liver Massage (Section 9, Chapter 41) while exhaling the sound “Shu.”

CIRRHOSIS

Cirrhosis is a generalized disease marked by hepatic lesions. It is a chronic disease of the Liver characterized by the formation of dense lobular connective tissue, degenerative changes in the parenchymal cells, structural alterations in the Liver lobules, and sometimes fatty and cellular infiltration within the Liver.

The more advanced stage in the progression of the disease is known as the “fatty stage of septal cirrhosis” and is characterized by a granular or nodular outer-surface (Figure 45.35). As the nodules continue to grow, they become surrounded by a firm gray-white connective tissue. In cases of Liver cirrhosis, the color of the Liver

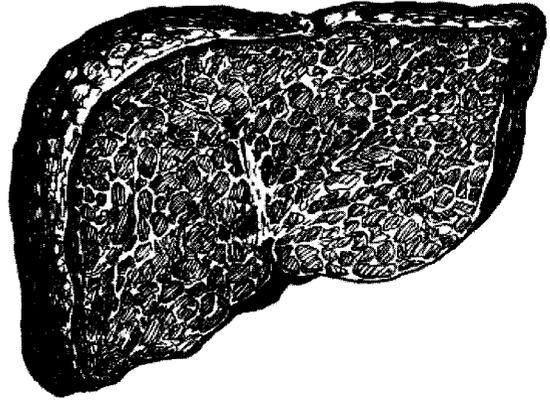


Figure 45.35. An example of the Fatty Stage of Septal Cirrhosis.
(Inspired from the original artwork of Dr. Frank H. Netter)

itself can vary (between brown and yellow) depending on the degree of fatty deposits and the overall health of the individual.

ETIOLOGY

Cirrhosis refers to a series of pathological changes involving the degeneration, necrosis, and improper regeneration of Liver cells, as well as the proliferation of fibrous tissue due to prolonged or recurrent damage of the Liver caused by various pathogenic factors. Cirrhosis is clinically manifested as a series of symptoms caused by a hypofunction of the Liver or portal hypertension.

SYNDROMES AND SYMPTOMS

The syndromes for cirrhosis can vary with the causes of the disease, described as follows:

- **Liver Qi Stagnation and Spleen Deficiency:** This can result in lassitude, weakness, fullness in the chest and abdomen, abdominal distension and pain, occasional nausea, belching, loss of appetite, irritability, and vomiting.
- **Qi and Blood Stagnation:** This can result in poor appetite, hypochondriac distention and pain, and an enlargement of the Spleen and Liver marked by spider nevus, and Liver spots.
- **Water Retention:** This can result in hardness and fullness of the abdomen with a severe fullness in the Stomach, distention of the ab-

domen or intestines (by gas), nausea, vomiting, and anorexia. Patients with an insufficiency of Spleen and Kidney Yang suffer from symptoms of cold limbs, pale complexion, and an aversion to cold. Patients with a Deficiency of Liver and Kidney Yin experience sporadic fever, dry eyes, diarrhea, undigested food in the stools, irritability and a dark complexion.

TREATMENT PROTOCOL FOR CIRRHOSIS

1. Place the patient on the edge of the table, or have them lie on their left side, and stimulate the UB-18 and UB-20 points on the mid-back, as well as the Lv-13 and Lv-14 points (at the sides of the body) and the CV-12 point (at the center of the body). Use a Vibrating Palm hand technique to emit Qi into these points for a period of 14 to 18 breaths.
2. Use the Extended Fan Palm technique to emit Qi into the patient's mid-back at the UB-18 points, and the sides of the torso at the Lv-13 and Lv-14 points. Purge and drain the Toxic Qi down and out the patient's body along the Gall Bladder and Liver Channels.

TREATMENT MODIFICATIONS:

- **Liver Qi Stagnation and Spleen Deficiency:** When treating patients with Liver Qi stagnation and Spleen Deficiency, use the Vibrating Palm to emit Qi into the UB-20 and CV-12 points.
- **Qi and Blood Stagnation:** When treating patients with Qi and Blood stagnation, use the Extended Fan Palm technique to emit Qi into the Lv-13 and Lv-14 points, conducting the Qi along the Gall Bladder Channel down the leg to GB-34 and out the body.
- **Water Retention:** When treating patients with water retention, use the Extended Fan Palm technique to emit Qi into the Sp-21 points. Lead the Qi down the Spleen Channels into the lower limbs. For patients with a Spleen and Kidney Yang Deficiency or a Liver and Kidney Yin Deficiency, use a Vibrating Palm technique to emit Qi into the Lower Dantian and Mingmen areas.

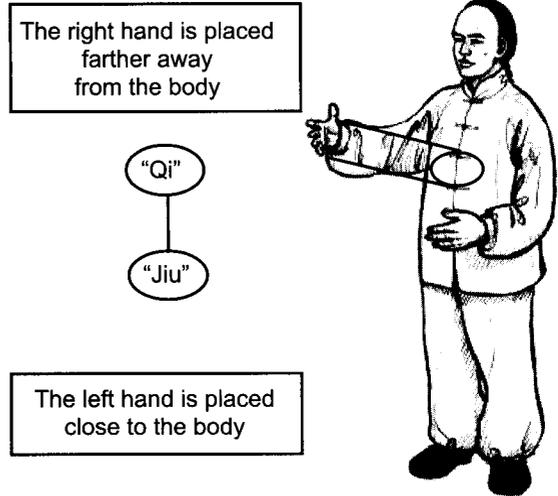


Figure 45.36. Energetic Point Therapy Step #1: This stage is used for targeting and dispersing the diseased energetic structure of Cirrhosis of the Liver.

HOMEWORK PRESCRIPTIONS

1. **Tonifying the Righteous Qi:** Have the patients practice Kidney Tonification exercises in order to strengthen the entire body's energetic and immune system.
2. **Regulating the Liver:** Have the patients practice Liver Regulation by inhaling blue/green Qi and exhaling the "Guo" healing sound.
3. **Energetic Point Therapy #1:** First, place the left hand over the Lower Dantian (placed close to the body) and the right hand over the Liver (placed farther away from the body). The patient should visualize light flowing from the Lower Dantian to the Liver while repeating the sounds "Jiu-Qi, Jiu-Qi" (Figure 45.36).
4. **Energetic Point Therapy #2:** Next, place the left hand over the left side of the Heart, at the left nipple (placed close to the body). The right hand is placed over the right side of the left nipple, a little higher than the left hand (placed farther away from the body). The patient should visualize the whole Heart healthy and glowing with bright healing light while repeating the sounds "Ar-Ar, Ar-Ar" (Figure 45.37).

The success of the Energetic Point Therapy #1 and #2 exercises is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

PRESCRIPTION MODIFICATIONS

1. **The "Old Man and Tide Pool" Exercise:** Have patients with Liver Qi stagnation and Spleen Qi Deficiency practice the "Old Man Searching for the Reflection of the Moon at the Bottom of the Tide Pool" (see Chapter 42).
2. **Liver Massage:** Have patients with Qi and Blood stagnation perform the Liver Massage while exhaling the sound "Guo" (see Chapter 41).
3. **Healing Sound "Who":** Have patients with water retention practice rubbing the Yellow Court area (CV-12) while exhaling the sound "Who" to dredge the Spleen and Stomach (see Chapter 42).
4. **Gathering the Sun's Essence:** Have patients with a Spleen and Kidney Yang Deficiency prac-

The right hand is placed farther away from the body

"Ar"- "Ar"- "Ar"- "Ar"

The left hand is placed close to the body

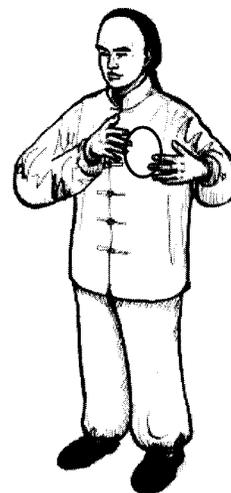


Figure 45.37. Energetic Point Therapy Step #2: This stage is used for targeting and dispersing the diseased energetic structure of Cirrhosis of the Liver.

tice the "Gathering the Sun's Essence" meditation (see Volume 2, Chapter 12).

5. **Gathering the Moon's Essence:** Have patients with a Kidney and Liver Yin Deficiency practice the "Gathering the Moon Essence" meditation (see Volume 2, Chapter 12).

CHAPTER 46

QI EMISSION THERAPY FOR HEART DISEASES

THE HEART ORGAN

The Heart is a solid (Zang) organ and is considered to be the most important internal organ of the body. It controls Blood circulation, and governs all of the viscera and bowels. It is located in the center and left of the upper chest, resting on the diaphragm, near the middle of the thoracic cavity in a space called the mediastinum. It contains four chambers; two upper atria and two lower ventricles. In an average sized adult, the Heart is about 5 inches long and 3.5 inches wide (Figure 46.1).

The Heart corresponds to the Fire Element and is energetically paired with the Small Intestine, which is the hollow organ in charge of separating the pure and clean energy from the impure Qi.

The *Yellow Emperor's Classics: Suwen* states, "the Heart is the trunk where life takes root." This phrase expresses the belief that the Eternal Soul (Shen Xian) takes its residence in the core of the Heart, residing within the Taiji Pole.

In ancient China, it was once believed that tissues of both the Heart and its associated organ the Small Intestine were Yang, of the Fire Element, and were Hot and expansive; because of this, the color red is traditionally ascribed to these organs. In energetic placement, the Lungs surround the Heart in the upper thoracic cavity of the chest, while the Large Intestine surrounds the Heart's associated organ, the Small Intestines in the abdominal region.

It was also believed that tissues of both the Lungs and their associated organ the Large Intestines were Yin, of the Metal Element, and were Cold and contractive; because of this, the color white is traditionally ascribed to these organs. The continuous interaction of expansion and contraction from the Yin (Cold) and Yang (Hot) energetic properties of these internal organs creates the rhythmic patterns of the cardiopulmonary and digestive systems (Figure 46.2).

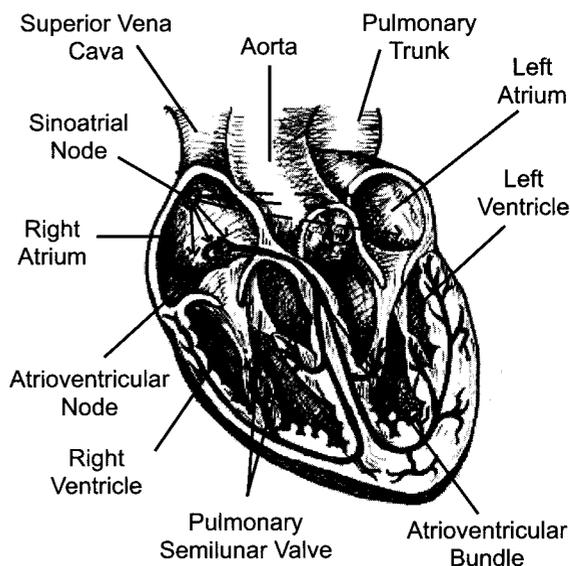


Figure 46.1. The Heart (Ht) Organ

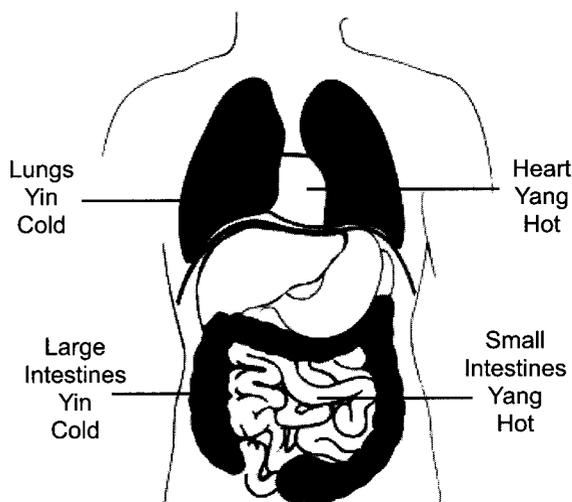


Figure 46.2. The ancient Chinese Yin and Yang relationship between the rhythmical patterns of the body's cardiopulmonary and digestive systems

CHINESE CHARACTER FOR HEART: XIN

The word "Xin" translates as "Heart." It refers to the image of a Heart organ, and is divided into three sections (Figure 46.3). The upper half depicts the aorta and major arteries. The Heart itself is depicted in the center, and the lower left part of the character depicts the Pericardium. In Traditional Chinese Medicine, the character "Xin" also refers as much to the mind (thoughts and emotions) as it does to the actual Heart organ.

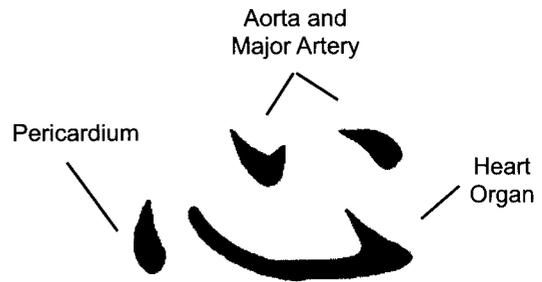


Figure 46.3. The Chinese Character "Xin" Heart (Ht) Organ

THE YIN AND YANG OF THE HEART

Traditional Chinese Medicine describes the Heart as having two energetic aspects: a Yin aspect and a Yang aspect:

- **The Yin of the Heart:** this pertains to the vital essence of the Heart, including the Blood stored within it.
- **The Yang of the Heart:** this pertains to the Heart's function of heating and moving the Qi and Blood.

THE HEART'S FIRE JING FORMATION

During the fifth lunar month, the Fire Jing energy generates, controls, protects, integrates, divides, and harmonizes the fetus' internal energies in order to promote emotional and spiritual well-being. Any faltering of the Fire Jing energy is associated with problems of right (Yin) and left (Yang) Brain communication (e.g., the correct balance of male/rational and female/intuitive energies).

After birth, the Fire Jing can be affected by the red color, the bitter taste and the "Ha," "Ke" and "Zheng" (Jong) sounds.

THE HEART IN CHINESE MEDICINE

The functions ascribed to the Heart in Traditional Chinese Medicine differ from the functions of the Heart that are described in Western medicine. Chinese energetic functions of the Heart include the functions associated with the circulatory system, nervous system, the psycho-emotional aspects, and spiritual influences of the Heart.

According to Traditional Chinese Medicine, the main functions of the Heart are to: govern the Blood, control the Blood Vessels, manifest through

the complexion, house the mind, open into the tongue, control perspiration, express itself through the psycho-emotional aspects of order and excitement, and exert certain important spiritual influences via the Shen (Spirit). These main functions are described as follows (Figure 46.4).

1. **Governs the Blood:** Within the Heart, Heart Qi and Heart Blood are mutually dependent. The Qi of the Heart is the driving force for the Heart's beat, rhythm, rate and strength. The Heart governs the Blood in two ways: the transformation of Gu Qi into Blood and Blood Circulation.
- **Transformation of Gu Qi into Blood:** Blood is considered to be a dense, material form of Qi. Within the Heart, the food essence from the Lungs along with the Yuan Qi from the Kidneys is transformed into Blood.
- **Blood Circulation:** The Heart is responsible for the circulation of Blood. The Lungs, Spleen and Liver also play a role in Blood circulation.
2. **Controls the Blood Vessels:** The Heart distributes the Blood throughout the body through the driving pulse of the Heart. The state of the Blood Vessels depends on the harmony of Heart's Qi and Blood.
3. **Manifests Through the Complexion:** The Heart has its outward manifestation in the face and complexion, therefore the state of the Heart and the Heart's Blood are reflected in the complexion.
4. **Houses the Shen:** The Heart stores the Mind and Spirit, traditionally called the "Shen." The

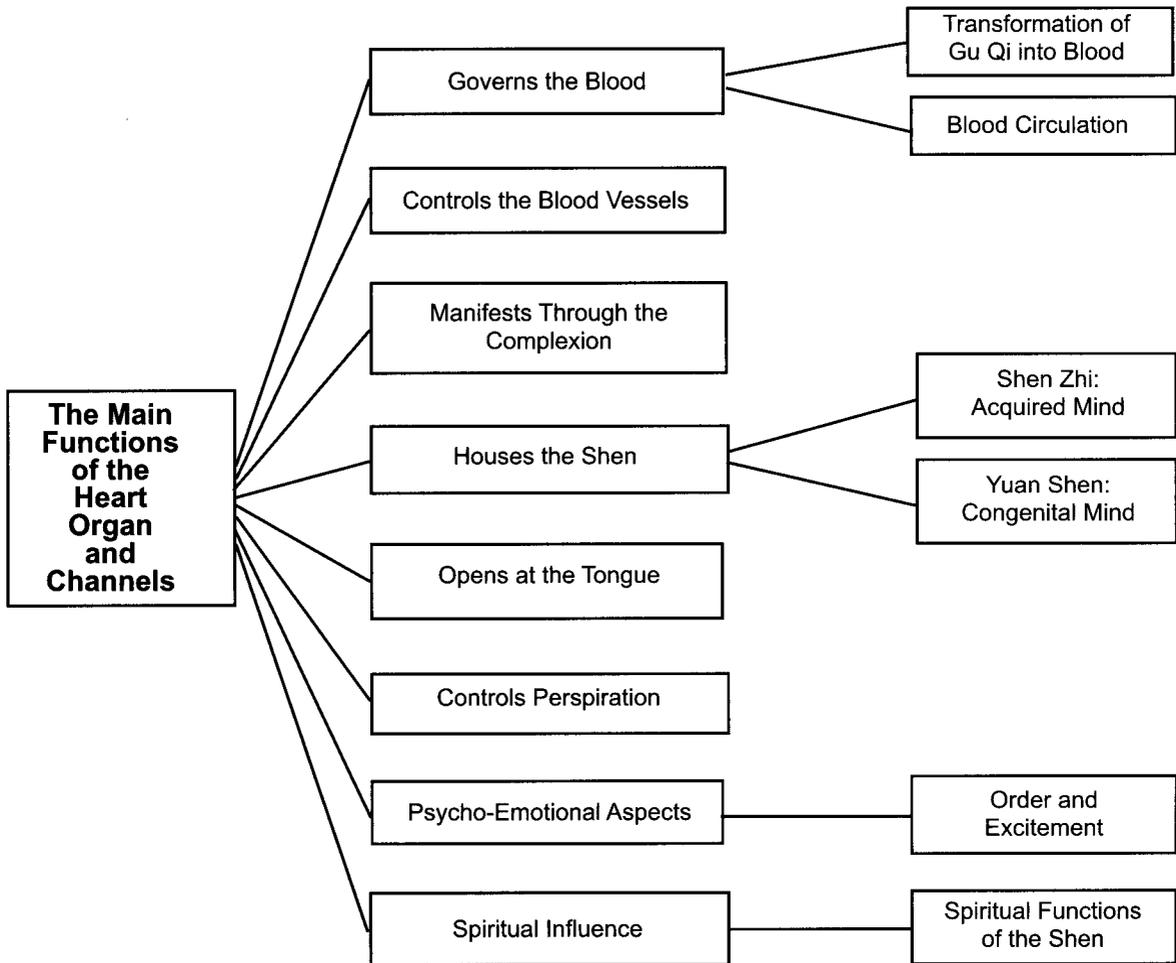


Figure 46.4. The Main Energetic Functions of the Heart Organ and Channels

functions of the Shen are divided into two main components: The Shen Zhi or Acquired Mind, developed from the analytical senses, and the Yuan Shen or Congenital (Original) Mind, existing as the body's innate intuitive intelligence. Therefore, the ancient Chinese believed the Heart's Shen was responsible for mental and emotional activities, intimacy, cognition, intelligent consciousness, and long term memory. The Shen also has the capacity to judge, and influences sleep.

In Traditional Chinese Medicine, conscious mental activities are considered to be a func-

tion of the Heart's Acquired Mind (Shen Zhi) as opposed to the brain in Western Medicine. Dreaming, spirit projection, and spirit travel are considered to be functions of the Heart's Congenital Mind (Yuan Shen). There are five functions of the Heart's Shen Zhi: mental activities, emotional activities, consciousness, memory, and sleep.

There are two ways in which the Shen is nourished. One way is through the dreams, along with the intuitive or unconscious information that comes from the Hun of the Liver. The other way is through the thoughts and

ideas that stem from the Yi of the Spleen (Figure 46.5).

5. **Opens into the Tongue:** The tongue is said to be the external branch of the Heart and therefore it is seen as a “mirror of the Heart.” The condition of the Heart’s Qi manifests through the subtle variations in the color, form, and appearance of the tongue. In tongue diagnosis, the tip of the tongue in particular is said to reveal the state of the Heart.
6. **Controls Perspiration:** Perspiration is considered to be one of the fluids of the Heart. In Traditional Chinese Medicine, Blood and Body Fluids have the same origin, and sweat comes from Body Fluids. Body Fluids are considered to be a very important aspect of Blood. Blood and Body Fluids also mutually interchange; for example, if the Blood is too thick, Body Fluids will enter the Blood Vessels to thin it.
7. **Psycho-Emotional Aspects:** The Heart is sometimes called the “Emperor,” or the “Supreme Controller of all Yin and Yang Organs,” and it coordinates all of the energetic and emotional functions of the body. When functioning normally, the effects of the Hun on the Heart allow the individual to experience peace and joy in thoughts and actions. If the circulation of Qi becomes obstructed, Heart Qi stagnation can give rise to emotional turmoil, sometimes manifesting through excitement (Yang), or longing (Yin), both influenced by the Po. The Heart’s positive psycho-emotional attributes are joy, peace, contentment, tranquility, propriety, insight, wisdom, order, forgiveness, and courtesy. Its negative attributes are nervousness, restlessness, excitement, anxiety, panic, shock, longing, craving and guilt.
8. **Spiritual Influence:** The Heart houses the body’s Yuan Shen (Congenital or Original Spirit). An individual’s psychic abilities and intuitive faculties are brought about through the influence, cultivation, and training of the Yuan Shen. Extraordinary abilities that can be developed from the cultivated spiritual consciousness of the Yuan Shen include: telepathy, clairvoyance, clairaudience, precognition, time travel, levitation, and teleportation.

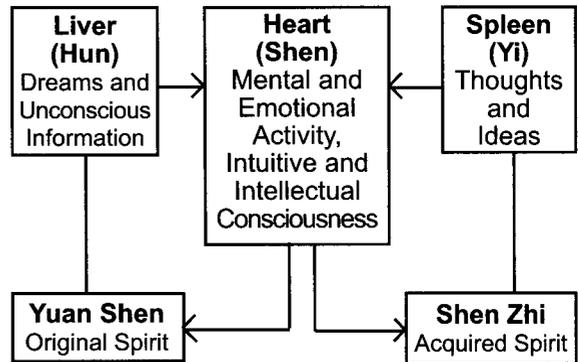


Figure 46.5. Two Ways in which the Shen is Fed

THE HEART CHANNELS

The Heart Channels are Yin channels that flow externally from the torso to the hand (Figure 46.6). Three rivers originate internally from the Heart on each side of the body. The first pair of these channels ascends from the Heart and flows into the tissues connecting the eyeball. The second pair first penetrates the Pericardium, and then descends to connect with and spirally wrap the Small Intestine. The third pair of channels flows upwards from the Heart into the Lungs, and emerges externally at the armpits. It then descends along the medial aspect of the arms and ends on the inside of the little fingers.

As the Heart Channel terminates at the little fingers, its paired organ, the Small Intestine, begins to ascend the arm on the outside of the hand (Figure 46.7).

CHANNELS' ENERGY FLOW

Qi and Blood flow within the channels and Blood Vessels (Mai), continuously circulating throughout the body to nourish, maintain, and moisten the tissues. Qi is an energetic form and is considered a Yang substance, while Blood is a liquid form of energy and is considered a Yin substance (Figure 46.8).

Qi and Blood flow together. Qi is the active energetic force that makes the Blood circulate and keeps it within the Blood Vessels. Blood is a liquid substance that grounds (“roots”) the Qi and distributes it along with nutrients to all of the body’s tissues. The vessels serve as the reservoirs of Blood.

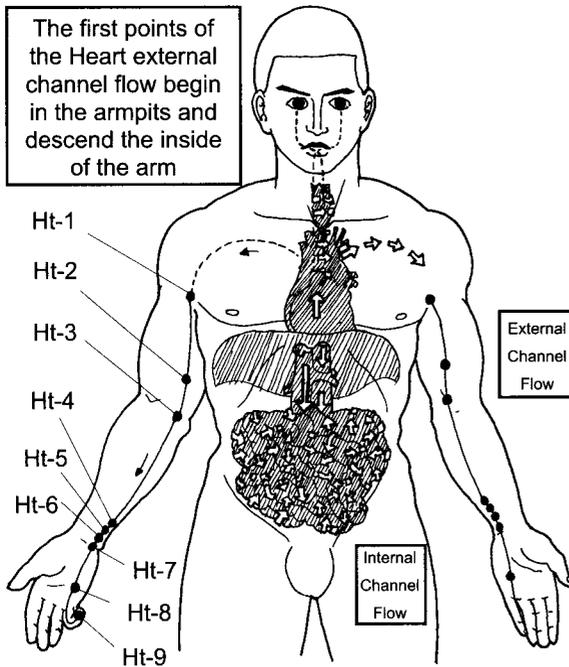


Figure 46.6. The Internal and External Qi Flow of the Heart (Ht) Channels

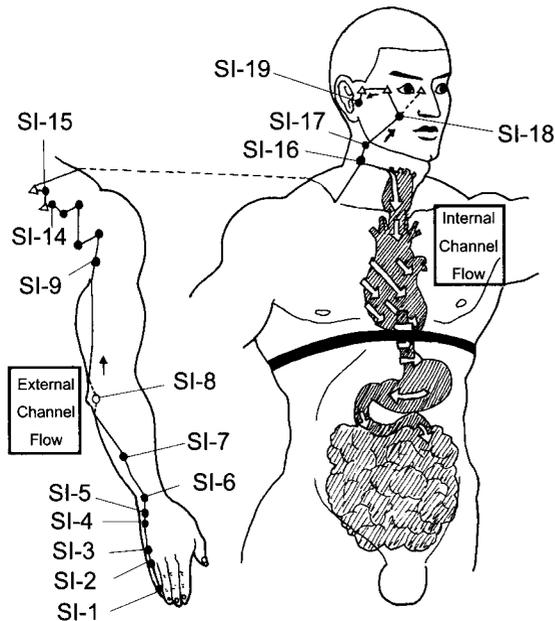


Figure 46.7. The Internal and External Qi Flow of the Small Intestine (SI) Channels

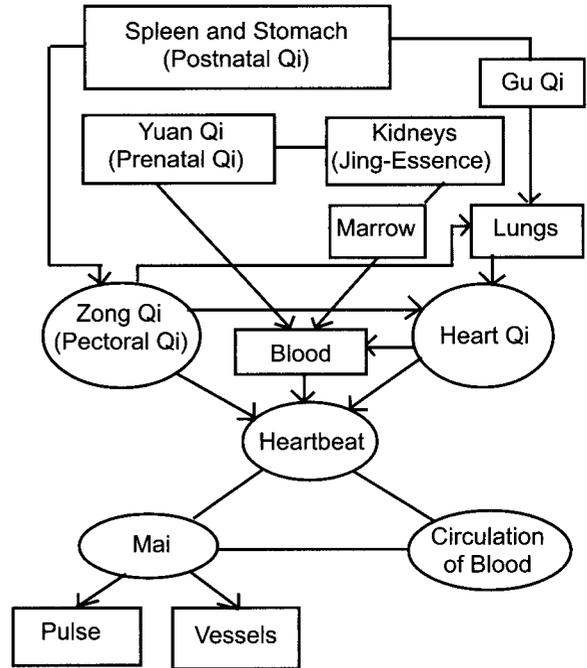


Figure 46.8. The Energetic Functions of the Heart, Blood and Blood Vessels

The concept of Blood in Traditional Chinese Medicine is different both in characteristics and in function than the concept of blood in Western medicine. In Traditional Chinese Medicine, Blood originates from the transformation of food and drink by the Spleen. The Spleen transfers the refined food energy to be further enhanced by the Heart Qi and Lung Qi.

The Heart Channels store more Qi than Blood; that is to say, their dominant action affects the energy of the body. This energetic action controls the morale and the spirit of enterprise. The Heart channels also provide the energy required for respiration. At the high-tide time period (11 a.m. to 1 p.m.), Qi and Blood abound in the Heart organ and Heart channels. At this time, the Heart organ and channels can more easily be dispersed and purged. During low tide (11 p.m. to 1 a.m.), they can be more readily tonified. The Heart Channel's energy acts on the skin, muscles, and nerves found along their pathways.

THE INFLUENCE OF CLIMATE

In the early summer months, the Heart energy becomes more active in individuals who already have strong Heart Qi, but can become deficient in those who already have weak Heart Qi. During this season, excessive eating and drinking of bitter foods and drink, and the overexposure to Heat depletes the Heart. Overexposure to a Hot climate will also have a draining effect on the Heart.

THE INFLUENCE OF TASTE, COLOR, AND SOUND

- External climate factors do not affect the Heart directly but influence the Pericardium instead. The Heart can be easily injured, however, by Heat and Fire.
- The bitter taste can be used to tonify both the Heart and Small Intestine, and is also used to drain Excess Heat.
- The dark red color is used to tonify the Heart.
- The “Ha,” “Ke” and “Zheng” sounds are used to purge the Heart and the Small Intestine.

HEART PATHOLOGY

The Heart is responsible for governing the flow of Blood through the body’s arteries and veins. Coronary artery disease (CAD) is a disease in which the patient’s coronary arteries begin to harden or impede adequate vascular flow to the myocardium, resulting in an insufficient supply of Qi and Blood throughout the body. This causes such diseases as hypertension, vasculitis, myocarditis, congenital Heart disease, rheumatic Heart disease, nervous malfunctioning of the Heart, organic pathological changes of the Heart, and arteriosclerosis of the Brain.

The main diseases of the Heart organ and channels include diseases that exert pressure on the Brain, eyes, pharyngeal wall, or the lateral side of the chest, as well as diseases of the Heart itself. The Heart also relates to diseases along the ulnar side of the arm.

The Heart is in charge of mental activities, including consciousness and thinking. Dysfunctions of the Heart can thus lead to insomnia, impairment of consciousness, stuttering, amnesia, and

psychosis.

The Heart and Kidneys have a mutual energetic relationship of both supporting and checking each other. The Heart controls the body’s Fire, while the Kidneys control the body’s Water. Normally, the Fire of the Heart is sent down to warm the Kidneys, and the Water of the Kidneys is sent up to irrigate the Heart. If this balanced relationship breaks down (especially when the Kidney Water is insufficient to check the Heart Fire), a series of Fire symptoms such as hypertension, hyperactivity, palpitations, and insomnia may result.

Since the Heart has its external opening in the tongue, the condition of the Heart is reflected in the tongue. Further distinctions can be made as follows:

- A red-tipped tongue indicates Heart Fire.
- A dark purple tongue indicates Blood Stasis.
- A pale tongue reveals Deficient Blood of the Heart.
- An ulcer on the tongue reveals Excess Fire of the Heart or Small Intestine.

T.C.M. PATTERNS OF DISHARMONY

Heart pathologies have their origin in the Heart’s functions of ruling the Blood and the Blood Vessels, and of housing the Shen. The main patterns of Heart disharmony can be divided into two categories: those associated with Yang Deficiencies (such as Deficient Heart Qi, Deficient Heart Yang, Stagnant Heart Blood and Cold Phlegm Misting the Heart), and those associated with Yin Deficiencies (such as Deficient Heart Blood, Deficient Heart Yin, Blazing Heart Fire and Phlegm Fire Agitating the Heart). These Heart disharmonies are described as follows (Figure 46.9):

1. Yang Deficiency:

- **Deficient Heart Qi:** The pattern of Deficient Heart Qi can arise from malnutrition, chronic illness, prolonged hemorrhaging, and can also be caused by various emotional imbalances such as chronic worry or sadness. Symptoms of Heart Qi Deficiency can manifest as palpitations, spontaneous sweating, listlessness, facial pallor, fatigue and shortness of breath on exertion.
- **Deficient Heart Yang:** The patterns and pathology of Deficient Heart Yang are similar to, and

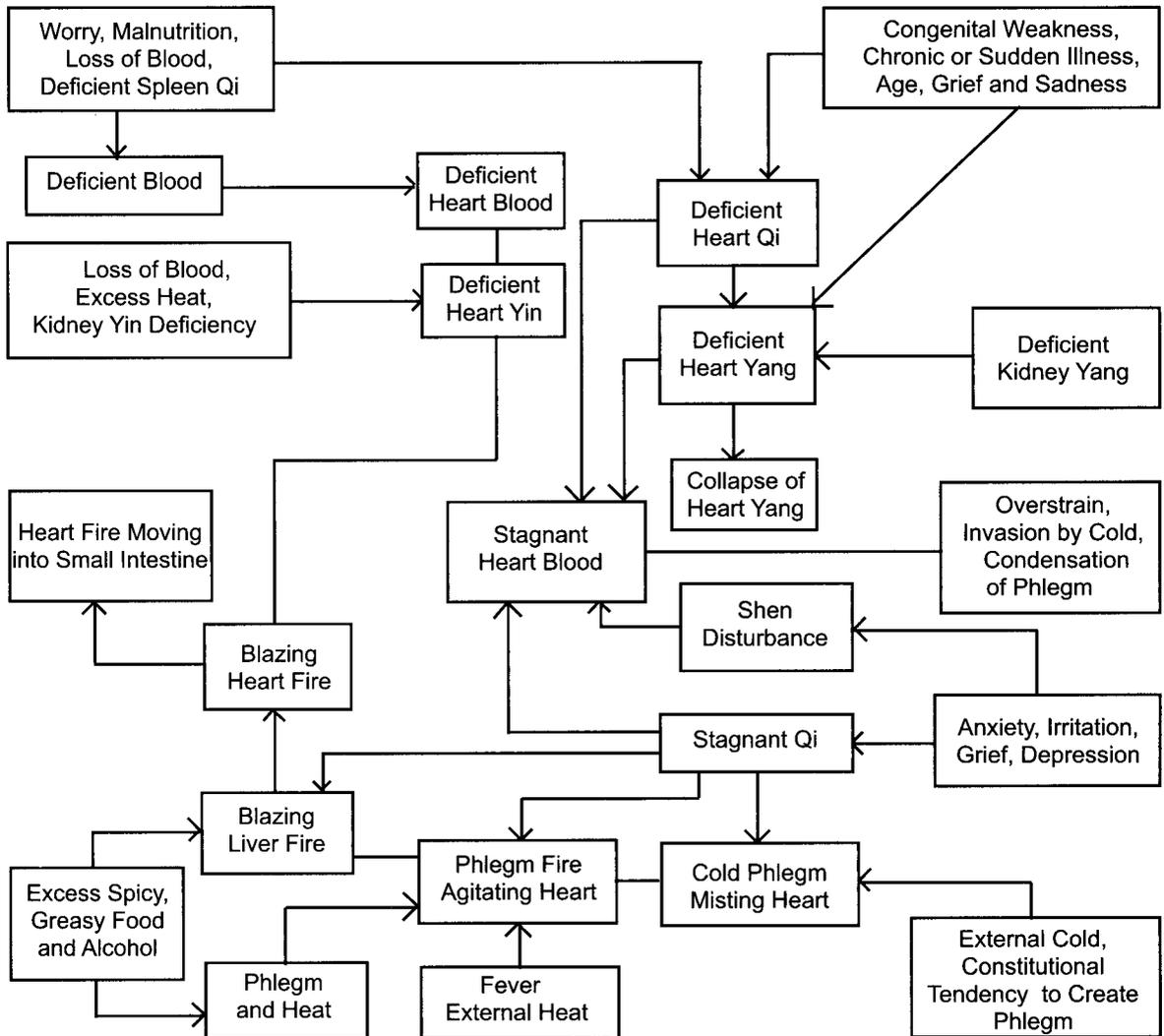


Figure 46.9. The Origins of Heart Disharmony

therefore can arise from, the pathologies of Deficient Heart Qi. Symptoms of Deficient Heart Yang include conditions of Cold: aversion to cold, cold limbs, edema and stuffiness in the chest. If the deficiency is severe, the Yang may collapse, manifesting as profuse sweating, extreme cold in the limbs or in the entire body, and loss of consciousness. If the Yin and Yang separate entirely, the patient may die.

- **Stagnant Heart Blood:** Deficient Heart Yang can progress to Stagnant Heart Blood, just as Deficient Heart Qi can progress to Deficient

Heart Yang. Sometimes all three conditions can occur together, creating common disease patterns such as angina pectoris and myocardial infarction. Other symptoms can manifest as palpitations, shortness of breath, purple facial color, cyanosis of the lips and nails, cold extremities, lassitude, stabbing pain in the chest, tightness in the chest and Heart region, or along the Heart Channel.

- **Cold Phlegm Misting the Heart:** This is a Yin Excess pattern in which the Heart is obstructed

by Phlegm. However, in this pattern, the Phlegm is associated with signs of Cold rather than with signs of Heat. Seen occasionally in children, the pattern of Cold Phlegm Misting the Heart can cause mental retardation or speech difficulties. In adults, the pattern of Cold Phlegm Misting the Heart often occurs after an attack of Wind Stroke. In such cases, the Wind associated with Phlegm obstruction can cause aphasia, paralysis and coma. The pathological patterns of Cold Phlegm Misting the Heart generally manifest through Yin (inward) imbalances, such as aphasia, depression, muttering to oneself, staring at the walls, lethargic stupor, rattling sound in the throat, or the sudden loss of consciousness.

2. Yin Deficiency:

- **Deficient Heart Blood:** The pattern and pathology of Deficient Heart Blood can arise from severe hemorrhaging, chronic stress, or a poor diet (i.e., a deficiency of nourishment or lack of Blood producing foods which leads to Spleen Qi Deficiency). Symptoms of Deficient Heart Blood include palpitations, vertigo, dizziness, insomnia, poor memory, dream disturbed sleep, restlessness, headaches, anxiety, being easily startled, and general tiredness.
- **Deficient Heart Yin:** The pattern of Deficient Heart Yin can arise either from chronic emotional stress or from an invasion of Exterior Heat that consumes the Body Fluids and exhausts the Yin of the Heart. Symptoms of Deficient Heart Yin can manifest as low fever, palpitations, insomnia, poor concentration, poor memory, fatigue, anxiety, mental restlessness, feelings of heat, malar flush, night sweats, dry mouth and throat, and Five Palms Heat.
- **Blazing Heart Fire:** This is a Yang Excess pattern of Full Heat in the Heart, and can arise from patterns of Deficient Heart Yin. Blazing Heart Fire can form during a severe fever caused by pathological Heat invading the Pericardium. It can also originate from chronic emotional problems that lead to long term Qi

Type of Phlegm	Cold Phlegm Misting Heart (Phlegm Cold)	Phlegm Fire Agitating Heart (Phlegm Fire)
Yin and Yang	Yin, Cold Signs, Slow Pulse, White Tongue Coat	Yang, Heat Signs, Rapid Pulse, Yellow Tongue Coat
Mental Signs	Introverted, Depressed, Staring at Walls	Extroverted, Laughing & Crying, Incoherent Talking
Disease Patterns	Wind Stroke, Depressive Psychosis	Violent Insanity, Manic Psychosis

Figure 46.10. Difference Between Cold Phlegm Misting the Heart and Phlegm Fire Agitating the Heart

Stagnation, which can eventually turn into Fire and disturb the patient's Shen. The patterns of Blazing Heart Fire are associated with mental depression. Symptoms of Blazing Heart Fire include irritability, restlessness, insomnia, feelings of heat, flushed face, tongue ulcers, bitter taste in the mouth, thirst, palpitations, dark urine, or Blood in the urine.

- **Phlegm Fire Agitating the Heart:** This is a Yang Excess pattern with similar origins to that of Blazing Heart Fire. However, in the pattern of Phlegm Fire Agitating the Heart, the pathogenic Fire and Phlegm obstruct the Heart orifices causing disturbances in the patient's Shen. When severe, these disturbances can result in violent behavior and insanity. The main manifestations of Phlegm Fire Agitating the Heart are Heart dysfunctions, often occurring in addition to pathological patterns (such as allowing Phlegm to accumulate) that are derived from Spleen Qi Deficiency. The Internal Heat aspect of Phlegm Fire Agitating the Heart, can develop during fevers caused by External Heat invading the Pericardium, or from chronic emotional problems that lead to long term Qi Stagnation. The Qi stagnation turns into Fire and disturbs the patient's Shen. The Excess consumption of spicy greasy foods creates both Heat and Phlegm, and can lead to or exacerbate condi-

tions of Phlegm Fire Agitating the Heart. The pathological patterns of Phlegm Fire Agitating the Heart generally manifest through Yang (outward) imbalances, such as palpitations, mental restlessness, confusion, agitation, violent behavior (shouting or hitting people), uncontrolled laughter or crying, mental depression, talking to oneself, aphasia, and coma (Figure 46.10).

GENERAL TREATMENT FOR HEART DISEASES

The following is a description of a general protocol used for treating a patient's Heart. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body towards which Qi is emitted or from which Turbid Qi is removed.

After comparing the various Heart therapies, the reader will notice that certain patterns repeat themselves:

1. Generally, the Qigong doctor can access the patient's Heart through four methods:
 - direct energetic insertion into the Heart's anatomical location
 - access via the patient's channels
 - access via the external energetic Wei Qi fields
 - access via the patient's Taiji Pole (Figure 46.11)

To prevent the patient from energetically armoring (while accessing the Qi in the front of the Heart), it is important for the doctor to already be connected to the patient's Heart through the Shendao point.

2. After treating the patient (purging, tonifying, and regulating), the Qigong doctor stimulates the patient's Heart and Shendao area and roots the Upper Dantian Qi into the Lower Dantian.
3. The Qigong doctor leads any remaining Turbid Qi down the Pericardium and Heart Channels and out the patient's hands (Figure 46.12). The doctor can also use this technique to purge excess emotions from the patient's Heart. This is performed by draining the Toxic

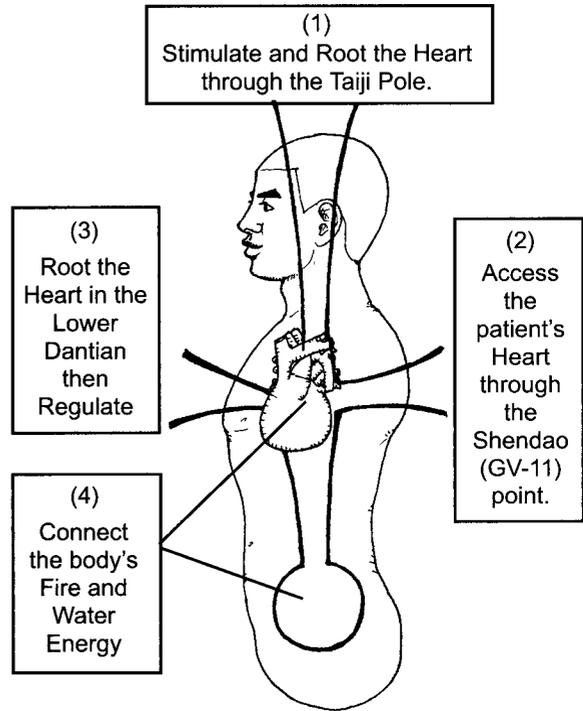


Figure 46.11. Treating Heart Conditions

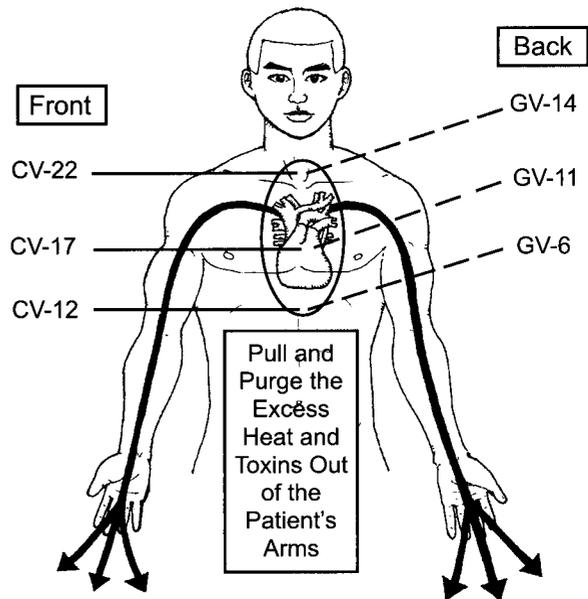


Figure 46.12. Lead the Toxic Qi out the body through the patient's Pericardium and Heart Channels

Qi out of the Heart and Yellow Court areas, purging down the patient's arms (with slight traction on the Pc-6 and Ht-7 points) and into the Earth.

These previous steps are only general guidelines; specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).

IMPORTANT CONSIDERATIONS

When purging emotions from the patient's Heart, the Qigong doctor should observe four important details: Angle, Duration, Intention, and Energetic Rooting.

1. **The Angle of the Doctor's Hand:** If the doctor's hand is angled upward towards the patient's throat, the patient may experience delirium, flushed face, headache and heat due to Qi Deviations flowing into the patient's head.
2. **Duration of the Doctor's Contact:** If the doctor's hand is left facing the patient's Heart for too long, the patient may become nauseated due to the Heart's energy overflowing into the Yellow Court.
3. **The Doctor's Intention:** If the doctor's intention is not focused on purgation, and he or she becomes distracted, the doctor can inadvertently cause Qi Deviations by displacing the patient's Toxic Heart Qi into other internal organs and channels.
4. **Energetic Rooting:** When treating Heart disease, it is important to root the patient's Heart Qi when ending the treatment protocol.

TREATMENT MODIFICATIONS

1. **Hypertension:** When treating patients with High Blood pressure, root the Heart Qi into the Lower Dantian using the left hand positioned close to the patient's Baihui point (located at the top of the head), while the right hand is positioned in front of, but further away from, the patient's Lower Dantian. Lead the Qi from the Heart into the Lower Dantian by visualizing white light energy.
2. **Hypotension:** When treating patients with Low Blood pressure, root the Heart Qi into

the Upper Dantian with the left hand positioned far away from the patient's Baihui point (located at the top of the head), while the right hand is positioned in front of, yet close to, the patient's Lower Dantian. Lead the Qi from the Heart into the Upper Dantian by visualizing white light energy.

3. **Excessive Heart Fire:** Patients with Excessive Heart Fire syndrome (Extreme Heat) may have sores on the tongue, red tipped tongue, rapid pulse, flushed complexion and insomnia; they may feel pain in the chest, hypochondrium, back, shoulders, and arms. This syndrome can be treated by having the patient utter the "Ha" sound while guiding the Kidney Water Qi upwards to suppress the Heart Fire. Alternatively, the Qigong doctor may guide the Evil Qi out of the patient's body along the Heart and Small Intestine Channels with using the pulling and leading Qi manipulations.
4. **Deficient Heart Qi:** Patients with Deficient Heart Qi may have palpitations, insomnia, and a radiating pain in the abdomen.

PRESCRIPTION MODIFICATIONS

- **Excessive Heart Fire:** In this particular case, the patient should not take in the energetic color red because the Heart has already established an excess pattern and any energy pouring into the Heart will only lead to further excess.
- **Deficient Heart Qi:** In this particular case, the patient should perform the Taking in Green/Blue Qi meditation (see Volume 1, Chapter 4) which replenishes the Liver (Mother), and Taking in the Pink Qi meditation to nourish the Heart. To treat this pattern, the Qigong doctor can use Pushing and Guiding Qi manipulations to reinforce the Heart Qi and the Qi in the Lower Dantian.
- **Note:** Patients with Heart disease, hypertension, or nervous disorders should begin training from a sitting position. Later, they should combine sitting and standing meditations to direct their Qi and Blood downward.

HEART QIGONG PRESCRIPTIONS

The following exercises can be used to purge, tonify, or regulate the Qi and Blood of the Heart organ and channels.

These exercises can be prescribed to prevent and treat diseases and syndromes such as coronary heart disease, hypertension, angina, arrhythmia, rheumatic heart disease, cardiac neurosis, as well as palpitations (ranging from mild to severe), pericardial pain, and insomnia.

The most common prescription therapies used to treat cardiovascular diseases include: Heart Massage, the "Ke," "Ha," and "Zheng" Healing Sounds, the Windy Breathing method to strengthen the Heart and Kidneys, Toe-Raised Walking, and Quiescent Mental Dao Yin meditation (see Volume 2, Chapter 18).

METHODS FOR PURGING THE HEART

- Heart Massage:** Purge Excess Heart Fire from the Heart by having the patient rub his or her chest while exhaling one of the following sounds:

- Sound "Ke" for purging stagnation due to emotional and mental stress
- Sound "Ha" for purging stagnation due to emotional and mental stress
- Sound "Zheng" for purging stagnation due to Heart disease

- Begin by clicking the teeth, stirring the tongue, and swallowing the saliva; then, place the palms on the pectoral region of the left side of the chest (left hand on the outside for men, opposite for women).
- Perform the Heart massage. Inhale slowly, then gradually exhale the healing sound, focusing the mind on the Heart area (Figure 45.13). Repeat for six to twelve breaths while rubbing with the palm lightly in a clockwise circle.

- The "Zheng" Healing Sound:** When treating Heart disease, inhale and focus the Mind on divine healing white light energy filling the entire Heart organ. Exhale, and imagine the Heart organ vibrating and releasing Toxic Qi out of the mouth into the Earth, while sound-



Figure 46.13. Patients with an Excessive Heart Fire syndrome can utilize one of three different Healing Sounds when exhaling.

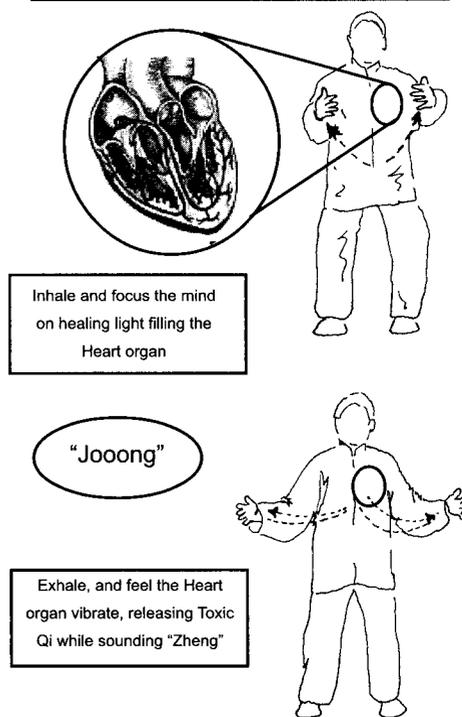


Figure 46.14. For Heart Disease, the sound is "Zheng" (Pronounced Jong).

ing "Zheng" (pronounced Jong). Patients with Heart Disease should practice the "Zheng" sound for seven breaths, several times a day (Figure 46.14). When exhaling, the patient should use the Fast Breathing Method technique (2 inhalations into the Heart organ, followed by 1 exhalation of the sound "Zheng").



Figure 46.15. Hands rest in front of the Lower Dantian



Figure 46.16. Both palms simultaneously press forward

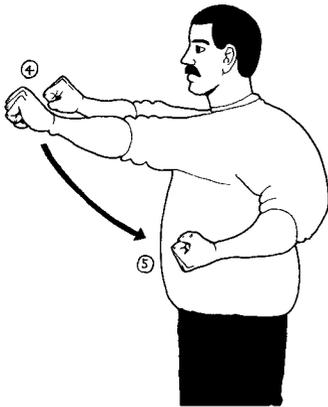


Figure 46.17. Both hands simultaneously clench into fists and pull to the hips

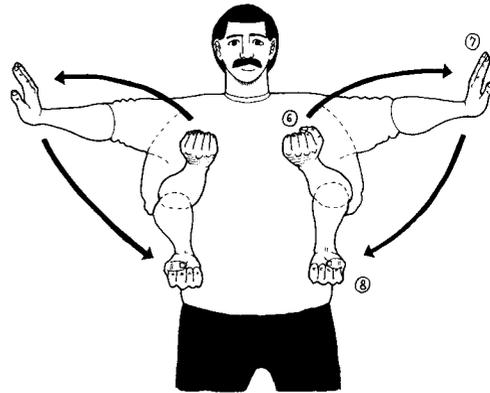


Figure 46.18. Alternate each palm as it presses towards the side of the body

METHODS FOR TONIFYING THE HEART

1. **Taking in the Red Qi Meditation:** Taking in the Red Qi can be used to tonify the Heart. The properties inherent within the color red have a vibratory quality that can be used for tonifying the Heart and Small Intestine.
 - From a standing, sitting, or lying posture, relax the whole body; breathe naturally, and release any wandering thoughts.
 - As you inhale, visualize red energy in front of you. Inhale the red light energy through the nose and into the Heart organ. As you exhale through the mouth, the dark, pathogenic Qi leaves the Heart; however, the bright,

clean color remains in the organ, stimulating and vitalizing it. With each breath, the organ increases its retention of clean energy and begins to glow. Repeat for five breaths.

- Breathe the red energy in through the nose and fill the entire mouth with it. When exhaling through the nose, send the Qi slowly to the Heart, then to the Lower Dantian; this connects the energy of the Heart and Kidneys, and also removes obstructions from the whole body. Perform this exercise for seven or fourteen breaths. End with Pulling Down the Heavens and close the training.

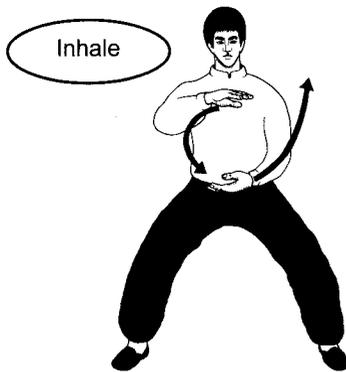


Figure 46.19. Heart Tonification Exercise: Imagine the hands embracing a ball. Inhale while holding the ball with the right hand above and the left hand below.



Figure 46.20. Exhale and twist the hips to the left while simultaneously raising the left hand over the head and extending the right hand towards the left.



Figure 46.21. Continue pressing until both hands extend to the furthest point.

METHODS FOR REGULATING THE HEART

1. Shaolin Buddhist Prescriptions for Regulating the Heart Qi:

- These Shaolin exercises are used to regulate the Heart. The following three exercises comprise one set. Practice three sets:
- From a standing or sitting posture, relax the whole body, breathe naturally, and raise the tongue against the hard palate just behind the teeth. Bring both palms loosely together (left over right for men, opposite for women) at the Lower Dantian; stand still for several minutes and concentrate the mind on the Lower Dantian (Figure 46.15).
 - Turn both palms outward and push the arms along the sides of the body, pointing the elbows towards the back. Hold this posture for several minutes.
 - With both palms facing upwards, lift the hands to the armpits.
 - Next, turn both palms to face forward, and begin to stretch and extend them forward. Focus your attention on the ends of the middle finger of each hand while the thumb and little fingers stretch and separate (Figure 46.16).
 - Softly clench both hands into fists and pull them back along the sides of the body towards the hips, as if dragging heavy weights. Perform this movement three times (Figure 46.17).
 - Raise the right palm, as if holding a heavy weight in front of the chest, and push the palm

out vertically to the right. Then, draw the right hand back to the side of the body near the hip. Repeat on the left side; and, finally, return to the starting posture. Perform these movements three times (Figure 46.18).

2. Wudang Daoist Prescriptions for Regulating the Heart Qi:

- The following Daoist Wu Dang exercise is designed to massage the Heart's tissues and nerves, as well as tonify the entire Heart organ and its channels. Patients practice this exercise to strengthen their circulatory system. This exercise helps to stimulate the patient's intellectual activity and mental acuity or clarity, and is performed as follows:
- Imagine that both hands are embracing a ball. Inhale while placing the right hand on top and the left hand on bottom (Figure 46.19).
 - Exhale and twist the hips to the left while simultaneously raising the left hand over the head, and extending the right hand towards the left (Figure 46.20).
 - Continue pressing until both hands extend to the furthest point (Figure 43.21).
 - Inhale and turn the right palm upwards (facing the sky) as the body twists back to the center, allowing the right hand to end up in front of the navel.
 - The left hand simultaneously turns so that the palm faces the center of the right hand, following it to the center line of the body.

- As the body reaches the point where it faces forward, twist to the right side and push in the same manner while exhaling. Repeat 10 times on each side.

Note: As the Heart begins to strengthen, the tissues will naturally begin to detoxify, thus purging and releasing the toxic emotions trapped within it's Orb. This adjustment period can cause the patient to feel and experience these toxic emotions (nervousness, excitement, etc.) as they leave the patient's body.

MEDICAL QIGONG THERAPY FOR SPECIFIC HEART DISEASES

The following are various Heart diseases and several Medical Qigong treatments used in China to rectify them.

HYPERTENSION

Hypertension is considered a condition in which the patient has higher blood pressure than what is determined to be normal for his or her chronological age and physique. Generally, Traditional Chinese Medicine places hypertension in the categories of Liver Qi Stagnation, Liver Fire, Liver and Kidney Yin Deficiency, and Kidney Yang Deficiency with Liver and Kidney Yin Deficiency.

ETIOLOGY

Hypertension is one of the most common problems impacting the Heart. It is the result of an imbalance of the Yin and Yang in the body.

Hypertension can be caused by eating too much food with high sodium content, by too much stress, or not enough exercise. Renin imbalance within the patient's Kidneys, increased cholesterol, genetic predisposition, secondary illnesses (diabetes, nephritis, or hyperthyroidism), or even pregnancy can also lead to hypertension. Hypertension can also result from one of three internal factors: high cardiac output due to stress, reduced elasticity of the vessels, and resistance to blood flow.

1. **High Cardiac Output Due To Stress:** When

the body experiences emotional tension, it releases adrenaline which speeds up the heart rate and causes the blood vessels to narrow, increasing the body's blood pressure.

2. **Reduced Elasticity of the Vessels:** A buildup of plaque and the normal aging process both reduce the vessels' elasticity and can lead to hypertension.
3. **Resistance to Blood Flow:** Old age, hormonal imbalances, or a genetic predisposition, can all cause high blood pressure.

TREATMENT GOALS

The overall goals in treating hypertension patients are to:

- Lower the patient's blood pressure.
- Stabilize the patient's blood pressure.
- Establish a quiescent state of mind (generally, meditating 20 minutes twice a day provides the patient with a prolonged state of deep relaxation needed to combat stress).
- Encourage life-style changes (e.g., monitor potassium intake, decrease sodium intake, weight control, and stress reduction management). Patients are advised to incorporate daily Medical Qigong therapy exercises.

SYNDROMES AND SYMPTOMS

As previously stated, the underlying causes or syndromes relating to hypertension are: Liver Qi Stagnation, Liver Fire, Liver and Kidney Yin Deficiency and Kidney Yang Deficiency with Liver and Kidney Yin Deficiency. These syndromes and their symptoms are described as follows:

1. **Liver Qi Stagnation:** Liver Qi Stagnation can manifest from stress and unbalanced emotions such as excessive anger and frustration; it can also occur physiologically with high amounts of cholesterol or unbalanced hormones (e.g., birth control pills). Clinical manifestations include: headache, irritability, sighing and hypochondriac pain. Coupled with Liver Yin Deficiency, symptoms include: red cheeks, insomnia, dry eyes, tinnitus, and dizziness.
2. **Liver Fire Rising:** Liver Fire Rising can manifest from a combination of Excess Heat toxins, Excess emotions, or Deficient Liver Yin. Clinical manifestations include: headaches,

dizziness, red bloodshot eyes, red face, dry mouth, yellow urine, restlessness, sudden outbursts of anger, and constipation.

3. **Liver and Kidney Yin Deficiency:** Liver and Kidney Yin Deficiency fail to nourish the Liver, which leads to a condition of hyperactivity of Liver Yang. The clinical manifestations are dry eyes, dry throat, dizziness, tinnitus, insomnia, Five Palms Heat (Excess Heat in the feet, palms, and head), blurry vision, lumbar pain, red cheeks, night sweats, scanty menstruation, and nocturnal emissions.

4. **Kidney Yang Deficiency with Liver and Kidney Yin Deficiency:** Kidney Yang Deficiency with Liver and Kidney Yin Deficiency occurs when the Kidney Yang is Deficient while the Liver and Kidney Yin are also Deficient; this is the most difficult of the common hypertension syndromes to treat, as it involves the beginning of the separation of Yin and Yang. Clinical manifestations include: fatigue, palpitations, shortness of breath, cold limbs, frequent urination at night, dizziness and tinnitus, daydreaming, cyanosis of the lips, palpitations, lassitude, weakness in the legs, and insomnia.

TREATMENT PROTOCOL FOR PATIENTS SENSITIVE TO ENERGY

In China, the use of Medical Qigong therapy for the treatment of hypertension is highly encouraged in all Traditional Chinese Medical hospitals and clinics. The following clinical protocol is initiated for patients who are energetically sensitive to Qi Emission Therapy:

1. Have the patient sit in a chair with his or her feet flat on the ground. Begin the treatment by cleaning the patient's Conception and Governing Vessels, using purgation methods (Figure 46.22). Focus attention on clearing the patient's head area. Literally sweep with the entire hand, and comb the patient's Wei Qi fields with the fingers.

By scanning the occipital region of the patient, you can verify whether the Excess Qi in the patient's upper extremities has abated. Once these vessels are purged, you can focus on treating the hypertension.

2. Stand behind the patient and use the Ex-

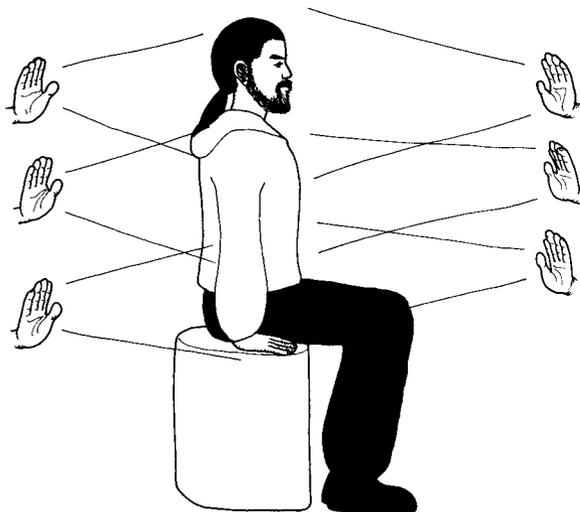


Figure 46.22. The Qigong doctor begins by dredging, purging and cleaning the patient's Conception and Governing Vessels.

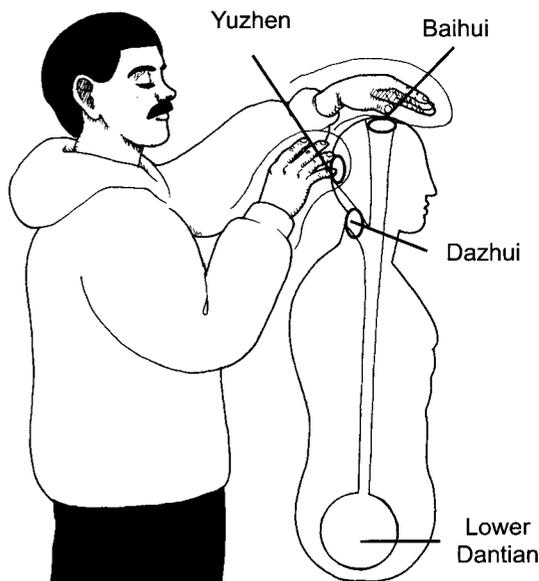


Figure 46.23. The Qigong doctor emits Qi into the patient's Baihui, Yuzhen, and Dazhui points to access the Taiji Pole and fill the patient's Lower Dantian.

tended Fan Palm technique (with both hands), extending energy from the left hand into the top of the patient's head at the Baihui GV-20 area, while your right hand extends energy into the back of the patient's head, beginning

at Yuzhen UB-9. The two streams of Qi flow downward to the Dazhui GV-14 area, where they join into one river which continues to flow downward through the patient's Taiji Pole. Continue to visualize these two streams joining and filling the Lower Dantian for a period of 6 to 12 breaths (Figure 46.23).

3. Move your left hand and extend energy into the patient's Yellow Court, while your right hand is placed above the patient's Mingmen area. Lead the Qi from the Yellow Court into the patient's Lower Dantian, continuing to root the Qi for a period of 6 to 12 breaths.
4. End the treatment by rooting the Heart Qi into the Lower Dantian using the left hand positioned close to the patient's Baihui point (located at the top of the head), while the right hand is positioned in front of, but further away from the patient's Lower Dantian. Lead the Qi from the Heart into the Lower Dantian by visualizing white light energy.

TREATMENT MODIFICATIONS

These modifications are additional formulas which are added on to the previous treatment according to the specific syndromes and conditions of the patient's Heart:

- **Excess Liver Yang from Deficient Yin:** When treating patients with Excess Liver Yang from Deficient Yin, use the Extended Fan Palm hand technique and emit Qi into the patient's mid-back, drawing the energy down and rooting it in the patient's Lower Dantian and Mingmen.
- **Excess Liver Fire:** When treating patients with Excess Liver Fire, it is important to treat the Lv-13 and Lv-14 points, by dredging and purging the Excess Qi and leading it down the patient's right Gall Bladder Channel through the foot and into the Earth.
- **Kidney Yin or Yang Deficiency:** When treating patients with Kidney Yin or Yang Deficiency, use the Extended Fan Palm technique to emit Qi into the patient's mid-back, drawing the energy down and rooting it in the patient's Lower Dantian and Mingmen.

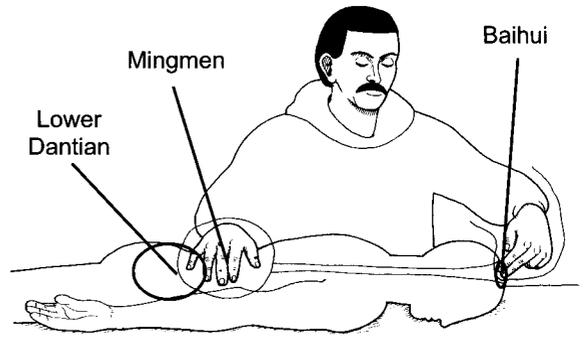


Figure 46.24. If the patient is not sensitive to energy, have them lie prone and apply Jing Point Therapy in conjunction with Qi emission.

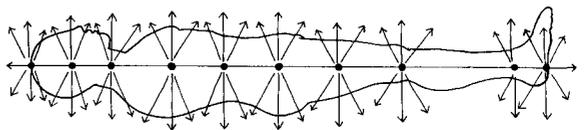


Figure 46.25. In this Static posture used to treat high blood pressure the patient lies supine and performs the toning sound "Zheng" (pronounced Jong), for dispersing Qi.

TREATMENT PROTOCOL FOR PATIENTS NOT SENSITIVE TO ENERGY

Use Jing Point therapy in conjunction with Medical Qigong therapy (see Volume 3, Chapter 38) for treating patients who are not sensitive to energy.

- Have the patient lie prone.
- Using the Sword Finger technique, touch the patient's head with the left hand, and extend energy into the Baihui GV-20 point.
- Guide this Qi down to the Lower Dantian through the Taiji Pole while your right hand emits Qi into the patient's Mingmen GV-4 point, filling the Lower Dantian and rooting the patient's Heart Qi (Figure 46.24).
- Next, treat the patient's LI-11, St-36, Lv-2, and Sp-6 points on both sides of the body to lower the patient's blood pressure.

HOMEWORK PRESCRIPTIONS

1. **Lying Meditation:** A static posture can be given to convalescing patients as part of a meditative homework prescription for the treatment of high blood pressure. The prescription is as follows:

- Have the patient lie supine (the patient may use a pillow under the head for comfort), and have the patient imagine that he or she is floating in warm water.
 - The patient should perform the descending sound “Ha” or “Zheng” (pronounced Jong) and imagine dispersing Qi out his or her body. The patient should use natural breathing while toning and dispersing the Toxic Qi. There are ten major areas from the top of the head to the bottom of the feet from which the patient must discharge the toxins. These areas include: the top of the head, Upper Dantian, throat, Middle Dantian, Yellow Court, Lower Dantian, the center of the thighs, knees, ankles, and bottoms of the feet (Figure 46.25).
 - After several minutes, the patient will relax and focus the attention on the Lower Dantian or Bubbling Well points at the bottom of the feet.
2. **Sitting Meditation:** Another meditation prescription given to a patient with hypertension is done from a sitting position. Have the patient imagine a feeling of warm water pouring down over the head, torso, extremities, and feet. This meditation should be practiced several times a day, for 36 breaths each time.
 3. **Healing Sound “Guo”:** The patient can also be given the prescription of rubbing the hypochondrium and toning the descending sound “Guo” to purge Excess Heat from the Liver.
 4. **Energetic Point Therapy:** A patient with hypertension (normal systolic, high diastolic) can practice Energetic Point Therapy by placing the left hand over the Middle Dantian (closer to the body) and the right hand over the Lower Dantian (farther away from the body). The patient should visualize light flowing from the Middle Dantian to the Lower Dantian while repeating the sounds “Ar-Jiu, Ar-Jiu” (Figure 46.26).

The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient’s Righteous Qi and Yuan Qi to become

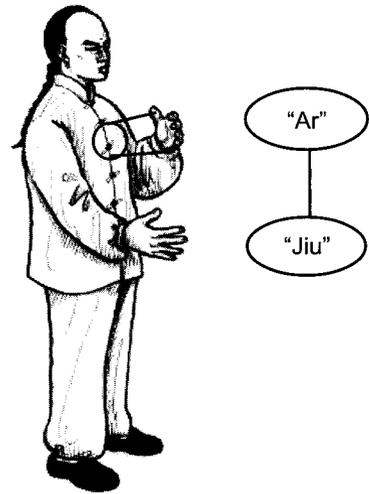


Figure 46.26. For a patient with hypertension (normal systolic, high diastolic): Place the left hand over the Middle Dantian (close) and the right hand over the Lower Dantian (farther away). Visualize light flowing from the Middle Dantian to the Lower Dantian. The patient should repeat the sounds “Ar-Jiu, Ar-Jiu.”

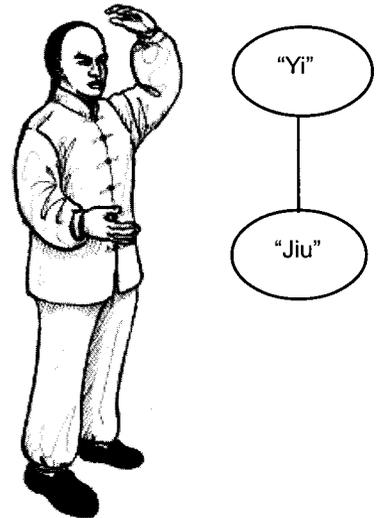


Figure 46.27. For a patient with hypertension (high systolic, high diastolic): Place the left hand over the Baihui (close) and the right hand over the Lower Dantian (farther away). Visualize light flowing from the Baihui to the Lower Dantian. The patient should repeat the sounds “Yi-Jiu, Yi-Jiu.”

stronger, which supports the body's immune system.

- 5. Energetic Point Therapy:** A patient with hypertension (high systolic, high diastolic) can practice Energetic Point Therapy by placing the left hand over the Baihui (closer to the body) and the right hand over the Lower Dantian (farther away from the body). The patient should visualize light flowing from the Baihui to the Lower Dantian while repeating the sounds "Yi-Jiu, Yi-Jiu" (Figure 46.27).

The success of this exercise depends on imagining divine healing light purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

- 6. Descending "Ha" Sound:** Another Medical Qigong prescription used to treat hypertension is to have the patient place the hands, palms facing downward, at the side of their body. With a short, fast inhalation through the nose, quickly move the hands upwards. Allow the middle fingers on each hand to touch each other, connecting the Pericardium Channels. Using the Natural Abdominal Breathing method, with a long, slow exhalation through the nose, slowly move the hands downward along the front and side of the body, purging and guiding the Toxic Qi down the Liver and Gall Bladder Channels through the torso into the ground using either the "Haa" or "Zhang" healing sound (Figure 46.28).

CLINICAL RESEARCH ON HYPERTENSION

Several groups in China have investigated the effects of Qigong on hypertension. Research on the short and long term effects of Qigong practice on hypertension patients has been carried out at the Shanghai Institute of Hypertension by Wang Chongxing, Xu Dinghai, and their colleagues. Their research is reviewed extensively because it serves as a model for the effects of Qigong on many functions of the body. For these studies, the

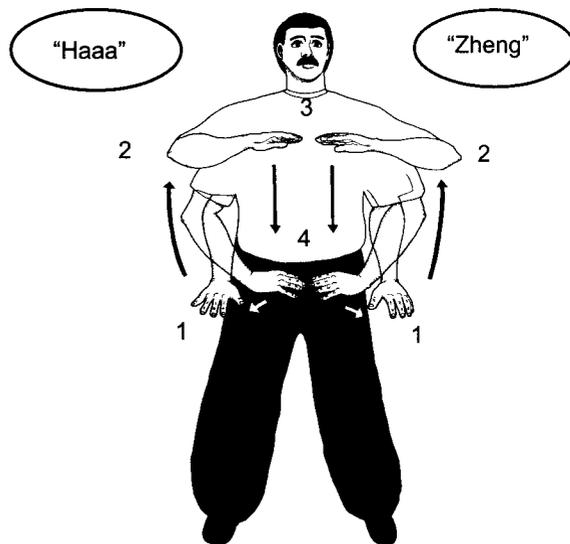


Figure 46.28. Medical Qigong Prescription for Hypertension: (1) Palms facing downward, (2) Move the hands quickly upward, (3) Allow the middle fingers on each hand to touch, (4) As the hands move slowly downward.

patients practiced "Yan Jing Yi Shen Gong" for 30 minutes twice a day. This Qigong is claimed to be especially valuable for therapeutic purposes and delaying senility. The Qigong exercise consists of a combination of sitting meditation and gentle physical movements that emphasize a calm mind, relaxed body, and regular respiration.

In 1991, researchers reported a 20-year controlled study of the anti-aging effects of Medical Qigong on 242 hypertensive patients. The effect of Medical Qigong exercise on blood pressure (systolic and diastolic) in millimeters mercury was plotted as a function of time over 20 years for a group consisting of 242 patients, 122 in the Medical Qigong group and 120 in the control group. During the first two months (with the patients practicing 30 minutes per day, twice a day), the blood pressure of all patients dropped in response to the hypotensive drug. Subsequently, and over the period of 20 years, the blood pressures of the Medical Qigong group stabilized while that of the control group increased. Remarkably, during this period the drug dosage for the Medical Qigong

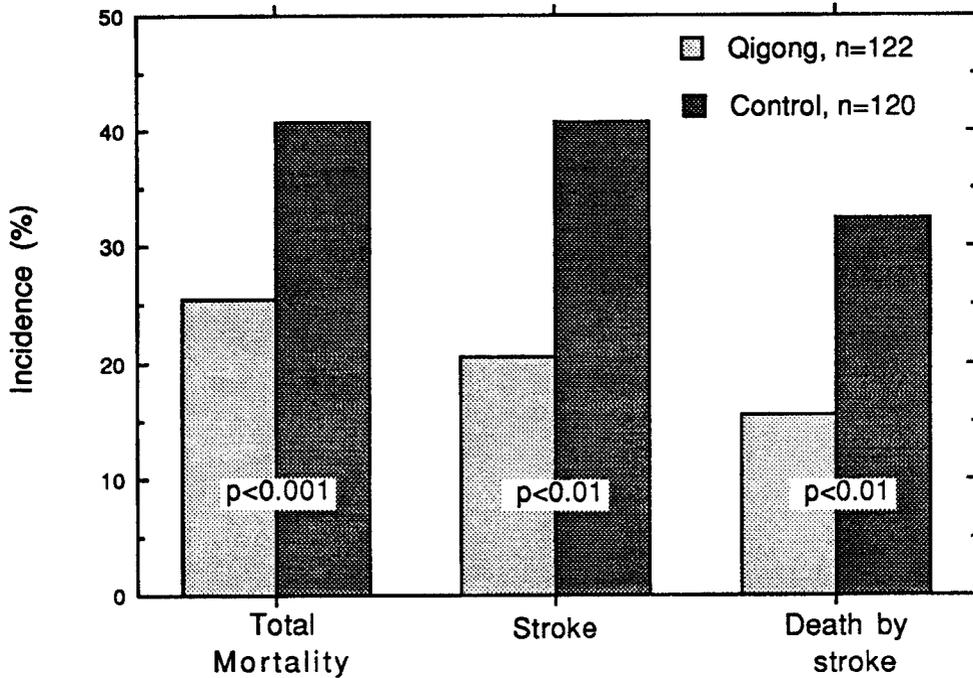


Figure 46.29. A 30-year follow-up of the effects of Qigong on mortality and stroke of 242 hypertensive patients. Both groups received drug therapy. (Qiang. Xu, et al. ref. 7)

group could be decreased, while the dosage for the control group had to be increased.

When the researchers performed a 30-year follow-up on the 242 hypertensive patients who were divided randomly into a Qigong group (n = 122) and a control group (n = 120). All patients were given drug therapy to control Blood pressure, but only the experimental group practiced Medical Qigong (for 30 minutes a day, twice a day). The results showed that the accumulated mortality was 25.41% in the Medical Qigong group and 40.79% in the control group (p<0.001). The incidence of stroke was 20.49% and 40.73% (p<0.01), and death rate due to stroke was 15.57% and 32.50% (p<0.01), respectively.

These results demonstrated that Medical Qigong exercise decreased the incidence of total mortality due to stroke by nearly 50 percent. After a time span of 30 years, 86 patients survived

in the Medical Qigong group and 68 in the control group. These results clearly show that Medical Qigong has significant potential for preventing strokes and extending life (Figure 46.29).

The researchers also reported that over the 30-year period, Blood pressure of the Medical Qigong group stabilized while that of the control group increased. Remarkably, during this period the drug dosage for the Medical Qigong group could be decreased, and for 30% of the patients it could be eliminated altogether. However, the drug dosage for the control group had to be increased. These results suggest that Medical Qigong activated the natural healing process of the body.

IMPROVEMENTS IN HEART FUNCTION AND MICROCIRCULATION

Hypertensive patients usually have a deficiency of Heart Qi, which often leads to a weakened function of the left ventricle and a distur-

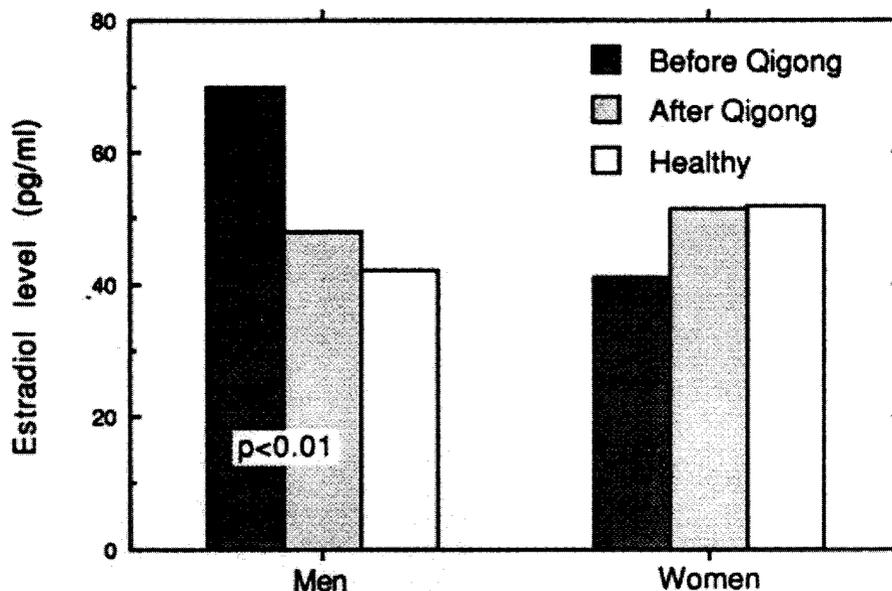


Figure 46.30. Serum estradiol levels of hypertensive men (ages 40–69) and women (ages 51–57) who practiced Qigong for one year compared to healthy controls. (Ankun, Eang, et al. ref. 6)

balance of microcirculation. The researchers evaluate the effects of Qigong by using ultrasonic cardiography (UCG) and indices of microcirculation. In one study, 120 male subjects, 55 to 75 years of age, were divided into three groups: 46 cases of hypertensive subjects with Heart Qi Deficiency, 34 cases without Heart Qi Deficiency, and 40 cases with normal blood pressure. Patients whose blood pressure measured more than 160/95 mm mercury were accepted as subjects after regulation with antihypertensive drugs for 4 weeks.

The results showed that subjects with Heart Qi Deficiency experienced several improvements: increases in cardiac output, ejection fraction mitral valve diastolic closing velocity, and mean velocity of circumferential fiber shortening, while the total peripheral resistance decreased ($p < 0.05-0.01$). Significant changes did not occur in the group without Heart Qi Deficiency.

Multiple quantitative evaluation of nailfold disturbance in microcirculation was made on the above three groups by observing 10 indices of abnormal conditions: configuration of micro-an-

gioma, micro-angioma tension, condition of blood flow, slowdown of blood flow, thinner afferent limb, efferent limb and afferent limb ratio, color of blood, hemorrhage, and petechia. At the beginning of the study, the incidence of microcirculation obstruction for the above three groups was 73.91%, 26.47% and 17.50%, respectively. After practicing Medical Qigong for one year, the group with Heart Qi Deficiency showed a decrease in nailfold microcirculation obstruction from 73.91% to 39.31% ($p < 0.05$). Significant changes did not occur in the group without Heart Qi Deficiency.

These studies show that proper TCM diagnosis is essential for Medical Qigong therapy. The investigators emphasized that the kind of Medical Qigong must be selected according to the patient's condition (Figure 46.30).

PALPITATION

A palpitation is an abnormally rapid throbbing or fluttering of the Heart. Its occurrence is characterized by nervous feelings or restlessness due to anxiety or fright.

ETIOLOGY

Clinically, it mostly attacks paroxysmally and is associated with emotional stress or overexertion. Symptoms such as insomnia, vertigo, tinnitus, etc., often accompany palpitations.

Diseases with palpitation as the main manifestation include arrhythmia, iron-deficiency anemia, aplastic anemia, hyperthyroidism, and anxiety disorders. These diseases may all be differentiated and treated in reference to the prescriptions described in this section.

SYNDROMES AND SYMPTOMS

There are several factors that contribute to palpitations. These factors and their symptoms are described as follows:

- **Deficient Qi and Blood, Deficient Heart Yin, or Deficient Heart Qi:** In patients suffering from Deficient Qi and Blood, Deficient Heart Yin, or Deficient Heart Qi, palpitations may occur following sudden mental irritation. The patient may note a rapid heartbeat accompanied (in cases of Deficient Heart Qi), by pallor, restless sleep at night, dizziness, and vertigo. This condition may also be caused by Deficient Heart Blood that fails to nourish the Heart, or by Deficient Heart Yin.
- **Phlegm Fire:** Patients suffering Phlegm Fire disturbing the Heart may also experience palpitations. In cases with internal disturbances of Phlegm Fire, symptoms also include fidgeting and disorientation.
- **Fluid Retention:** Another factor causing palpitations is a Deficiency of Heart Yang that leads to fluid retention. In cases of fluid retention with epigastric stiffness, symptoms will also include: dizziness, cold limbs, excessive salivation, and mental fatigue.

TREATMENT PROTOCOL FOR PALPITATIONS

1. Begin by extending Qi into the patient's UB-14, UB-18, CV-15, and CV-17 points. To open these points, emit Qi into the tissue areas surrounding these points using the Extended Fan Palm technique.
2. Use the Sword Fingers hand technique and vibrate Qi into each of these points for the duration of 6 to 12 breaths (at each point). Upon

completion, guide the Qi back down the patient's torso and root it into the patient's Lower Dantian.

3. Finally, the emit Qi into the patient's Yellow Court area using the Extended Fan Palm technique and then guide the Heart and Pericardium Channel Qi down the patient's arms using Pushing, Pulling, and Leading techniques. This ending is performed to balance the Qi in the upper and lower aspects of the patient's body.
4. As with every treatment, end the procedure by regulating the patient's Microcosmic Orbit (Fire Cycle).

TREATMENT MODIFICATIONS

These modifications are added onto the previous treatment according to the specific syndromes and conditions of the patient's Heart.

- **Heart Blood Deficiency:** In cases of insufficiency of Heart Blood, add UB-17 and UB-20 to the treatment points.
- **Phlegm Fire:** In cases of internal disturbance of Phlegm Fire, purge from the CV-12 to St-40 points.
- **Fluid Retention:** In cases of Fluid retention, add UB-21 and UB-22 to the treatment points, remaining there for 14 to 24 breaths. Then, guide the Qi to flow down the patient's Gall Bladder Channels into the UB-40 points.

HOMEWORK PRESCRIPTIONS

1. **Taking in the Red:** For treatment of palpitations due to Deficient Heart Blood, have the patient practice the method of Taking in the Red to nourish the Heart (see Volume 1, Chapter 4). Have the patient send the red Qi slowly down into the Heart and then to the Lower Dantian during the exhalation. Practice should be for several minutes, according to the patient's strength and constitution.
2. **Healing Sound "Ha:":** For treatment of palpitations due to Phlegm Fire, have the patient place both hands on the Heart and slowly inhale. As the patient exhales, he or she should pronounce the sound "Ha." This exercise should continue for several minutes.
3. **Daoist Heart Yin Organ Exercise:** For Heart

regulation, have the patient practice the Heart exercise from the Daoist Five Yin Organ prescriptions.

RHEUMATIC HEART DISEASE

Rheumatic valvular heart disease is a condition where there is chronic damage of the cardiac valve caused by rheumatosis. Its clinical manifestations include palpitations, dyspnea, and edema.

SYNDROMES AND SYMPTOMS

- **Heart Blood Stagnation:** This syndrome manifests through symptoms such as severe palpitations; bad cough with hemoptysis; cold hands; lassitude and weakness; purplish-red color of the lips, nails, and zygomatic facial regions; and pain in the Heart, chest, or both.
- **Deficient Qi and Blood:** This syndrome manifests through symptoms such as shortness of breath, palpitations which are aggravated on exertion, perspiration, and pale facial complexion.
- **Heart and Kidney Yang Deficiency:** This syndrome manifests through symptoms such as palpitations, pale or darkish complexion, edema, cough, cold hands and feet, and dyspnea.

TREATMENT PROTOCOL FOR RHEUMATIC HEART DISEASE

1. Have the patient sit at the edge of the table and begin to emit Qi into the Shendao (GV-11) and Middle Dantian areas.
2. Use the Vibrating Palm hand technique and emit Qi into the patient's Yellow court and Shendao (GV-11) area for 6 to 12 breaths.
3. Use the Extended Fan Palm hand technique and emit Qi into the patient's Heart region, leading Qi down the Heart and Pericardium Channels to the tips of the fingers (on both sides of the body).

TREATMENT MODIFICATIONS

- **Heart Blood Stagnation:** When treating patients with Heart Blood stagnation, use the Extended Fan Palm hand technique and emit Qi into the patient's Middle Dantian, leading the stagnant Qi down the Heart and Pericar-

dium Channels and out the hands (on both sides of the body).

- **Deficient Qi and Blood:** When treating patients with Deficient Heart Qi and Deficient Heart Blood, use the Extended Fan Palm technique and emit Qi into the patient's Middle Dantian (both Shendao GV-11 and CV-17 areas), leading the Qi down the Conception Vessel to the Lower Dantian to root and stabilize the patient's Qi.
- **Heart and Kidney Yang Deficiency:** When treating patients with Heart and Kidney Yang Deficiency, use the Extended Fan Palm technique and emit Qi into the patient's Shendao (GV-11) and Mingmen (GV-4) areas for 24 breaths.

HOMEWORK PRESCRIPTIONS

When prescribing homework for patients with rheumatic Heart disease, have them begin with a quiescent sitting meditation while focusing on their Lower Dantian.

PRESCRIPTION MODIFICATIONS

1. **Heart Massage:** Have patients with Heart Blood stagnation perform the Heart Massage exercise (see Chapter 41) while toning the sound "Ha."
2. **Taking in the Yellow Qi:** It is advisable for patients with Deficient Heart Qi and Deficient Heart Blood to practice the method of Taking in the Yellow Qi into the Spleen and Red Qi into the Heart from the natural environment. It is ideal to be immersed in natural scenery, allowing nature to project the specifically desired color. If this is not possessible, or readily available, the patient may practice by either meditating on or wearing clothes that are golden yellow or brilliant red in color.
3. **Gathering the Moon Essence:** Have patients with Heart and Kidney Yin Deficiency practice Gathering the Moon Essence (see Volume 2, Chapter 12), as well as the method of Taking Yellow Qi into the Spleen and Red Qi into the Heart from the natural environment.

CONTRAINDICATIONS

In rheumatic heart disease, the Heart may either have functional or structural problems. In

either condition, Medical Qigong is contraindicated when working directly over a pacemaker.

When treating Heart conditions, make sure the patient is under a medical doctor's care and inquire as to any medications the patient may be taking.

HYPOTENSION

Also known as hypopiesis, arterial hypotension is a condition in which the patient has subnormal arterial blood pressure (decreased systolic and diastolic blood pressure below what is considered normal).

ETIOLOGY

Hypotension can be congenital, or it can be caused by a deficiency in arterial tonus or tension. More often in women, hypotension can be associated with hypothyroidism and adrenal insufficiency. Additionally, hypotension is not an uncommon finding among athletes; therefore it is important to consider the entire constitution and symptomatology prior to making a diagnosis.

In acute conditions, hypotension can occur in shock, hemorrhages, infections, fevers, cancer, anemia, neurasthenia, Addison's disease, and in any debilitating or wasting disease (such as in those causing "atrophy syndromes").

SYMPTOMS

Symptoms of hypotension can include: dizziness, fatigue and fainting, especially upon quickly rising from a supine position.

TREATMENT GOALS

The overall goals in treating hypotension patients are to:

- Raise the patient's blood pressure.
- Stabilize the patient's blood pressure.
- Establish a quiescent state of mind (generally, meditating 20 minutes, twice a day practicing "Reverse Abdominal Breathing" (see Volume 2, Chapter 17) to invigorate the circulation of Blood and quickly improve the micro-circulation of Qi and Blood.

TREATMENT PROTOCOL FOR HYPOTENSION

In China, the use of Medical Qigong therapy for the treatment of hypertension is highly encour-

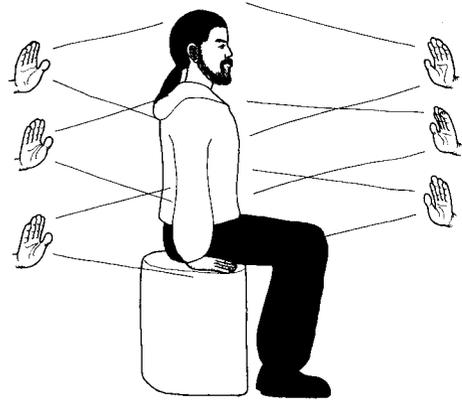


Figure 46.31. The Qigong doctor begins by dredging, purging and cleaning the patient's Conception and Governing Vessels

aged in all Traditional Chinese Medical hospitals and clinics. The following clinical protocol is initiated for patients who are energetically sensitive to Qi Emission Therapy:

1. Have the patient sit in a chair with his or her feet flat on the ground. Begin the treatment by cleaning the patient's Conception and Governing Vessels, using purgation methods (Figure 46.31). Focus attention on clearing the patient's head area. Literally sweep with the entire hand, and comb the patient's Wei Qi fields with the fingers.
2. By scanning the occipital region of the patient, you can verify whether the Excess Qi in the patient's upper extremities has abated. Once these vessels are purged, you can focus on treating the hypertension.
2. Stand beside the patient, using the Extended Fan Palm technique. With both hands facing the patient's body, begin Emitting Qi into the patient's Spleen organ.
3. Next, move your palms towards the patient's Lower Dantian and Emit Qi into the patient's Kidney organs.
4. Combine both Spleen and Kidney Qi and envelop the patient's Heart, blending all three energies together.
5. Lead the patient's Heart Qi upwards to the head, and root the Qi into the patient's Upper Dantian.

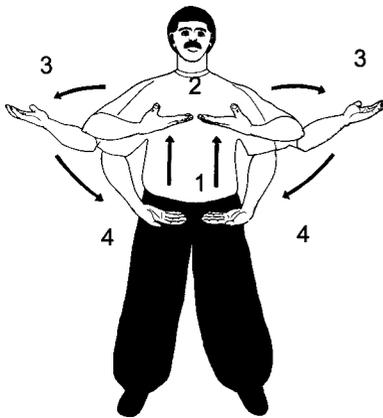


Figure 46.32. Medical Qigong Hypotension Prescription Exercise: (1) With the palms facing upward (2) Raise the hands slowly close to the body (3) Quickly move the hands downwards away from the body in order to start again.

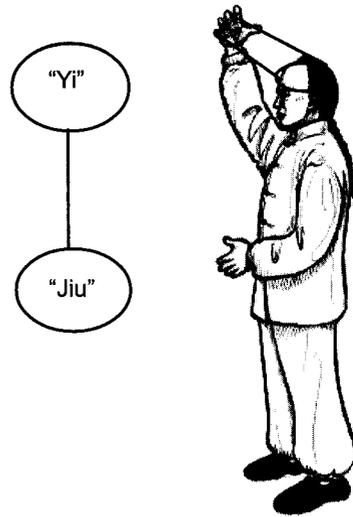


Figure 46.33. Energetic Point Therapy for treating patients with Hypotension (Low Blood Pressure).

6. End the treatment by rooting the Heart Qi into the Upper Dantian using the left hand positioned far away from the patient's Baihui point (located at the top of the head), while the right hand is positioned in front of, yet close to, the patient's Lower Dantian. Direct the Qi to move from the Heart into the Upper Dantian, visualizing its energetic flow as a brilliant white light energy.

HOMEWORK PRESCRIPTIONS

1. **Slow Ascending Palms:** In treating hypotension, have the patient begin with the palms facing upward in front of the Lower Dantian. Using the Reverse Breathing Method while slowly inhaling two breaths, gradually raise the palms close to the body. While exhaling, move the hands downward quickly away from the body to avoid any excessive downward flow that would counteract the tonifying upward flow. The patient may also be given the technique of "Taking in the Red Qi," to assist in increasing Heart Qi (Figure 46.32).

2. **Energetic Point Therapy:** When using Energetic Point Therapy to treat hypotension, have the patient place the left hand over the Lower Dantian (closer to the body) and the right hand over the Baihui point (farther away from the body). Visualize light flowing from the Lower Dantian to the head while repeating the sounds "Jiu-Yi, Jiu-Yi" (Figure 46.33).

The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

CONTRAINDICATIONS

If the patient has glaucoma, avoid this technique because it raises Qi upwards towards the head.

CHAPTER 47

QI EMISSION THERAPY FOR SPLEEN AND STOMACH DISEASES

THE SPLEEN ORGAN

The Spleen is a soft oval shaped organ, about 5 inch long in adults (Figure 47.1). It is located in the left hypochondriac region between the fundus of the Stomach and just beneath the diaphragm,

The Spleen is a solid (Zang) organ that stores and nourishes the body's Ying Qi. The Spleen corresponds to the Earth Element and is sometimes referred to as the "Yellow Emperor." It is energetically paired with the Stomach, which is a Yang (hollow) organ. The functions attributed to the pancreas in Western Medicine are seen in Traditional Chinese Medicine as being part of the collective functions of the Spleen and Stomach. The pancreas is an essential energetic component of the Spleen Orb, assisting in the function of processing nutrients, though it is not considered as an independent organ in Traditional Chinese Medicine. The pancreas also produces insulin, and is energetically connected to the Spleen Orb. The pancreas also shares certain Blood Vessels with the Spleen and connects with the intestinal tract at the outflow junction of the Stomach.

Because it is responsible for distributing and absorbing what the Stomach has stored and digested, the Spleen is sometimes called the "Minister of Grains." Energetically, the Spleen controls the body's central cavity and holds the internal organs in their places. It is therefore responsible for resisting the downward pull of gravity and preventing the prolapse of the internal organs.

The Spleen houses the "Yi," which contains the hereditary predisposition towards schemas. Schemas, in this sense, are energetic, biological, mental, emotional and spiritual patterns and tendencies that are passed down through the individual's biological and cultural lineages. The

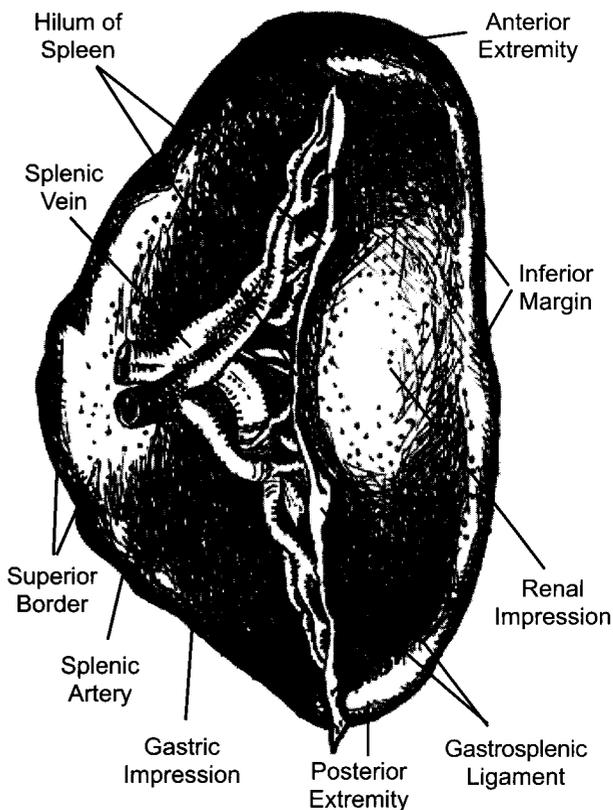


Figure 47.1. The Spleen (Sp) Organ

Yi codifies the individual's biological and psychic behavior, and permits these patterns to be repeated within the individual's lineage. The ancient Chinese also believed that the Yi represented the "music of the Heart," and therefore encouraged singing in order to purge the Spleen's acquired emotion of "worry."

CHINESE CHARACTER FOR THE SPLEEN: PI

- The Chinese character “Pi” translates as “Spleen.” It refers to a general description of the image of the Spleen organ, and is divided into two sections. The character to the left, “Ji” depicts the Chinese ideogram for body tissue, muscle or flesh (all of which are forms of connective tissue). The character to the right depicts an ideogram that was originally a representation of an ancient drinking vase, provided with a handle on the left side (later, this character for wine vessel was taken in the abstract sense to mean both noble and vulgar, depending on the context in which it was used). Together, both ideographs express the idea that the Spleen organ is responsible for collecting “pure” and necessary things for the body (e.g., the collecting of Gu Qi and the gathering of ideas) (Figure 47.2).

THE YIN AND YANG OF THE SPLEEN

Traditional Chinese Medicine defines the Spleen as having two energetic aspects: a Yin aspect and a Yang aspect.

- **The Yin of the Spleen:** This pertains to the material structures of the Spleen, including the Blood stored within it.
- **The Yang of the Spleen:** This pertains to the Spleen’s function of heating, transforming, holding, and moving the Qi.

THE SPLEEN’S EARTH JING FORMATION

During the eighth lunar month, the fetus receives the Zong (Essential) Qi from the mother’s Spleen. The Zong Qi is the energy collected from Heaven and Earth, and it accumulates within the chest. At this time, the Earth Jing begins to be incorporated into the fetus’ body, completing the formation of the skin.

The Earth Jing energy also supervises the quality and maturation of the emotional and spiritual bonding and boundaries of the fetus. Any faltering of the Earth Jing energy is associated with problems of severe psychological disturbances (e.g., schizophrenia). These psychological disturbances may be evident at birth or develop later in life.



Figure 47.2. The Chinese Character for Spleen “Pi”

After birth, the Earth Jing can be affected through the color yellow, the sweet taste and “Who,” and “Gong” sounds.

THE SPLEEN IN CHINESE MEDICINE

In Traditional Chinese Medicine, the functions attributed to the Spleen are completely different than those identified by Western Medicine. From a Chinese energetic perspective, the Spleen is associated with most of the functions of the digestive system, Blood coagulation, and Body Fluid metabolism. It also governs certain psycho-emotional aspects and spiritual influences. Western Medicine, on the other hand, identifies the functions of the Spleen as primarily relating to the body’s lymph system.

According to Traditional Chinese Medicine, the main functions of the Spleen are to: transform, transport and distribute nutrients; rule the muscles and limbs; control the Blood; hold internal organs; open into the mouth and manifest in the lips; express itself through the psycho-emotional aspects of trust and worry; and spiritually influencing the individual through the Yi (Intention). These main functions are described as follows (Figure 47.3):

1. **Transforms, Transports and Distributes Nutrients:** The Spleen is sometimes called the “Minister of Grains,” as it is responsible for distributing what the Stomach has stored and digested. According to the *Simple Questions*, the “distribution of nutrients” pertains to two digestive functions originating from the energetic interactions of the Stomach and Spleen: the distribution of food essence, and the distribution of fluids.

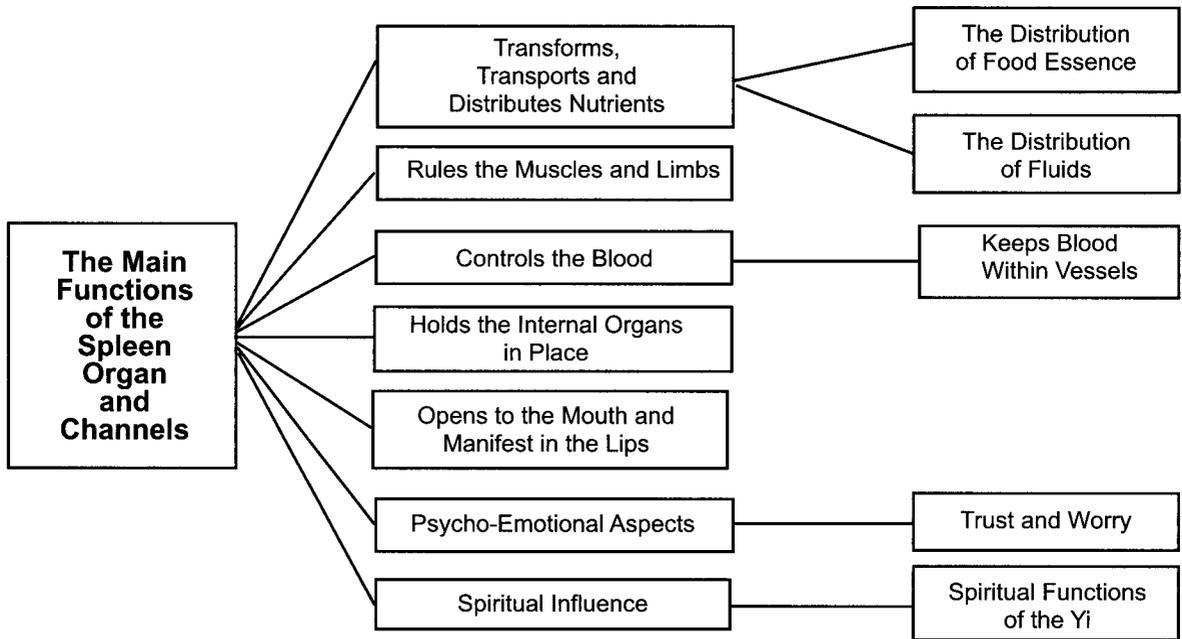


Figure 47.3. The Main Energetic Functions of the Spleen Organ and Channels

- The Distribution of Food Essence:** According to the *Su Wen*, the Stomach organ is responsible for transforming food essence and separating it into pure (refined) and impure (unrefined) substances. The pure portion (Gu Qi) is absorbed by the Stomach and transported to the Liver, the excess is transported into the tendons and permeates all of the muscles with Qi. The turbid portion (it is important to note that the digestive Qi is only considered turbid in contrast to respiratory Qi) is passed to the Heart. The overflow is transported into the Blood Vessels (Figure 47.4).
- The Distribution of Fluids:** The Spleen organ is responsible for transforming, separating and distributing the fluid substances received from the Stomach into pure and impure substances. The pure portion (Gu Qi) is absorbed by the Spleen and transported to the Lungs where it is converted into Qi, Blood, and Body Fluids. The turbid portion is passed to the Small Intestine, Large Intestine, and Urinary Bladder for further absorption and eventual excretion. The Spleen's main func-

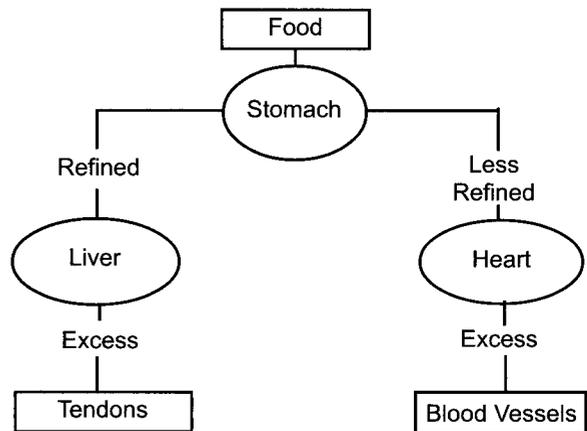


Figure 47.4. The Distribution of Food Essence

- tion is to govern or oversee this transportation and transformation of Gu Qi (Figure 42.5).
- Rules the Muscles and Limbs:** The Spleen has the function of nourishing and governing the muscles, flesh, and limbs. According to the "Simple Questions," if the Spleen is invaded by Heat, the patient will experience thirst and his or her muscles will become weak and be-

gin to atrophy. This atrophy occurs because all four limbs are dependent on the Stomach for Qi, and the Ying (Nourishing) Qi transformed by the Stomach can only reach the extremities (via the channels) through the energetic actions of the Spleen. If the Spleen is diseased, it cannot transport the fluids of the Stomach, and thus all four limbs will not receive adequate nourishment.

3. **Controls the Blood:** The Spleen has the function of controlling the Blood by keeping it circulating normally within the Blood Vessels. If the Spleen Qi (especially the Spleen Yang) is deficient, the Blood is not held within the Blood Vessels, and the Blood will leak out, creating various forms of hemorrhaging. The energy of the Spleen, via the Blood, also plays a part in the heat regulation of the body by warming the five Yin organs.
4. **Holds the Internal Organs in Place:** Energetically, the Spleen Yang controls the body's central cavity and holds the internal organs in their places. It is therefore responsible for resisting the downward pull of gravity and controlling the prolapse of the internal organs. The ancient Chinese believed that the Spleen was responsible for influencing the "forms" (the development of the tissues' physical shapes) of the body.
5. **Opens to the Mouth and Manifesting in the Lips:** The Spleen organ's energy opens externally at the mouth, controlling taste, and manifests externally at the lips. According to the *Magical Pivot*, the Spleen Qi connects to the mouth. If the Spleen Qi is abundant, the mouth can differentiate the Five Flavors (sour, bitter, sweet, pungent and salty), and the lips will be red and moist. The word "taste" should not be confused with the Western sense of a perceived taste, as it is used here to denote a flavor's influence on the tissues (via the Spleen's energetic function of digestion and assimilation).
6. **Psycho-Emotional Aspects:** In addition to governing physical movement, the Spleen is also responsible for distributing physical, emotional and spiritual nourishment. In this

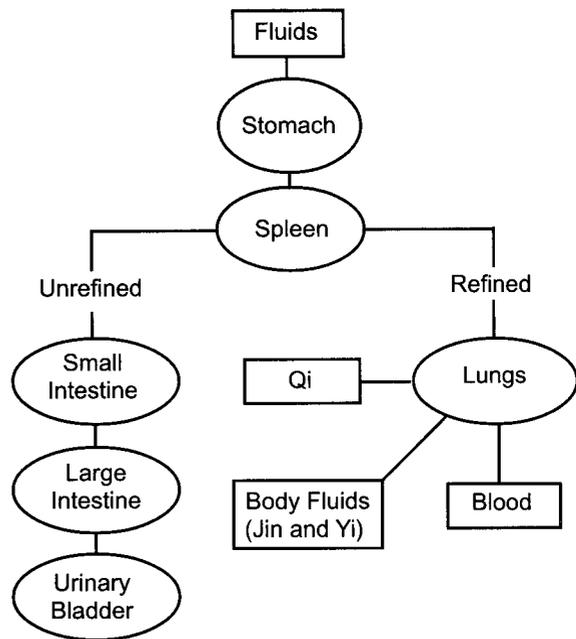


Figure 47.5. The Distribution of Fluids

respect, the Spleen digests and assimilates the more subtle aspects of life experiences, incorporating them into the individual's personality. It houses the body's thoughts and intentions (Yi) and is responsible for analytical thinking, memory, cognition, intelligence, and ideas. The Spleen is also responsible for directing memories to the Kidneys for short-term retention. The Kidneys will later transfer these memories to the Heart for long-term memory storage.

When functioning in harmony, the influences of the Hun on the Spleen allow the individual to experience trust and honesty in both thought and action. If the circulation of Qi becomes obstructed, the resulting Spleen Qi stagnation can give rise to emotional turmoil, sometimes manifesting through obsessions (Yang), or self-doubt (Yin), both of which are influenced by the Po. The Spleen's positive psycho-emotional attributes are trust, honesty, openness, acceptance, equanimity, balance, and impartiality. Its negative at-

tributes are worry, excessive thinking, pensiveness, obsessiveness, remorse, regret, obsessions, and self-doubt.

7. **Spiritual Influence:** The Spleen stores the “Yi,” one of the Wu Jing Shen. The Chinese word Yi can be translated as mind, thought, opinion, idea, sentiment, inclination, intention, intellect, scholarly mind, analytical thinking, and memorization. Because the Spleen stores the Yi, it is responsible for the transformation and transportation of all thoughts and ideas on an intellectual level through study, concentration, and memorization. This is different from the creative faculties of the Hun. It is the interaction between the Yi of the Spleen and the Shen of the Heart that allows an individual to place how he or she thinks, speaks, and acts to sounds, thoughts, and actions. The process of memory retention involves an integrated relationship between the functions of the Spleen (responsible for memory in terms of concentration and studying), the Kidneys (responsible for storing short term memory), and the Heart (responsible for storing the long term memory of past events).

The Postnatal Qi and Blood form the physiological basis for the intellect. A person with well-developed Yi has total recall of past events and is able to memorize things easily. A patient with an excess of Yi will be obsessed with the past, while a patient with deficient Yi will be absentminded, suffer memory loss, be inattentive, and have problems maintaining concentration and mental focus. These observations can be especially useful in the Medical Qigong clinic.

Although all physical pain is registered by the Po, and all psychological pain is registered by the Hun, the memory of the pain is registered by the Yi (Figure 47.6). Therefore, a deficient Yi condition can often lead to the phenomenon of transference and countertransference. Transference refers to the process whereby the patient projects onto the doctor, or any authority figure, past feelings or attitudes toward significant people in his or her life. Countertransference involves the same

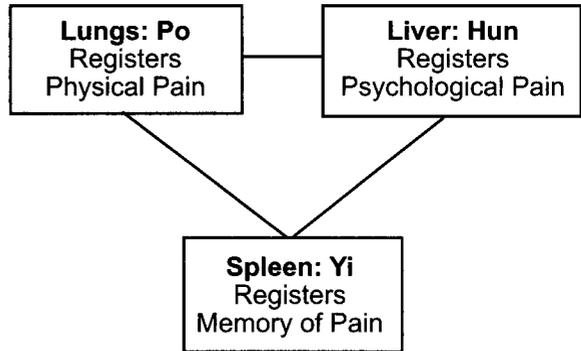


Figure 47.6. Three Ways the Body Registers Pain

type of projection of one’s feelings, colored by one’s own expectations in response. In countertransference, the doctor or therapist is projecting back on to the patient.

Yi also has the meaning of “divine purpose” when applied to the Yuan Shen energy. Whenever the physical energy is purified by self-cultivation and connection to the divine, the intention of the Shen and the divine purpose become unified. It is said that when the Yi is conserved, it will help build the Zhi (or willpower). The Yi is filled with information from the past along with current knowledge and sensations.

THE SPLEEN CHANNELS

As the external flow of the Stomach Channels descend the torso and legs, terminating at the feet (Figure 47.7), the external flow of the Spleen Channels begin to ascend the inside of the legs.

The Spleen Channels are Yin channels that flow externally from the feet to the torso (Figure 47.8). These two rivers originate externally from the medial tips of the big toes, ascending upwards along the inner thighs, before entering the abdomen (connecting to the CV-3 and CV-4 points) and travelling through the upper torso to connect with the CV-12 point. The external Spleen Channels join at the CV-12 point and enter into the body. From the CV-12 point, a branch of the Spleen Channel descends internally to flow into the Spleen, and then spirally wraps the Stomach organ. Another internal branch ascends from the CV-12 point into the Heart. At the CV-12 point, both left and right

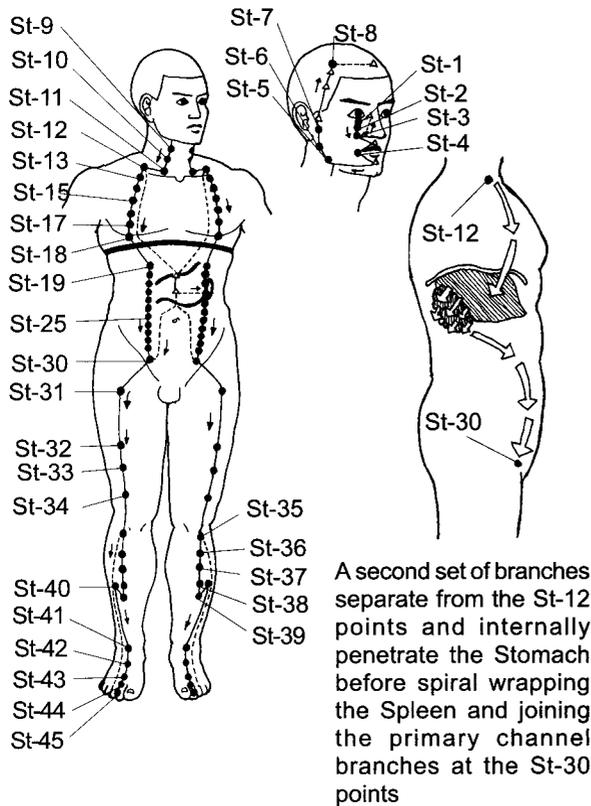


Figure 47.7. The Internal and External Qi Flow of the Stomach (St) Channels

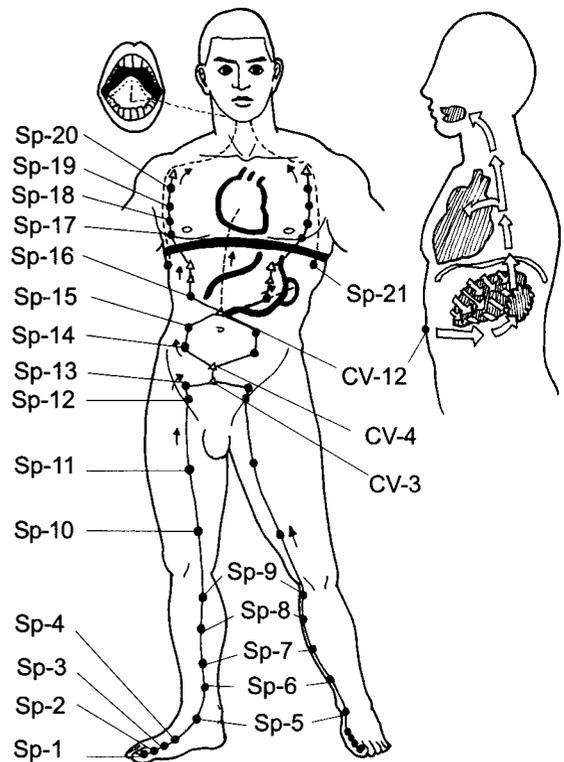


Figure 47.8. The Internal and External Qi Flow of the Spleen (Sp) Channels

main channels meet and separate again to ascend through the diaphragm, up the torso and throat alongside the esophagus, eventually reconnecting at the base of the tongue. From the Sp-20 points, external branches descend along the lateral aspects of the torso and terminate on the mid-axillary line in the seventh intercostal space.

CHANNELS' ENERGY FLOW

The Spleen Channels store more Qi and less Blood, acting more on energetic and nervous functions than on physical substance and Blood functions. At the high-tide time period (9 a.m. to 11 a.m.), Qi and Blood abound in the Spleen organ and Spleen channels. At this time period the Spleen organ and Spleen channels can more easily be dispersed and purged. During low tide (9

p.m. to 11 p.m.), they can be more readily tonified. The Spleen Channels' energy acts on the skin, muscles, and nerves found along their pathway.

THE INFLUENCE OF CLIMATE

In the late summer months, Spleen Qi becomes more active in individuals who possess strong Spleen Qi, but can become deficient in those individuals who already have weak Spleen Qi. In ancient China, the Spleen was sometimes tonified during the transitional period between seasons to bring the individual back into a state of harmony. During this season, the excessive eating and drinking of sweet foods, greasy foods and overexposure to dampness can weaken the Spleen. Overexposure to a Damp climate will also have a draining effect on the Spleen.

THE INFLUENCE OF TASTE, COLOR, AND SOUND

- An External Damp climate can interfere with the functions of the Spleen. The Spleen needs a certain amount of dryness to function. It is easily injured by Damp Heat and Damp Cold.
- The sweet taste can be used to tonify both the Spleen and Stomach.
- The dark yellow/light brown color is used to tonify the Spleen.
- The “Who” and “Gong” sounds are used to purge the Spleen.

SPLEEN PATHOLOGY

The main diseases associated with imbalances of the Spleen organ and channels include gastrointestinal dysfunctions (disturbances of digestion and absorption of food) and diseases of the tongue and throat. Spleen disorders also affect the inner side of the lower extremities along the Spleen's Channels.

The Spleen has the function of sending food essence upwards (to the Lungs). If this function is impeded, diarrhea or prolapse of the viscera may occur. The Spleen also has the function of keeping the Blood flowing within the Blood Vessels. Chronic Spleen Qi Deficiency can lead to hemorrhagic diseases.

The Spleen has the function of nourishing the flesh (muscles). A person with a healthy Spleen will usually have a healthy figure and a toned body. A diseased Spleen can lead to a loss of muscle definition.

The Spleen nourishes the limbs. Since the strength of the limbs depends upon the nourishment produced by the normal functioning of the Spleen, a diseased Spleen usually causes weakness of the limbs.

T.C.M. PATTERNS OF DISHARMONY

The foundations of Spleen disharmony stem from a tendency of the Spleen to become deficient (Qi and Yang) and its susceptibility to invasion by Damp and Cold (Figure 47.9). In the clinic, patterns of Spleen disharmonies include diseases stemming from: Deficient Spleen Qi, Deficient Spleen Yang, Spleen Blood Deficiency, Spleen Yin Deficiency, The

Inability of the Spleen to Govern the Blood, The Sinking of Spleen Qi, Invasion of the Spleen by Cold and Damp, Damp Heat Accumulating Within the Spleen and Turbid Phlegm Disturbing the Head. These syndromes are described as follows:

1. **Deficient Spleen Qi:** The signs of Deficient Spleen Qi manifest as signs of Deficient Qi, Deficient Blood, Body Fluid Disharmony and a general weakness of the patient's digestive system. Symptoms of Spleen Qi Deficiency include: slight abdominal pain, abdominal distension, loss of appetite, edema, loose stools with increased frequency, general lassitude, weak limbs and thin muscles. When left unchecked, Deficient Spleen Qi can lead to other functional disorders, the most common of these are failure to transform and transport Qi, sinking Middle Burner Qi, and failure to control Blood circulation.
- **Failure of Transporting and Transforming Qi:** When there is insufficient Qi to support the normal transporting and transforming action of the Spleen, a patient may show symptoms such as a poor appetite, abdominal distention, or loose stools. Turbidity of Body Fluids (Jin and Ye) and their accumulation (such as edema and the retention of Phlegm) may also occur due to the Spleen's inability to “transform and transport water (fluids).”
- **Sinking Middle Burner Qi:** A failure of the Spleen's function of holding the organs in place due to Deficient Spleen Qi may cause the Qi in the Middle Burner to sink. This can result in persistent diarrhea, prolapse of the anus, prolapse of the Urinary Bladder or prolapse of the Uterus, gastroptosis (downward displacement of the Stomach), muscle atrophy, weakness, and sagging of the muscles (such as the eyelid). A Deficient Spleen Qi may also compromise the vessels creating such conditions as mitral valve prolapse, varicose veins and aneurysms.
- **Failure to Control Blood Circulation:** Spleen Qi Deficiency can result in failure of the Spleen to keep the Blood within the vessels and may manifest in the following symptoms: bloody stool, bruising easily, intermittent uterine bleed-

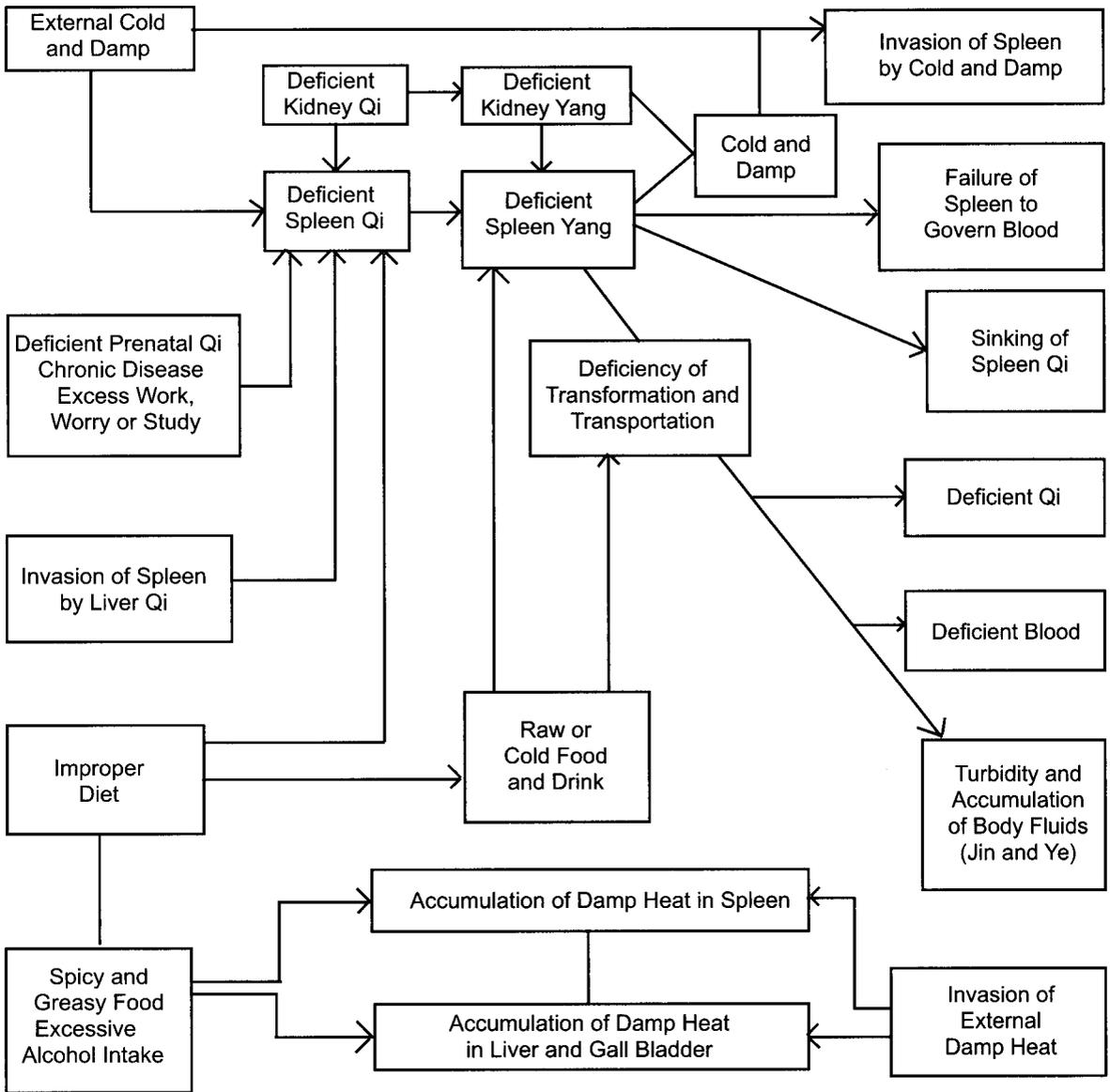


Figure 47.9. The Origins of Spleen Disharmony

ing, subcutaneous hemorrhaging, bleeding from the nose, Blood in the urine, bleeding from the Lungs, and vomiting of Blood. The patient will also show signs of general weakness due to this deficiency-related type of bleeding.

2. Deficient Spleen Yang: This condition is often a progression of Deficient Spleen Qi, and is considered to be a more severe type of deficiency.

In addition to the signs of deficiency and weakness, there are also signs of Cold due to Deficient Yang. Symptoms of Deficient Spleen Yang include: cold limbs, aversion to cold, edema, fatigue transforming into exhaustion, no appetite, retention of urine, undigested food in a loose watery stool, and abdominal pain that is relieved by Heat and pressure.

3. **Spleen Blood Deficiency:** This condition can result in anemia due to insufficient nutrition. The Spleen's inability to transform and transport Gu Qi into Ying Qi makes the body unable to produce Blood.
4. **Spleen Yin Deficiency:** This condition can result in fatigue, emaciation, dry lips, and an inability of the Spleen to deliver nutrients to the cells.
5. **The Inability of the Spleen to Govern the Blood:** This condition results from a deficiency of Spleen Qi and Spleen Yang. This leads to an insufficiency of Qi and Yang which is necessary to hold the Blood in the Blood Vessels, resulting in hemorrhage. This type of hemorrhage is associated with deficiency and signs of Cold, and should be differentiated from the type of hemorrhage associated with excess and Heat. Symptoms include: hemorrhaging, especially in the lower part of the body, purpura (Blood spots under the skin), Blood in the stool or urine, menorrhagia or metrorrhagia, and shortness of breath.
6. **The Sinking of Spleen Qi:** The Sinking of Spleen Qi results from a failure of the holding function of Spleen Qi and Spleen Yang. Symptoms of the Sinking of Spleen Qi may be expressed through signs of Deficient Spleen Qi and Deficient Spleen Yang, and can lead to prolapse of the lower body's internal organs. Other symptoms include: severe chronic diarrhea, urinary incontinence and prolapse of the Stomach, Uterus, Urinary Bladder, or anus.
7. **Invasion of the Spleen by Cold and Damp:** External Cold can enter the body through either exposure to a Cold climate or the ingestion of raw or cold food and drink. External Damp can also enter the body through exposure to a Damp climate, becoming pathological through prolonged or excessive exposure to rain, mists and fog, or from wearing damp clothes after profuse perspiration. Either Cold or Damp can give rise to Deficient Yang, which, can in turn give rise to Internal Cold (due to a lack of Yang to warm the body) or Internal Damp (caused from a deficiency in the function of transformation and transportation by the Spleen, leading to the accumulation of Body Fluids). Deficient Kidney Yang may also accompany Deficient Spleen Yang, both giving rise to Internal Cold and Damp. The patterns of Cold and Damp invasion of the Spleen can be further differentiated according to whether Cold or Damp predominates.
 - **Damp:** If Damp predominates, the patterns can be further subdivided according to whether the Damp is from an internal influence (sometimes called Dampness distressing the Spleen) or external influence (sometimes called External Dampness obstructing the Spleen).
 - **Cold:** If Cold predominates, there may be an acute aggravation of chronic Yang Deficiency patterns which can result in a temporary Excess Cold condition.

Symptoms arising from an invasion of the Spleen by Cold and Damp include: loss of appetite and sense of taste, lethargy, leukorrhea, a feeling of heaviness in the head and limbs, a feeling of fullness in the chest or abdominal area, copious or turbid secretions, and retention or dribbling of urine and edema.
8. **Damp Heat Accumulating Within the Spleen:** External Heat can enter the body through either exposure to a Hot climate or the ingestion of hot or spicy food and drink. External Damp can also enter the body through exposure to a Damp climate, becoming pathological through prolonged or excessive exposure to rain, mists and fog, or from wearing damp clothes after profuse perspiration. The pattern of Damp Heat accumulating within the Spleen can be subdivided according to whether Dampness or Heat predominates.
 - **Damp:** When Dampness predominates, there may be such symptoms as: no thirst, thirst with no desire to drink, loss of appetite, nausea, vomiting, loose stools, leukorrhea, diarrhea with mucous or bad smell, heaviness in the head, a headache that feels as if there is a tight head-band on the head, foggy thinking, edema, oily skin, or rashes with pus and fluid-filled cysts.

- **Heat:** If Heat predominates, there may be such symptoms as: thirst, jaundice, loss of appetite, abdominal distention, yellow leukorrhea, nausea, vomiting, a heavy sensation in the body and mouth sores.

The pattern of Damp Heat can be further subdivided according to whether the Damp Heat originates from an internal imbalance (generally chronic and of gradual onset) caused from a Hot, humid climate, the consumption of contaminated food, or from pathogenic evils. Damp Heat can also emerge from an external influence (generally acute and of sudden onset), caused from excess consumption of greasy foods or alcohol over long periods of time.

Patterns of disharmony created from Damp Heat accumulating within the Spleen give rise to the following symptoms: no appetite, lethargy, feeling of heaviness, stiffness of the epigastrium and lower abdominal area, abdominal distension and pain, yellow leukorrhea, thirst with no desire to drink or with a desire to drink small sips, nausea, vomiting, loose stools with offensive odor, burning sensation of the anus, low-grade fever, headache, and scanty dark-yellow urination.

9. **Turbid Phlegm Disturbing the Head:** This pattern of disharmony is developed from Spleen Dampness. Long term Dampness leads to Phlegm. Because Phlegm is heavier than Dampness, a typical symptom is severe dizziness. Additionally, nodules, cysts, sinusitis, asthma, and copious sputum may also occur.

GENERAL TREATMENT FOR SPLEEN DISEASES

The following is a description of a general protocol used for treating the Spleen. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body towards which Qi is emitted or from which Turbid Qi is removed.

After comparing the various Spleen therapies, the reader will notice that certain patterns repeat themselves (Figure 47.10):

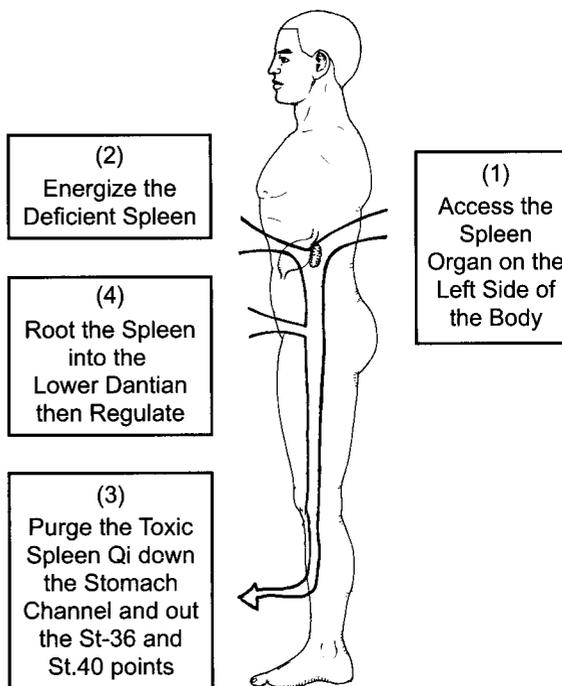


Figure 47.10. Treating Spleen Conditions

1. Generally, the Qigong doctor accesses the patient's Spleen either through direct energetic insertion into the Spleen's anatomical location or through the patient's channels and external energetic fields.
2. After treating the patient (purging, tonifying, and regulating), the Qigong doctor stimulates the patient's Spleen and Yellow Court areas and roots the patient's Middle Burner Qi into the Lower Dantian.
3. The Qigong doctor leads any remaining Turbid Qi down the Stomach Channels and out the patient's St-36 and St-40 points.

These previous steps are only general guidelines; specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).

TREATMENT MODIFICATIONS

The primary therapy used to treat the Spleen and gastric diseases are described as follows:

1. **Healing Sounds:** Spleen diseases should be treated by vocalizing the "Hu" sound, which

is effective for removing Turbid Qi accumulated in the Spleen, as well as for aiding digestion (Figure 47.11).

- Middle Burner Insufficiency:** To treat insufficiencies of the Middle Burner, the doctor emits Qi into the patient's Zhong Wan CV-12 point and Lower Dantian points to reinforce the patient's Qi in the Middle Burner area.
- Excess Heat:** Patients with an Excess Heat syndrome of the Spleen should be treated by guiding the Qi out along the Spleen and Stomach Channels with Pulling and Leading Qi manipulations to expel the Turbid Qi from both the Spleen and Stomach.

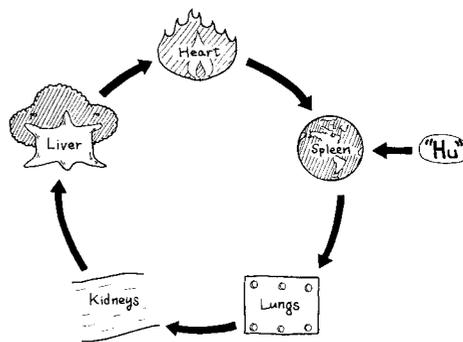


Figure 47.11. The "Hu" sound will purge the Spleen

SPLEEN QIGONG PRESCRIPTIONS

The following system of exercises can be used to purge, tonify, or regulate the Qi and Blood of the Spleen Channels, strengthen the Spleen, and replenish the body's Qi. They also regulate the Stomach and promote digestion. These exercises can be used to prevent and treat diseases and syndromes such as: gastritis, gastric and duodenal ulcers, colitis and gastrointestinal neurosis, abdominal distention, diarrhea, and constipation.

METHODS FOR PURGING THE SPLEEN

- Spleen Massage:** Purge the Spleen by having the patient rub his or her epigastrium while making the sound "Hu," for general stagnations or "Gong" for serious diseases and cancer. From a sitting or standing posture, gently place both palms (left on the outside for men, opposite for women) flatly on the Zhongwan CV-12 point on the upper abdomen. Next, perform the Spleen Massage (see Chapter 41). Exhale and rub the palms in a clockwise direction, purging from the center outwards while sounding "Hu". Perform for ten to twenty breaths (Figure 47.12).
- The "Gong" Healing Sound:** Inhale and focus the mind on divine healing white light energy filling the entire Spleen and pancreas. Exhale, and imagine the Spleen and pancreas



Figure 47.12. While massaging, the patient focuses the mind's intention on the Spleen area allowing the energy to circulate into the organ's tissues.

vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding "Gong." Patients with Spleen Disease or pancreatic cancer should pronounce the "Gong" sound for twenty breaths, several times a day (Figure 47.13). When exhaling, the patient should use a high-pitched "Gong" sound in the straight tone (for ten breaths), then exhale a low-pitched "Gong" in the dropping and rising tone (also for ten breaths), this completes one set.

METHODS FOR TONIFYING THE SPLEEN

- Taking In The Yellow Qi Meditation:** The method of Taking in the Yellow Qi can be used to tonify the Spleen. The properties inherent within the yellow color have a vibrational

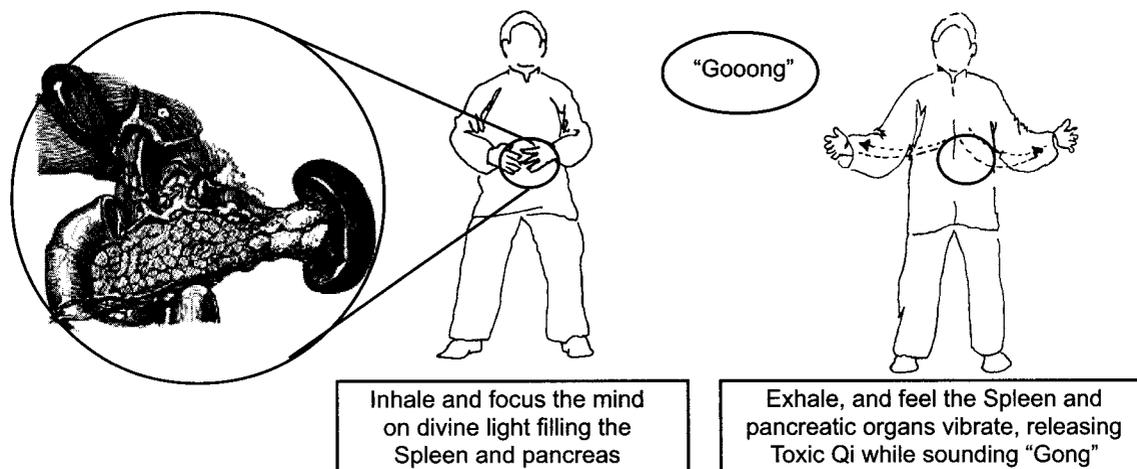


Figure 47.13. For Spleen Diseases or Pancreatic Cancer, the sound is "Gong."
(Inspired from the original artwork of Dr. Frank H. Netter)

quality that can be used for tonifying the Spleen and Stomach:

- From a standing or sitting posture, relax the whole body, breathe naturally, and release of any wandering thoughts.
- When inhaling, imagine yellow energy in front of you. Inhale the yellow light energy in through the nose and down into the Spleen organ. As you exhale through the mouth, the dark, pathogenic Qi leaves the Spleen. The bright clean color remains in the organ, stimulating and vitalizing it. With each breath, the organ increases its retention of clean energy and begins to glow. Repeat for five breaths.
- Next, breathe the color yellow in through the nose, filling the entire mouth. When exhaling through the nose, send the Qi slowly to the Zhongwan CV-12 point, then out to the four limbs, skin, and hair. Repeat for five to ten breaths. Return to the beginning posture and close the training.
- **Note:** Patients with digestive problems, gastroptosis (prolapse of the Stomach), or prolapse of the internal organs should begin their training while lying supine (on their back) with their knees pointing upward, their buttocks elevated 4 inches off the ground, and their feet flat on the floor.

METHODS FOR REGULATING THE SPLEEN

1. **Shaolin Buddhist Prescriptions for Purging the Spleen and Regulating the Qi:** These Shaolin exercises are used to purge Toxic Qi from the Spleen and regulate its energetic function. The following three exercises comprise one set. Practice three sets:
 - From a standing posture, breathe naturally. While relaxing the whole body, twist at the waist as you swing both arms in front of the body to the left, then to the right. Look in the opposite direction when turning the torso. As you turn your torso, your mind should be focused on your heels. Continue this movement until you feel all tension has left your body (Figure 47.14).
 - From a sitting posture, press the palms level on the chair and meditate until you feel peaceful and relaxed. Turn the head towards the left and look over your left shoulder into the distance. Then turn the head to the right and look back over your right shoulder into the distance. Pause in the center, facing forward (Figure 47.15). When looking over the shoulders, both eyes should be wide open. Repeat five times in each direction.
 - In a Wuji posture, begin by placing the hands on the Yellow Court, with the attention on the

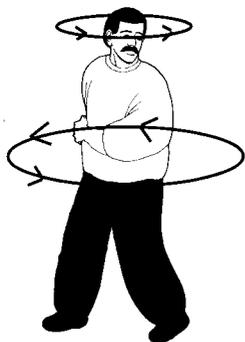


Figure 47.14. Twist at the waist, swing the arms, and look towards the opposite direction, focusing the mind's intention on the heel.



Figure 47.15. Turn and look over the shoulder with both eyes wide open.

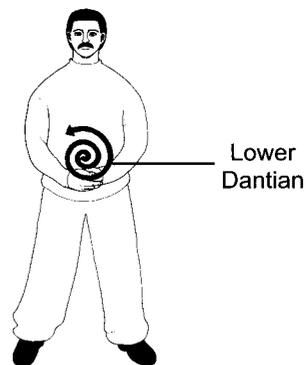


Figure 47.16. Circling the abdomen for 36 rotations

Spleen, and begin circle rotation in a clockwise direction for 36 rotations, ending at the Lower Dantian. Pause for eighteen breaths to root the Spleen Qi in the Lower Dantian. Next, rotate the hands on the abdomen in a counterclockwise direction for 36 rotations, ending at the Lower Dantian. Pause for eighteen breaths and return to Wuji posture (Figure 47.16).

2. Wudang Daoist Prescriptions for Soothing the Spleen and Regulating the Qi: The following Daoist Wudang exercise is used to regulate and soothe the Spleen Qi; it is used after the purging or tonifying exercises. This exercise is designed to massage the Spleen's tissues and nerves, as well as to tonify the entire

Spleen organ and its channels. Patients practice this exercise to strengthen their digestive system, as well as to enhance their visual equilibrium:

- The thumb and index fingers touch and form a triangle as the hands slowly raise above the head (Figure 47.17).
- The eyes look through the center of the triangle as the upper torso is turned from side to side. It is important that the hips remain stationary and that the upper torso rotates in order to massage the digestive organs. Inhale while returning to the center. Exhale while twisting to the side. Repeat 10 times on each side (Figure 47.18).



Figure 47.17. Spleen Regulation Exercise: The thumb and index fingers touch and form a triangle as the hands slowly raise above the head. Inhale completely.

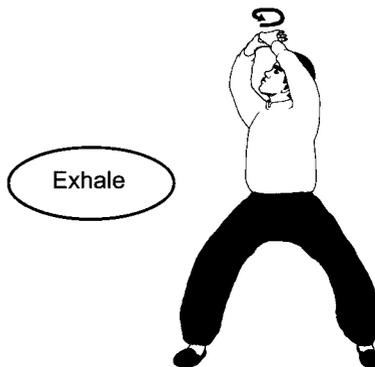


Figure 47.18. The eyes look through the center of the triangle as the upper torso is turned from side to side. Exhale when turning to each side.

MEDICAL QIGONG THERAPY FOR SPECIFIC SPLEEN DISEASES

The following Medical Qigong treatment is used in China to treat specific types of Spleen disorders:

DIABETES

Diabetes is a general term used to describe diseases characterized by insufficient secretion of insulin and excessive urination. It is a disease which leads to an elevation of glucose in the patient's Blood creating a condition known as hyperglycemia, and a loss of glucose in the urine occurring as the hyperglycemia increases. The high glucose levels cause poor circulation to the extremities, effecting the smaller capillaries within the patient's digits and toes.

Diabetes is characterized by three "polys," or states of excesses; polydipsia (excessive thirst), polyphagia (excessive eating) and polyuria (excessive urination).

ETIOLOGY

According to Traditional Chinese Medicine, diabetes is a metabolic disease, caused by Lung Yin Deficiency, Stomach Heat, and/or Kidney Yin Deficiency and Qi Deficiency. These imbalances can be due to eating too much sugar or greasy foods, drinking too much alcohol, certain medications, genetics, or a sedentary life-style. These disturbances allow for the accumulation of toxic Heat in the body.

When addressing diabetes, the Qigong doctor focuses on strengthening the patient's Spleen and Stomach, regulating the Liver Qi, and tonifying the Lung, Stomach, and Kidney Yin (which has been consumed by the Toxic Heat). It is also helpful to monitor the patient's eating habits to correct the disturbed metabolic rate and promote the regeneration of and secretion by the patient's pancreatic islet cells.

From a Western medical perspective, there are two types of Diabetes Mellitus: Juvenile-Onset Diabetes and Maturity-Onset Diabetes.

1. Insulin Dependent "Juvenile-Onset" Diabe-

tes: This type of diabetes occurs in 10% of all cases, and is usually inherited. It is caused from a deficiency of insulin due to a decline in the number of insulin producing cells in the pancreatic islets (caused by a genetic autoimmune disease usually triggered by a viral infection) even though the target cells contain insulin receptors. The onset of the disease usually occurs before the age of 20 and persists throughout life.

Insulin is necessary for survival. A deficiency of insulin will accelerate the breakdown of the body's fat reserves, resulting in the production of organic acids called "ketones." This creates a form of acidosis called "ketosis," which lowers the pH of the Blood and can result in the death of the patient. The catabolism of stored fats and proteins also causes weight loss.

As lipids are transported by the blood from storage depots to cells, lipid particles are deposited on the walls of the blood vessels, leading to atherosclerosis and cardiovascular problems (ischemic heart disease, cerebrovascular insufficiency, peripheral vascular disease and gangrene). Diabetes can eventually cause damage to the renal Blood vessels which can result in severe Kidney dysfunction. Additionally, diabetes can damage to the Blood vessels of the patient's retina, and can lead to loss of vision due to cataracts.

2. Non-Insulin Dependent "Maturity-Onset"

Diabetes: This type of diabetes occurs in 90% of all cases, occurring mostly in patients over the age of 40 who are overweight. Generally, it can be controlled through diet and exercise. In Maturity-Onset Diabetes, the clinical symptoms are mild.

This type of Diabetes can be caused by pathogenic factors relating to genetic predispositions, environmental stress, diet, obesity, and alcohol consumption. In the Medical Qigong clinic there are three main factors that can contribute to the origination of Non-Insulin Dependent Maturity-Onset Diabetes: improper diet, emotional factors, and congenital predisposition:

- **Improper Diet:** A major contributing factor in

Maturity-Onset Diabetes includes the excessive intake of sugar, alcohol, acrid, sour, pungent, and greasy foods. The excessive intake of these types of foods can cause stagnation in the Middle Burner (which houses the Stomach and Spleen) and failure of the Stomach and Spleen to transport the accumulated Heat inside the body. This in turn, can give rise to failure of the body's Yin fluids to nourish the Lungs and Kidneys, resulting in diabetes.

- **Emotional Factors:** Another contributing factor in Maturity-Onset Diabetes is a state of constant emotional upheaval. Emotional upsets can lead to the stagnation of Qi, which in turn impairs the body's Fluids. This causes a Yin Deficiency with a hyperactivity of Fire, resulting in diabetes.
- **Congenital Predisposition:** The third contributing factor in Maturity-Onset Diabetes is a genetic predisposition that can eventually surface if the patient is negligent with his or her diet and emotional health.

SYNDROMES AND SYMPTOMS

The syndromes for diabetes can vary with the causes of the disease, described as follows:

- **Diabetes involving the Upper Burner:** This diseased state is characterized by excessive thirst, dry throat, dry tongue, and slightly frequent urination.
- **Diabetes involving the Middle Burner:** This diseased state is characterized as Stomach Fire and is indicated by consuming large quantities of food during meals, thirst, frequent urination, and emaciation.
- **Diabetes involving the Lower Burner:** This diseased state is characterized by frequent sweet smelling urination, or chyluria (passing of fat globules in the urine- cloudy urine), and weakness and softness in the waist and knees.

TREATMENT PROTOCOL FOR DIABETES

1. After performing the General Treatment Protocol, begin to emit Qi into the patient's Spleen, pancreas, Stomach, and Yellow Court areas. This is initiated in order to stimulate the internal organ's tissue.

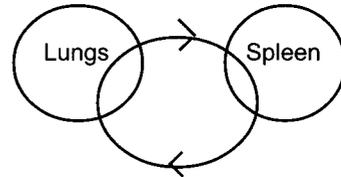


Figure 47.19. Concentrate on circulating both the Spleen and Lung energies in a clockwise direction

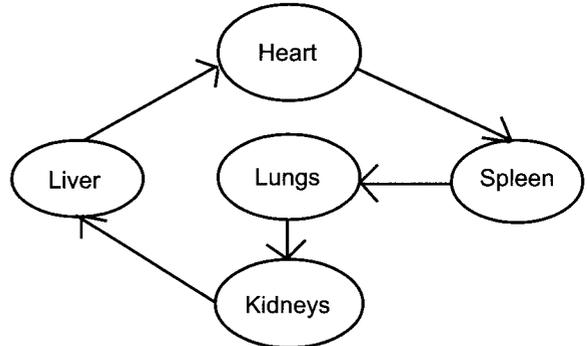


Figure 47.20. Allow the Qi to flow from the Spleen to the Lungs, Kidneys, Liver and Heart, and then back to the Spleen

2. Drop your intention deep into the patient's Spleen, until you can feel the organ's energy respond. Then proceed onward to the areas of the Stomach, pancreas, Yellow Court, and finally the Liver.
3. Starting at the Spleen, follow the flow of Qi into the Lungs, purging any Phlegm or Turbid Qi.
4. Move to the right side of the table and insert the left hand under the patient's back at the area of the Back Gate of the Yellow Court. Begin to fill the patient's body with energy, blending the Spleen Qi together with the Qi of the Lungs. As the energy releases like a mist, concentrate on circulating both the Spleen and Lung energies in a clockwise direction, allowing the Qi of both internal organs to Regulate themselves (Figure 47.19).
5. Next, begin to move the Qi in an energetic Creative Cycle formation, allowing the Qi to flow from the Spleen to the Lungs, Kidneys, Liver, and Heart, and then back to the Spleen. Imagine and feel the energetic flow increasing in movement, until the entire energetic circulation fuses into one solid field of light, flowing from

organ to organ (Figure 47.20).

6. Next, follow the flow of Qi from the Spleen to the Stomach, rooting, stabilizing, and Tonifying its internal connection. Then, follow the flow of Qi from the Stomach into the Small Intestines, Large Intestines, and Urinary Bladder, Purging and removing any Turbid Qi from these organs and strengthening their internal tissues by emitting specific color Qi.
7. Tonify the patient's Kidneys and Lower Dantian areas.
8. Continue emitting Qi into the Lower Dantian, and begin to regulate the Qi activities of the Lower, Middle, and Upper Burners, internally following the Triple Burner Qi up and down the torso (Figure 47.21).
9. Softly holding on to the patient's arms, stimulate the LI-11, LI-4, and Ht-1 points on both sides of the body; and with a gentle rocking or shaking motion, allow the Qi to flow into the patient's body.
10. End the treatment by rooting the Qi into the patient's Lower Dantian.

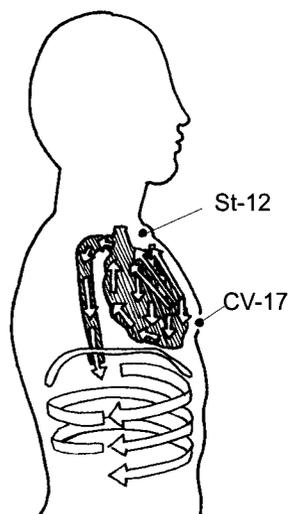


Figure 47.21. The internal flow of the Triple Burner Channels moves from St-12 down to CV-17, where it disperses into the chest and envelops the Pericardium. As the channel's energy flows down through the diaphragm, it circulates through the chest and permeates the Triple Burners (a continuing branch flows upward to the St-12 points).

HOMWORK PRESCRIPTIONS FOR DIABETES

The prescriptions described in this section on diabetes can also be used for the treatment of such disorders as: psychogenic polyuria, polyphagia due to hyperthyroidism, hyperhidrosis (excessive sweating), and emaciation.

1. **Energetic Point Therapy:** When using Energetic Point Therapy for Diabetes, have the patient place the right hand over the pancreas (closer to the body) and the left hand over the Lower Dantian (farther away from the body). The patient should visualize light flowing from the pancreas to the Lower Dantian area while repeating the sounds "Wu-Jiu, Wu-Jiu." The maximum time of treatment must not exceed three minutes (Figure 47.22).
2. **The Taking in the Yellow Qi Meditation:** Refer back to the "Prescriptions for Tonifying the Spleen" section, in this chapter.
3. **The Wudang Daoist Prescriptions for Soothing the Spleen and Regulating the Qi:** Refer back to Figure 47.17 and Figure 47.18.
4. **The "Inner Health" Cultivation Meditation:** In the Medical Qigong clinics in China, this

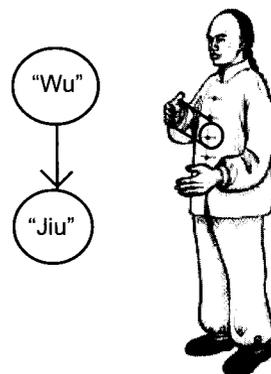


Figure 47.22. Energetic Point Therapy for Diabetes

meditation is commonly given to patients with diabetes. The "Inner Health" cultivation meditation is described as follows:

- Begin in a sitting posture, eyes closed, body relaxed, using natural abdominal breathing.
- While inhaling, place the tongue against the hard palate, and begin to mentally repeat the mantra, "I am quietly sitting."
- While holding the breath, mentally continue saying the words, "I am healthy."

- Exhale, releasing the tongue from the palate while thinking the last phrase.
- Repeat this meditation for several minutes, then end with Pulling Down The Heavens.

DIARRHEA

Diarrhea is the abnormally frequent release of loose stool or watery bowel movements.

ETIOLOGY

According to Traditional Chinese Medicine, diarrhea can result from improper diet, the consumption of contaminated food, the invasion of external pathogenic factors (the disease is more prevalent in the summer and autumn months when pathogenic Heat and Dampness are widespread), a deficiency of Spleen Qi or Spleen Yang (a common cause of chronic diarrhea), and a deficiency of Kidney Yang (a common cause of chronic diarrhea in the elderly).

SYNDROMES AND SYMPTOMS

The syndromes for diarrhea can vary with the causes of the disease, described as follows:

- **Diarrhea Due to Cold Dampness in the Intestines:** The symptoms of this syndrome clinically manifest as abdominal pain, intestinal gurgling (borborygmi), loose stool with mucus, undigested food in the stool, watery stool without smell, frequent clear urination, a feeling of Cold, Cold limbs, a feeling of heaviness, and a deep, slow pulse. The Qigong doctor will generally feel a dense, Cold Qi sensation surrounding the patient's navel area.
- **Diarrhea Due to Damp Heat in the Intestines:** The symptoms of this syndrome clinically manifest as foul smelling loose stool with mucus and possibly blood, burning sensation in the anus, abdominal pain that is not relieved by a bowel movement, fever, thirst without a desire to drink, restlessness, scanty dark urination, a feeling of Heat, a feeling of heaviness of the body and extremities, a red tongue with sticky yellowish coating, and a slippery, rapid pulse. The Qigong doctor will generally feel a dense, tingling, distended, Hot Qi sensation surrounding the patient's navel area.
- **Diarrhea Due to Kidney Yang Deficiency (Cock-Crow Diarrhea):** The symptoms of this syndrome clinically manifest as the defecation of loose stool two to three times each morning (before dawn), lower backache, a feeling of cold, cold knees, feeling tired and fatigued, abundant clear urination at night, decreased libido, impotence, and a pale wet tongue with a deep, weak pulse. The Qigong doctor will generally feel a weak Cold Qi sensation surrounding the patient's navel area.
- **Diarrhea Due to Spleen Qi Deficiency:** The symptoms of this syndrome clinically manifest as diarrhea with loose stool, slight abdominal distention, poor appetite, feeling tired and fatigued, pale complexion, and a flat tongue (having fixed boundaries) with empty pulse. The Qigong doctor will generally feel a weak Qi sensation surrounding the patient's Spleen area.
- **Diarrhea Due to Liver Qi Invading the Spleen:** The symptoms of this syndrome clinically manifest as diarrhea with loose stool or the alternation of loose stools and constipation (small dry stools), flatulence, irritability, abdominal distention and pain, poor appetite, feeling tired and fatigued, a normal colored tongue, and a wiry pulse. The Qigong doctor will generally feel a strong Qi sensation surrounding the patient's Liver area.
- **Diarrhea Due to Spleen Qi Deficiency and Sinking Qi:** The symptoms of this syndrome clinically manifest as chronic loose stools or normal but urgent frequent stools, feeling tired and fatigued, weak limbs, depression, and a pale tongue, and a weak pulse. The Qigong doctor will generally feel a weak or sinking Qi sensation surrounding the patient's Spleen area.

TREATMENT PROTOCOL FOR DIARRHEA

1. After performing the General Treatment Protocol, begin to emit Qi into the patient's Spleen, Stomach, and Yellow Court areas. This is initiated in order to stimulate the tissues of the internal organs. Then stimulate the Guan Yuan point (CV-14) and the Lower Dantian areas.
2. Next, emit Qi into the patient's Lower Dantian and begin to purge any stagnation using the Vibrating Palm and Shaking Palm techniques.

- After purging the lower abdominal area, emit Qi into the patient's Lower Dantian and begin to massage the abdomen 36 times (for a deficient condition Tonify by rotating in a counterclockwise direction; for an excess condition purge by rotating in a clockwise direction) Use the pushing and pulling techniques while rotating the Qi in the lower abdominal area.
- Then guide the Qi from the lower abdominal area down the Stomach Channel, ending at the St-36 points.

TREATMENT MODIFICATIONS

- Diarrhea Due to Cold:** When treating patients with diarrhea due to Cold, use the Extended Fan Palm and emit Hot Qi into the patient's Pishu (UB-20), Shenque (CV-8), and Guanyuan (CV-4) points for 9-10 breaths. It is important to lead the pathogenic Qi down the Stomach Channel and discharge it out of the Zusanli (St-36) points.
- Diarrhea Due to Heat:** When treating patients with diarrhea due to Heat, use the Extended Fan Palm and emit Cold Qi into the patient's Zhongwan (CV-12) and Tianshu (St-25) points for 9-10 breaths. It is important to lead the pathogenic Qi down the Stomach Channel and discharge it out of the Zusanli (St-36) points.
- Diarrhea Due to Kidney Yang Deficiency (Cock-Crow Diarrhea):** When treating patients with diarrhea due to Kidney Yang Deficiency, use the Extended Fan Palm and emit Qi into the patient's Mingmen (GV-4), Lower Dantian and Shenshe (UB-23) points for 9-10 breaths.

HOMEWORK PRESCRIPTIONS FOR DIARRHEA

- Massage:** The following Medical Qigong Homework prescription meditation is practiced in China in order to help relieve symptoms of diarrhea. Have the patient place the tongue on the upper palate just behind the teeth, and breathe through the nose.
 - Have the patient lie supine and relax his or her whole body, focusing especially on the lower abdominal area.
 - Begin by focusing onto a single point located to the left side of the lower abdomen, beneath

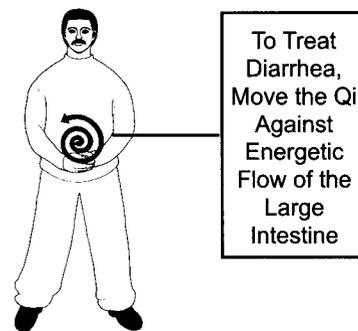


Figure 47.23. Circling the Abdomen in a Counterclockwise Direction

the navel. Inhale using Reverse Abdominal Breathing. Contract the anus and abdomen during inhalation and relax them during exhalation.

- Then exhale and lead the Qi slowly clockwise underneath the navel to the right side to a point just above the navel.
- From this starting point, complete a series of circular abdominal rotations following a counterclockwise direction. Guide the circulation of Qi around the navel 81 times, progressing from a small, to medium, to large circle (Figure 47.23).
- Finally, complete a second series of circular abdominal rotations following a counterclockwise direction. This time guiding the circulation of Qi around the navel 81 times, progressing from a large, to medium, to small circle.

HOMEWORK PRESCRIPTION MODIFICATIONS

- Diarrhea Due to Heat:** The doctor will prescribe the following Medical Qigong homework prescription exercise for patients with diarrhea due to Heat. From a Standing Meditation posture, rub the abdomen and purge the intestines by exhale the "Hu" healing sound for 36 breaths.
- Diarrhea Due to Cold:** The doctor will prescribe the following Medical Qigong homework prescription meditation for patients with diarrhea due to Cold. From a Sitting Meditation, Tonify the Spleen by performing the Taking in the Yellow for 15 - 20 minutes.

INTERNAL ORGAN PROLAPSE

The Spleen is responsible for controlling the body's center cavity and for maintaining the integrity of the internal organs' structure (e.g., resisting prolapse). When the spiritual and energetic matrix that supports the body's internal organs diminishes and becomes Deficient, the tissues will begin to lose the integrity of their structures, resulting in prolapse.

ETIOLOGY

- **Prolapse of the Uterus:** According to Traditional Chinese Medicine, the sinking of the Uterus (beyond the mouth of the vagina in severe cases) is due to a Deficiency of Spleen Qi or Kidney Qi; loss of retention power of the Belt Vessel; damage to the Thrusting Vessels and Conception Vessel; excessive physical exercise; chronic illness; childbirth; and prolonged coughing.
- **Prolapse of the Urinary Bladder:** According to Traditional Chinese Medicine, the prolapse of the Urinary Bladder is caused from a deficiency of Spleen Qi or Kidney Qi.
- **Prolapse of the Rectum:** According to Traditional Chinese Medicine, the sinking of the rectum through the anus is due to forceful coughing or defecating, chronic diarrhea and dysentery); Center Qi Falling; Qi Deficiency; or Damp Heat in the Large Intestine. Symptoms include swelling, pain, shortness of breath, pale lips, pale tongue, and weak pulse.

SYNDROMES AND SYMPTOMS

The syndromes for internal organ prolapse can vary with the causes of the disease, described as follows:

- **Spleen Qi Sinking:** These symptoms clinically manifest as menorrhagia, heavy periods, early periods, prolapsed Uterus or Urinary Bladder, miscarriage and leucorrhoea.
- **Suppressed Emotions:** Long-standing "guilt" affects the Heart and Kidneys resulting either in stagnation or in the "Sinking of Qi."
- **Kidney Qi Sinking:** When the Kidney Qi sinks, it brings about symptoms that clinically manifest as urinary problems resulting in the prolapse of the Uterus or Urinary Bladder.

These symptoms can manifest as: frequent urination, a bearing down sensation, incontinence, blinking and unstable eyes, red tipped tongue, and vibrating pulse (if there is also suppressed anger the pulse will be "Wiry.")

TREATMENT PROTOCOL FOR PROLAPSE

1. Begin by performing the "General Treatment Protocol" (see Volume 3, Chapter 28), Purging the patient's Lungs and Liver, then emitting Qi to strengthen and Tonify the Spleen and Kidneys.
2. Place a pillow under the patient's buttocks, raising them several inches off of the treatment table. The patient should now be lying inverted, positioned at an inclined angle, with his or her head low, the knees pointing upwards, and the feet flat on the table.
3. Again, strengthen and Tonify the patient's Spleen and Kidneys.
4. Remove and clean the lower two Chakra Gates which surround and support the energetic fields of the prolapsed internal organ.
5. Next, focus on the specific prolapsed internal organ, emitting Qi into the energetic matrix that supports the tissue's casing, assisting its original "normal" rooting pattern back into to the body.
6. Recreate and fortify the prolapsed internal organ by creating an Energetic Cast with its tissue's specific Five Element color. Then connect the prolapsed internal organ to its paired organ and rebuild both its internal and external channels. Root and stabilize the prolapsed internal organs as follows:
 - **For Prolapse of the Uterus:** Root and stabilize the structure of the Uterus first to the energetic field of the Kidneys, then to the energetic structure of the Liver, Heart, and Spleen.
 - **For Prolapse of the Urinary Bladder:** Root and stabilize the structure of the Urinary Bladder to the energetic field of the Kidneys.
 - **For Prolapse of the Rectum:** Root and stabilize the structure of the rectum to the energetic field of the Large Intestine first, then root the Large Intestine organ into the energetic field of the Lungs.

7. Reconnect the newly formed internal organ with the Five Elemental energetic fields of the Spleen, Kidneys, Liver, Lungs, and Heart. This connection is utilized in order to stabilize a stronger energetic foundation within the patient's internal organ tissues.
8. Next, treat by raising the patient's Qi and Tonifying the patient's Baihui (GV-20), UB-25, UB-57 and GV-1 points.
9. Tonify the Lower Dantian and then Regulate the Qi of the patient's Lower, Middle, and Upper Dantians with the "Chain of Pearls" circular energetic pattern (Figure 47.24).
10. End by rooting the Qi of the Lower Dantian through the center core of the patient's body, into the Middle Dantian, Upper Dantian, and Heavenly Transpersonal Point (located about six inches above the patient's head). Hold the right palm over the prolapsed internal organ (close to the tissues), and the left palm over the patient's Baihui area (further away from the patient's tissues at the top of the head). This allows the Qi of the prolapsed organ to ascend upwards, further rooting and securing it.

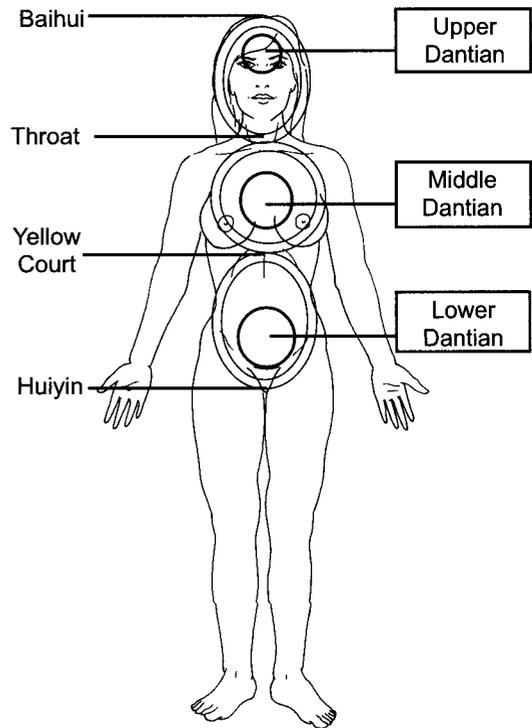


Figure 47.24. The Chain of Pearls Pattern

HOMEWORK PRESCRIPTIONS FOR PROLAPSE #1

1. **Inverted Lying Meditation:** Patients with prolapse of the internal organs should begin the following meditation training while lying supine (on their back) with their knees pointing upward, their buttocks elevated 4 inches off the ground, and their feet flat on the floor (Figure 47.25). Begin as follows:
 - The patient should begin the Medical Qigong Prescription Homework exercise by focusing on rebuilding the spiritual structure of the specific prolapsed internal organ first.
 - Next, focus on rebuilding and Tonifying the energetic structures of the prolapsed internal organ, Spleen, and Kidneys.
 - Then, focus on Tonifying the prolapsed internal organ's physical structure. End the meditation after 15 minutes.
2. **Healing Light Meditation:** Patients with problems of prolapse of the internal organs should also practice Medical Qigong exercises that strengthen the Lower Dantian, Kidneys,



Figure 47.25. For prolapse of the internal organs, begin training while lying inverted.

Spleen, Conception Vessel, Belt Vessel, and Thrusting Vessels. Examples of exercises that support these energetic channels, vessels, and orbs include the following:

- **Inhaling Golden Yellow Light into the Spleen Organ:** This meditation is used to Tonify the Spleen, which is responsible for holding and rooting the internal organs into their specific energetic and physical cavity.
- **Inhaling Dark Blue Light into the Kidney Organs:** This meditation is used to Tonify the Kidneys, Urinary Bladder, and reproductive organs (Uterus).

- **Inhaling White Light into the Large Intestine Organ:** This meditation is used to Tonify the tissues supporting the rectum.
- **The Taiji Ruler exercise:** This meditation is used to Tonify the Conception Vessel, Belt Vessel, and Thrusting Vessels.

MEDICAL QIGONG THERAPY FOR STOMACH DISEASES

This second section focuses on specific Stomach diseases and how to rectify them. The following discussion begins with an explanation of Stomach syndromes and symptoms. Several Stomach diseases have symptoms which are quite common to the organ's energetic dysfunction, such as epigastric pain.

THE STOMACH ORGAN

The Stomach is the associated Yang organ of the Spleen, and its Element is Earth. The Stomach is considered to be the origin of the Body's Fluids. The Stomach and the Spleen are the primary organs through which the body acquires Postnatal Qi. These organs are often called the "Ministers of Food Storage."

The Stomach is a temporary "storage tank" shaped like a "J" (Figure 47.26). It is located under the diaphragm in the epigastric, umbilical, and left hypochondriac regions of the abdominal cavity. Its upper opening connects to the esophagus; its lower opening is at the pylorus, which connects to the duodenum of the Small Intestine.

Although the adult Stomach is approximately 10 inches long, the size and position of the Stomach constantly changes, depending on the amount of food intake. During each inhalation, the diaphragm pushes the Stomach downward, and during exhalation pulls it upwards.

CHINESE CHARACTER FOR THE STOMACH ORGAN: WEI

The Chinese character "Wei" translates as "Stomach." It refers to the image of the Stomach organ, and is divided into two sections. The char-

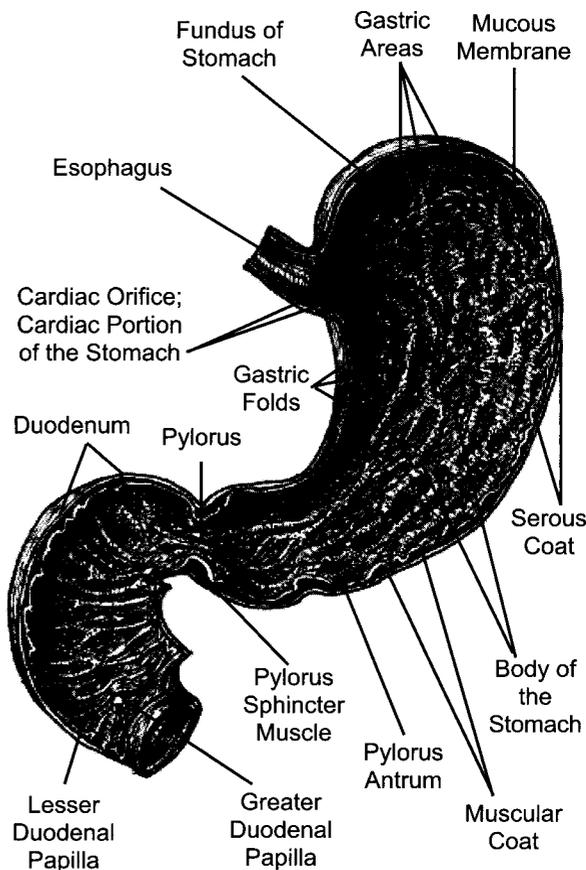


Figure 47.26. The Stomach (St) Organ

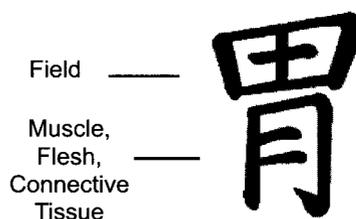


Figure 47.27. The Chinese Character for Stomach "Wei"

acter on the top "Tian," represents a field or farmland. The character on the bottom, "Ji" means body tissue, muscle or flesh (all of which are forms of connective tissue). Together, both ideographs express the idea that the Stomach organ is responsible for the harvesting of the "grains and liquids" (Figure 47.27).

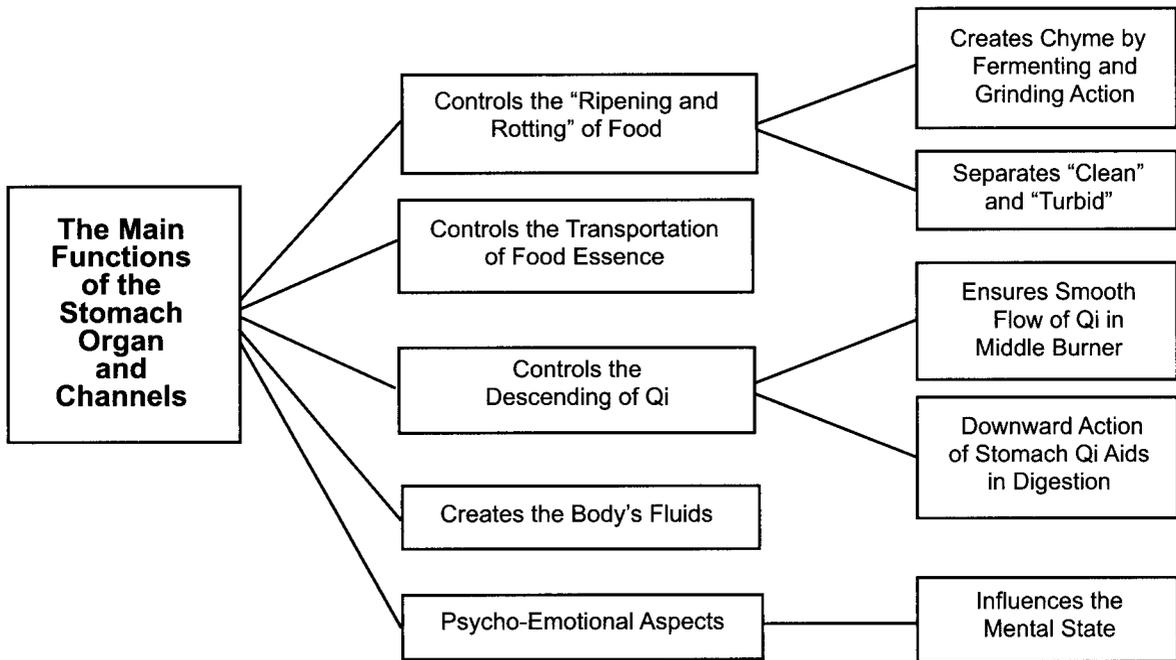


Figure 47.28. The Main Energetic Functions of the Stomach Organ and Channels

THE STOMACH IN CHINESE MEDICINE

The functions of the Stomach described in Traditional Chinese Medicine are similar to those that are described in Western Medicine, except that in Traditional Chinese Medicine the Stomach is also responsible for certain psycho-emotional aspects.

According to Traditional Chinese Medicine, the main functions of the Stomach are to: control the ripening and rotting of food, control the transportation of food essence, control the descending of Qi, create the Body's Fluids, and express itself through the psycho-emotional aspects of influencing mental states. These main functions are described as follows (Figure 47.28).

1. Controls the Rotting and Ripening of Food:

The Stomach's main function is to receive and decompose food. It receives the ingested food, churns and ferments (rots) it into a "ripe" absorbable liquid, and reduces it into chyme by the fermenting and grinding action. The Stomach then separates the "clean" ("pure"), usable portion of the food from the "turbid" ("impure") portion. It then transfers the clean

portion to the Spleen (where the food essence is absorbed into the body), while sending the turbid portion to the Small Intestine to be further refined.

2. Controls the Transportation of Food Essence:

The Stomach ensures the smooth flow of Qi in the Middle Burner. Together with the Spleen, the Stomach is responsible for the transportation of food essences throughout the body.

3. Controls the Descending of Qi:

The Stomach sends Qi downward, while the Spleen (its paired organ) sends "clean" Qi upward. The downward action of the Stomach Qi aids digestion.

4. Creates the Body's Fluids:

The Stomach requires a considerable amount of fluids in order to rotten and ripen the ingested food. To create adequate fluids for this function, the Stomach ensures that a part of the ingested food and drink does not go to make food essence, but is condensed to form Body Fluids. The Stomach is closely related to the Kidneys

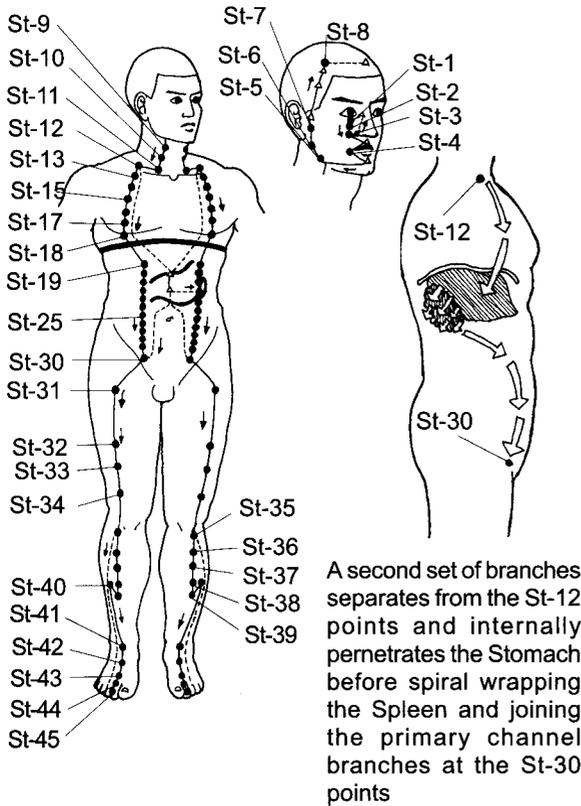


Figure 47.29. The Internal and External Qi Flow of the Stomach (St) Channels

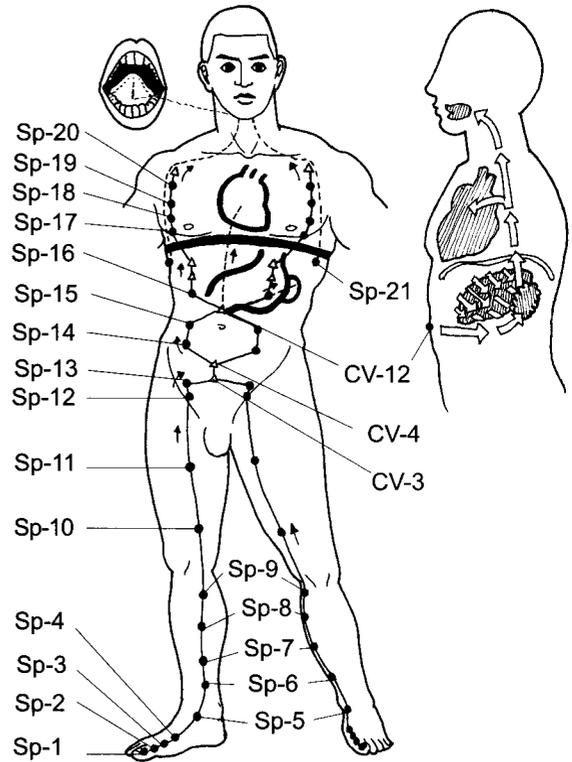


Figure 47.30. The Internal and External Qi Flow of the Spleen (Sp) Channels

in its role of being the origin of the Body Fluids. The Kidneys are sometimes called the “Gate of the Stomach,” because they transform the Body Fluids (which have their origin in the Stomach) in the Lower Burner.

5. **Psycho-Emotional Aspects:** The Stomach also has an influence on the mental state. Stomach Fire or Stomach Phlegm Fire can cause emotional symptoms such as manic behavior, mental confusion, severe anxiety, insomnia, and hyperactivity.

THE STOMACH CHANNELS

The Stomach Channels are Yang channels that flow externally from the head to the feet (Figure 47.29). The two Stomach Channels originate externally from the lateral sides of the nose (LI-20), ascending upward to the base of the eye and the

bridge of the nose where they communicate with the Urinary Bladder Channels (UB-1). From the bridge of the nose, they then descend beneath the eyes, down the face, along the angle of the mandible (jaw), and then ascend in front of the ears, following the anterior hairline until they reach the forehead. From the St-5 point (at the curve of the jaw), the external branches on each side descend the neck and torso. These branches continue to flow externally down the torso and legs to end at the lateral sides of the second toes. Internal branches separate from the St-12 points and penetrates the Stomach before spiral wrapping the Spleen and joining the primary channel branches at the St-30 points.

As the external flow of the Stomach Channels descends the torso and legs, terminating at the feet, the external flow of the Spleen Channels begin to ascend the inside of the legs (Figure 47.30).

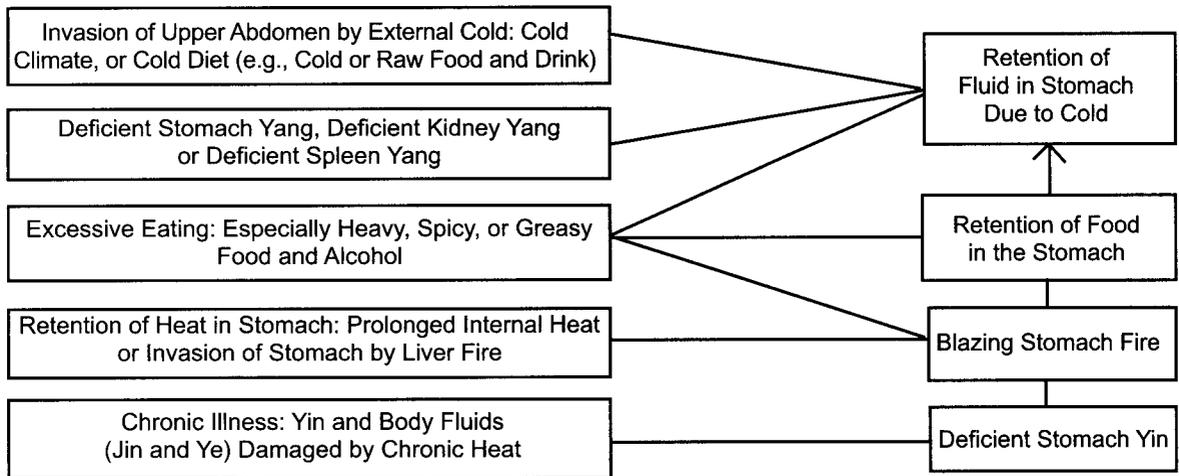


Figure 47.31. The Origins of Stomach Disharmony

CHANNELS' ENERGY FLOW

The Stomach Channels contain equally abundant amounts of both Qi and Blood, acting equally on the body's energetic and nervous functions, as well as on physical substances.

At the high-tide time period (7 a.m. to 9 a.m.), Qi and Blood abound in the Stomach organ and Stomach channels. At this time period the Stomach organ and channels can more easily be dispersed or purged. During low tide (7 p.m. to 9 p.m.), they can be more readily tonified. The Stomach Channels' energy acts on the skin, muscles, and nerves found along their pathways.

THE INFLUENCE OF CLIMATE

An externally Cold climate can interfere with the functions of the Stomach. The Stomach needs a certain amount of moisture to function, it is easily injured by Cold and Dryness.

THE INFLUENCE OF TASTE, COLOR, AND SOUND

- The taste of sweet can be used to tonify both the Stomach and Spleen.
- The color of light yellow/light brown is used to tonify the Stomach.
- The "Hu" and "Dong" sounds are used to purge the Stomach.

STOMACH ORGAN PATHOLOGY

Diseases of the Stomach organ and channels include diseases of the face (nose, oral cavity, and teeth), throat, front of the neck, the abdomen, the front part of the legs and gastrointestinal area (Figure 47.31).

The Stomach has the function of sending semi-digested food downward. An impairment of this function can cause vomiting.

Diseases of the Stomach organ are primarily due to improper diet. To determine the root of a Stomach imbalance, the following five areas are considered:

1. The patient's Five Element constitution and present state of health.
2. The type and energetic quality of the foods ingested (Hot or Cold), and whether the food is in season or out of season.
3. The scheduling of meals. This includes eating meals at regular times, eating balanced meals, allowing adequate time for eating (not eating fast), and not eating too late at night.
4. The Yin and Yang balance of the types of food digested. This includes evaluating the foods eaten in terms of Yin and Yang, the Five Tastes, and the Five Colors.
5. The emotional factors during meal time. This includes avoiding emotional distresses (feel-

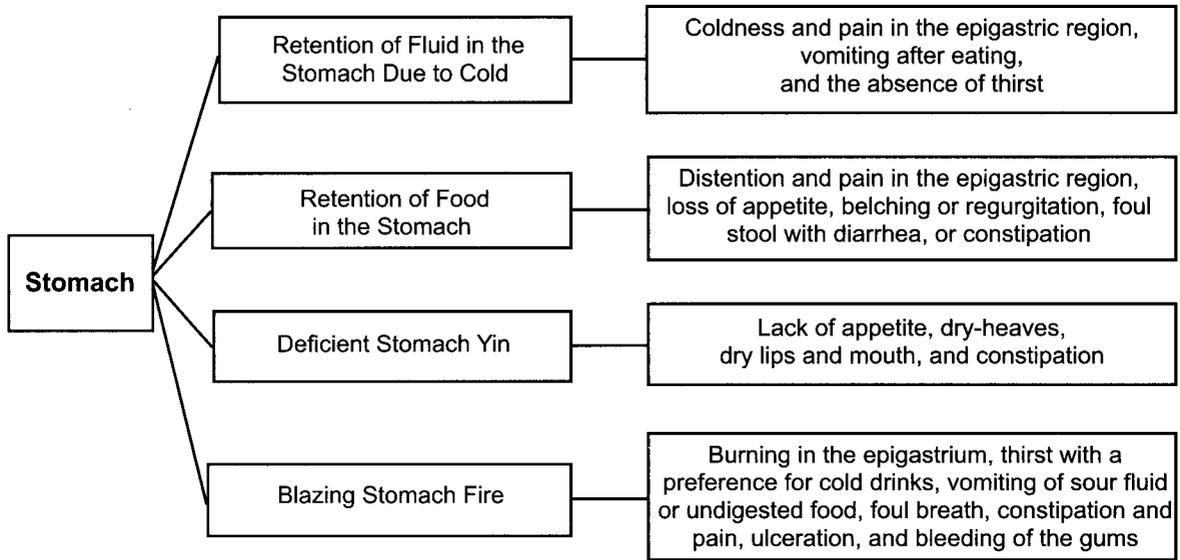


Figure 47.32. Chart of Stomach Disharmony

ing rushed, upset, etc.), and having the proper mental attitude (being relaxed and calm).

The Stomach easily suffers from excess patterns (e.g., Fire or Phlegm Fire), which in turn can agitate the Shen. Due to the Stomach's association with the psycho-emotional states of worry and excessive thinking, Stomach disharmonies can often play a primary or supporting factor in numerous emotional or psychological disorders. When the Shen is disturbed, it can cause manic symptoms such as inappropriate laughter, violent or otherwise inappropriate behavior (e.g., taking off one's clothes in public), pressured speech, unconscious talking, laughing or singing. In milder cases, symptoms may include mental confusion, severe anxiety, obsessive-compulsive thinking, hyperactivity, and hypomania (a milder form of mania).

T.C.M. PATTERNS OF DISHARMONY

Patterns of disharmony associated with the Stomach generally originate from: Retention of Fluid in the Stomach Due to Cold, Retention of Food in the Stomach, Deficient Stomach Yin and Blazing Stomach Fire, described as follows (Figure 47.32):

1. Retention of Fluid in the Stomach Due to

Cold: When the Stomach's Yang Qi becomes deficient, it is prone to the accumulation of Cold and Damp. The accumulation of Cold in the Stomach can result in symptoms such as coldness and pain in the epigastric region, vomiting after eating, and the absence of thirst.

- Retention of Food in the Stomach:** If the Stomach's functions of receiving, storing and digesting food becomes compromised due to retention of food, the Stomach Qi becomes impaired. This can result in distention and pain in the epigastric region and a loss of appetite. As the retained food begins to rot, the Stomach Qi rebels resulting in belching or regurgitation, foul smelling stool with diarrhea, or constipation.
- Deficient Stomach Yin:** When the Stomach's Yin Qi becomes deficient, it is prone to patterns of Dryness and Heat. The reduction of Body Fluids in the Stomach due to Dryness and Heat can cause symptoms such as lack of appetite, dry-heaves, dry lips and mouth, and constipation.
- Blazing Stomach Fire:** Excessive Internal Heat generated from the Fire in the Stomach can create symptoms such as burning in the

epigastrium, thirst with a preference for cold drinks, vomiting of sour fluid or undigested food, foul breath, constipation, Stomach pain, ulceration, and bleeding of the gums.

GENERAL TREATMENT FOR STOMACH DISEASES

The following is a description of a general protocol used for treating the patient's Stomach. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body towards which Qi is emitted, or from which Turbid Qi removed. Once the Qigong doctor becomes proficient at locating these specific points, the treatment will flow more smoothly.

After comparing the various Stomach therapies, the reader will notice that certain patterns repeat themselves:

1. Generally, the Qigong doctor accesses the patient's Stomach either through direct energetic insertion into the Stomach's anatomical location or through the patient's channels and external energetic fields.
2. After treating the patient (purging, tonifying, and regulating), the Qigong doctor emits Qi into the patient's Stomach, Spleen, and Yellow Court areas, and then roots the patient's Middle Burner Qi into the Lower Dantian.
3. The Qigong doctor leads any remaining Turbid Qi down the Stomach Channels and out of the patient's St-40 points (Figure 47.33).

These previous steps are only general guidelines; specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).

STOMACH QIGONG PRESCRIPTIONS

The following system of exercises can be used to purge, tonify, or regulate the Qi and Blood of the Stomach organ and channels, and replenish the Qi. They also regulate the Spleen and promote digestion. They can be used to prevent and treat diseases and syndromes such as: gastritis, gastric and duodenal ulcers, colitis and gastrointestinal

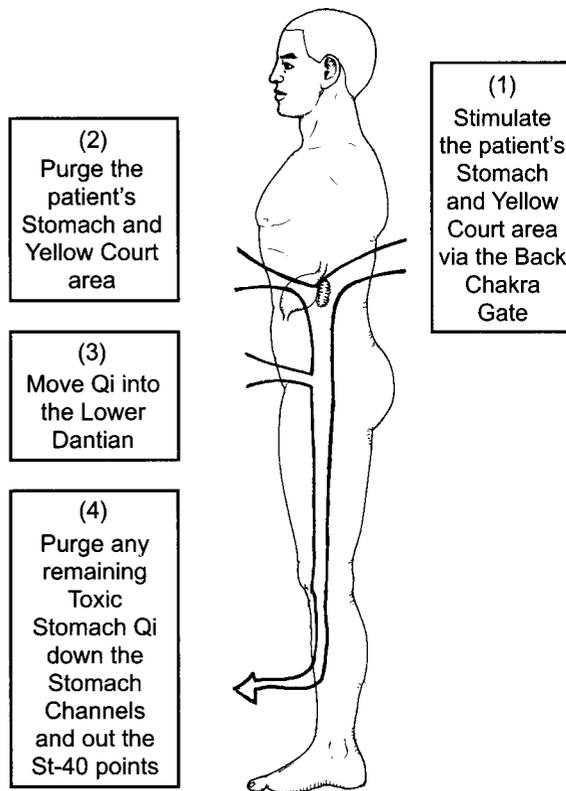


Figure 47.33. Treating Stomach Conditions

neurosis, abdominal distention, diarrhea, and constipation.

METHODS FOR PURGING THE STOMACH

1. **Stomach Massage:** Purge the Stomach by having the patient rub his or her epigastrium while making the sound "Hu," for general stagnations or "Dong" for serious diseases and cancer. From a sitting or standing posture, gently place both palms (left on the outside for men, opposite for women) flatly on the Zhongwan CV-12 point on the upper abdomen. Perform the Spleen massage (see Volume 4, Chapter 41). Exhale, rubbing the palms in a clockwise direction while sounding "Hu." Perform this prescription exercise for ten to twenty breaths (Figure 47.34).
2. **The "Dong" Healing Sound:** Inhale and focus the mind on divine healing white light

energy filling the entire Stomach organ. Exhale, and imagine the Stomach organ vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding “Dong.” Patients with Stomach cancer should pronounce the “Dong” sound for twenty breaths, several times a day (Figure 47.35). When exhaling, the patient should use a high-pitched “Dong” sound in the straight tone (for ten breaths), then exhale its low-pitched “Dong” in the dropping and rising tone (for ten breaths), this completes one set. Perform nine sets.

METHODS FOR TONIFYING THE STOMACH

- 1. Taking in the Yellow Qi Meditation:** The method of Taking in the Yellow Qi can be used to tonify the Stomach. The properties inherent within the yellow color have a vibrational quality that can be used for tonifying the Spleen and Stomach.

 - From a standing or sitting posture, relax the whole body, breathe naturally, and release any wandering thoughts.
 - When inhaling, imagine yellow energy in front of you. Inhale the yellow light energy in through the nose and down into the Stomach organ. As you exhale through the mouth, the dark, pathogenic Qi leaves the Stomach; however, the bright clean color remains in the organ, stimulating and vitalizing it. With each breath, the organ increases its retention of clean energy and begins to glow. Repeat for five breaths.
 - Next, breathe the color yellow in through the nose, filling the entire mouth. When exhaling through the nose, send the Qi slowly to the Zhongwan CV-12 point, then out to the four limbs, skin, and hair. Repeat for five to ten breaths. Return to the beginning posture and close the training.
 - **Note:** Patients with digestive problems, gastroptosis (prolapse of the Stomach), or prolapse of the internal organs should begin their training while lying supine (on their back) with their knees pointing upward, their buttocks elevated approximately 4 inches off the ground, and their feet flat on the floor.

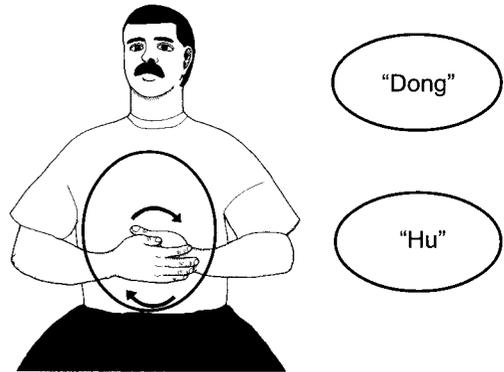
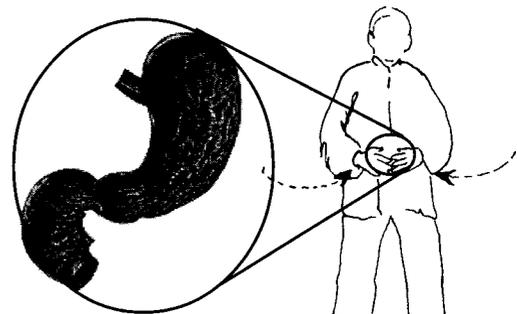
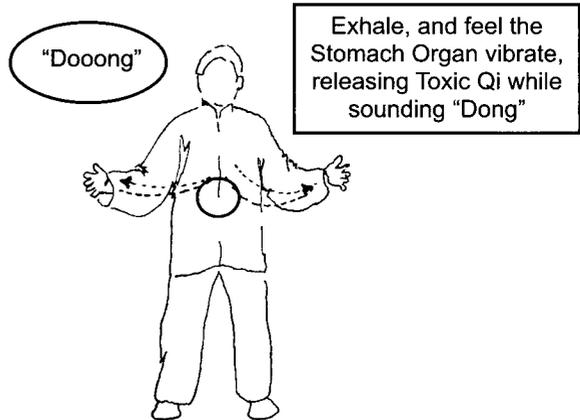


Figure 47.34. The patient focuses the mind's intention on the Stomach area while massaging, allowing the energy to circulate into the organ's tissues.



Inhale and focus the Mind on Divine Light Filling the Stomach Organ



Exhale, and feel the Stomach Organ vibrate, releasing Toxic Qi while sounding “Dong”

Figure 47.35. For Stomach Cancer, the sound is “Dong.”

MEDICAL QIGONG THERAPY FOR SPECIFIC STOMACH DISEASES

The following are several Medical Qigong treatments used in China to treat specific Stomach diseases.

ABDOMINAL PAIN

Abdominal pain is an abnormal condition of the abdomen in which there is a sudden, abrupt onset of severe pain in any part of the abdomen.

Diseases such as acute pancreatitis, gastrointestinal spasm, stress-induced abdominal pain, dyspeptic abdominal pain, and peritonitis, etc., in which abdominal pain symptoms appear, should be differentiated. Each differential diagnosis can be treated according to the exercises taught in the prescription section.

ETIOLOGY

The treatment for abdominal pain that is primarily intestinal in origin is different than that of gynecological abdominal pain which is related to the menstrual cycle. There are four main factors which can contribute to the intestinal type of abdominal pain: abdominal pain due to the internal accumulation of Cold in the Lower Burner, abdominal pain due to dysfunction of Spleen Yang, abdominal pain due to food stagnation, and abdominal pain due to emotional stress.

1. **Internal Cold in the Lower Burner:** Cold may accumulate internally from eating too many cold foods and drinks, or it can be due to the invasion of pathogenic Cold caused by exposure to the elements. Women are more prone to Cold invading the abdomen during or immediately after menstruation. When Cold contacts the tissues, it slows down the movement of Qi and Blood; thus, causing pain. External Cold may invade the patient's intestines directly without causing exterior symptoms, resulting in a sudden onset of pain and diarrhea.
2. **Deficient Spleen Yang Qi:** Often, a weak digestive system is associated with and a dysfunction of the Spleen Yang Qi. In this condition, pain often follows a pathogenic invasion, no matter how mild it may be. Spleen Yang

Qi may be caused from overeating, overexertion, Kidney Yang Deficiency, brought on by eating after fasting and dieting, or simply by an Exterior Cold invasion. The abdominal pain can stem from a lack of the essential Yang energy that is needed to perform the tasks of transporting and transforming.

3. **Food Stagnation:** This condition is related to improper food intake or constipation and is induced by Qi stagnation. In food stagnation, the Stomach fails to properly digest the food, and the Spleen fails to separate and transport the Clear and Turbid Qi.
4. **Emotional Stress:** Excessive stress affects the circulation of Qi and Blood in the abdomen, and thus, affects both the Liver and Spleen. Anger, frustration, and resentment can cause Liver Qi stagnation to invade the intestines, resulting in abdominal pain. Pensiveness and worry affect the Spleen and Lungs, impairing the transforming ability of the Spleen Qi and the downward descending ability of the Lung Qi, which results in abdominal pain.

SYNDROMES AND SYMPTOMS

The syndromes for abdominal pain can vary with the causes of the disease, described as follows:

- **Internal Cold in the Lower Burner:** Abdominal pain due to the internal accumulation of Cold occurs abruptly and may be relieved with warmth and eating or drinking warm foods.
- **Deficient Spleen Yang Qi:** Abdominal pain due to Spleen Yang Deficiency is characterized by continuous recurring pain which may be relieved by pressure. Symptoms include loose stool, mental fatigue, aversion to Cold, and undigested food in the stool.
- **Food Stagnation:** Abdominal pain due to food stagnation is characterized by gastric and abdominal distention, severe tenderness in the abdominal area, aversion to food, belching with acid regurgitation, and insomnia.
- **Emotional Stress:** Abdominal pain due to emotional stress is characterized by crying and vomiting.

TREATMENT PROTOCOL FOR ABDOMINAL PAIN

1. Have the patient lie on his or her side, and be-

gin emitting Qi into the UB-21, UB-20, CV-12, St-36, and St-25 points on both sides of the body.

2. Purge the patient's Urinary Bladder Channels from the mid-back and waist area down to the feet three to five times.
3. Using the Vibrating Palm, emit Qi into the patient's CV-12, St-25, UB-21, and UB-20 points on both sides of the body. Purge and guide the Toxic Qi through the abdomen and down the lower extremities along the Stomach and Urinary Bladder Channels and out the patient's feet.
4. Using the Extended Fan Palm technique, extend Qi into the patient's CV-12 and both St-25 points for 14 breaths. Using Pulling and Leading manipulations, guide the patient's Qi down along the Stomach Channels and out both of the patient's feet.
5. Circle Massage the patient's abdomen for 36 breaths in a clockwise direction.

TREATMENT MODIFICATIONS

- **Internal Cold in the Lower Burner:** In cases of abdominal pain due to the internal accumulation of Cold, add the method of extending Hot Qi.
- **Deficient Spleen Yang Qi:** In cases of pain due to Spleen Yang Deficiency, extend Hot Qi into the patient's UB-21, UB-20 points, and the Mingmen area.
- **Food Stagnation:** In cases of pain due to food stagnation, emit Qi using the Extended Fan Palm with clockwise then counterclockwise Spiralling methods into the patient's CV-12, CV-4, and St-25 points.
- **Emotional Stress:** In cases of pain due to emotional stress, emit Qi into the patient's Ht-7 and Pc-6 points on both sides of the body using the Extended Fan Palm hand technique. Then Purge and Circle Massage the Shendao (GV-11) area in a counterclockwise direction.

HOMEWORK PRESCRIPTIONS

1. **Circle Massage:** Patients with gastrointestinal diseases should begin their training lying flat on their backs. As the condition improves, they should combine lying and sitting medi-

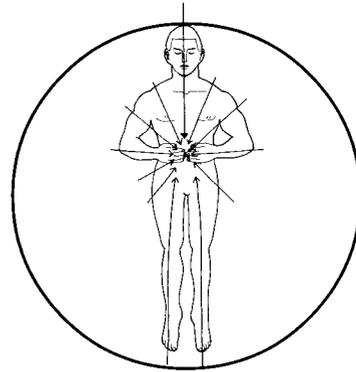


Figure 47.36. To Tonify Deficient Stomach Qi, the patient must imagine drawing Qi into the body through the Baihui point at the top of the head and the Yongquan points at the bottom of the feet. All three rivers of energy must meet to form a pool of energy, which the body will absorb and store within the Stomach area.

tations to promote the digestion and absorption of food.

- Have the patient place his or her right palm on the CV-12 area and begin Circle Massaging his or her solar plexus 36 times in a clockwise direction. Then Circle Massage 36 times in a counterclockwise direction.
- After completing the circle rotations, the patient pauses for a moment and leads the Qi down to the navel to massage the abdomen for 36 rotations in a clockwise direction and then 36 rotations in a counterclockwise direction.
- The patient inhales and presses the fingers of both hands gently below the xiphoid process. The patient exhales and directs the Qi down along the midline of the body to the pubic symphysis area for 36 times.
- Finally the patient overlaps his or her hands (right hand over the left for men and opposite for women) and places them on the midpoint of the lower abdomen, kneading the tissue area clockwise and then counterclockwise 36 times.

PRESCRIPTIONS MODIFICATIONS

1. **Stomach Tonification Meditation:** In cases of Stomach pain due to Deficient Stomach Qi, have the patient lie supine. The patient must imagine drawing Qi into his or her body through the Baihui point at the top of the head and the Yongquan points at the bottom of the

feet. All three rivers of energy meet to form a pool of energy within the Stomach area, which the body will absorb and store into the Stomach's spacial cavity (Figure 47.36).

2. **Stomach Purgation Meditation:** In cases of Stomach pain due to Excess Stomach Qi and to treat Excess Stomach Qi symptoms, have the patient lie supine. As the patient inhales, he or she is to imagine the Qi flowing down the Stomach Channels (from the Baihui point), ending just below the sternum at the Stomach area. As the patient exhales, he or she imagines the Turbid Qi trapped within the Stomach dissolving and melting into the Lower Dantian. Next, the patient disperses the Toxic Qi from the body out through the pores (Figure 47.37).

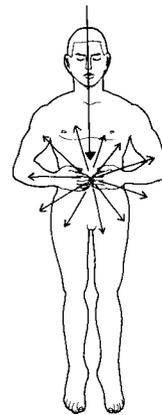


Figure 47.37. To treat Excess Stomach Qi, begin by lying down, in a supine posture. While inhaling, imagine the Qi flowing down the Stomach Channels from the Baihui point ending just below the sternum at the Stomach area. Exhale and imagine the Turbid Qi dissolving and melting into the Lower Dantian; then disperse it from the body, out the pores.

CHRONIC GASTRITIS

Gastritis is described as an inflammation of the Stomach. In Traditional Chinese Medicine, this disease belongs to the category of epigastralgia. Inflammation of the gastric mucosa is the main clinical manifestation of chronic gastritis and results in chronic epigastralgia and dyspepsia (air hunger, resulting in difficult breathing, and shortness of breath, sometimes accompanied by pain).

ETIOLOGY

Generally, emotional factors such as worry, anxiety, or anger may cause stagnation of Qi. Stagnant Qi, by impeding the function and flow of the body's energy, causes Qi deviations and obstructions that result in a stomachache.

Gastritis can be superficial (affecting only the superficial layers of the Stomach) or atrophic (causing thinning of the Stomach mucosa). Its main manifestations are epigastric pain, which occurs about one hour after eating, followed by nausea, belching, and vomiting with sour regurgitation.

SYNDROMES AND SYMPTOMS

The syndromes for chronic gastritis can vary with the causes of the disease, described as follows:

- **Stagnant Liver and Stomach Qi:** This type of gastritis manifests as a distending pain, with fullness and discomfort in the Stomach which

is aggravated after a meal. The pain is not fixed to any specific Stomach location and worsens under emotional stress, causing belching with acid regurgitation and nausea.

- **Stomach Yin Deficiency due to Stomach Heat:** This type of gastritis manifests as a stomachache accompanied by a scorching sensation. The pain is not fixed to any specific Stomach location and is aggravated when the Stomach is empty. The symptoms include irritability, dysphoria, and dry mouth and throat.
- **Spleen and Stomach Deficiency:** This type of gastritis manifests as a dull stomachache which is relieved by Heat and pressure. Symptoms are expressed as abdominal distention, dim complexion, lassitude, and cold limbs. If the patient has congenital insufficiency of Yang in the Middle Burner (the functional area of the Spleen and Stomach), Cold may originate from the Interior of the body.

TREATMENT PROTOCOL FOR CHRONIC GASTRITIS

1. Have the patient lie supine and relax his or her whole body, focusing especially on the Stomach area. The patient imagines the Toxic Qi dispersing upon exhalation.

2. Begin to purge and dredge the patient's CV-15 point (just below the xiphoid process), leading the Qi downwards to the Lower Dantian.
3. Use a Vibrating Palm hand technique to emit Qi into the patient's CV-12 point and both St-21 points for 14 to 28 breaths.
4. Applying the Extended Fan Palm hand technique to the patient's CV-12 point and Middle Dantian areas, begin to draw Qi downward along the Conception Vessel and Stomach Channels to the bottom of the patient's feet.
5. Finally, have the patient lie prone and stimulate the UB-20 and UB-21 points on the lumbar-dorsal region, directing the energy from the upper back downwards to the Mingmen area.

TREATMENT MODIFICATIONS

- **For Stagnant Liver and Stomach Qi:** For this condition, use the Extended Fan Palm hand technique to emit Qi into the patient's UB-18 points, pulling and conducting Qi along the Gall Bladder and Liver Channels down the legs and out the feet.
- **For Stomach Yin Deficiency due to Stomach Heat:** For this condition, use the Vibrating Palm hand technique to emit Qi into the patient's UB-20 and UB-23 points, leading the Qi down the patient's Urinary Bladder Channels to the feet.
- **For Deficient Spleen and Stomach:** For this condition, use the Extended Fan Palm hand technique to emit Qi into the patient's Lower Dantian area.

HOMEWORK PRESCRIPTIONS

1. **Descending the Yang and Ascending the Yin:** For this condition, have the patient practice the Descending the Yang and Ascending the Yin technique (see Chapter 43).

PRESCRIPTION MODIFICATIONS

1. **Spleen and Stomach Massage:** For patients with Liver and Stomach Qi stagnation, prescribe the practice of Spleen and Stomach Massage (see Chapter 41). Then, perform the healing sounds "Hu" to regulate the Spleen and "Shu" to regulate the Liver.
2. **Healing Sound "Chree:"** For patients with Stomach Yin Deficiency due to Stomach Heat,

prescribe the practice of dredging the Spleen and Stomach, followed by the "Chui" (pronounced Chree) healing sound to regulate the Kidneys. Next, have them practice the tonification method of Taking in the Yellow Qi.

3. **Daoist Spleen Yin Organ Exercise:** For patients with Deficient Spleen and Stomach Qi, prescribe the practice of the Daoist Wu Dang Five Organ Regulation exercise (see Chapter 44). Next, have the patient practice the tonification method of Taking in the Yellow Qi to strengthen the Spleen and Taking in the Red Qi to strengthen and regulate the Heart.

GASTRIC AND DUODENAL ULCERS

An ulcer is an open sore or lesion of the skin or of a mucus membrane accompanied by the sloughing off of inflamed, dead, or dying tissue that causes the Stomach's lining to become more vulnerable to acids. If the sore becomes infected, puss is discharged.

ETIOLOGY

A gastric or duodenal ulcer refers to a chronic ulcer seen in the regions where the gastrointestinal tract contacts the patient's gastric juice. Its formation and development is closely related to the digestive functions of the acidic gastric juices and pepsin. Clinically, this type of ulcer is characterized by chronic recurring epigastralgia lasting for a few weeks, with pain occurring from thirty minutes to two hours after eating.

Stomach ulcers are caused by bacterial infections resulting from either Qi and Blood stagnation or a Deficient Cold syndrome of the Spleen and Stomach. In modern China, Stomach ulcers are also being treated with either herbs or antibiotics (from Western medicine).

SYNDROMES AND SYMPTOMS

The syndromes for gastric or duodenal ulcers can vary with the causes of the disease, described as follows:

- **Qi and Blood Stagnation:** This syndrome can manifest as distended pain and fullness in the Stomach, with tenderness, belching, and acid regurgitation which becomes aggravated by emotional stress.

- **A Deficient Cold Syndrome of the Spleen and Stomach:** This syndrome can manifest as pain within the Stomach which is relieved by heat and compression and aggravated by cold. There can also be vomiting with watery regurgitation, sallow complexion, Cold extremities, lassitude, and weakness.

TREATMENT FOR GASTRIC AND DUODENAL ULCERS

1. Have the patient sit at the end of the treatment table and begin extending energy into the patient's mid-back along their UB-18, UB-20, and UB-21 points using the Extended Fan Palm technique.
2. Use the Vibrating Palm to extend energy into the patient's Yellow Court area. When the area has been sufficiently stimulated, purge the Toxic Qi out of the patient's body by leading the Qi to the Lower Dantian for 14 to 28 breaths.
3. Use the Extended Fan Palm hand technique to emit Qi into the patient's CV-12 and St-34 points for 14 breaths. Then, lead the Qi down the Conception Vessel into the Lower Dantian to root and stabilize the patient's energy.

TREATMENT MODIFICATIONS

- **Qi and Blood Stagnation:** When treating patients with Qi and Blood stagnation, use the Extended Fan Palm hand method to emit Qi into the CV-12, CV-13, and St-21 points. Next, direct the Qi along the patient's Conception Vessel and Stomach Channels, leading the Toxic Qi down the patient's legs and out the body via the St-36 points.
- **Deficient Cold Syndrome of the Spleen and Stomach:** When treating patients with a Deficient Cold syndrome of the Spleen and Stomach, use the Extended Fan Palm hand method (see Volume 3, Chapter 35) to emit Qi into the patient's Middle Burner, Mingmen, and Lower Dantian areas.

HOMEWORK PRESCRIPTIONS

1. **Healing Sounds:** For patients with ulcers, prescribe the practice of the Old Man Searching for the Reflection of the Moon at the Bottom of the Tide Pool exercise (see Chapter 42).

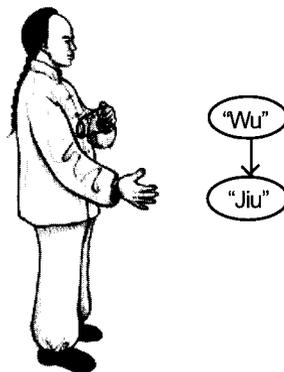


Figure 47.38. Energetic Point Therapy for patients with Duodenal Ulcers.

2. **Energetic Point Therapy:** When using Energetic Point Therapy for patients with duodenal ulcers, have them place their left hand over the Stomach (close to the body) and the right hand over the Lower Dantian (farther away from the body). The patient should visualize light dissipating from the Stomach and Yellow Court area while repeating the sounds "Wu-Jiu, Wu-Jiu" (Figure 47.38). The maximum time of treatment must not exceed three minutes.

The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the Lower Dantian. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

PRESCRIPTION MODIFICATIONS

1. **Qi and Blood Stagnation:** For patients with Qi and Blood stagnation, prescribe the practice of Spleen and Stomach Massage (see Chapter 41) while sounding "Who." Next, have them dredge the Liver by using the sound "Shu" to purge and regulate Liver Qi.
2. **A Deficient Cold Syndrome of the Spleen and Stomach:** For patients with a Deficient Cold syndrome of the Spleen and Stomach, prescribe the practice of Taking in the Yellow Qi from the natural environment.

CHRONIC CONSTIPATION

Chronic constipation refers to the prolonged retention of feces in the intestinal tract and difficulty in evacuating fecal matter. This condition is not only potentially painful, but it also increases toxicity in the body. It is clinically characterized by decreased times of fecal elimination or small amounts of feces which are either too dry and hard or too difficult to be eliminated.

Generally, the transitional time for food to pass through the digestive tract for humans takes 20 to 24 hours. The postponement of defecation over two days is considered constipation.

ETIOLOGY

The common causes of constipation are: improper diet, febrile diseases, prescription medications, emotional stress, and a sedentary life-style.

1. Improper Diet: Diet plays a major role in causing constipation. Constipation can result from the excessive consumption of hot, spicy, or greasy foods. This excess consumption of hot and greasy foods can dry the fluids of the Stomach and intestines, thereby drying up the stool so that it cannot properly move along the intestinal walls.

An excess consumption of Cold foods can block the Spleen's function of transporting, and thus prevent the stool from moving downwards.

Finally, lack of fiber in the food, lack of sufficient fluid intake, or excessive alcohol consumption can also cause constipation.

2. Febrile Diseases: Fever can be caused by External Wind Heat invasion which, if not rapidly expelled from the body, can turn into an Interior Heat condition. The Interior Heat usually attacks the Lungs, Stomach, and intestines causing the Body Fluids to dry up. A Deficiency of Body Fluids from the retention of Heat within the intestines (even after the febrile disease has passed) can cause dry stool and constipation.

3. Liver Qi Stagnation: Emotional disharmony, excess toxins, or preservatives can cause Qi obstruction in the Lower Burner that affects bowel movements, leading to constipation,

abdominal distention, and pain. Excessive studying, worrying, and thinking affects the Spleen, impeding its function of transporting food through the intestines. This, in turn, can lead to constipation.

4. A Sedentary Life-style: Whether from choice or due to a weak constitution from a chronic or severe illness (or surgery), a sedentary life style can cause constipation. Patients in convalescent homes often suffer from constipation due to a combination of lack of exercise and poor diet, which leads to Spleen Qi and Blood Deficiency. Lack of exercise weakens the Spleen Qi and can cause Liver Qi stagnation. When Spleen Qi becomes Deficient for long periods of time, the Spleen energy fails to provide the Qi necessary to move the stool, resulting in constipation.

SYNDROMES AND SYMPTOMS

Traditional Chinese Medicine divides constipation into syndromes of Excess and syndromes of Deficiency, described as follows:

- **Constipation Due to Excess:** This condition is characterized by decreased times of fecal elimination (once every three to seven days), and it is usually accompanied by fever, thirst, poor appetite, and emotional anxiety.
- **Constipation Due to Deficiency:** This condition is mostly seen in patients who have just recovered from an illness or who have just given birth and have become Deficient in Qi and Blood. It may also be observed in patients who suffer from a congenital insufficiency of Yang Qi in their Lower Burner and an accumulation of Yin Cold, which makes it difficult for the intestines to perform their normal transporting function. Patients with a Deficient condition may have bowel movements every three to seven days. The stool may be very dry, hard, and difficult to pass. This condition is clinically manifested by a pale and dull complexion, listlessness, and cold pain in the abdomen which is relieved by heat. The patient may also experience chronic fear due to a Kidney Qi Deficiency.

The following are additional classifications of various causes of constipation, according to Tra-

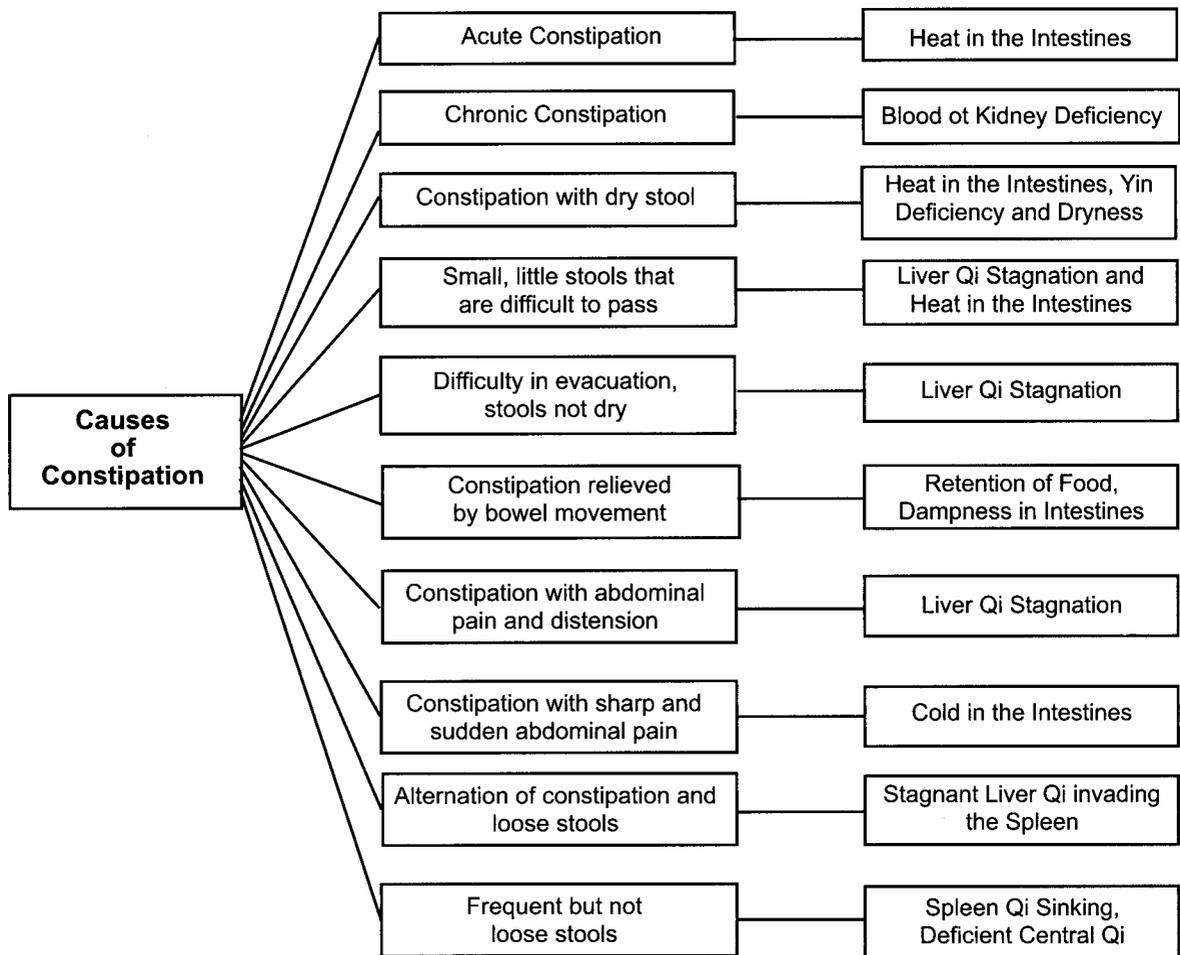


Figure 47.39. Common Causes for Constipation

ditional Chinese Medical clinical observations (Figure 47.39):

- **Stomach Heat:** Symptoms include thirst and sudden onset.
- **Blood Deficiency:** Symptoms include dizziness, dry skin, and facial pallor, often occurring postpartum or in the elderly.
- **Liver Qi Stagnation:** Symptoms include tiny hard stools and irritability.
- **Yang Deficiency:** Symptoms include abdominal pain and Cold limbs.
- **Yin Deficiency:** Symptoms include “Five Palms Heat” and Dry stools.
- **Liver Qi Invading the Spleen:** Symptoms include alternating diarrhea and constipation.

TREATMENT FOR CHRONIC CONSTIPATION

1. Have the patient sit at the end of the treatment table and begin to emit Qi into the patient’s mid-back between the UB-23 and UB-25 points. Then stimulate the patient’s lower lumbar and coccygeal areas, dredging and purging the Toxic Qi down the patient’s thighs and the feet while stimulating the UB-31 through UB-34 points.
2. Then have the patient lie supine and begin to emit Qi into the patient’s Yellow Court and Lower Dantian areas using the Vibrating Palm hand technique for 14 breaths.
3. Next, apply the Kneading Tiger Palm with the Vibrating and Quivering hand manipulations

to emit Qi into the back of the patient's head at the UB-10 points for 12 breaths, and then into the patient's Lower Dantian for 14 breaths.

- After energizing the patient's Lower Dantian, use the Extended Fan Palm technique to emit Qi into the patient's middle epigastrium and navel area, as well as into the Lower Dantian. Finally, use the Spiralling and Quivering hand manipulation in a clockwise direction to gather the stagnant Qi and to lead it down the patient's Stomach Channels and out the legs.

TREATMENT MODIFICATIONS

- Excess Type of Constipation:** When treating patients with an Excess type of constipation, use the Extended Fan Hand Palm technique to emit Qi into the patient's lower abdomen. Rotate the hand in a counterclockwise direction while purging the Toxic Qi from the patient's body. Repeat for 14 breaths.
- Deficient Type of Constipation:** When treating patients with a Deficient type of constipation, use the Vibrating Palm technique to emit Qi into the patient's Lower Dantian and Mingmen area for 8 to 16 breaths.

HOMEWORK PRESCRIPTIONS

- Daoist Five Yang Organ Exercise:** To treat chronic constipation, have the patient practice the Daoist Wu Dang Five Yang Organ Regulating exercise for 250 breaths twice a day.
- When practicing the Daoist Five Yang Organ Prescription exercise, assume a wide stance with the arms suspended by the sides of the body. While inhaling, swing the arms up, straight out in front of the body (Figure 47.40); then bring the hands in by the chest. Expand the abdomen, focusing the mind's intention on filling the lower abdomen with Qi.
- When exhaling, swing the arms back behind the body while compressing the abdomen down and inward. Directing the Qi to flow from the lower perineum, circulate it back into the sacral area, then to the navel and back down to the perineum (Figure 47.41).
- Continue to swing the arms back and forth at a pace that feels comfortable while using

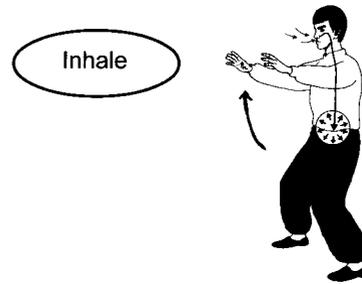


Figure 47.40. The Daoist Five Yang Organ exercise: Inhale and draw the Qi into the Lower Dantian while swinging the hands forward.

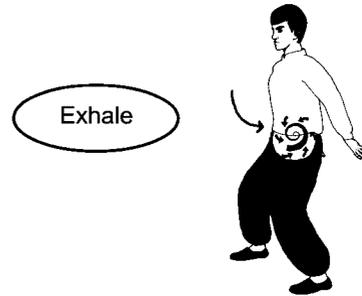


Figure 47.41. Exhale and compress the abdomen, allowing the hands to swing behind the body.

Natural Breathing and the Beating and Drumming the Qi method. The abdomen should expand and contract without forcing the respiration. The patient must have the anal sphincter closed throughout the entire exercise. Continue this exercise for at least 50 breaths. Try to work up to 250 breaths or more for chronic conditions of abdominal obstruction or Qi Stagnation within the digestive system.

PRESCRIPTION MODIFICATIONS

- Excess Type of Constipation:** For patients with an Excess type of constipation, place them in the Wuji posture with their hands resting on their lower abdomen. Have them massage the area with a clockwise rotation, imagining the Toxic Qi draining from the Spleen and Stomach areas down through the Stomach Channels and out their feet.
- Deficient Type of Constipation:** For patients with a Deficient type of constipation, have them practice rubbing their Lower Dantian to

strengthen the abdominal Qi. They should also practice the Gathering the Sun's Essence meditation (see Volume 2, Chapter 12).

PRESCRIPTIONS FOR PURGING THE LARGE INTESTINE

The following exercise is used to Purge the Large Intestine of stagnant fecal matter:

1. **Circle Massage:** In a standing Wuji posture, begin by placing the hands on the lower abdomen with the attention on the Large Intestine. Then circle massage the abdomen in a clockwise direction for eighteen breaths and return to Wuji posture (Figure 47.42).

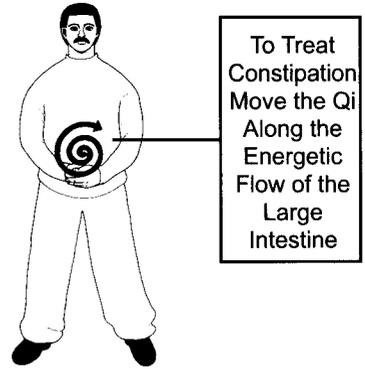


Figure 47.42. Circling the Abdomen for 36 Rotations

CHAPTER 48

QI EMISSION THERAPY FOR LUNG DISEASES

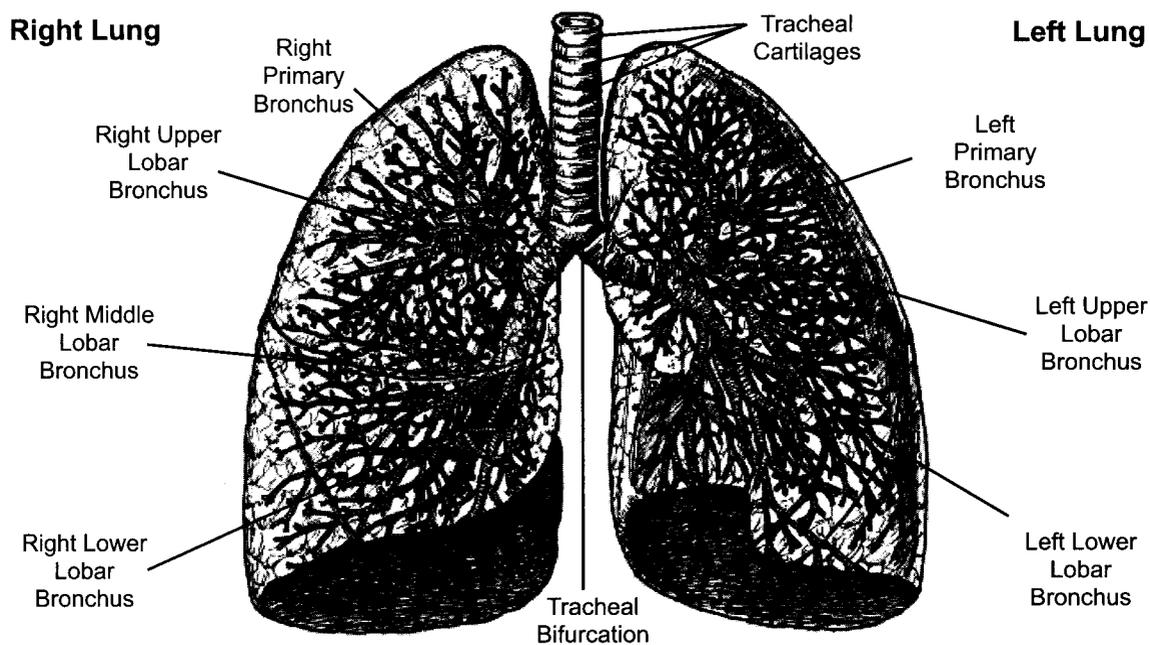


Figure 48.1. The Lung (Lu) Organ

THE LUNG ORGANS

The Lungs are solid Yin organs. Their associated Yang organ is the Large Intestine. They correspond to the Metal Element. Since the Lungs are the uppermost organs, they are compared to canopies, in that they shelter and protect all the other internal organs. The Lungs control the cycle of Qi circulation in the body, and are sometimes referred to as the "White Emperor."

The Lungs consist of soft, spongy, elastic tissues, located on the left and right sides of the chest, and are surrounded externally by the rib cage. Each Lung differs slightly in size and shape. The left Lung, having two lobes, is slightly smaller than the right Lung, which has three lobes and is thicker and broader than the left. The Lungs are

connected to the larynx through the bronchioles, bronchi and trachea, and they open externally at the nose (Figure 48.1).

The Lungs, located in the Upper Burner, act as the internal representation of our connection to Heaven, containing the most rarefied form of our essential Qi; the Large Intestine located in the Lower Burner, act as the internal representation of our connection to Earth, containing the most Turbid form of our essential Qi. In energetic placement, the Lungs surround the Heart in the upper thorax of the chest; similarly, the Lung's associated organ, the Large Intestine, is surrounded by the Heart's associated organ, the Small Intestines.

CHINESE CHARACTER FOR LUNG: FEI

The Chinese character “Fei” translates as “Lungs.” It refers to the image of the Lung organs, and is divided into two sections. The character to the left, “Ji” depicts the Chinese ideogram for body tissue, muscle or flesh (all of which are forms of connective tissue). The character to the right depicts an ideogram that is a representation of a creeping type of plant, branching upward from the soil of the Earth, like a fibrous vine. Together, both ideographs express the idea that the Lung organs are responsible for connecting into and enveloping the tissues, as well as spreading the Qi (Ying Qi and Wei Qi) throughout the interior and exterior aspects of the torso (Figure 48.2).

THE YIN AND YANG OF THE LUNGS

Traditional Chinese Medicine describes the Lungs as having two energetic aspects, Yin and Qi:

- **The Yin of the Lungs:** This pertains to the material structures of the Lungs.
- **The Qi of the Lungs:** This pertains to the physiological functions of the Lungs.

THE LUNGS’ METAL JING FORMATION

The Metal Jing is established in the fetus’ body during the sixth lunar month of pregnancy, and serves to stabilize the sinews and connective tissues. The Metal Jing energy is also responsible for fetal formation and for the ability to form and maintain emotional bonding with others. Faltering of the Metal Jing energy is commonly associated with problems of emotional attachment (e.g., autism).

After birth, the Metal Jing can be affected through the color white, the pungent taste and the “Shh,” “Sss,” and “Shang” sounds.

THE LUNGS IN CHINESE MEDICINE

In Traditional Chinese Medicine, the Lungs function much in the same way as described in Western Medicine. The Lungs are viewed as part of the respiratory system and are related to water metabolism, Blood circulation, the autonomic nervous system, and the immune system. Traditional Chinese Medicine, however, expands the role of the Lungs to include the psycho-emotional aspects



Figure 48.2. The Chinese Character for Lungs “Fei”

of integrity, attachment and grief. The Lungs also exert a powerful spiritual influence on the individual due to their relationship with the Corporeal Souls, or Po.

Prior to the nineteenth century, certain Chinese medical texts expressed the belief that the Lungs were the first internal organs to complete their structural formation, occurring when a baby is born (this energetic completion enables the child to breath and cry). In the same texts, it states that at the end of life, the Lungs are the last internal organ to expire (this is because if the Brain is dead, but the Qi is not interrupted and the respiration continues, the individual is still considered alive).

According to Traditional Chinese Medicine, the main functions of the Lungs are to: govern the Qi and respiration, control the channels and Blood Vessels, regulate the water passages, control the skin and hair, open to the nose, express itself through the psycho-emotional aspects of integrity and grief, and exert an important spiritual influence via the Po (Corporeal Soul). These main functions are described as follows (Figure 48.3):

1. **Rule the Qi and Governs Respiration:** The Lungs are responsible for controlling the function and movement of Qi and serve in two specific ways: taking charge of the Qi of respiration, and operating the Qi of the whole body.
- **Taking Charge of the Qi of Respiration:** The main function of the Lungs is to regulate breath, controlling both pulmonary and cellular respiration. The Lungs are the main organ responsible for respiration and for the gathering Heaven Qi. For this reason, the chest is sometimes called the “Upper Sea of

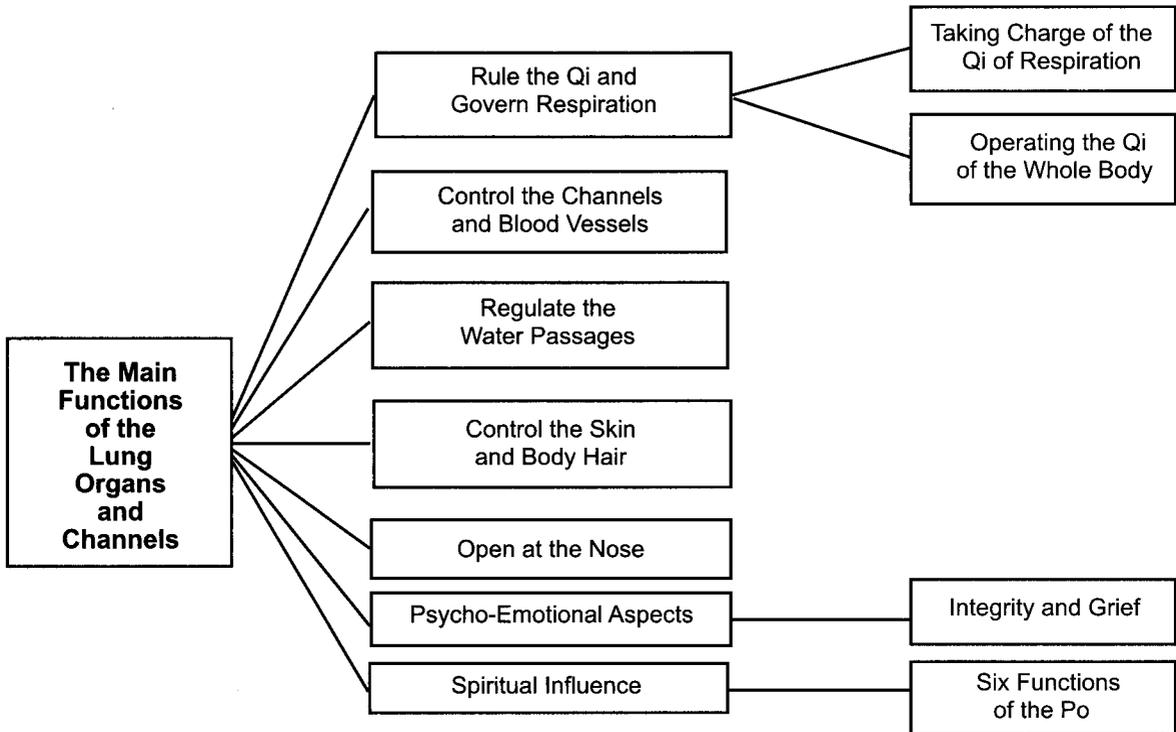


Figure 48.3. The Main Energetic Functions of the Lung Organs and Channels

Qi." According to the *Ling Shu* (Magical Pivot), "the Sea of Qi, which comes out of the Lungs, goes into the throat and facilitates inhalation and exhalation." It is through the action of the Lungs' respiration that Qi (energy) and gases (subtle substances) of the body are exchanged between the interior and exterior of the body. The taking in of fresh oxygen from the air during inhalation and the expelling of waste gas in the form of carbon dioxide during exhalation function to maintain healthy internal organ regulation. This healthy exchange helps to keep the body's energetic and physical metabolism functioning smoothly.

- **Operating the Qi of the Whole Body:** The Lungs operate the Qi of the whole body through two ways: forming Zong Qi (Pectoral Qi), and controlling the ascending and descending, entering and exiting aspects of the body's life-force energy.
- **Forming Zong Qi (Pectoral Qi):** When Heaven (Universal) Qi and Earthly (Environmental) Qi are absorbed into the body in the form of fresh air and food essence (Gu Qi), they accumulate within the chest to create what is known in Traditional Chinese Medicine as Zong (Pectoral) Qi. Zong Qi exits the body from the larynx, promoting the Lung's respiratory activities. Zong Qi is responsible for the heartbeat, assisting the Lungs in the circulation of Qi, and assisting the Heart in the circulation of Blood. The Zong Qi also functions to warm the tissues of the torso, including all the viscera and the bowels, and in this way serves to regulate the physiology of the whole body.
- **Controlling the Ascending and Descending, Entering and Exiting:** The Lungs have the responsibility of causing the Qi and Body Fluids to flow throughout the whole body via the True Qi. The True Qi (Zhen Qi) formed by the

Lungs has two components; Wei Qi (Protective Qi) and Ying Qi (Nourishing Qi). The Wei Qi flows through the muscles and skin, mainly outside the channels; the Ying Qi flows throughout the body within the channels and Blood Vessels. The dispersing action of the Lungs assists the spreading of the thin Body Fluids (Jin) throughout the skin and muscles via the Wei Qi; and the distribution of the thick Body Fluids (Ye) to the Zang Fu Organs, Brain, joints and orifices via the Ying Qi. At the surface of the body, the Lungs govern the “entering and exiting” of energy to and from the body (a function of the Wei Qi). Internally, the Lungs are in charge of the “ascending and descending” movements of Qi and Body Fluids.

- **Circulation of Qi:** The Lungs send Qi downward throughout the body. In particular, Qi is sent from the Lungs to the Heart, which receives and holds onto this Qi, transforming it into Blood and Body Fluids. Qi is also sent down to the Kidneys, which receive and hold onto it in order to maintain and strengthen the inhalation.
 - **Circulation of Body Fluid (Jin and Ye):** The Lungs receive the vaporous form of the Body Fluids from the Spleen, and then separate them for circulation throughout the body. The Lungs liquefy the impure fluids and send them to the Heart. The Heart receives and holds these impure fluids, vaporizing and further separating part of the Body Fluids, sending them back to the Lungs. The Lungs then spread the vaporized Body Fluids to the skin in the form of a mist, which moistens the tissues and regulates sweating and the opening and closing of the pores.
 - **The Entering and Exiting of Qi:** Like a fog descending from Heaven, the Lungs ensure the free movement of Qi throughout the body. In this aspect, the Lungs ensure that all of the organs receive the nourishment that they need via the distribution of Qi, Blood and Body Fluids. The Lungs also prevent excess or deficient accumulation of fluids.
- 2. Control the Channels and Blood Vessels:**

There is a Chinese saying, “all Blood Vessels lead to the Lungs,” meaning that all of the Blood within the body must pass through the Lungs. The Lungs also control the circulation of Qi in both the vessels and the channels, in addition to being in charge of the dispersing or spreading of the body’s Wei Qi (Protective Energy).

According to the *Su Wen*, “the Lungs receive the 100 vessels in the morning audience.” In order to understand this statement, the reader should know that every morning, in ancient China, all of the palace officials would go to the court to be assigned specific tasks. Likewise, every morning, in the human body, the 100 vessels go to the Lungs’ “courtyard” in order to be regulated and recharged to start the new day.

- 3. Regulate the Water Passages:** The Lungs regulate the body’s water passages (sweat and Body Fluids), the opening and closing of the pores, the skin, and the texture of the body’s hair. The Lungs receive the vaporous form of the Body Fluids (Jin and Ye) from the Spleen, and further separate them via the Heart for circulation throughout the body organs, tissues, and skin. The Kidneys also receive the Body Fluids from the Lungs and vaporize a portion of them, sending this refined mist back to the Lungs in order to keep the Lung organs moist.
- 4. Control the Skin and Body Hair:** The Lungs are directly exposed to the air through the organs of the respiratory tract (nose, mouth, larynx and trachea). The Lungs are indirectly exposed to the air through their association with the skin (including pores, sweat glands and body hair). The Lungs receive the vaporous form of the Body Fluids from the Spleen, and then separate them for circulation throughout the body. The skin and body hair derive both their nourishment and their moisture directly from this function of the Lungs.

The ancient Chinese Qigong masters believed that the hair follicles of the body contained both Fa Men (Dharma Gates) and Gui

Men (Ghost Gates). Each of these Gates are connected in pairs and find their expression in the respiration (inhalation and exhalation) of the body's pores, described as follows:

- **Fa Men:** There are 84,000 "Fa Men" (Dharma Gates) contained within the hair follicles of the body. Dharma Gates are defined by the Daoists as a way of resolving things for the good of the individual. The Fa Men act as talismanic controls, gathering and releasing Qi and Shen within the body's energetic fields, according to the direction of the Shen.
 - **Gui Men:** There are 84,000 "Gui Men" (Ghost Gates) contained within the hair follicles of the body. Ghost Gates are defined by the Daoists as a way for the dark aspects of the Po to initiate control.
5. **Open at the Nose:** The Lung Qi opens externally at the nose via the throat, and is considered a "phonic-organ," energetically manifesting itself through the voice. When the Lung Qi is in excess the voice is too loud; when it is deficient the voice is too soft. The nose's function of smelling is dependent mainly on the action of the Qi within the Lungs.

According to the *Su Wen*, "Heaven nourishes Man through the Five Qi." These Five Qi pertain to the five odors from Earth (rancid, scorched, sweet, fishy and rotten) and the Five Climatic conditions from Heaven (Wind, Warmth, Cold, Dampness and Dryness). These Five Qi enter the body's tissues via respiration and environmental osmosis. Once absorbed into the body, the Five Qi penetrate into the Lungs and expand outward towards the Five Yin Organs, affecting the Qi circulation.

6. **Psycho-Emotional Aspects:** The Lungs are said to be "the priest" or "Minister of Heaven," and are responsible for establishing the foundation of Qi for the entire body. The effects of the Hun and Po on the Lungs allow the individual to experience integrity and dignity in thoughts and actions (influenced by the Hun) or healthy grief (influenced by the Po). However, if the circulation of Qi becomes

obstructed for long periods of time, the Lung Qi stagnation can give rise to chronic emotional turmoil, sometimes manifesting through energetic outbursts of crying or sinking into despair, (again influenced by the Po). The Lungs' positive psycho-emotional attributes are righteousness, dignity, integrity, and high self-esteem. The negative psycho-emotional attributes of the Lungs are disappointment, sadness, grief, despair, shame, and sorrow.

7. **Spiritual Influence:** The Lungs house the body's Seven Corporeal Souls (Po) and are responsible for self-protection and self-preservation. The Po are physical in nature and are attached to the body's Jing and Qi. The word Po is defined as vigor, animation, or life. There are two parts to the Po ideogram; one is the character for Gui, the spirits of the Earth, and the other represents the color white. Thus, the Po are linked with the descending movement of energy and with the Jing. The Seven Corporeal Souls are also said "to come and go, enter and exit," in association with the body's Essences.

In Medical Qigong therapy, the Human Soul is seen as being strongly influenced by two main divisions of internal spiritual energies, the Hun and the Po. The Hun are the Three Ethereal Souls and represent the positively charged aspects of the Human Soul, while the Po are the Seven Corporeal Souls and are considered the physical, negative, Yin, heavy, and Earthly aspects of the Human Soul. The Po are the counterpart of the Hun and can be described by the following six manifestations (Figure 48.4):

- The Po are the somatic expressions of the Human Soul, related to the reflexive nervous system and the limbic system (the "reptilian brain").
- The Po are responsible for all physiological processes in childhood.
- The Po are related to weeping and crying.
- The Po are closely linked to breathing.
- The Po are connected to sexuality on the sensation level.

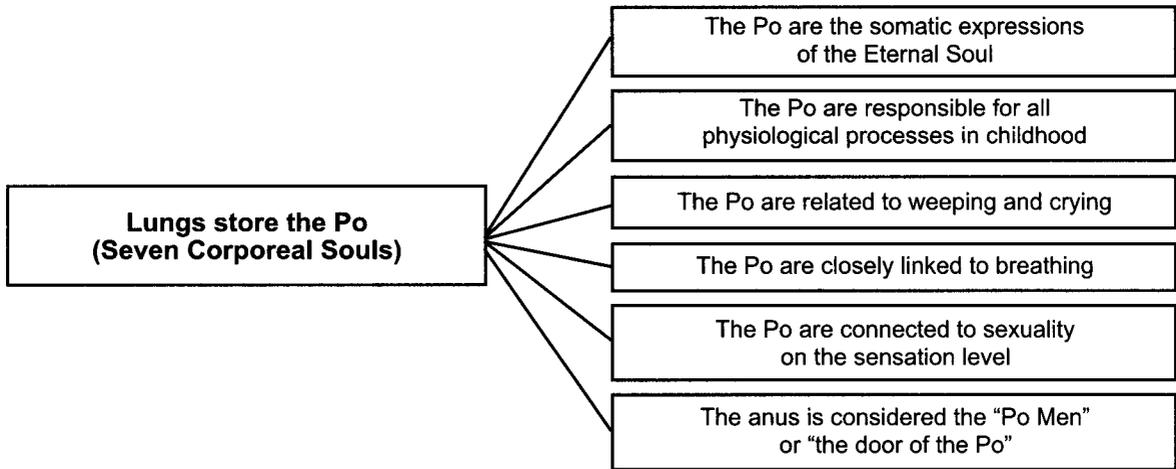


Figure 48.4. The Lungs Store the Po

- Because of the Corporeal Soul's relationship with the Lungs and Large Intestine, the anus is considered the "Po Men" or "the door of the Po."

THE LUNG CHANNELS

The Lung Channels are Yin channels that flow externally from the torso to the hands. The main river originates internally from the Middle Burner in the middle of the chest (extending from the navel to the respiratory diaphragm) and descends downward connecting with and spirally wrapping the Large Intestine. From there, it ascends along the upper surface of the Stomach and through the diaphragm, where it branches to connect with both Lungs (Figure 48.5).

From the Lungs, the two rivers of Qi merge together and ascend into the pit of the throat, where they separate again into two channels. These channels travel beneath the clavicles. These two main channels then travel externally, descending the arms to end on the lateral side of each thumb. A small stream of energy branches from each wrist at the Lu-7 point and runs directly to the radial side of the tip of the index finger, where it connects with a branch of the Large Intestine Channels.

As the Lung Channel terminates at the thumb, its paired organ, the Large Intestine, begins to ascend the arm on the outside of the first finger (Figure 48.6).

CHANNELS' ENERGY FLOW

The energy of the Lung Channels acts on the Lungs, bronchi, throat, and larynx. If the Lung Qi combines with Liver Qi and stagnates in the throat area, a condition known as a "plum pit" (a knot in the throat) will develop. The Lung Channels store more Qi than Blood, and thus have a greater effect on energetic and nervous functions than on physical substances and Blood functions. At the high-tide time period (3 a.m. to 5 a.m.), Qi and Blood abound in the Lung organs and Lung channels. At this time period the Lungs and Lung channels can more easily be dispersed and purged. During low-tide (3 p.m. to 5 p.m.), they can more readily be tonified. The energy of the Lung Channels acts on the skin, muscles, and nerves found along the channel pathways.

THE INFLUENCE OF CLIMATE

In the fall months, the Lung Qi becomes more active in individuals who already possess strong Lung Qi but becomes deficient in those who already have weak Lung Qi. During this season, the excessive consumption of pungent food or beverages and overexposure to Dryness can further impede Lung Qi.

Exposure to External Wind Cold, Wind Heat, Damp and overly Dry climates can interfere with the proper functioning of the Lungs. Because the

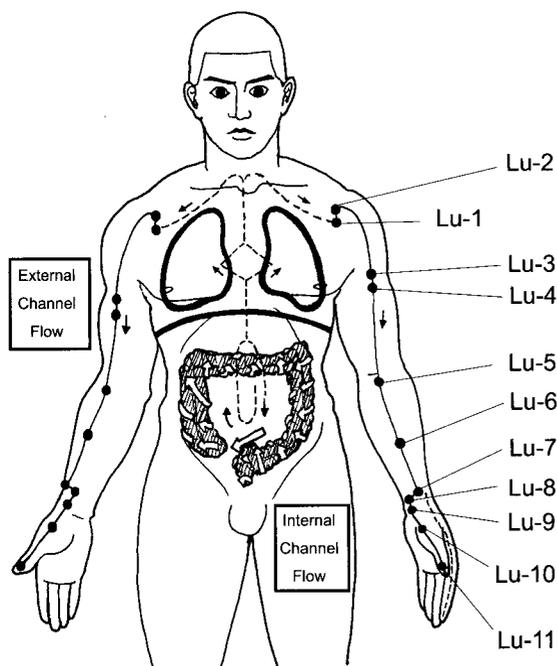


Figure 48.5. The Internal and External Qi Flow of the Lung (Lu) Channels

Lungs need a certain amount of moisture to function, they are easily injured by Dryness. Therefore, a Dry climate (the climate associated with autumn in T.C.M.) can interfere with the functions of the Lungs.

THE INFLUENCE OF TASTE, COLOR, AND SOUND

- The pungent taste (garlic, green onions, etc.) can be used to tonify both the Lungs and Large Intestine, though excessive consumption can weaken them.
- The white color is used to tonify the Lungs and Large Intestine.
- The “Shhh”, “Sss” and “Shang” sounds are used to purge the Lungs and Large Intestine.

LUNG PATHOLOGY

Dysfunctions of the Lung organs and channels can result in diseases of the chest or Lungs, and diseases on the radial side of the upper arm and palmar area of the hand. Since the Lungs have their external orifice at the nose, stuffy nose, nasal dis-

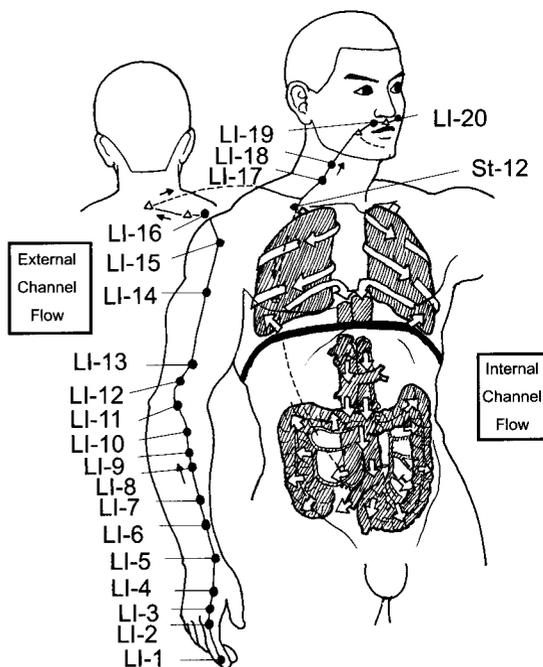


Figure 48.6. The Internal and External Qi Flow of the Large Intestine (LI) Channels

charge, and impairment of the sense of smell are common symptoms when the Lungs are being attacked by a pathogenic invasion of Wind and Cold.

The Lungs keep the respiratory passages open and disseminate vital Qi throughout the body. If these functions are impeded, obstructions of the nose, coughing, dyspnea, and fullness of the chest may occur.

The Lungs also function to cleanse the inhaled air and to keep the Qi flowing downward. If these functions are impeded, coughing, asthma, oliguria (scanty urine production), and edema may occur.

T.C.M. PATTERNS OF DISHARMONY

Patterns of Lung disharmony are divided into syndromes of Deficient Lung Qi, Deficient Lung Yin, Lung Heat, Invasion of the Lungs by Wind, and the Retention of Phlegm in the Lungs, described as follows (Figure 48.7 and 48.8):

1. **Deficient Lung Qi:** Because the Lungs rule the body's Qi, they play an important role in patterns of Qi Deficiency. Deficient Lung Qi can manifest from a prenatal condition, an invasion

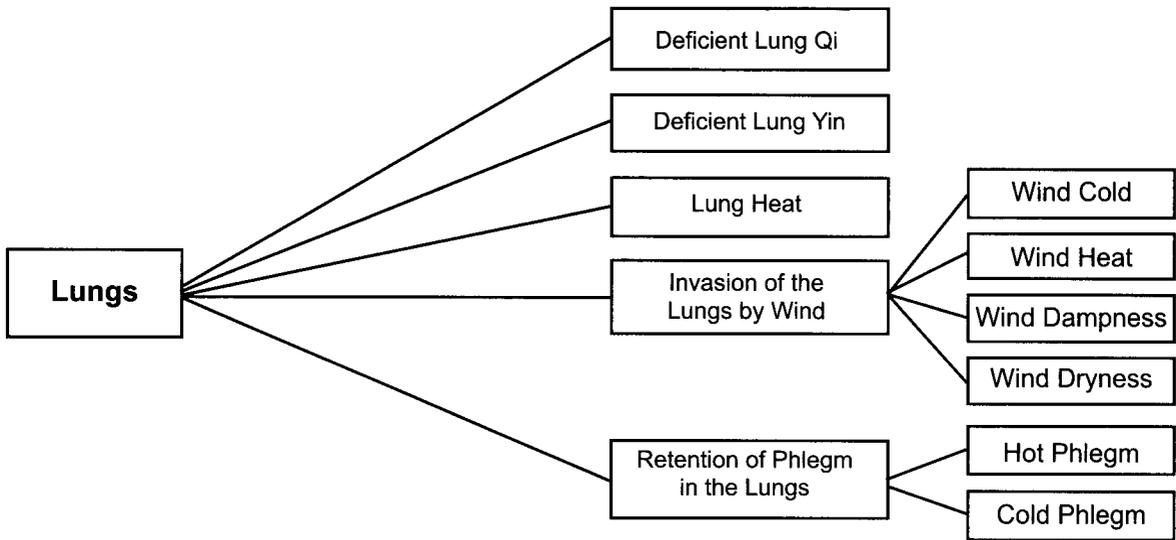


Figure 48.7. Chart of Lung Disharmony

of the Lungs by Wind, or the retention of Phlegm in the Lungs. Symptoms can manifest as fatigue, weak cough, weak voice, lack of desire to speak, shortness of breath, weak respiration, wheezing, asthma, spontaneous daytime perspiration, slight cough with no phlegm, allergic rhinitis, and enuresis or incontinence.

2. **Deficient Lung Yin:** Deficient Lung Yin may manifest through symptoms such as dry unproductive cough, dry cough in short bursts, asthma, emaciation, malar flush, afternoon fever and "Five Palms Heat." In the condition of Five Palms Heat (also known as "Five Center Heat," or "Sweating of the Five Palms") the patient experiences Heat in the palms of the hands and soles of the feet, accompanied by Heat and agitation in the chest or head area.
3. **Lung Heat:** Heat within the Lungs can cause the following symptoms: a feeling of Heat and restlessness, common cold, influenza, cough, sinusitis, breathlessness, and atrophy syndrome.
4. **Invasion of the Lungs by Wind:** Of all the Yin organs, the Lungs are the most susceptible to invasion of external pathogenic factors. The Lungs are especially vulnerable to Wind, especially Wind Cold and Wind Heat, which can transform into each other. Symptoms of Wind

Invasion in the Lungs differ according to the specific nature of the invading pathogenic Wind (Cold, Hot, Damp, Dry), but generally include itchy throat, cough, nasal drip, headaches, chills, fever, sweating and aversion to wind.

- **Wind Cold:** When invading the Lungs, Wind Cold usually enters the patient through the pores of the skin and body hair, both of which are ruled by the Lungs. If the Lungs' energetic field is invaded by Wind Cold, this can cause the Lung Qi to become impure. The impure Lung Qi then ascends, causing obstructions in the pores, resulting in a Wind Cold syndrome. This can cause the following symptoms: headache, cough, aches at the nape of the neck, chills and fever, the common cold, influenza, breathlessness, asthma, allergic rhinitis and aversion to cold.
- **Wind Heat:** When invading the Lungs, Wind Heat usually enters the body by way of the mouth and nose. The nose is the orifice of the Lungs and the direct opening into the Lung organ. If the Lungs' energetic field is invaded by Wind Heat, it can cause the Lung Qi to become impure, ascend, and impede the ability of the pores to expel pathogenic evils, resulting in a Wind Heat syndrome. This can cause the following symptoms: chills and fever,

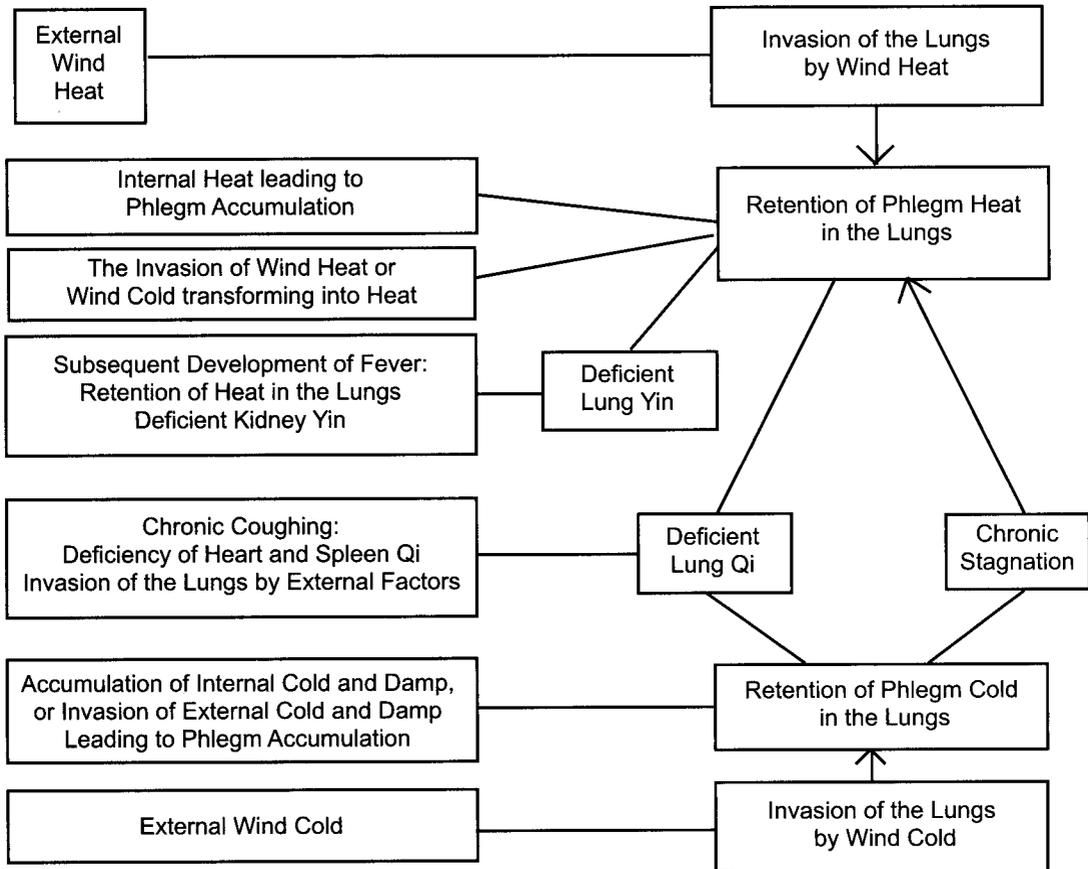


Figure 48.8. The Origins of Lung Disharmony

headache, sore throat, cough, the common cold, influenza, asthma, allergic rhinitis, sinusitis, and slight aversion to cold.

- **Wind Dampness:** This is a type of Wind Cold syndrome, which consists of both Wind and Dampness invading either the skin (causing itching and rashes) or the channels and joints (causing painful obstruction syndrome). If the Lungs' energetic field is invaded by Wind Dampness, the following symptoms may arise: skin rashes, swollen joints, body aches, headaches, the common cold, and influenza.
- **Wind Dryness:** When invading the Lungs, Wind Dryness can cause symptoms such as dryness, itchy sore throat, dry lips, dry mouth, the common cold, influenza, cough, and nose bleeds.

5. Retention of Phlegm in the Lungs: Phlegm is considered a secondary disease factor, derived from either Internal or External Dampness. The Spleen forms the Phlegm, and the Lungs store it. As a Lung disease progresses from a Cold to a Hot condition, the patient's mucus (Phlegm) changes color. The pathological condition of the Phlegm progresses from clear watery, to yellow and thick, to green and sticky, and finally to brown and red as heat increases. Internal conditions leading to the retention of Phlegm in the Lungs can arise due to chronic Qi Deficiency, Kidney Yang Deficiency, Spleen Deficiency or Lung Deficiency. External conditions leading to the retention of Phlegm in the Lungs can arise from excess conditions that are due to invasions of Wind

Heat, Wind Cold, or Dampness.

- **Lung Phlegm Heat** can cause the following symptoms: influenza, the common cold, cough with yellow or green expectoration, breathlessness, and a sensation of oppression in the chest.
- **Cold-Damp Phlegm invading the Lungs** can cause the following symptoms: a feeling of heaviness, cough with clear or white profuse expectoration, wheezing, nausea, poor appetite, and breathlessness.

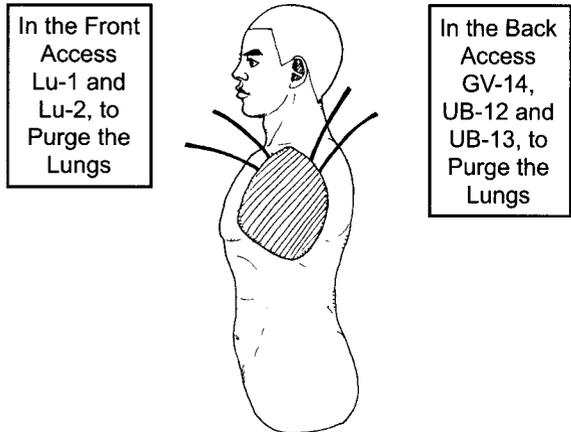


Figure 48.9. Treating Lung Diseases

GENERAL TREATMENT FOR LUNG DISEASES

The following is a description of a general protocol used for treating a patient's Lungs. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body towards which Qi is emitted or from which Turbid Qi is removed.

After comparing the various Lung therapies, the reader will notice that certain patterns repeat themselves:

1. To begin a general treatment for Lung Stagnation, the Qigong doctor will have the patient sit at the end of the treatment table and start Purging the patient's Wei Qi field.
2. The doctor moves to the right side of the patient and accesses the patient's Lungs by using the Tiger Kneading Palm. To breakup the stagnation, the doctor starts from bottom of the right Lung (at the base of the diaphragm), and rakes through the entire right Lung, purging the Toxic Qi out of the patient's body through the Lu-1 and Lu-2 points (Figure 48.9).
3. The doctor then moves to the left side of the patient and purges the patient's left Lung in the same manner.
4. Next, the doctor moves to the patient's back to access the patient's Lungs and perform sound emission. The doctor directs the patient to extend his or her hands outwards, facing down towards the ground. The doctor then exhales the "Shang" sound into the patient's GV-14, UB-12 and UB-13 areas, filling the

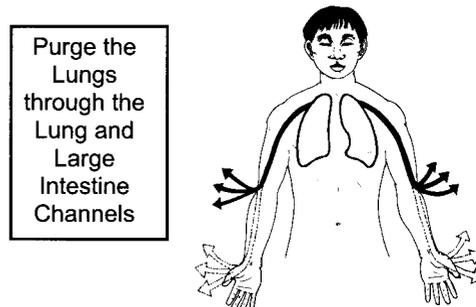


Figure 48.10. Drain the Turbid Qi out the Lungs, down the Lung Channels, and out the hands.

patient's Lungs. As the Lungs fill with the sound and vibration, the doctor directs the toxic Qi to flow out the patient's arms into the Earth (Figure 48.10).

5. After purging the patient, the Qigong doctor emits Qi into the patient's Lungs and Upper Burner areas, then roots the patient's Qi into the Lower Dantian.
6. Next, the Qigong doctor leads any remaining Turbid Qi down the Lung Channels and out the patient's hands.

These previous steps are only general guidelines; specific treatment patterns must change as they apply to the patient's condition (Excess, Deficient, etc.).

TREATMENT MODIFICATIONS

Patients with Lung disease may easily catch colds or have a pale complexion, dry hair, dysp-

nea (difficult breathing), hyposmia (a deficient sense of smell), stuffy nose, dryness and itching of the skin, or discomfort and pain in the chest and back. The primary therapies used to treat Lung diseases include the breath regulations and Qi reinforcing meditations.

- **Excess Heat Syndrome:** Patients with an Excess Heat syndrome of the Lungs may have flushed cheeks. To treat this type of syndrome, use the healing sound “Si” (Sss) for the Lungs and “Chui” (Chree) for the Kidneys. Guide the Evil Qi out of the body along the Lung and Large Intestine Channels using the Pushing, Pulling, and Guiding Qi manipulations.
- **Deficient Syndrome:** Patients with a Deficient syndrome of the Lungs may have shortness of breath and be unable to regulate their breathing. To treat this type of syndrome, have the patients inhale the sound “Who” as they visualize absorbing the color yellow to replenish the Spleen (the mother); this will nourish the Lungs (the child). Next, guide the Qi back to the Lungs (Figure 48.11).

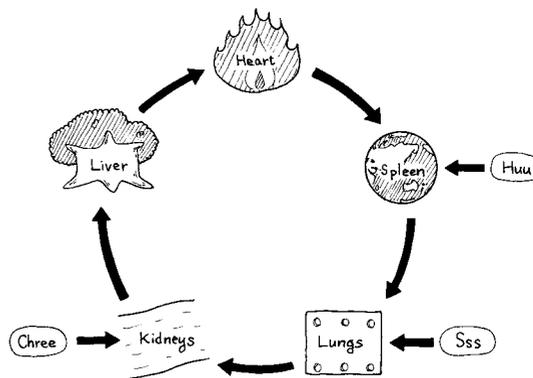


Figure 48.11. Replenish the mother (Spleen) to nourish the child (Lungs)

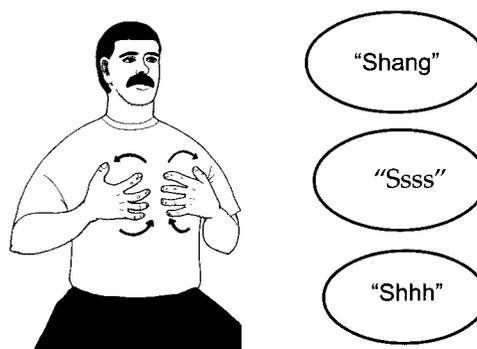


Figure 48.12. While massaging, the patient focuses the mind's intention on the Lung area, allowing the energy to circulate through the organ's tissues.

LUNG QIGONG

PRESCRIPTIONS

The following system of exercises can be used to purge, tonify, or regulate the Qi and Blood of the Lungs, replenish Qi, ventilate the Lungs, and relieve asthma, coughing, and sputum. These exercises can be used to prevent and treat the following diseases and syndromes: bronchitis, pulmonary emphysema, and bronchial asthma, as well as dyspnea and abundant expectoration.

METHODS FOR PURGING THE LUNGS

1. **Lung Massage:** Purge the Lungs by having the patient rub his or her chest while making the sound “Sss” or “Shh” for general stagnations, or “Shang” for serious diseases and cancer. The patient can either be in a sitting or standing posture. Both palms are placed flat on the sides of the chest. Perform the Lung Massage (see Chapter 41) while inhaling slowly. When exhaling, the patient sounds the word “Sss”

while rubbing the chest with both palms (circling up in the center, outward, then down along the sides). This exercise is performed for six to twelve breaths (Figure 48.12).

2. **Healing Sounds:** Use the “Shang” Sound to Purge the Lungs. Inhale and focus the mind on divine healing white light energy filling the Lungs. Exhale, and imagine the Lungs vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding “Shang.” Patients with Lung cancer should pronounce the “Shang” sound for nine breaths, several times a day (Figure 48.13). The patient may also use the Fast Breathing Method technique (two inhalations into the Lungs, followed by one exhalation of the

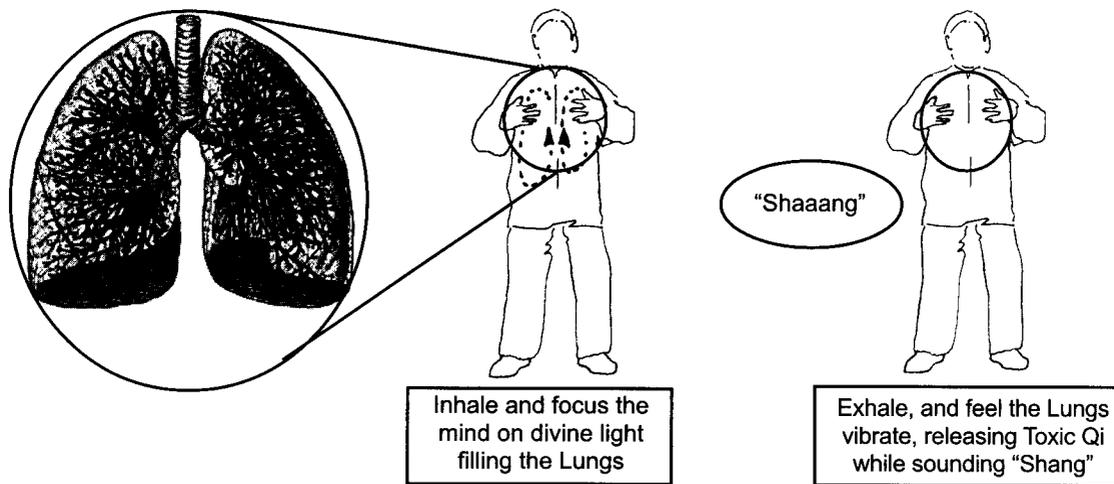


Figure 48.13. For Lung Cancer, the sound is “Shang.”

sound “Shang”), in addition to practicing Lung and Kidney strengthening exercises.

METHODS FOR TONIFYING THE LUNGS

1. **Taking in the White Qi Meditation:** This meditation can be used to tonify the Lungs. The properties inherent within the color white have a vibrational quality that can be used for tonifying the Lungs and Large Intestine:
 - From a standing, sitting, or lying posture, relax the whole body, breathe naturally, and release any wandering thoughts.
 - Imagine a white energy in front of you. While inhaling, draw the white light energy through the nose and into the Lungs. As you exhale through the mouth, the dark pathogenic Qi leaves the Lungs; however, the bright white color remains in the Lungs, stimulating and vitalizing them. With each breath the Lungs retain more clean energy and begin to glow. Repeat for five breaths.
 - Next, breathe the white color in through the nose, filling the entire mouth. When exhaling through the nose, send the Qi slowly into the Lungs, then down to the Lower Dantian, and then out into the skin and hair of the whole body. Repeat for nine to eighteen breaths. Return to the beginning posture and close.

METHODS FOR REGULATING THE LUNGS

1. **Shaolin Buddhist Prescriptions for Regulating the Lungs:** The following Shaolin exercises are used to purge Toxic Qi from the Lungs and regulate its energetic function. The following two exercises comprise one set. Practice three sets:
 - Sit with the legs crossed; with the spine arched backwards and the hands by the sides pressing against the ground; inhale and extend the chest. Continue inhaling until the chest is full (Figure 48.14).
Pause, then push the upper back in a posterior direction and draw in the chest while exhaling through the nose (Figure 48.15). Repeat four to nine times.
 - Continue sitting with the legs crossed, and place the palms on the knees. Inhale with the spine erect and turn the head, allowing the torso to turn slightly to the left (Figure 48.16). Then, bend forward and exhale while facing the center (Figure 48.17). Next, inhale and turn to the right; then again, bend forward and exhale while facing the center. Always inhale when turning to the sides, and exhale while facing the center.
2. **Wudang Daoist Prescriptions for Regulating the Lungs:** The following Daoist Wudang ex-

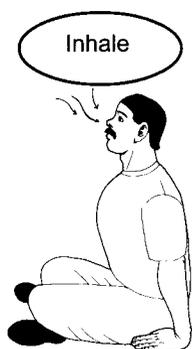


Figure 48.14. Inhale



Figure 48.15. Exhale



Figure 48.16. Inhale

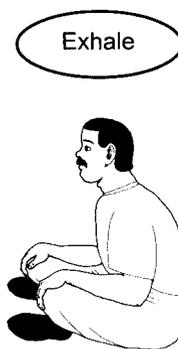


Figure 48.17. Exhale

ercise is used to regulate their energetic functions of the Lungs. It is designed to massage the Lungs' tissues and nerves, as well as tonify the Lung organs and channels:

- Upon completion of the Pulling Down the Heavens exercise, bring the hands above the head and place them in front of the torso at shoulder level while exhaling. The palms should be facing downward, parallel with the floor (Figure 48.18).
- Inhale and bring the arms straight out to the sides (both hands should not go any higher than the shoulders) (Figure 48.19).
- As the arms reach the sides of the body, rotate the palms until they face upward. Keep the shoulders stable and relaxed (Figure 48.20).

- While exhaling, bring the arms straight out in front of the body returning to the beginning posture (Figure 48.21).
- Allow the scapulae to gently push the arms forward. The sternum at this point is pushed inward so as to hollow the chest. Once the hands are aligned in the front of the shoulders, rotate the arms and inhale to begin again. Repeat 20 times.
- Do not let the hands touch when bringing the arms back together towards the center-line of the body. Otherwise this may cause the body to "short circuit," resulting in a mild energetic shock and a sick feeling inside the thorax by the Heart.

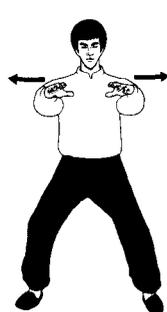


Figure 48.18. The Lung Tonification exercise: inhale as the hands separate



Figure 48.19. Separate the hands and turn the palms upward



Figure 48.20. Exhale as you bring the arms toward each other,



Figure 48.21. Then turn the palms to face the Earth

MEDICAL QIGONG THERAPY FOR SPECIFIC LUNG DISEASES

The following are several Medical Qigong treatments used in China to treat specific Lung diseases.

THE COMMON COLD AND INFLUENZA

Upper respiratory tract infections belong to the category of common colds, while influenza belongs to the category of seasonal epidemic colds. Both conditions may be treated by using the prescriptions described within this section.

ETIOLOGY

The common cold is a generic term used to describe an Exterior condition caused from the invasion of pathogenic Wind (e.g., Wind Cold, Wind Heat, or Wind Damp). It is generally associated with coryza or inflammation of the respiratory mucous membranes.

Upper respiratory tract infection is caused by viruses or bacteria. Influenza is known as an acute, contagious respiratory infection, characterized by sudden onset. The chief clinical manifestations are stuffy nose, nasal discharge, coughing, sneezing, sore throat, fever, headache, chills, and an aversion to wind.

If the pathogenic Qi is on the Exterior level of the body, the internal organs are not affected, and only the patient's Wei Qi is involved. If the pathogen is not cleared and purged from the patient's body, it may either penetrate more deeply into the patient's body and cause serious problems, or give rise to residual Heat which causes chronic post-viral fatigue syndromes. If the pathogenic factor becomes Interior, the patient's internal organs are affected, especially the Lungs and Spleen.

SYNDROMES AND SYMPTOMS

The syndromes for the common cold and influenza can vary with the causes of the disease, described as follows:

- **Wind Cold:** This syndrome can manifest through symptoms such as chills, headache, aches at the nape of the neck, coughs and sore itchy throat, stuffy nose, low fever, and no sweating with profuse, watery nasal discharge.

- **Wind Heat:** This syndrome can manifest through symptoms such as chills and fever, cough, headache, slight aversion to cold, swollen and sore throat, thick yellow sputum, slight thirst, and perspiration.
- **Wind Damp:** This syndrome can manifest through symptoms such as pain in the joints, rheumatism, headache, cough, aversion to cold, spontaneous sweating, nasal congestion, running nose, itching throat, and floating pulse.

TREATMENT PROTOCOL FOR THE COMMON COLD AND INFLUENZA

1. Have the patient sit at the end of the treatment table.
2. Begin by emitting Qi into the patient's head, purging and leading the Toxic Qi down the patient's arm and out the LI-11 and LI-4 points.
3. Then, emit Qi into the patient's Yintang (Third Eye) and Taiyang (temple) points. Using Pulling and Leading Qi manipulation techniques, purge and guide any remaining Toxic Qi downward along the Conception Vessel and the Stomach Channels and out the patient's feet. Repeat three to seven times.
4. To balance the body's Qi, stimulate the tissue area on the patient's upper back and head (GV-14 and GV-16, UB-12 and UB-13) using the Extended Fan Palm technique, and guide the Qi downward along the Urinary Bladder Channels to the patient's feet.
5. Finally, softly grasp the patient's LI-4 and LI-11 points and gently shake the arm, stimulating the patient's Lung Qi. This technique is performed on each of the patient's arms.

TREATMENT MODIFICATIONS

- **Wind Cold:** When treating patients with Wind Cold syndrome, extend Hot Qi into the GV-14 and UB-12 points using the Extended Fan Palm technique, and guide the Qi downward along the Urinary Bladder Channels to the patient's feet and out the body.
- **Wind Heat:** When treating patients with Wind Heat syndrome, extend Cold Qi into the GV-14, UB-13, and GB-20 points using the Ex-

tended Fan Palm technique, and guide the Qi downward along the Stomach Channels to the patients' feet and out the body.

- **Nasal Obstruction:** When treating patients with nasal obstruction, extend Vibrating Qi into the LI-20 points for nine breaths, using the Sword Fingers technique.
- **Cough, Chest Stuffiness, and Phlegm:** When treating patients with cough, chest stuffiness, and Phlegm, extend Vibrating Qi into the CV-17, Lu-1, and Lu-2 points for eight breaths, using the Sword Fingers technique.

HOMEWORK PRESCRIPTIONS

1. **Ten Dragons Run Through the Forest:** The patients should be given the Ten Dragons Run Through the Forest exercise (see Chapter 41) to sweep and purge the Gall Bladder Channels. Most of the attention should be placed on feeling the Qi beneath the hands, with emphasis placed on exhalation to expel the pathogenic Wind from the body. Perform this prescription for 24 to 50 times.

CHRONIC BRONCHITIS

Chronic bronchitis is a condition caused by the chronic inflammation of the mucous membranes of the bronchial tubes.

ETIOLOGY

Chronic inflammation of the bronchial mucosa and peribronchial tissues is mostly due to lingering and recurrent acute bronchitis, it may also occur after a long infection. The chief clinical manifestations are chronic recurring cough, expectoration, and dyspnea. Bronchitis can be divided into acute and chronic conditions:

1. **Acute Bronchitis:** Acute Bronchitis corresponds to the Qi level of infection within the four level identification patterns (e.g., Wei Qi Level, Qi Level, Ying Qi Level, and Blood Level). It is the easiest to treat, and normally manifests with Hot Phlegm symptoms.
2. **Chronic Bronchitis:** Chronic Bronchitis takes longer to heal and the Qigong doctor should focus treatment on the root and manifestation of the disease simultaneously (e.g., purging Phlegm and dispersing the Heat or Cold).

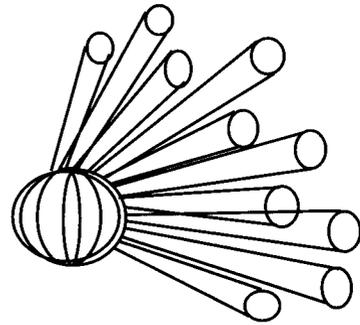


Figure 48.22. The Energetic Ball Divides into Several Smaller Energetic Balls To Flow Through The Smaller Bronchial Tubes

SYNDROMES AND SYMPTOMS

The syndromes for bronchitis can vary with the causes of the disease, described as follows:

- **Phlegm Dampness Attacking the Lungs:** The main symptoms of Phlegm Dampness attacking the Lungs include abdominal distention, cough with copious white sputum, stuffiness in the chest, and loss of appetite
- **Lung and Spleen Deficiency:** The main symptoms of Lung and Spleen Deficiency are cough with sputum, shortness of breath, spontaneous sweating, loss of appetite, and loose stool

TREATMENT PROTOCOL FOR CHRONIC BRONCHITIS

1. Have the patient sit at the edge of the table. Begin to purge the patient's Lungs, dredging the Toxic Qi down the Lung Channels and out the hands.
2. Use the Vibrating Palm technique to stimulate the patient's Middle Dantian, Lu-1, Lu-2, UB-13, GV-16, and St-40 points. Use eight to twelve breaths for each point.
3. Using the Vibrating Palm technique to emit Qi with the left palm into the patient's lower neck and upper back area, and project the "Shang" healing sound into the patient's Lungs while continuing to purge.
4. Connect to the Divine and create a column of light flowing from the Heavens into the patient's Lungs. Imagine divine white light

energy filling the entire Lung area, healing and revitalizing the Lung tissues.

5. Create a ball of divine white light the size of an orange and slowly shrink it into the size of marble. As the ball shrinks in size, it condenses and grows in power. Place the ball of white light into the patient's bronchial tubes and move it through all of the branches. Wash back and forth through the tissues of one Lung first. Then remove the energy ball and dispose of it. Create a second energy ball and proceed to treat the other Lung. For better effect, as you move the energy through the Lung, imagine the energy ball separating into several smaller balls and flowing through the brachial stems (Figure 48.22). Imagine the energy balls absorbing phlegm and dispersing stagnations. Continue until the Lung is clean, then proceed to the opposite Lung and repeat the process.
6. Gather the energy ball and remove it from the Lungs. Purge one more time, then root the Lung Qi into the Lower Dantian, while simultaneously extending energy into the patient's Lower Dantian with the right hand for 14 to 28 breaths. Next Root the Heart Qi into the Kidney area, and Regulate with the Microcosmic Orbit Fire Cycle for 14 to 28 breaths.

TREATMENT MODIFICATIONS

- **For Phlegm Dampness Attacking the Lungs:** Use the Extended Fan Palm technique to emit Qi into the patient's Lungs. Purge the Spleen and Stomach Channels leading the Toxic Qi down the channels and out of the St-40 and Sp-6 points on each leg
- **For Spleen and Lung Deficiency:** Emit Qi into the patient's UB-13, UB-20, UB-23, and CV-12 points for six to twelve breaths, using the Vibrating Palm technique.

HOMEWORK PRESCRIPTIONS

1. **Lung Regulation Exercise:** Have the patient practice the Lung exercise from Daoist Five Yin Organ Tonification and Regulation exercises to strengthen and balance the Lungs.

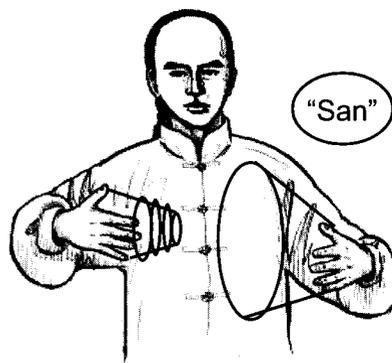


Figure 48.23. Energetic Point Therapy for Chronic Bronchitis

PRESCRIPTION MODIFICATIONS

1. **The Sun and Moon Rotating Exercise:** For patients suffering from Phlegm Dampness in the Lungs, prescribe the Sun and Moon Rotating technique (Chapter 42), while sounding "Sss" to regulate the Lungs and the sound "Who" to regulate the Spleen.
2. **Taking in the White Qi:** For patients suffering from Lung and Spleen Deficiency, prescribe the practice of the Taking in the White Qi to tonify the Lungs, as well as the Taking in the Yellow Qi to tonify the Spleen.
3. **Energetic Point Therapy:** When using Energetic Point Therapy to treat patients with Chronic Bronchitis, have them closely place one hand over the affected Lung (e.g., the right Lung) and place the opposite hand farther away from the healthy Lung (e.g., the left Lung). Have the patient repeat the sounds "San-San, San-San" while visualizing white light dissipating the Toxic Qi from the affected Lung (Figure 48.23).

The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the healthy Lung. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

ASTHMA

Asthma is a chronic disorder of the respiration organs characterized by difficulty in breathing, wheezing, and tightness in the chest. Bronchial asthma, chronic bronchitis, and pulmonary emphysema are all included in the category of this disease. In many patients, asthma can be a life-threatening illness.

ETIOLOGY

Asthma can be either an Excess condition or a Deficient condition. It is generally caused either from a retention of Wind, Cold, Heat, or Damp Phlegm in the Lungs, or from a Kidney Qi Deficiency. When a patient is affected by invasion of pathogenic Dampness, disorders in Qi mobility develop. Phlegm mixes with Qi and obstructs the air passages, causing dyspnea (shortness of breath) and wheezing.

Asthma may also result from an obstruction of the Lungs due to Phlegm retention that is caused either from a failure of the Spleen to transform dampness, or from a Deficient condition of the Kidneys. The diagnosis of this disease can be divided into two types of asthma: early onset asthma and late onset asthma.

1. **Early Onset Asthma:** Also called extrinsic or atopic asthma, Early Onset Asthma usually starts during childhood and is divided into non-allergenic and allergenic asthma. Allergenic (allergic) asthma is associated with eczema and it tends to be difficult to treat because it stems from a congenital Lung and Kidney Qi Deficiency and is often hereditary. Early onset asthma can be affected by diet (e.g., lactose intolerance), emotional problems, fatigue, chronic illness, and invasion by external pathogenic factors. It is related to an allergic hypersensitivity of the immune system.
2. **Late Onset Asthma:** Also called intrinsic asthma, Late Onset Asthma normally starts later in life and is due to bronchial hyperreactivity. In late onset asthma there is no hereditary basis. It is generally characterized by a Lung, Spleen, or Kidney Deficiency and a retention of Phlegm. In some cases, asthma can be caused by Liver Qi stagnation or Liver Fire

obstructing the descending action of Lung Qi. Late onset asthma can be affected by overwork, excessive sexual activity, emotional stress, and the excess consumption of sour, greasy, or Cold foods.

SYNDROMES AND SYMPTOMS

The syndromes for asthma can vary with the causes of the disease, described as follows:

- **Wind Cold Asthma due to External Evils:** For this type of syndrome, the main symptoms are dyspnea, coughing, abundant, thin expectoration, and clear Phlegm accompanied by external Wind Cold syndrome.
- **Asthma due to the Accumulation of Phlegm Dampness in the Lungs:** For this type of syndrome, the main symptoms are dyspnea, cough, abundant, thin and sticky expectoration, stuffiness in the chest and in the epigastric region.
- **Asthma due to Deficient Lung and Spleen Qi:** For this type of syndrome, the main symptoms include dyspnea, spontaneous perspiration, aversion to Wind, an expectoration of clear, thin Phlegm, weak voice, loss of appetite, and general lassitude.
- **Asthma due to Deficient Lung and Kidney Yin:** For this type of syndrome, the main symptoms are dyspnea, dry throat and mouth, dry cough, inconsistent fever, night sweating, and with some patients there may be hemoptysis (the expectoration of Blood).

TREATMENT PROTOCOL FOR ASTHMA

The therapeutic effect of Medical Qigong is generally quicker in patients who have had asthma for a short time period. Improvement usually takes more time with chronic asthma.

1. Begin by emitting Qi into the patient's CV-22, CV-17, CV-4, and points along with the UB-13 points. Purge the Toxic Qi from the patient's CV-22 and UB-13 areas, then lead and guide the patient's Lung Qi down the Governing Vessel and Urinary Bladder Channels into the Mingmen GV-4 and UB-23 points. Repeat for 3 to 7 respirations.
2. Using the Sword Fingers technique, vibrate energy into the patient's CV-22, CV-17, Lu-1,

- and Lu-2 points. Then, guide the patient's Qi to flow downward from the chest to the Lower Dantian along the Stomach Channels and Conception Vessel to stabilize the patient's Qi.
- Using the Vibrating Palm technique, emit Qi with the left palm into the patient's lower neck and upper back area, and project the "Shang" healing sound into the patient's Lungs while continuing to purge.
 - Connect to the Divine and create a column of light flowing from the Heavens into the patient's Lungs. Imagine divine white light energy filling the entire Lung area, healing and revitalizing the Lung tissues.
 - Create a ball of divine white light the size of an orange and slowly shrink it into the size of marble. As the ball shrinks in size, it condenses and grows in power. Place the ball of white light into the patient's bronchial tubes and move it through all of the branches. Wash back and forth through the Lung tissues of one Lung, then the next. For better effect, imagine the ball separating into several smaller energy balls and flowing through the bronchial stems (Figure 48.24). Imagine the energy balls absorbing phlegm and dispersing stagnations. Continue until the Lung is clean, then proceed to the opposite Lung and repeat the process.
 - Gather the energy ball and remove it from the Lungs. Purge one more time, then root the Lung Qi into the Lower Dantian, while simultaneously extending energy into the patient's Lower Dantian with the right hand for 14 to 28 breaths. Next Root the Heart Qi into the Kidney area, and Regulate with the Microcosmic Orbit Fire Cycle for 14 to 28 breaths.

TREATMENT MODIFICATIONS

- Wind Cold:** To treat a case of Wind Cold syndrome, purge and sweep the patient's Gall Bladder Channels, concentrating on the head area. Then, extend Qi into the patient's Lu-1 and Lu-2 points. Use Pulling and Leading manipulations to draw the Toxic Qi along the patient's Lung Channels, expel the pathogenic Qi out the fingertips of both hands.

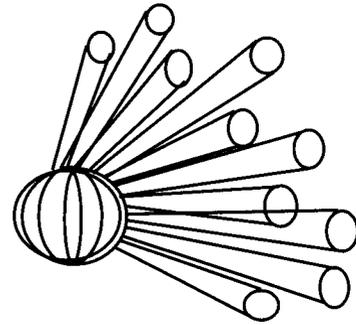


Figure 48.24. The Energetic Ball Divides into Several Smaller Energetic Balls To Flow Through The Smaller Bronchial Tubes

- Deficient Lung and Spleen Qi:** In treating cases of Deficient Lung and Deficient Spleen Qi, use the Extended Fan Palm hand posture and Vibrating Palm technique to emit Qi into the patient's CV-12, CV-6, UB-20, and UB-13 points for 9 to 18 breaths.
- Deficient Lung and Kidney Yin:** In treating cases of Deficient Lung and Deficient Kidney Yin, use Extended Fan Palm hand posture and Vibrating Palm hand technique to emit Qi into the patient's Lower Dantian, Mingmen, and UB-13 points for 6 to 12 breaths.

HOMEWORK PRESCRIPTIONS

Patients are encouraged to practice physical exercises to strengthen the body and enhance their resistance to pathogenic invasion. These exercise prescriptions, however, must not be too strenuous. Two prescriptions used for relieving asthma and respiratory pain are described as follows.

- Exercise to Relieve Chronic Asthmatic Pain:** For chronic conditions of asthma, patients are given the following prescription:
 - From a sitting or standing posture, slightly close the eyes and relax. Stimulate the energy of the chest by kneading the sternum from the sternal notch to the xiphoid process 36 times.
 - Inhale and place the right palm on the left side of the chest. Exhale, and begin dredging the left Lung Channel using a sweeping motion to purge the Toxic Qi down the arm and out the hand. Perform this Purging exercise ten times, then repeat ten times on the opposite side.

- Perform the Kidney Rubbing exercise (see Chapter 39) for 18 breaths.
- 2. Exercise to Relieve Acute Asthma Attacks:** For acute asthmatic attacks, patients are given the following prescription:
- From a sitting or standing posture, slightly close the eyes and relax the muscles of the chest and back. Take a deep breath and say “relax” silently, while simultaneously imagining the Lungs relaxing and descending the body’s Qi to the toes along both lateral sides of the body. As the Qi descends away from the Lungs, imagine this energy flowing like water down the body into the Earth. Repeat this procedure until the asthma attack has receded.
 - **Note:** Patients with Lung diseases, asthma, chronic bronchitis, emphysema, or cardiopulmonary function disorders should begin their training from a semi-reclining position (usually a 45 degree angle) to help respiration flow smoothly and to alleviate stress on the Lungs. In the hospital, each pillow that the patient uses for elevation represents the degree of strain that is placed on the Lungs. The patient is said to have strong Lungs, for example, if he or she is reclining and breathing comfortably on one pillow. If however, it takes three pillows before the patient is reclining comfortably, the Lungs are considered weak and congested.

PRESCRIPTION MODIFICATIONS

- 1. Taking in the White Qi:** Patients with Deficient Lung Qi should practice the previous exercises in combination with Taking in the White Qi.
- 2. Healing Sound “Sss:”** Patients with a domination of pathogenic factors should practice the previous exercises in combination with massaging their chest and uttering the sound “Sss.”
- 3. Energetic Point Therapy:** When prescribing Energetic Point Therapy for a patient with asthma, have his or her place one hand close to the affected Lung (e.g., the right Lung) and the opposite hand farther away from the

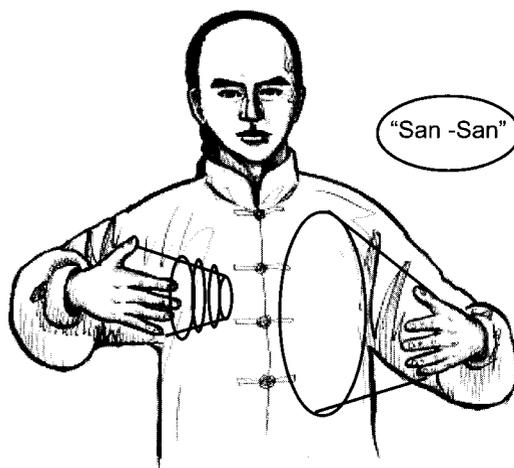


Figure 48.25. Energetic Point Therapy for Asthma

healthy Lung (e.g., the left Lung). Have the patient visualize light dissipating the Toxic Qi from the affected Lung while repeating the sounds “San-San, San-San” (Figure 48.25).

The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the healthy Lung. This allows the patient’s Righteous Qi and Yuan Qi to become stronger, which supports the body’s immune system.

RESEARCH ON THE INFRASONIC TREATMENT OF ASTHMA

The following research was collected by doctor Su Cheng Wu, Department of Pediatrics, The First Affiliated Hospital Guangxi Medical University, Nanning, Guangxi, China. Fifty cases of child bronchial asthma were treated with the Infrasonic Qigong Machine and routine drugs. T-lymphocyte subpopulation (CD2, CD4, CD8, and CD4/CD8) of peripheral blood was measured to evaluate this treatment’s clinical effectiveness in raising immunity. The control group of 15 cases was treated with routine drugs only.

This clinical study concluded that infrasonic sound is effective in treating symptoms of child-

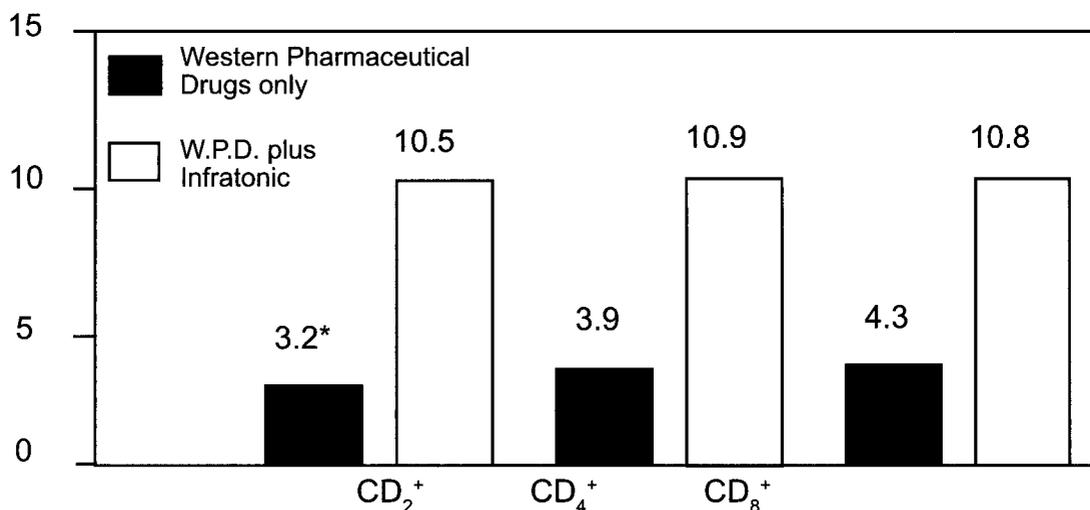


Figure 48.26. Fifty cases of child bronchial asthma were treated with the Infratonic Qigong Machine and routine Western pharmaceutical drugs.

hood bronchial asthma, and in strengthening immune function as measured by T-lymphocyte population Figure 48.26).

TREATMENT METHOD

Based on the features of child bronchial asthma and Traditional Chinese Medicine theory, the following four points were treated for 5-10 minutes each morning for 5 days (Figure 48.27):

- **Dingchuan (Calm Dyspnoea) Extra Point:** This point is located on the back, 0.5 cun lateral to the lower border of the spinous process of the 7th cervical vertebra (horizontal to GV-14). It is used for facilitating the flow of Lung Qi to relieve asthma.
- **Feishu (Lung Shu) UB-13:** This point is located on 1.5 cun lateral to the lower border of the spinous process of the 3rd thoracic vertebra. It is used for facilitating the flow of Lung Qi to resolve cough.
- **Tiantu (Heaven’s Chimney) CV-22:** This point is located on the neck, on the anterior midline, in the center of the suprasternal fossa. It is used for cough, asthma and chest pain.
- **Danzhong (Chest Center) CV-17:** This point is located on the chest, on the anterior midline, on the level of the 4th intercostal space,

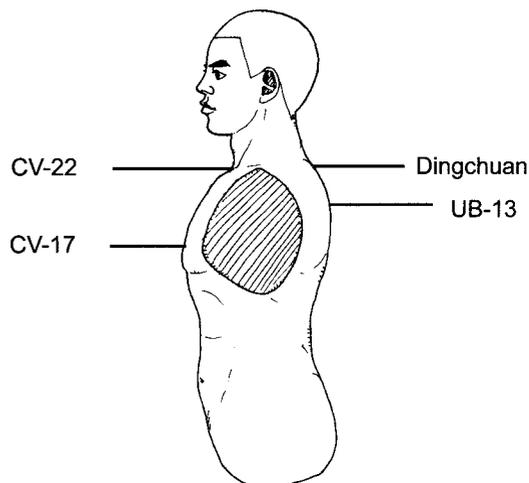


Figure 48.27. Treating Lung Diseases

on the midpoint of the line connecting the two nipples. It is used to rectify the adverse flow of Lung or Stomach Qi.

FOUR GRADES OF OBSERVATION CRITERIA

The patients were divided into four categories, depending on their response to the treatment. These four categories are described as follows:

1. **Clinically Controlled:** The treatment showed remission from symptoms. Occasional mild

asthma attacks reduced without taking any medicine.

2. **Obviously Curative Effect:** The asthma attack was relieved within a short time.
3. **Improvement:** The treatment showed some abatement.
4. **Inefficacy:** The symptoms, signs, and reproduction rate of T-lymphocyte subpopulation were unimproved or exacerbated.

THERAPEUTIC RESULTS

94% of the experimental group showed improvement. In the control group 80% showed improvement as follows (Figure 48.28): clinically controlled - 6 cases; obviously curative - 3 cases, improvement - 3 cases, inefficacy - 3 cases. X^2 determination indicates that there is a more obvious therapeutic effect in the treatment group than that in the control group ($P < 0.01$).

LABORATORY RESULTS

T-Lymphocyte subpopulation showed a significantly greater increase in the experimental group than in the control group treated by routine drugs alone as shown below:

In this study, clinical symptoms of wheezing, coughing and asthma caused by infection of the upper respiratory tract are relieved using the Infratonic device. Testing of peripheral Blood showed that the reproduction rate of T-lymphocytes subpopulation in treatment group was greater than those receiving routine treatment, indicating increased level of immunologic function of human cells. The Infratonic Qigong Machine reduces the course of treatment without discomfort or side-effects. Thus, the beneficial results achieved using the Qigong Machine call for greater research and should be further studied.

BRONCHIECTASIS

Bronchiectasis is the chronic dilation of the bronchi with a secondary infection that usually involves the lower portion of the Lungs. Dilation may involve an isolated segment, or it can spread throughout the entire bronchi.

ETIOLOGY

Bronchiectasis is characterized by hypertrophy of the mucus-secreting glands in the bronchial tree.

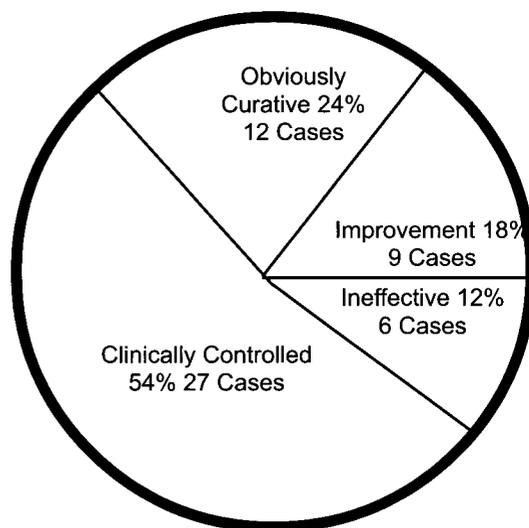


Figure 48.28. T- lymphocytes in Control vs Experimental Groups

The dilation and deformation of the bronchi are caused by the damage of the vessel walls due to chronic inflammation of the bronchi and the peribronchial Lung tissue. In advanced cases, the bronchi themselves can become inflamed with infection. The clinical manifestation of bronchiectasis is a chronic cough with an excessive expectoration of sputum. If followed by infection, there may be night sweating, fever, and lassitude.

SYNDROMES AND SYMPTOMS

The syndromes for bronchiectasis can vary with the causes of the disease, described as follows:

- **Liver Fire Attacking the Lungs:** This syndrome can manifest with pain and distention in the chest and hypochondrium, flushed face, cough, expectoration of yellow, thick sputum and repeated hemoptysis (Blood discharging from the larynx, trachea, bronchi, or Lungs).
- **Dry Heat Scorching the Lungs:** This syndrome can manifest with a dry throat and dry cough with little sputum which is bright red and bloody.
- **Qi and Yin Deficiency:** This syndrome can manifest through shortness of breath, lassitude, emaciation, repeated hemoptysis, cough with little sputum, erratic fever, and flushed face (especially around the cheeks), and night sweats.

TREATMENT PROTOCOL FOR BRONCHIECTASIS

1. Have the patient sit at the edge of the table, and begin to emit Qi into the upper chest at the Lu-1 and Lu-2 points and into the upper back around the patient's UB-13 points.
2. Using the Extended Fan Palm hand technique, emit Qi into the patient's Middle Dantian, directing the energy to flow into the Lu-1 and UB-13 points for six to twelve breaths.
3. Using the Leading and Guiding hand techniques, purge and dredge the Toxic Qi out the Lung Channels (down the arms and out of the hands).

TREATMENT MODIFICATIONS

- **Liver Fire Attacking the Lungs:** When treating a patient with Liver Fire attacking the Lungs, use the Vibrating Palm technique to emit Qi into the patient's UB-13 and UB-18 points for twelve breaths. Then purge the Liver Channels down the torso and out the legs.
- **Dry Heat Scorching the Lungs:** When treating a patient with Dry Heat scorching the Lungs, apply the Vibrating Palm technique to emit Qi into the patient's UB-23 and UB-13 points for 24 breaths.
- **Qi and Yin Deficiency:** When treating a patient with Qi and Yin Deficiency, apply the Vibrating Palm technique to emit Qi into the UB-13, UB-20, and UB-23 points for twelve breaths.

HOMEWORK PRESCRIPTIONS

1. **Lung Regulation Exercises:** It is advisable for patients to practice Lung regulating exercises with Natural Breathing to strengthen the Lungs.

PRESCRIPTION MODIFICATIONS

1. **For Liver Fire Attacking the Lungs:** Have the patient perform the Sun and Moon Rotating technique (see Chapter 41), while sounding the word "Sss" for 36 breaths, to purge the Lungs in addition to performing the Lung tonification and regulation exercises (see Chapter 42). Next, have the patient rub the hypochondrium area and sound the word "Shu" for 36 breaths.
2. **For Dry Heat Scorching the Lungs:** Have the

patient stand in a Wuji posture, bring both hands up to the sternum, and begin kneading from the top of the sternum down to the xiphoid process 36 times. Next, the patient places both palms on the chest, with the fingers touching the sternum, to allow the Qi to flow into the Lungs for 10 breaths. Finally, the patient rubs the hypochondrium and purges the Toxic Qi from the body while exhaling and rubbing the sides of the chest (starting at the armpits) to direct the Qi to flow downward into the Lower Dantian.

3. **For Qi and Yin Deficiency:** It is advisable for the patient to practice Lung tonifying exercises and the Gathering the Moon Cream exercise (see Volume 2, Chapter 12), as well as the method of Taking in the White Qi.

SINUSITIS

Sinusitis is described as the inflammation of the sinuses. Infections stemming from the common cold or influenza frequently cause secondary infections in the sinuses. These infections tend to become chronic. The body's frontal and maxillary sinuses are prone to infection and inflammation.

ETIOLOGY

An invasion of pathogenic Wind Cold into the Lungs through the nose (the orifice of the Lungs) can bring about the accumulation of Heat and cause an obstruction of the Lungs' Qi. This condition further impairs the Lungs' dispersing and descending function, giving rise to sinusitis.

Additionally, excessive consumption of greasy or fried foods, drinking iced beverages, as well as the consumption of cold foods over extended periods of time can damage the Spleen. Spleen Qi deficiency can lead to a buildup of Phlegm and Heat toxins within the body and may predispose the patient to sinusitis. Greasy, hot foods may also lead to the formation of Damp Heat within the Stomach and Spleen, which can be transported upwards into the sinuses by way of the Stomach Channels.

SYMPTOMS

Sinusitis is characterized by consistent yellow or green foul smelling nasal discharge accompa-



Figure 48.29. Bathing the Nose



Figure 48.30. Kneading the Apex of the Nose

nied by cough, impairment of smell, and dull pain in the upper part of the cranium. The headache caused from sinusitis is located on the face and corresponds with either the frontal ethmoidal or the maxillary sinuses.

TREATMENT PROTOCOL FOR SINUSITIS

1. Begin by emitting Qi into the patient's frontal sinuses, focusing attention on inserting Invisible Needles into the patient's GV-24, LI-20, GB-20, and Yintang points.
2. Then emit Qi into both of the patient's hands and wrist areas, focusing attention on the LI-4 and Lu-7 points.
3. Next, using either the Sword Fingers or Extended Fan Palm hand posture, emit Qi into the patient's LI-20 points. Begin using the Pushing, Pulling, and Leading manipulations to guide the patient's Toxic Qi down the Stomach Channels, purging it out the body through the St-36 point on each leg.

Excess conditions, such as Wind Heat, Lung Heat, Stomach and Spleen Damp Heat, and Liver and Gall Bladder Fire, should all be purged from

the patient's body. In chronic conditions caused by Spleen Deficiency, the doctor should also tonify the Spleen and Kidneys after Purging the Excess Phlegm.

HOMEWORK PRESCRIPTIONS

1. **Bathing the Nose Exercise:** The following prescription is used for relieving sinusitis.
 - From a seated posture, the patient rubs his or her palms until the dorsal sides of each thumb are very hot. Then the patient places the thumbs on the sides of the nose and begins to gently rub up and down for ten breaths. This exercise is called Bathing the Nose (Figure 48.29).
 - Next, the patient places the tips of the middle fingers on each side of the nose (LI-20), and begins kneading these points for ten breaths.
 - This is followed by using circular rotations from the nose down the cheeks during inhalation, pause then exhale, before beginning again. This part of the exercise is called Kneading the Apex of the Nose. This exercise is performed for ten breaths (Figure 48.30).

CHAPTER 49

QI EMISSION THERAPY FOR KIDNEY DISEASES

THE KIDNEY ORGANS

The Kidneys are Yin organs, and their paired Yang organ is the Urinary Bladder. Their Element is Water. The Kidneys are different from the other Yin organs in that they are the foundation of all of the Yin and Yang energies within the body. It is for this reason that the Kidneys are sometimes called the "Black Emperor." They are also said to be the origin of Fire and Water in the body.

The average adult Kidneys measure about 4 to 5 inches long, 2 to 3 inches wide, and about 1 inch thick. Both Kidneys are located between the levels of the last thoracic and third lumbar vertebrae, just above the waist between the parietal peritoneum and the posterior wall of the abdomen. They are reddish colored organs, shaped like Kidney beans, with their concave medial borders facing the vertebral column (Figure 49.1). Near the center of each concave fold is a notch called the hilus, through which the ureter leaves. Because of the Liver's placement, occupying a large area on the right side of the body, the right Kidney is slightly lower than the left.

To the ancient Chinese, the Kidneys represented "that which pushes the organism to the actualization of all its potentialities." It was further believed that the Kidneys were the "trunk where the gathered treasure takes root." These sayings can better be understood by examining the energetic nature of the Kidneys and the role they play in the functioning of the body.

CHINESE CHARACTER FOR KIDNEY: SHEN

The Chinese character "Shen" translates as "Kidneys," (not to be confused with the "Shen" which translates as Mind or Spirit). It refers to the image of a Kidney organ, and is divided into two sections. The upper left hand side of the character depicts the radical for a slave or servant prostrating and bowing before the Emperor.

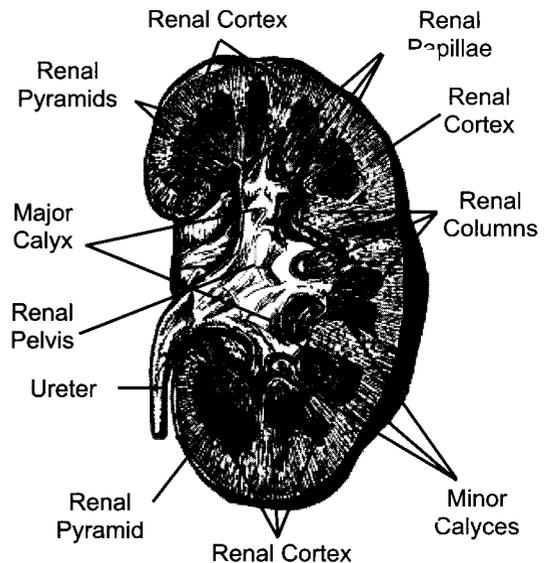


Figure 49.1. The Kidney (Kd) Organ



Figure 49.2. The Chinese Character for Kidneys "Shen"

trating and bowing before the Emperor. The upper right hand side of the character depicts the radical for the right hand, signifying someone who has power and authority. The character to the bottom, "Ji" depicts the Chinese ideogram for body tissue, muscle or flesh (all of which are forms of connective tissue). Together, the Chinese ideograph for "Shen" can be translated as, "that which pushes the organism to the actualization of all its potentialities" (Figure 49.2).

THE YIN AND YANG OF THE KIDNEYS

Traditional Chinese Medicine defines the Kidneys as having two energetic aspects: A Yin aspect and a Yang aspect.

- **The Yin of the Kidneys (Primary Yin):** This pertains to the vital essence of the Kidneys, including its material structures. The Kidney Yin is the foundation and fundamental substance of all the Yin in the body. It is responsible for nourishing the tissues and providing them with fluid-like moistening and cooling essences. It rules the cycles of birth, growth, maturation, and reproduction. Kidney Yin is the foundation of all of the Yin energies of the body, including the Yin of the Liver, Heart and Lungs. According to the *Nan Jing: Classic of Difficulties*, the left Kidney is Yin and is connected with the “Water of Life,” and is associated with the water metabolism functions of the Urinary Bladder.
- **The Yang of the Kidneys (Primary Yang):** This pertains to the Kidney’s function of heating and moving the Qi. The Kidney Yang is the primary motivating force behind all of the body’s physiological processes. Kidney Yang is the foundation of all the Yang energies of the body, including the Yang of the Spleen, Heart, and Lungs. According to the *Nan Jing: Classic of Difficulties*, the right Kidney is Yang and is connected with the “Fire of Life” and the Mingmen (Gate of Destiny), and is associated with the energetic functions of the Triple Burners (Figure 49.3).

Since the Ming Dynasty (1368 - 1644 A.D.), Chinese doctors have no longer considered the Mingmen to be a part of the right Kidney, but rather believed that it was energetically situated between both Kidneys, continually pulsating under the influence of the Ancestral Qi (Figure 49.4).

THE KIDNEY’S WATER JING FORMATION

The Water Jing energy is the first Jing to be introduced into the body of the fetus. Its energy becomes active during the fourth lunar month of fetal development. The water supervises the genetic developmental phase of the fetal growth.

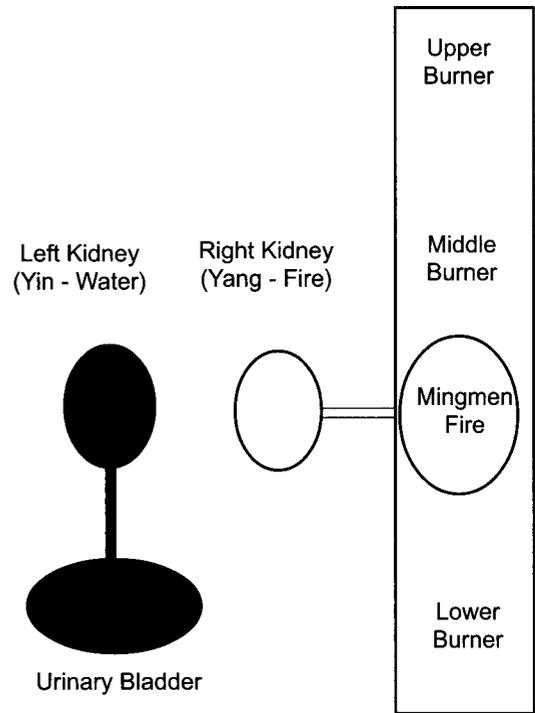


Figure 49.3. In the *Nan Jing*, the left Kidney is presented as the “Water of Life” and is connected to the energetic functions of the Urinary Bladder; the right Kidney is Yang, is connected with the “Fire of Life” and the Mingmen (Gate of Destiny), and is associated with the energetic functions of the Triple Burners.

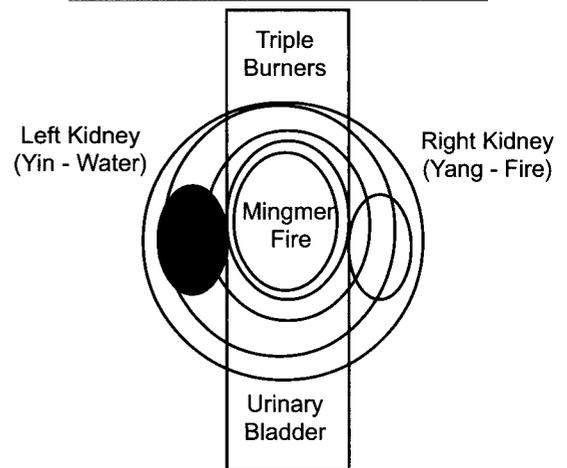


Figure 49.4. Since the Ming Dynasty, Chinese doctors no longer saw the Mingmen as part of the right Kidney, but rather as existing between both Kidneys.

This energy encompasses the fetus' unconscious reservoir of innate and intuitive intelligence, will, and other life-force energies relating to divine love, power, and spirit. Any faltering of this energy (e.g., due to the influence of fetal toxins or trauma) is associated with both pervasive and subtle neurological disorders, and with a predisposition to psychological disorders (e.g., schizophrenia). Symptoms of possible Deficient Kidney Jing disorders are described as follows:

- **Signs of Deficient Kidney Jing in children** can manifest as slow physical development, poor Bone development, slow mental development, mental dullness, poor memory, retardation, and the late or incomplete closure of the child's cranial fontanelles. Deficient Kidney Jing can also lead to Congenital Qi Deficiency (i.e., Deficiency in the Sea of Marrow), which can lead to Down Syndrome, Attention Deficit Disorder (ADD) and learning disabilities.
- **Signs of Deficient Kidney Jing in adults** include brittle Bones, weak knees and legs, loose teeth, poor memory, premature senility, premature graying, premature hair loss, soreness in the lumbar, dizziness, deafness, tinnitus, and a weakness of sexual activity (impotence, infertility, low sex drive, an inability to conceive or carry a baby to full-term, etc.).

After birth, the Water Jing can be affected through the colors black and dark navy-blue, the salty taste, and the "Chree," "Fuu" and "Yu" sounds.

THE KIDNEYS IN CHINESE MEDICINE

In Traditional Chinese Medicine, the functions ascribed to the Kidneys are different from those defined in Western Medicine. The Chinese energetic functions of the Kidneys also include the functions of the urinary system, reproductive system, aspects of the endocrine system, the nervous system, production of Bone Marrow, development of Bones, various psycho-emotional aspects, and spiritual influences.

According to Traditional Chinese Medicine, the main functions of the Kidneys are to: store Jing (Essence); provide the foundation of body's Yin and Yang, produce Marrow, fill the Brain and con-

trol the Bones; govern water; control and promote inhalation; open at the ears; manifest in the head hair; control the two lower orifices; house the Gate of Destiny (Mingmen); express itself through the psycho-emotional aspects of wisdom and fear; and exert certain important spiritual influences via the Zhi (Will). These main functions are described as follows (Figure 49.5):

1. **Store Jing (Essence):** The Kidneys store both the body's Prenatal (congenital) Jing and Postnatal (acquired) Jing.
- **Storing the Prenatal (congenital) Jing:** The Kidneys are called the "Root of Life," because they store the Prenatal Jing. The Prenatal Jing is the body's innate and inherited Original Essence (Yuan Jing) which determines the individual's basic constitutional makeup, strength, and vitality. Before birth, the Prenatal Jing nourishes the fetus. After birth, the Prenatal Jing controls the child's growth, sexual maturation, and development.

In ancient China, it was believed that at the time when the Kidney Jing became rich in essence, the energetic influence of "Tian Gui" (the tenth Heavenly Stem) would promote the development of sperm in boys, and initiate the discharge of ovum and the beginning of menstruation in girls. Tian Gui is known as the "Yin Water" Heavenly Stem of "Earlier Heaven." Tian Gui represents the energetic regathering of new life-force, associated with Kidney Yin. It energetically moves "underground" and is considered to be the Yin Water of the congenital constitution. Being invisibly cultivated, it awaits a new breakthrough. In old age, as the Qi of the Kidneys begins to weaken, the Tian Gui begins to dry up, causing menopause in women and diminished sexual activity in men.

- **The Postnatal (acquired) Jing:** Postnatal Jing (Zhi Jing) is the body's refined essence, extracted from food essence via the Spleen and Stomach's transformational digestive functions.
2. **Provide the Foundation of Body's Yin and Yang:** The Kidneys are the root of all the Yin and Yang Qi within the body's organs and tissues.

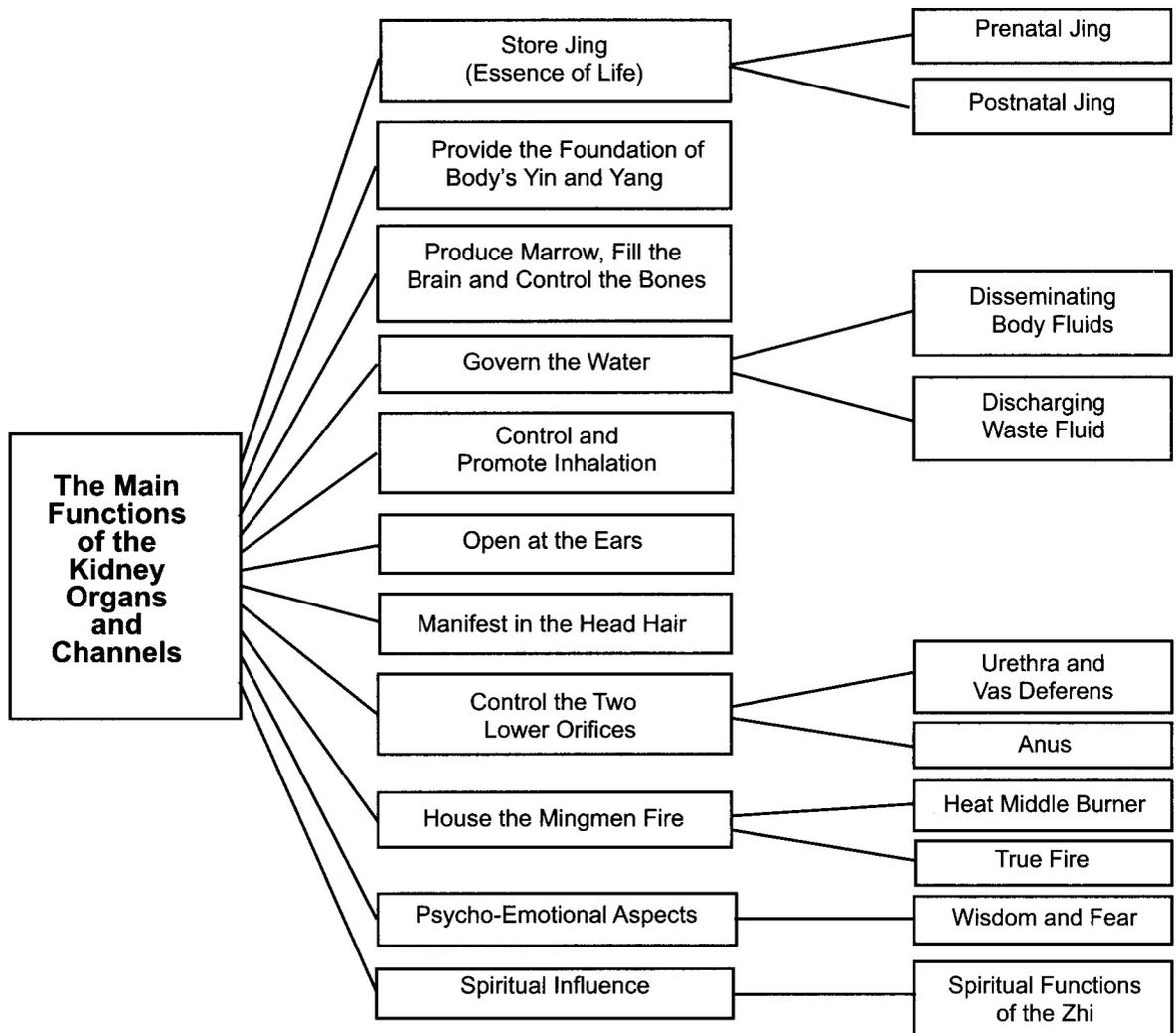


Figure 49.5. The Main Energetic Functions of the Kidney Organs and Channels

3. Produce Marrow, Fills the Brain, and Controls the Bones: The Kidneys produce Marrow and control the development of the Bones. The Chinese concept of "Marrow" does not correspond to marrow as defined in Western Medicine. In Chinese Energetic Medicine, Marrow is considered a substance which provides the common tissue of the body's Bones, Bone Marrow, spinal cord, and Brain. The "Sea of Marrow" is also considered to be the energetic essence that flows from the Kidneys through the spinal cord and into the Brain.

4. Govern Water: The Kidneys govern Body Fluids and water metabolism, and for this reason are sometimes called the "controller of water." They act as a gate, opening and closing the circulation and flow of Body Fluids in the Lower Burner. The Kidneys' function of governing the body's water metabolism has two aspects: disseminating body fluids and discharging waste fluid.

- **Disseminating Body Fluids:** Disseminating the Body Fluids involves dispersing and distributing throughout the body those fluids which

have been derived from food essence. The Kidneys are thus responsible for delivering nutritive and nourishing liquid energy to all of the internal organs and tissues of the body.

- **Discharging Waste Fluid:** The Kidneys also separate and discharge from the body all the turbid waste fluid that is produced by the internal organs as a by-product of fluid metabolism.
5. **Control and Promote Inhalation:** The Kidneys' Yang Qi has the function of controlling and promoting the inhalation of the air, moving the Qi downwards and "holding" it. One type of asthma is associated with Kidney Yang Qi Deficiency.
 6. **Open at the Ears:** The Kidneys energetically open externally through the ears and rely on the nourishment of the Jing for proper hearing.
 7. **Manifest in the Head Hair:** Although the nutrients for the head hair come from the Blood, its energy originates in the Kidney's Jing. The quality and color of the head hair is related to the state of the body's Kidney Jing. If the Kidney Jing is strong, the head hair will be thick and of good color.
 8. **Control the Two Lower Orifices:** The Kidney Jing controls the function of the lower front and rear Yin orifices: the genitalia and the anus.
 - **Genitalia:** The front Yin orifice includes the vas deferens in men and urethra in women.
 - **Anus:** The rear Yin orifice is the anus. Although the anus is anatomically related to the Large Intestine, it is functionally related to the Kidneys.
 9. **House the Mingmen Fire:** During the Ming Dynasty (1386-1644 A.D.), the popular theory was that the location of the Mingmen Fire was positioned between the two Kidneys rather than in the right Kidney alone (refer to Figure 49.3 and Figure 49.4). The Mingmen is the embodiment of the Fire within the Kidneys. It is the "Root of Yuan Qi," and one of the body's "Three Fires." The Three Fires are together responsible for creating the "True Fire," needed for warming the body's internal organs and tissues and must be differentiated from the Triple Burner. The Mingmen Fire heats the Qi within the Middle and Lower Burners and assists the body in causing the Jing to transform into Qi (see Triple Burners section).
 10. **Psycho-Emotional Aspects:** The Kidneys provide the capacity and drive for strength, skill, and hard work, and for this reason are sometimes called the "minister of ingenuity and vitality." An individual with strong Kidneys can work hard and purposefully for long periods of time. The Hun influence the energetic nature of the Kidneys, allowing the individual to experience clear perception and gentleness in thoughts and actions. If the circulation of Qi in the Kidneys becomes obstructed, this Kidney Qi stagnation can give rise to emotional turmoil, sometimes manifesting as fear (Yang), or loneliness (Yin), influenced by the Po. The Kidney's positive psycho-emotional attributes are wisdom, rationality, clear perception, gentleness, and self-understanding. The negative attributes are fear, loneliness, insecurity, and shock (which attacks the Heart then descends into the Kidneys). When the Kidneys are in a state of disharmony, the patient can sometimes be driven to a state of obsessive-compulsive working habits (e.g., a workaholic). A patient with weak Kidneys can lack strength, endurance, confidence, and will power.
 11. **Spiritual Influence:** The Kidneys house the body's willpower (Zhi) and store the individual's inherited constitution. The Chinese term Zhi is translated as "will," "ambition" and "determination" (not to be confused with the "Zhi" which translates as acquired wisdom and intelligence, and is used to describe the Postnatal Mind). The Zhi is the Prenatal spiritual entity (Jing Shen) associated with the Kidneys. The willpower of the Kidney's Zhi is not the personal will of the ego that is driven by our desires. The term Zhi has two common meanings: memory and willpower, both of which are primary features of the Zhi. The word Zhi can also be used to mean the Mind (whole body consciousness and awareness). The five mental aspects of the Spirit (Wu Jing Shen), the Hun, Po, Shen, Yi, and Zhi are sometimes referred to as the "Five

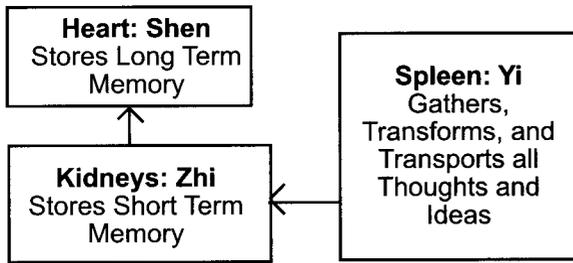


Figure 49.6. Three Ways the Body Stores Memory

Zhi," eluding to the fact that each of the five Yin organs has a physio-spiritual will of its own, but each is expressed differently.

THE KIDNEYS AND THE WILLPOWER

The willpower is the most important aspect of the Zhi, and includes elements of the individual's mental drive, willpower, determination, and the single-minded pursuit of goals and aspirations. It enables the realization of ambitions by providing the focused energy necessary to carry ideas to fruition. A powerful Zhi creates the magnetism and charisma necessary to manifest and materialize our dreams.

Even if a person has acquired all of the information available via the Hun, Po, and Yi, without the Zhi there can be no action. The Hun give an individual the inspiration and goal, but the Zhi is needed to accomplish it (committing to the decision and following through with consistent action). A person with a well-developed Zhi demonstrates perseverance, determination, and a tenacity to complete personal goals. People with a deficient Zhi can become indecisive, fearful, submissive (often with a blind obedience to authority), and have a tendency to procrastinate. People with excess Zhi often tend to be fanatics, forcing their power, rules or philosophy onto others.

MEMORY

The Kidneys control short-term memory and store data. Memory, another meaning for the word "Zhi," is defined as the ability to remember information when studying or learning a particular subject or pattern. The Kidneys help to maintain a determined focus on our goals, and help us to remember where we are going and what we are working to achieve. In other words, the Kidneys maintain a

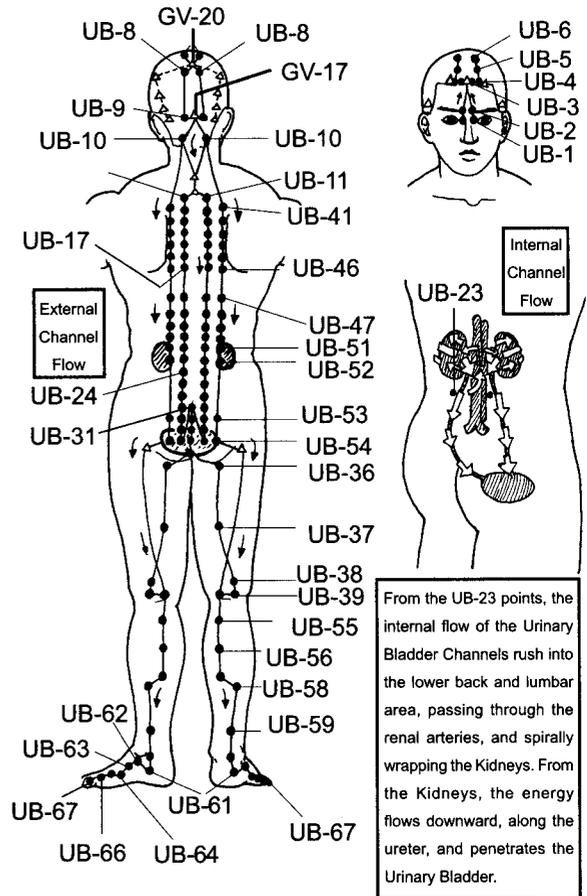


Figure 49.7. The Internal and External Qi Flow of the Urinary Bladder (UB) Channels

certain vital mindfulness. The Kidneys are associated with short term memory, whereas the Heart is associated with the long term memory (Figure 49.6). This is why elderly patients (whose Kidney energy is declining), often cannot remember what day or year it is, but can remember events long past.

THE KIDNEY CHANNELS

As the external flow of the Urinary Bladder Channels descends the back and legs, terminating at the feet (Figure 49.7), the external flow of the Kidney Channels begins to ascend the inside of the legs.

The Kidney Channels are Yin channels that flow externally from the feet to the torso (Figure 49.8). These two main rivers of Kidney energy originate externally from underneath the little toes

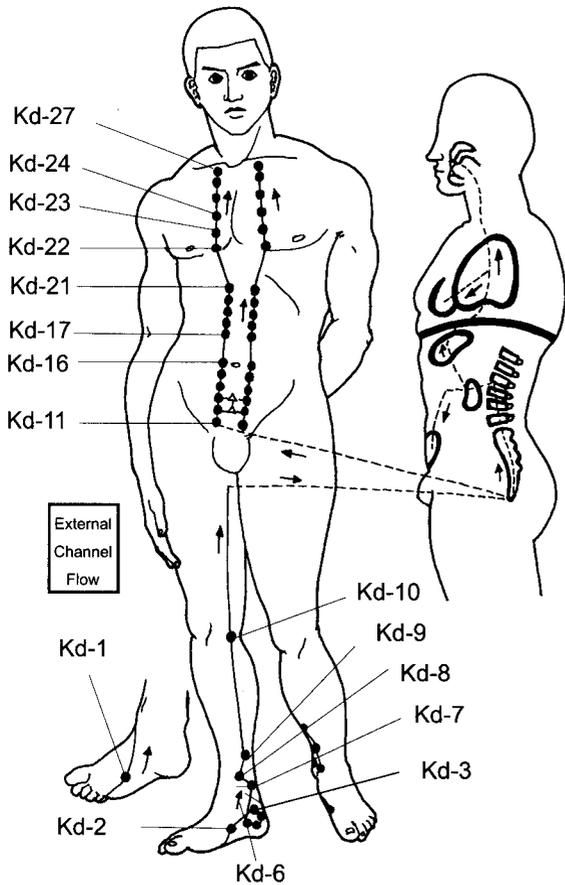


Figure 49.8. The Internal and External Qi Flow of the Kidney (Kd) Channels

before circling the inside of the heels and ascending the medial aspect of the legs, where they then merge and enter into the coccyx and lower lumbar vertebrae. The internal flow of the Kidney Qi passes through the GV-1 point, moving up and down the spine, and exiting the body at the Kd-11 points. From the Kd-11 points, the energy ascends superficially up to the Kd-16 points.

From the Kd-16 points, the Qi follows the Belt Vessel and enters into and penetrates the Kidneys. At the Kd-16 points, the channels divide into two branches. One branch penetrates the Kidneys, while the other branch continues to ascend within the spine before entering into the cerebral cortex. From the Kidney organs, two additional pairs of channels emerge internally. One pair descends

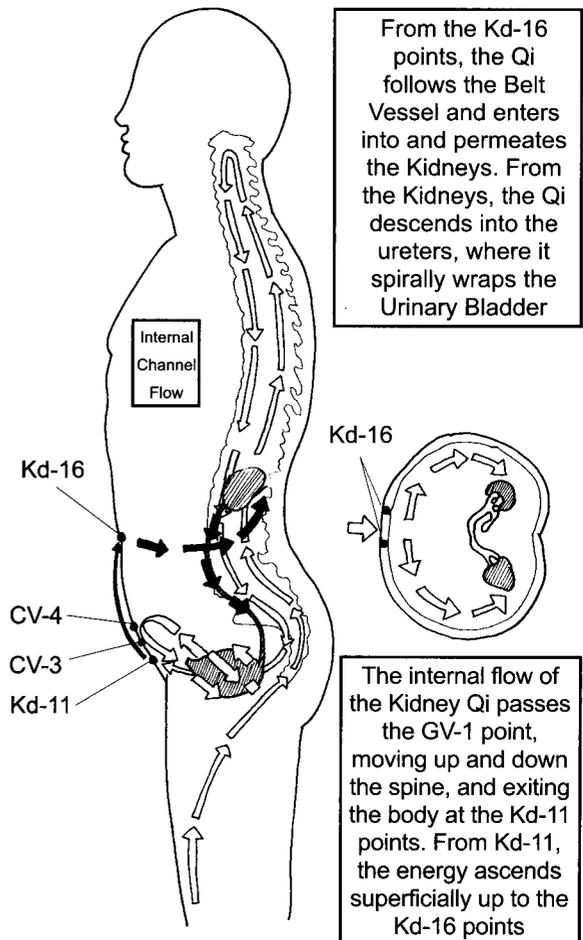


Figure 49.9. The Internal Flow of the Kidney Qi

along the ureters before spirally wrapping the Urinary Bladder. The other set ascends into the Liver, diaphragm, and Lungs. It then spirally wraps the Heart and travels up through the throat, stopping at the root of the tongue (Figure 49.9).

CHANNELS' ENERGETIC FLOW

The Kidney Channels store more Qi than Blood, acting more on energetic and nervous functions than on physical substances and Blood functions. At the high-tide time period (5 p.m. to 7 p.m.), Qi and Blood abound in the Kidney organ and Kidney channels. At this time period the Kidney organ and channels can more easily be dispersed and purged. During low tide (5 a.m. to 7 am.), they can be more readily tonified. The en-

ergy of the Kidney Channels also acts on the skin, muscles, and nerves found along their pathways.

The Kidney Yin Qi flows to the Liver, Heart, and Lungs. It is responsible for the body's Jing, and rules the cycles of the birth, growth, maturation, and reproduction. The Kidney Yang Qi flows to the Spleen, Liver, Heart, and Lungs. It supports the Yang of all the body's organs via the energy of the Mingmen (Figure 49.10).

THE INFLUENCE OF CLIMATE

In the winter months the Kidneys become more active in individuals who already possess strong Kidney Qi, but become deficient in those with weak Kidney Qi. The Kidneys are injured by irregular sleep patterns, fear, excessive caffeine, sex, drugs, alcohol, or smoking. During this season, the excess consumption of salty or Cold foods has a draining effect on the Kidneys. Overexposure to a cold climate will also have a draining effect on the Kidneys.

THE INFLUENCE OF TASTE, COLOR, AND SOUND

- The Kidneys can be easily injured by excessive exposure to cold and damp weather and environments. This can lead to the accumulation of Dampness in the Kidneys, manifesting as either Damp Cold or Damp Heat syndromes.
- The salty taste can be used to tonify both the Kidneys and the Urinary Bladder.
- The black, dark navy-blue, or purple color is used to tonify both the Kidneys and the Urinary Bladder.
- The "Chree," "Fuu," and "Yuu" sounds are used to purge both the Kidneys and the Urinary Bladder.

KIDNEY PATHOLOGY

Kidney organ and channel diseases may cause general deterioration of the entire body, weakness in the lower extremities, lumbar pain, or hot sensations deep inside the feet.

The Kidneys open through the ears, urogenital orifices, and the anus. The energetic condition of the Kidneys can be partially reflected by the condition of the patient's urination and defeca-

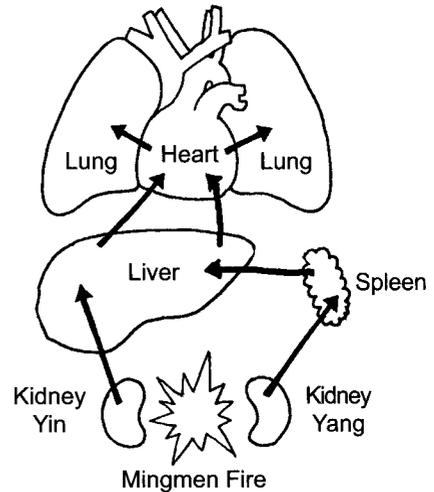


Figure 49.10. Kidney Yin flows from the Kidneys to the Liver, then to the Heart and Lungs. Kidney Yang flows from the Kidneys to the Spleen, Liver, Heart, and the Lungs

tion; in males this includes the ejaculation process.

Since the Kidneys are responsible for concentration and memory retention, poor concentration and loss of memory are common symptoms of Kidney Deficiency.

T.C.M. PATTERNS OF DISHARMONY

Patterns of disharmony associated with the Kidneys include: Deficient Kidney Jing, Deficient Kidney Yang, Deficient Kidney Yin, The Kidneys Fail to Receive Qi and Water Overflowing (Figure 49.11).

1. **Deficient Kidney Jing:** This pattern of disharmony can be due to hereditary factors, fetal toxins, or old age. Signs of Deficient Kidney Jing include problems that appear during birth, development, reproduction and aging; especially when these problems relate to the formation and function of the Marrow, Bones, Brain, ears and hair.
- **Deficient Kidney Jing in children** can be due to hereditary factors or fetal toxins, and will result in a poor congenital constitution. Symptoms of Deficient Kidney Jing can manifest as slow physical development, poor Bone devel-

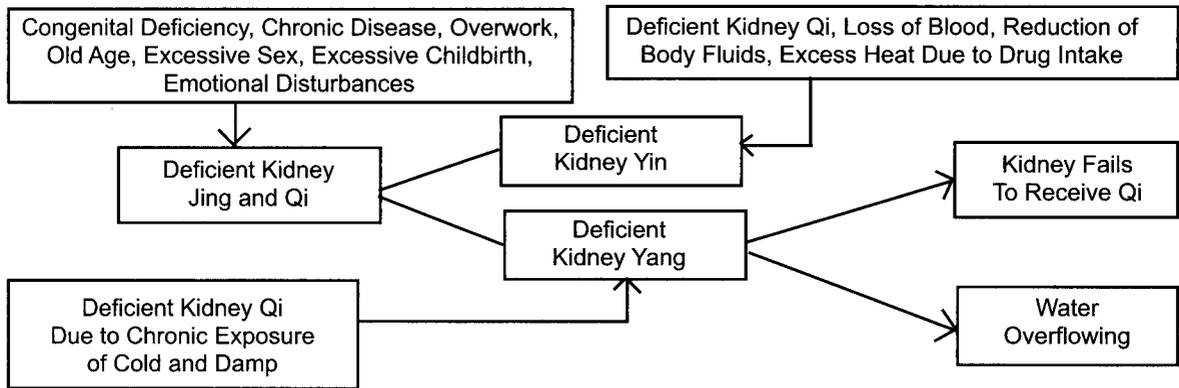


Figure 49.11. The Origins of Kidney Disharmonies

opment, slow mental development, mental dullness, poor memory, retardation, and the late or incomplete closure of the child's cranial fontanelles. Deficient Kidney Jing can also lead to Congenital Qi Deficiency (i.e., Deficiency in the Sea of Marrow), which in turn can lead to Down Syndrome, Attention Deficit Disorder (ADD) and learning disabilities.

- **Deficient Kidney Jing in adults** can develop from an excess of sexual activity, constant stress, chronic exposure to pathogens, or from old age. Symptoms of Deficient Kidney Jing can manifest as brittle bones, weak knees and legs, loose teeth, poor memory, premature senility, premature graying, premature hair loss, lumbago, dizziness, deafness, tinnitus, impotence, infertility, low sex drive, and an inability to conceive or carry a baby to full-term.
2. **Deficient Kidney Yang:** This pattern of disharmony can be the result of a chronic illness, old age, excessive sexual activity, excess exposure to Cold, or a chronic retention of Dampness that obstructs the movement of fluids. Deficient Yang results in deficient warmth, with symptoms such as a sensation of cold or soreness in the back, cold knees, cold limbs, and aversion to cold. Other symptoms of Deficient Kidney Yang include weak knees and legs, lassitude, edema of the legs, poor appetite, headaches, breathlessness, wheezing, asthma, tiredness,

mental and emotional problems, diarrhea, painful urination, enuresis, edema, loose stools, abundant clear urination, impotence, premature ejaculation, menorrhagia, and infertility.

3. **Deficient Kidney Yin:** This pattern of disharmony can be the result of overwork, excessive Blood loss, chronic illness affecting the Liver, Heart and Lungs, a depletion of Body Fluids due to consumption by Heat after a fever, or an overdose of Chinese medicine used to strengthen Kidney Yang (thus accidentally injuring the Kidney Yin). Symptoms of Deficient Kidney Yin can manifest as dizziness, vertigo, poor memory, tinnitus, deafness, malar flush, night sweating, Five Palms Heat, dry throat and mouth, thirst, tiredness, chest tightness, asthma, breathlessness, mental and emotional problems, sore knees and back, ache in the bones, nocturnal emissions, enuresis, premature ejaculation, menorrhagia, constipation, and dark scanty urine.
4. **Kidneys Fail to Receive Qi:** This pattern of disharmony manifests when the Kidneys fail to hold the Qi that is sent down by the Lungs during respiration. The Qi rebels upward, resulting in difficulty with inhalation, shortness of breath, cough and asthma (aggravated by exertion). This pattern can originate from a long standing chronic disease which inevitably affects the Kidneys, excessive physical strain on

the body, or from a hereditary weakness of the Lungs and Kidneys. Symptoms of the Kidneys failing to receive the Qi include rapid and weak breathing, difficulty in inhaling, shortness of breath on exertion, cough, asthma, sweating, cold limbs, cold limbs after sweating, mental listlessness, sore back, and the release of clear urination during an asthma attack.

5. **Water Overflowing:** This pattern of disharmony is considered to be a severe form of Kidney Yang Deficiency, and can develop from chronic retention of Dampness that interferes with the Kidney's function of transforming the body's fluids. It can also be caused by Spleen Yang Deficiency due to excessive consumption of Cold raw foods, Water overflowing the Heart due to Heart Yang Deficiency, Water overflowing the Lungs due to Lung Qi Deficiency, and a retention of External Cold within the Lungs. Symptoms of Water overflowing include edema in the legs and ankles, feeling cold, lumbago, coldness in the legs and back, and abdominal distension.

GENERAL TREATMENT FOR KIDNEY DISEASES

The following is a description of a general protocol used for treating a patient's Kidneys. The goal is to introduce the Qigong doctor to the basic hand positions and areas of the patient's body in to which Qi is emitted or from which Turbid Qi removed.

After comparing the various Kidney therapies, the reader will notice that certain patterns repeat themselves:

1. To begin a general treatment for Kidney Deficiency, the Qigong doctor accesses the patient's Kidneys through one of several entrance points: Taiji Pole, ears, Kidneys, navel and Mingmen, knees, bottoms of the feet and external Wei Qi fields (Figure 49.12).
- **Taiji Pole:** The Taiji Pole represents the energetic origin of the Kidneys and the creative energies of Fire (Yang) and Water (Yin). It can be accessed through the Baihui point (GV-20) at the top of the head.

- **Ears:** The ears represent the external portal of the Kidney energy, and they can be an effective area through which to direct Qi emission.
 - **Kidneys:** Direct energetic insertion into the patient's Kidneys can be accomplished by stimulating the Urinary Bladder Shen Shu points (UB-23) located lateral to the lower border of the spinous process of the second lumbar vertebra.
 - **Navel and Mingmen:** The Kidneys can be accessed through direct stimulation via the Navel (CV-8, the Kidneys' Front Gate point) and the Mingmen (GV-4, the Kidneys' Back Gate point).
 - **Knees:** The Kidneys can be accessed through the legs by emitting Qi into both knees and directing the Qi to flow into the Kidneys.
 - **Bottoms of the Feet:** The Kidneys can be accessed through their channels by stimulating the Kidney Yongquan points (Kd-1) at the bottom of the feet and directing Qi into the Lower Dantian and the Sea of Marrow.
 - **External Wei Qi Fields:** The Kidneys can be accessed through direct stimulation via the patient's external Wei Qi Fields, using intention to guide and direct the energy.
2. After treating the patient (Purging, Tonifying, and Regulating), the Qigong doctor emits Qi into the patient's Kidneys, Mingmen, and lower abdominal areas and roots the patient's Qi into the Lower Dantian.
 3. Next, the Qigong doctor emits Qi into the patient's Kidneys and Lower Dantian through the Taiji Pole and Bubbling Spring (Kd-1) points regulating the body's Yin and Yang Qi via the Microcosmic Orbit (Fire Cycle).
- These previous steps are only general guidelines; specific treatment patterns must change as they apply to the patient's exact condition (Excess, Deficient, etc.).

TREATMENT MODIFICATIONS

Some symptoms of Kidney disease can manifest as dark circles under the eyes, decaying teeth, distended abdomen, dyspnea, and perspiration. The primary therapies used to treat Kidney diseases include: the Windy Breathing method to

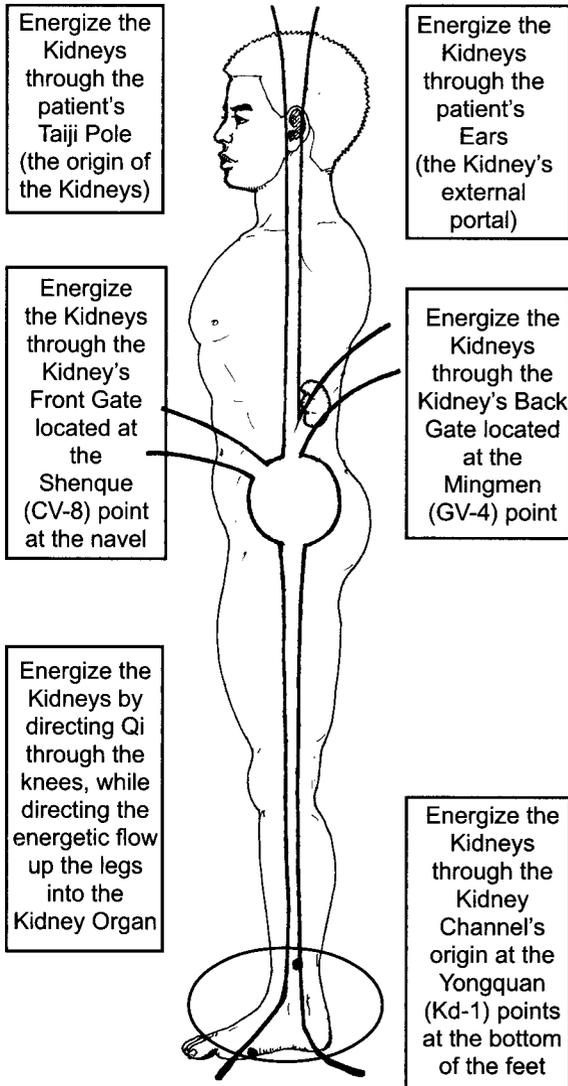


Figure 49.12. Treating Kidney Diseases

strengthen the Kidneys, Toe-Raised Walking, and Kidney massage (see Chapter 41).

1. **Excess Heat Syndrome:** An Excess Heat syndrome of the Kidneys can be treated by purging the patient using the healing sound "Chui" (Chree). The doctor can also reinforce the effectiveness of this technique by focusing his or her intention on harmonizing the Qi emission with the patient's exhalation (Figure 49.13). This gradually relieves sluggish-

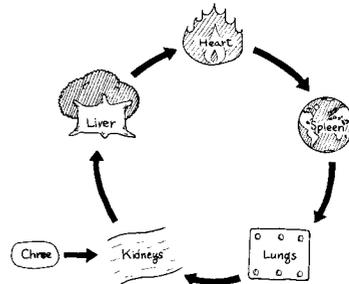


Figure 49.13. The Kidney sound is "Chui" (Chree).

ness and stagnation of the Kidney Qi.

2. **Kidney Deficiency Syndrome:** A Kidney Deficiency syndrome can manifest with low back pain and should be treated by Taking in the Blue Qi (see Chapter 4) into the Kidneys, Mingmen, and Lower Dantian.
3. **Deficient Mingmen Fire:** A Deficiency of Mingmen Fire should be treated by emitting Qi into the patient's Lower Dantian and Mingmen area using the Pushing technique along with clockwise Qi rotation. This manipulation invigorates the Kidneys' Qi and replenishes the Fire of the Mingmen.

KIDNEY QIGONG PRESCRIPTIONS

The following system of exercises can be used to purge, tonify, or regulate the Qi and Blood of the Kidney organs. These exercises promote the flow of Qi and Blood along the Kidney Channels, nourish the Kidneys, strengthen Yang, and increase the Yuan Qi. These exercises can also be used to prevent and treat the following diseases and syndromes: nephritis, psychoneurosis, lumbago, rachialgia (spinal inflammation), tinnitus, deafness, frequent micturition, and aversion to Cold due to having a Cold condition.

METHODS FOR PURGING KIDNEY STASIS

Purge stagnation in the Kidney area by having the patient rub his or her abdomen while making the sound "Chree" or "Fuu" for general stagnations, or "Yuu" for serious diseases and cancer.

Remove stagnation from the Kidneys by hav-

ing the patient rub the abdomen while sounding "Chree."

From a sitting or standing posture, place both palms flatly on the lower abdomen (left hand on the outside for men, opposite for women). While inhaling, slowly perform the Kidney Massage (see Chapter 39). When exhaling, make the sound "Chree," while rubbing the lower abdomen clockwise gently with the palms. Perform 10 to 20 breaths (Figure 49.14).

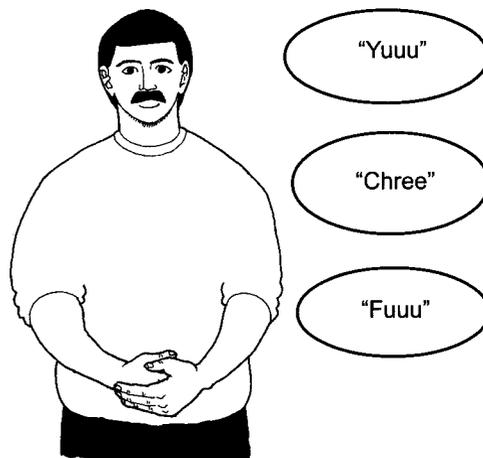


Figure 49.14. Purging Stagnation from the Kidneys

Lower Dantian. Perform for 6 to 12 breaths. Return to the beginning posture and close.

METHODS FOR TONIFYING THE KIDNEYS

1. **Taking in the Dark Blue:** The Taking in the Dark Blue (or Black) Qi method can be used to Tonify the Kidneys. The properties inherent within the dark blue color have a vibrational quality that can be used for tonifying the Kidneys and Urinary Bladder.
 - Begin from a standing, sitting, or lying posture. Relax the whole body, place the tongue against the hard palate behind the teeth, and eliminate any wandering thoughts.
 - When inhaling, visualize dark blue energy in front of you. Inhale the dark blue light through the nose and into the Kidney organs. As you exhale through the mouth, the dark, pathogenic Qi leaves the Kidneys; however, the bright clean color remains in the organ, stimulating and vitalizing it. With each breath the organ retains more clean energy and begins to glow. Repeat for 5 breaths.
 - Next breathe the dark blue color into the nose, filling the entire mouth. When exhaling through the nose, send the dark blue Qi slowly down to the Kidneys, then into the

METHODS FOR TONIFYING THE KIDNEYS

1. **Shaolin Buddhist Prescriptions for Regulating the Kidneys:** The following Shaolin exercises are used to tonify the Kidneys and regulate their energetic function. The following three exercises comprise one set. Practice three sets:
 - From a standing posture, clench both hands into fists, and place them against the soft tissue on both sides of the Mingmen. Rotate the waist, turning towards the left in a clockwise direction for six rotations. After the sixth rotation, pause in the center, then rotate in the opposite direction for six times (Figure 49.15).
 - From a standing or sitting posture, rub the

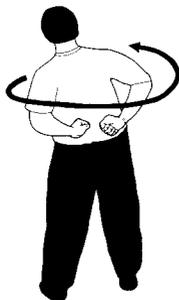


Figure 49.15. Rotate the waist in a clockwise and counterclockwise direction.



Figure 49.16. Rub the Kidney and Mingmen area.



Figure 49.17. Support the groin and perineal area.



Figure 49.18. Center the body to prepare for the Kidney Tonification exercise.



Figure 49.19. Shift the body to the Left.



Figure 49.20. Kidney Tonification Exercise: exhale as the left outer palm wraps around the right Kidney, and the right palm extends outward towards the left.



Figure 49.21. Begin to inhale as the right palm circles upwards and turns outward at eye level and begins to descend.

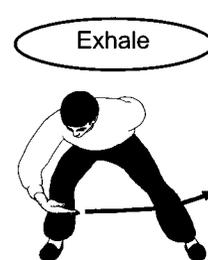


Figure 49.22. Continue inhaling as you bend over from the waist. Once your head sinks below your hips, begin to exhale. Allow your right palm to circle downward to the left.

sides of the Mingmen with both hands, up and down thirty-six times, focusing the mind on the lumbar region (Figure 49.16).

- Tuck the sacrum under (to stimulate the renal capsule), placing both palms on the groin, under the junction of the pubic bone (left hand on the outside for men, right for women). Support and gently pull up the area around the perineum with both hands eighty-one times (Figure 49.17). Switch hands and repeat.
- 2. Wudang Daoist Prescriptions for Regulating the Kidneys:** The following Wudang exercise is used to massage the Kidneys' tissues and nerves, as well as to tonify the Kidney organs and channels:
- Begin in a standing position, with the legs slightly wider than shoulders width apart. Have both arms extended outward in front of the body (Figure 49.18).
 - Inhale, drop the elbows, and bring the hands down in front of the Lower Dantian (Figure 49.19).
 - Exhale and shift the weight to the left. As the left outer palm wraps around the back, resting itself on the right Kidney, the right palm extends towards the left (Figure 49.20).
 - The right palm, facing outward towards the left, begins to circle upwards in front of the

face at eye level. As the right hand begins to move, the eyes watch the back of the palm (Figure 49.21).

- Shift the weight towards the right side of the body and begin leaning towards the right. The eyes continue to follow the right palm as it begins to circle downwards in front of the body. Exhale while shifting the weight.
- Shift the weight, bend the knees, and begin to lean over. While continuing to exhale, imagine scooping water with the right palm. Bend at the waist and scoop with the right arm. Keep the back relaxed and straight (Figure 49.22).
- Allowing the right arm to follow the motion of the body, begin to rise up slightly while turning and forming an arc in front of the torso. As the palm raises, imagine the energy (which has been scooped into the arm) draining down the right arm across the shoulders and down the left arm into the right Kidney. Repeat this side for ten breaths.
- After completing 10 breaths, switch directions by shifting the weight onto the right leg.
- The right hand now wraps the torso ending at the left Kidney and Mingmen area, while the left palm is positioned in front of the face. Begin to inhale and repeat 10 times on the opposite side.

MEDICAL QIGONG THERAPY FOR SPECIFIC KIDNEY DISEASES

The following are several Medical Qigong treatments used to treat specific Kidney diseases.

TINNITUS AND DEAFNESS

Tinnitus is a condition of a high-pitch ringing or rushing-wind sound within one or both ears. The sound may be a consistent pitch or may vary in intensity and modulation.

ETIOLOGY

Although the ears are the opening of the Kidneys, there are other influences which must be addressed when dealing with tinnitus. Tinnitus is most commonly caused by stagnation of the Triple Burner and Gall Bladder Channels, or from a Kidney Yin Deficiency. These channel stagnations are due to three adverse conditions: the rising of Liver Fire which may be induced by violent rage, the obstruction of the orifices in the head due to External Wind invasion, or the failure of the Kidney Jing to reach the ears due to a Kidney Deficiency.

This disease can be divided into Full (Excess) and Empty (Deficient) Types of tinnitus:

1. **The Full Type of Tinnitus (Excess):** This condition can be caused by the flaring up of pathogenic Yang, Fire, Phlegm, or Phlegm Fire. It is most noted in the Excess rising of Liver and Gall Bladder Fire, or Phlegm Fire flaring upwards. This type of tinnitus is experienced as a sudden onset with a high-pitched sound and is aggravated by cupping one's hands over one's ears.
2. **The Empty Type of Tinnitus (Deficiency):** This condition can be caused by a Deficiency of Kidney Qi, a Deficiency of Kidney Jing, a Deficiency of Lung Qi, or a Deficiency of Heart Blood that is unable to extend to the ears. It is most noted in Kidney Jing Deficiency, Deficient Upper Burner Qi, and Heart Blood Deficiency. This type of tinnitus manifests clinically through a gradual onset with a low sound and is improved by cupping one's hands over one's ears.

SYNDROMES AND SYMPTOMS

Symptoms of tinnitus can be divided into Excess (energetically full) and Deficient (energetically depleted) types, described as follows:

- **The Excess Type of Tinnitus:** This condition can manifest as a sudden deafness or distending pain in the ears accompanied with a high-pitched ringing noise. The adverse rising of Liver Fire or Gall Bladder Fire causes vexation and irritability and often manifests with a flushed face and dry mouth.
- **The Deficient Type of Tinnitus:** This condition can either occur constantly or intermittently. It may be aggravated by overstraining, and relieved by hand pressure. This condition is often accompanied by dizziness, soreness of the lumbar region, seminal emission, or leukorrhea.

TREATMENT PROTOCOL FOR THE EXCESS TYPE OF TINNITUS

1. For treating the Excess Type of Tinnitus, begin by emitting Qi into the patient's TB-3, TB-17, SI-19, and LI-4 points on both sides of the body.
2. Purge the patient's Lungs and Liver.
3. Drain the Fire from the patient's head and upper torso by pulling while applying slight pressure on both arms (pulling on the TB-5 and Pc-6 points).
4. Next, extend energy into the patient's affected ear and focus the Qi emission around the patient's TB-17 and TB-21 point areas. Guide the Qi to flow down the head, neck, shoulders, and arms along the Triple Burner Channels and out the hands 3 to 7 times.
5. Extend Qi into the patient's affected ear and guide the Qi down and out of the body along the corresponding Gall Bladder Channel ending at the corresponding foot.
6. Emit Qi towards the patient's Lower Dantian, using the right Sword Finger hand posture and left Extended Fan Palm hand posture.

TREATMENT PROTOCOL FOR THE DEFICIENT TYPE OF TINNITUS

1. For treating the Deficient Type of Tinnitus, begin by tonifying the patient's Kidneys by

emitting Qi into the patient's ears, filling the Kidneys and Lower Dantian.

2. Extend energy into the patient's Kd-1 points at the bottoms of the feet and emit Qi into the Lower Dantian area.

TREATMENT MODIFICATIONS

- **The Excess Type of Tinnitus:** For cases of adverse rising of Liver Fire, use the Vibrating Palm to emit Qi into the patient's UB-18 and UB-19 points for 14 breaths on both sides of the body.
- **The Deficient Type of Tinnitus:** For cases of Kidney Deficiency, emit Qi into the patient's UB-23 points for 14 breaths.

HOMEWORK PRESCRIPTIONS

Make sure the patient heats his or her hands before beginning the following three prescriptions

1. **Beating the Heavenly Drum:** Have the patient perform the Beating the Heavenly Drum exercise (see Chapter 43) for 24 breaths.
2. **Press the Ears:** Have the patient perform the Press the Ears exercise with the palms in a compression-release fashion 10 times each (see Chapter 43). Be sure to warn the patient to avoid forceful or violent compression. During this exercise, the patient's intention should be focused deeply within the orifice of the ears.
3. **Pinch the Apex of the Ears:** Have the patient gently pinch the top of the auricles of the ears and massage them from the top downwards, 24 times.

LUMBAGO

Lumbago is a general nonspecific term for dull aching pain in the lumbar region of the back.

ETIOLOGY

Lumbago is a common symptom observed in many diseases, such as acute and chronic muscular strain of the lower back, subluxation of the intervertebral discs, and prolapse of the lumbar vertebra. Patients may suffer from lumbago with pain radiating down to their lower limbs. Lumbago pain can also be aggravated by weather changes. Traditionally, there are three general causes of lumbago: lumbago due to Wind Cold and Damp-

ness, lumbago due to Kidney Deficiency, and lumbago due to Trauma. These three conditions are described as follows:

1. **Wind Cold and Dampness:** Lumbago can be caused by retention of Cold and Damp pathogens in the channels and collaterals. This in turn leads to the obstruction or stagnation of Qi and impairs Blood circulation.
2. **Kidney Deficiency:** Lumbago can be caused by an over consumption of the Kidney Jing due to excessive sex, overwork, and congenital Jing Deficiency. This results in the failure of the Kidneys to nourish the Triple Burner Channels.
3. **Trauma:** Lumbago can occur from an injury to the tissues and muscles (e.g., dislocated vertebra, fractures, ruptured spinal discs, sprained tendons) and leads to stagnation of Qi and Blood. Qi and Blood stagnation leads to obstructions in the channels and collaterals.

SYNDROMES AND SYMPTOMS

The syndromes for lumbago can vary with the causes of the disease, described as follows:

- **Wind Cold and Dampness:** This type of lumbago can manifest through symptoms of heaviness and pain at the waist, which may radiate to the hips and down the legs or may be accompanied by muscular stiffness. In chronic cases, the pain is intermittent with various degrees of severity. On wet and Cold days the pain in the lumbar region may drastically increase.
- **Kidney Deficiency:** This type of lumbago can manifest through symptoms of a continuous dull pain, soreness and weakness of the knees, cold limbs, and nocturnal emission.
- **Trauma:** This type of lumbago can manifest through symptoms of localized pain along with tenderness and limited mobility.

TREATMENT PROTOCOL FOR LUMBAGO

1. Place the patient in a sitting position on the table. Begin emitting Qi into the patient's Mingmen area with your left hand while the right hand guides the energy down to the patient's UB-40 points behind the knees.
2. Using the Extended Fan Palm hand manipu-

lation, emit Qi into the patient's Mingmen and UB-18 areas, guiding the Qi to flow along the Urinary Bladder Channels down the legs.

3. Next, place the patient in a supine posture, knees pointing upwards and feet flat on the table. Position yourself over the patient, allowing the weight of your chest to support and compress the physical structure of the patient's knees, lower legs, and feet. Hold the patient's hips and imagine separating the inner fascia and tissues. The purpose of this compression is to initiate a strong internal stretching action within the tendons and smaller muscles of the patient's lower back and sacral area. This technique is used to disperse stagnant Qi and Blood within the patient's lumbar vertebrae, sacrum, and femur articulations. At the same time, direct the Qi upwards along the patient's spine and Governing Vessel. Hold this compression for several minutes.
4. To avoid respiratory congestion (while your weight is stretching the patient's sacrum and lower lumbar), the patient is instructed to raise the arms above the head.
5. As the patient experiences the lower back compression, he or she imagines the stagnant energy (trapped within the lumbar area) melting like ice into water and flowing through the Microcosmic Orbit (Fire Cycle). With each exhalation the patient should relax to a deeper level, imagining him or herself melting into the table.

TREATMENT MODIFICATIONS

- **Lumbago due to Wind Cold and Dampness:** For this type of lumbago, first purge the pathogenic Qi out the patient's body. Then, emit Heat into the channel points associated with the specific location of the patient's pain.
- **Lumbago due to Kidney Deficiency:** For this type of lumbago, use a Vibrating Palm technique to emit Qi towards the patient's Mingmen, UB-23, and UB-18 points, remaining for 14 breaths at each point.
- **Lumbago due to Trauma:** For this type of

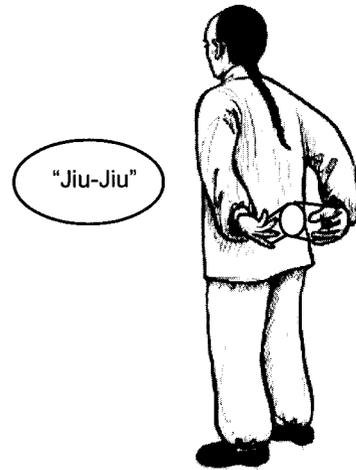


Figure 49.23. Energetic Point Therapy for Lumbago

lumbago, extend Qi for 28 breaths into any Ah Shi point (painful tissue area).

HOMEWORK PRESCRIPTION

1. **Kidney Tonification Massage:** For the treatment of Lumbago due to Deficiency, have the patient perform the Kidney Massage for Tonification (see Chapter 41).
2. **Energetic Point Therapy:** For the treatment of Lumbago due to Trauma, use Energetic Point Therapy. Have the patient shake and point the middle finger of the hand (using the Soaring Dragon Hand Posture) towards the affected lumbar area (close to the body), while the other hand faces the opposite tissue area or Mingmen area (farther away from the body). Have the patient visualize light from the middle finger dissolving the Qi and Blood stagnation while repeating the sounds "Jiu-Jiu, Jiu-Jiu" (Figure 49.23).

The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the Mingmen area. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

INSOMNIA

Insomnia is a sleeping disorder that disrupts the patient's normal sleeping pattern. This disorder is characterized by an inability to stay asleep, an inability to fall asleep, or sleepwalking.

In mild cases, the patient may only have difficulty falling asleep or remaining asleep (waking numerous times during the night). In severe cases the patient may be unable to sleep at all. Diseases with insomnia as part of their manifestation include anxiety disorders and menopause.

ETIOLOGY

The amount and quality of sleep depends on the state of the patient's Shen, which is rooted in the Heart (specifically, the Heart Blood and Heart Yin). If the Heart is agitated or Deficient, the Shen cannot root, and sleep will be affected. Any disharmony of the body's internal organs due to an Excess or Deficient condition affects the patient's Jing and Blood. Since the Jing and Blood root the Shen, the Shen will have no residence and insomnia may result.

Insomnia can be caused by insufficient Blood due to impairment of the Spleen Qi or from malnourishment of the Heart Qi due to a Deficiency of Heart Blood. This condition can also result from overfatigue, anxiety, or irritability. This may be due to a disharmony between the Heart and Kidneys (resulting from Deficient Kidneys), irritability (due to mental depression and Liver Qi stagnation), or from stagnation of the Stomach and Spleen Channels (resulting from an improper diet).

Since the Hun (rooted in the Liver Blood or Liver Yin) play an important role in the length and quality of sleep, Liver Blood Deficiency can cause the Hun to be deprived of their residence and to wander at night, causing restless sleep.

SYNDROMES AND SYMPTOMS

The syndromes for insomnia can vary with the causes of the disease, described as follows:

1. **Insomnia due to a Deficiency of the Heart and Spleen:** This condition can cause shallow sleep or dream-disturbed sleep. It is usually caused from Heart Blood Deficiency, chronic Spleen Qi Deficiency, poor diet and emotional patholo-

gies such as severe worry. This type of insomnia can manifest with palpitations, poor memory, vertigo, dizziness and spontaneous sweating.

2. **Insomnia due to Kidney Deficiency:** This condition can manifest by dizziness, tinnitus, soreness in the loins, knees and lower back pain, as well as premature ejaculation (resulting from excessive sexual activity).
3. **Insomnia due to upward stirring of Liver Yang:** This condition can manifest as pain and distention of the chest and epigastrium, belching, and acid regurgitation, as well as hyperirritability, dizziness, and headaches.

TREATMENT PROTOCOL FOR INSOMNIA

1. Begin by having the patient sit at the edge of the table. Emit Qi with the right hand into the patient's CV-12 point, directing the energy to flow down into the patient's Lower Dantian. The left hand extends energy into the patient's mid-back around the area of the patient's UB-18, UB-19, UB-20, and UB-21 points, and leads the Qi down the Urinary Bladder Channels to the feet on both sides.
2. Use the Vibrating Palm technique to extend energy into the patient's Baihui, GV-14, Mingmen, CV-12, and Lower Dantian areas for 9 to 18 breaths each.
3. Emit Qi into the patient's Baihui area and lead the Qi from the top of the patient's head down the Conception Vessel into the Lower Dantian.
4. Finally, emit Qi into the patient's GB-8 point by the top of the ears and guide the Qi down the patient's Stomach Channels to the St-36 points.

TREATMENT MODIFICATIONS

- **Deficiency of the Heart and Spleen:** For treatment of insomnia due to Deficiency of the Heart and Spleen, emit Qi into the patient's UB-20 and UB-15 points, guiding the Qi down along the Urinary Bladder Channels to the feet.
- **Kidney Deficiency:** For insomnia due to Kidney Deficiency emit Qi into the patient's Mingmen and UB-23 points for 18 respirations.
- **Emotional Depression:** For insomnia due to emotional depression, emit Qi towards the

patient's Lv-3 and Lv-4 points (on both sides of the body) drawing the Qi down to the patient's lower extremities along the Liver and Gall Bladder Channels.

- **Spleen and Stomach Stagnation:** For insomnia due to Spleen and Stomach stagnation, use the Vibrating Palm hand technique to emit Qi into the patient's CV-12, St-36, and St-21 points on both sides of the body.

HOMEWORK PRESCRIPTIONS

1. **Insomnia Treating Exercise:** This is a very famous prescription for insomnia popularized during the Ming Dynasty. I have used it in my clinical practice for many years and have found it to be extremely effective. If the insomnia is due to a Deficiency of Kidney Yin, or the patient is restless during the night due to the Liver Heat rising and causing the patient's mind to wander, recommend this prescription to the patient as a homework exercise.

After treating patients for insomnia, the Qigong doctor will have the patient practice this exercise just before going to sleep. For the best results, have the patient practice this prescription one to two hours before going to bed. For chronically ill patients, the causes of the insomnia should be addressed first, followed by Medical Qigong prescriptions and regular physical exercise for lasting therapeutic results.

- **Warm the Hands:** Begin by sitting at the edge of the bed with both feet on the floor. Slap the hands and rub them together vigorously until they become very hot.
- **Perform Kidney Regulation:** Close the eyes and place both hands on the back (waist level), middle fingers touching the Shen Shu UB-23 points. Focus on the Kidneys. Begin massaging twenty-four times inward, then twenty-four times outward until the area becomes warm (Figure 49.24).
- **Perform Point Respiration:** With both hands still over the Shen Shu UB-23 points, perform point respiration for thirty-six breaths. Exhale as you press the palms into the Kidneys; inhale as you raise the palms from the back. While

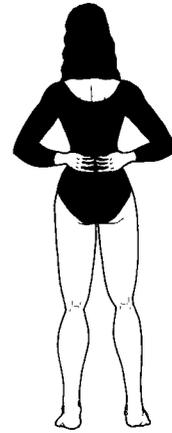


Figure 49.24. While massaging, the patient focuses the mind's intention on the Kidney area, allowing the Qi to circulate and warm the Kidneys.



Figure 49.25. While massaging, the patient focuses the mind's intention on the bottom of the foot, allowing the Qi to flow through the Kidney Channel into the Lower Dantian.

inhaling, imagine divine healing light coming from the Heavens and filling the Kidneys completely. While exhaling, imagine the Kidneys absorbing the divine Qi.

- **Perform the Closure:** After completing three sets of the Kidney exercise (Kidney Regulation followed by Point Respiration), place the right hand on the navel and the left hand on the Mingmen. Focus on gathering Heat and Qi into the Lower Dantian. Place the right foot on the left knee (opposite for women). With the right hand still on the Lower Dantian,

place the left hand at the bottom of the right foot and gently massage the Yongquan Kd-1 point. Massage this area 100 times in a clockwise direction, then 100 times counterclockwise. When massaging the Kd-1 point, work slowly, focus the mind's intention from the Lower Dantian through the leg into the center of the foot, imagining the Qi flowing down the leg into the bottom of the foot (Figure 49.25). As the mind begins to relax, close the eyes and fall asleep. If you become fatigued, do not complete the exercise.

An explanation for the success of this exercise is described as follows:

- Slapping and rubbing the palms until they become hot draws the Excess Qi away from the Heart into the extremities of the hands.
- Massaging the Kidney roots the body's Blood, Heat, and Heart Qi back into the Kidneys and Lower Dantian area, where they can become stabilized.
- Massaging the bottom of the feet draws the body's Heat, Blood, and the Heart Qi away from the torso and Lower Dantian downward into the extremities of the feet, further quieting the mind and inducing sleep.

PYELONEPHRITIS

Pyelonephritis is an infectious disease caused by bacteria invading the renal parenchyma and renal pelvis unilaterally or bilaterally. It can manifest through the following symptoms: fever, lumbago, and abnormal discharge of urine.

SYNDROMES AND SYMPTOMS

The syndromes for pyelonephritis can vary with the causes of the disease, described as follows:

- **Damp Heat in the Urinary Bladder:** This condition can manifest through symptoms such as: frequent and painful urination, fever, distention and pain in the lower abdomen and lumbago.
- **Stagnation of Liver and Gall Bladder Heat:** This condition can manifest through symptoms such as fever with or without chills, nausea, loss of appetite, lumbago or pain in the lower abdomen, frequent urination with

cloudy urine, and feeling irritable.

- **Spleen and Kidney Deficiency:** This condition can manifest through such symptoms as edema of the face, swelling of the feet, abdominal distention, thin stools and frequent urination, lassitude and weakness in the entire body (especially the legs).

TREATMENT PROTOCOL FOR PYELONEPHRITIS

1. Have the patient sit at the edge of the table and begin emitting Qi into the Mingmen and Lower Dantian areas using a Vibrating Palm technique for 11 to 22 breaths.
2. Next, have the patient lay supine on the table and emit Qi into the patient's Sp-6 and Kd-3 areas on both sides of the body.
3. Use the Extended Fan Palm hand technique to emit Qi into the patient's Lower Dantian, guiding it down the Kidney Channels to the bottoms of the feet.

TREATMENT MODIFICATIONS

- **Damp Heat in the Urinary Bladder:** When treating a patient with Damp Heat in the Urinary Bladder, use the Sword Fingers hand posture to apply the Vibrating technique, emitting Qi into the patient's Mingmen and Lower Dantian for 14 to 28 breaths.
- **Stagnation of Liver and Gall Bladder Heat:** When treating a patient with stagnant Heat in the Liver and Gall Bladder, use the Extended Fan Palm hand posture to emit Qi into the patient's mid-back and Liver, purging Toxic Qi down the Liver and Gall Bladder Channels and out the body via the legs.
- **Spleen and Kidney Deficiency:** When treating a patient with Spleen and Kidney Deficiency, use the Extended Fan Palm hand posture to emit Qi into the patient's mid-back and Lower Dantian areas, and stimulate the UB-20, UB-23, and CV-12 points.

HOMEWORK PRESCRIPTIONS

1. **Standing Meditation:** Have the patient practice the Standing Post Posture with both arms suspended at the Middle Dantian, and the mind's intention focused on the Lower Dantian, while using natural abdominal breathing (see Volume 2, Chapter 16).

PRESCRIPTION MODIFICATIONS

1. **Healing Sound "Chui:"** For patients with Damp Heat in the Urinary Bladder, prescribe the practice of rubbing the costal area while exhaling the descending sound "Chui" (Chree).
2. **Healing Sound "Shu:"** For patients with stagnant Liver and Gall Bladder Heat, prescribe the practice of massaging the costal area while sounding the word "Shu."
3. **Color Meditation:** For patients with Spleen and Kidney Deficiency, prescribe the practice of Taking in Yellow Qi, as well as the Gathering the Moon Essence exercise (see Volume 2, Chapter 12).

IMPOTENCE

Impotence is a sexual weakness characterized by the inability of a male to achieve or maintain an erection. Symptoms vary from premature ejaculation to partial penile erection (the penis is erect but not hard, resulting in the inability to engage in sexual intercourse) to a complete failure to achieve any erection at all. Impotence indicates a weakness in all Five Yin Organ energies. The combined energies must be sufficient to culminate an erection as described below:

1. **The Heart Qi:** The energy of the Heart organ is strongly affected by the emotional and spiritual nature of the sexual encounter. Casual sex may not involve the highest spiritual energy of the Heart's upper chamber (see Volume 1, Chapter 5), only the basic instincts and drives of the lower chamber. The Heart may also be affected by the individual's moral values and beliefs, as well as the quantity and quality of emotional passion (with or without guilty feelings) at the time of arousal. Heart energy also pertains to the energy of the Blood.
2. **The Spleen Qi:** The energy of the Spleen organ pertains to the Yi, affecting what a man is thinking and his intention at the time of arousal. This also affects the man's muscles.
3. **The Liver Qi:** The energy of the Liver organ pertains to visual stimulation that affects a

man's sexual drive and whether the Hun is present during sex. This affects the man's strength. Many aspects of men's sexuality are relate to the Liver's functions, i.e., visual images evoking the emotions of the Heart, Blood filling the erectile tissue, and releasing the power of desire.

4. **The Kidney Qi:** The energy of the Kidney organ pertains to the Jing energy stored within the Marrow and relates to will power and endurance. It is associated with audible stimulation and affects men's ability to maintain an erection.
5. **The Lung Qi:** The energy of the Lung organ pertains to the Po and the somatic expression of sexual passion and primal instincts, stimulated through touch and smell. This energy also affects men's endurance.

ETIOLOGY

There are two main factors ascribed to impotence: psychogenic and organic. In the first case, the man's mental, emotional, and spiritual energies are in a state of disharmony. This can be caused by fear, excitement, or performance anxiety. In the second case, impotence can be caused by medications, drugs, alcohol, or a deficiency of Blood, Yang, or Kidney Qi. In most organic cases, however, impotence is caused by prostate failure, cardiovascular disease, or diabetes. If this condition persists long enough the man loses sexual interest and the condition becomes psychosomatic as well.

SYNDROMES AND SYMPTOMS

The syndromes for impotence can vary with the causes of the disease, described as follows:

- **Insufficiency of Kidney Yang:** This condition can manifest through symptoms such as impotence, premature ejaculation, lumbago, weakness in the knees, aversion to Cold, Cold limbs and a Cold sensation in the external genitalia, listlessness, and shortness of breath.
- **Damp Heat:** This condition can manifest through such symptoms as impotence, itching and pain around the external genitalia, scanty and dark urine, yellow or green discharge, feeling heavy, and loss of appetite.

TREATMENT PROTOCOL FOR IMPOTENCE

1. Purge the Yin Channels of the patient's legs.
2. Dislodge and clear the patient's bottom Chakra Gate Filter (at the Huiyin area) and front lower Chakra Gate Filter (at the navel).
3. Energize the patient's Mingmen and Lower Dantian areas by emitting Qi into the Baihui area at the top of the patient's head, using the Vibrating Palm technique for 36 breaths.
4. Energize the patient's Lower Dantian area by emitting Qi into the Huiyin (CV-1) area at the base of the patient's perineum using the Vibrating Palm technique for 36 breaths.
5. Energize the patient's Lower Dantian areas by emitting Qi into the Yongquan (Kd-1) area at the bottom of the patient's feet using the Vibrating Palm technique for 36 breaths.
6. Return back to the Mingmen and Lower Dantian areas using the Extended Fan Palm hand technique. Emit Qi for 24 breaths rotating in a clockwise direction to gather the Qi in the Lower Dantian.
7. End with the Microcosmic Orbit regulation.

TREATMENT MODIFICATIONS

- **Insufficiency of Kidney Yang:** When treating a patient with an insufficiency of Kidney Yang, vibrate the energy using the Sword Fingers Hand technique while emitting Qi into the Lower Dantian for 16 to 18 breaths.
- **Damp Heat:** When treating a patient with a condition of Damp Heat, purge the Toxic Qi out of the patient's body. Next, emit and move Qi from the patient's Heart area down along the Kidney Channels into the Lower Dantian. Use the Extended Fan Palm hand technique to emit Qi into the patient's Lower Dantian, Kd-13, and Kd-14 points on both sides of the body, as well as into the navel area, for 24 breaths.

HOMEWORK PRESCRIPTIONS

1. **The Deer Exercise:** When treating patients with impotence, encourage them to perform the Deer Exercise in order to increase the body's Jing.

- Have the patient sit on the edge of the chair, rubbing the palms to create heat. The patient's right hand will cup his testicles so that the palm completely covers them with slight pressure. The patient's left hand is placed on the area of the Lower Dantian just below the navel. The left hand moves in a circular clockwise direction 81 times. Next, the hands are rubbed together again, reversing the hand positions so that the left hand cups the testicles and the patient's right hand is placed on the Lower Dantian. The circle rubbing is repeated in the opposite direction 81 times. Concentrate on the Heat and Qi filling up the Lower Dantian and genital area.
 - The patient should then tighten and draw up the anal muscle while inhaling, feeling the Qi being drawn up into the rectum and prostate area, filling up the Lower Dantian. He should hold the breath as long as possible, then exhale, release, and relax. The anal contraction exercise should be repeated for 25 breath, eventually increasing to 250 breaths.
2. **Filling the Jade Stem Exercise:** This ancient Medical Qigong exercise was prescribed for rectifying impotency during the turn of the century. It is advisable to have the patient perform this exercise once a day, on an empty stomach, in the morning time, for 36 breaths.
 - Have the patient begin by sitting on the edge of the chair, with both palms resting on his knees. Close the anal sphincter.
 - The patient will begin by inhaling through the nose (using Natural Breathing) and expanding his lower abdomen. While the patient's Lower Dantian is filling with Qi, he should lean his body forward until his head becomes level with his navel area (Figure 49.26).
 - Have the patient exhale and compress his Lower Dantian Qi downward, rolling the energy stored within the lower abdomen into his prostate area. The compressed energy should then be released out through his penis like water released from a fire hose. This entire action should be performed while the

Inhale, Lean Over and Fill the Lower Dantian

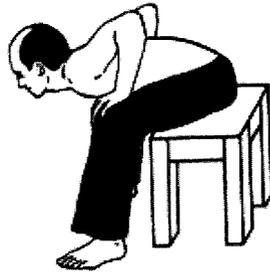


Figure 49.26. Inhale and Lean the Body Forward Until the Head Becomes Level with the Navel (A)

Exhale, Compress the Lower Dantian and Roll the Qi into the Prostate area and Out the Penis



Figure 49.27. Exhale and Straighten the Body (B)

patient is raising his body to the original upright position (Figure 49.27).

- Have the patient practice this exercise 36 times in one sitting.
3. **Gathering Qi into the Huiyin Exercise:** Have the patient perform the Gathering Qi into the Huiyin Exercise. Begin from a Wuji posture, both hands begin to move downward from the Lower Dantian (Figure 49.28).
- Have the patient inhale while bending over. The patient then imagines scooping the Earth energy along the inside of the legs, directing the Qi through the three Yin channels into the body's Huiyin, coccyx, and Mingmen areas. As the patient inhales, it is important that he pulls up on his anal sphincter and imagines gathering the Earth Qi directly through the

lower body's orifices (testicles, penis and prostate gland) into the Kidneys and Mingmen area (Figure 49.29).

- Next, the patient moves both hands from the insides of the thigh, groin, and lower abdomen backward along the Belt Vessel, expanding the energy into the Kidneys and Mingmen area. Have the patient hold this posture while exhaling and imagining the Qi flowing into the Kidneys and Mingmen areas (Figure 49.30).
- Finally, the patient circles the Qi down to the Lower Dantian and Huiyin area. At the Lower Dantian, have the patient pause for a moment to allow the Qi to settle and root (Figure 49.31). The patient should repeat this exercise nine times and then end the practice.



Figure 49.28. Gathering Qi in the Huiyin Area (A)



Figure 49.29. Gathering Qi in the Huiyin Area (B)



Figure 49.30. Gathering Qi in the Huiyin Area (C)

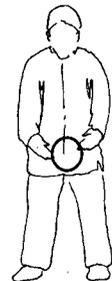


Figure 49.31. Gathering Qi in the Huiyin Area (D)

PRESCRIPTION MODIFICATIONS

1. **Kidney Yang Deficiency:** When treating patients with Kidney Yang Deficiency, it is advisable to have them practice Beating and Drumming the Qi with lower abdominal breathing (see Chapter 42).
2. **Damp Heat in the Lower Burner:** For patients

with a downward flow of Damp Heat, prescribe the practice of rubbing the Lower Dantian and exhaling the healing sound “Chree” for 36 breaths; followed by the healing sound “Shu” for 36 breaths (to break apart the stagnation and clear the Heat).

CHAPTER 50

QI EMISSION THERAPY FOR MISCELLANEOUS DISEASES

INTRODUCTION

This chapter addresses miscellaneous diseases such as complicated multiple diseases or energetic syndromes that defy simple classification. This section describes the conditions, symptoms, and treatment for these syndromes. The discussion begins with energetic dysfunctions stemming from the Qi of the Three Dantians and expands further to include other tissues, internal organs, and energetic organ system complications.

DEFICIENT DANTIAN QI

Medical Qigong places great importance on the vitality of the Three Dantians (see Volume 1, Chapter 5). The Lower Dantian is located a few inches behind the navel and slightly lower at the CV-6 (Qi Hai) point (radiating from the center of the uterus in women and slightly lower in men). The Middle Dantian is located a few inches behind the sternum CV-17 point (radiating from the center of the atrioventricular node). The Upper Dantian is located a few inches behind the Yintang (Third Eye) point (radiating from the center of the pineal gland and third ventricle of the brain).

One of the most common problems found in the body's energetic system is Deficient Dantian Qi. The symptoms vary according to the location of the deficiency, as well as the patient's constitution. Dantian imbalances are classified as Deficient Lower Dantian Qi, Deficient Middle Dantian Qi, or Deficient Upper Dantian Qi, described as follows:

DEFICIENT LOWER DANTIAN QI

If the energy of the Lower Dantian is deficient, the patient may display a large range of symptoms and syndromes, includes: chronic diarrhea, asthma due to Kidney Yang Deficiency, hyperten-

sion due to Kidney Yin Deficiency, insomnia, spermatorrhea, collapsing syndrome due to Deficiency, Abandoned-type (Open) Wind Stroke, Abandoned-type (Open) coma, and all types of organ prolapse.

PRESCRIPTIONS FOR REGULATING THE LOWER DANTIAN

The following meditations are prescriptions used to regulate the heat, vibration, and light in the Lower Dantian:

1. Regulating the Lower Dantian Meditation

#1: The Lower Dantian meditation solidifies the Qi in the Lower Dantian and allows for stable energy transference to take place. The purpose of Heat Regulation in the Lower Dantian is to cause the internal organs to steam; this transfers energy from organ to organ to nurture and regulate the body's Qi.

Have the patient focus on breathing into the center of the Lower Dantian. Upon inhaling, the patient imagines drawing Qi into the body from the nose, urethra, and anus, and directs it into the Lower Dantian. After inhaling, the patient closes the lower orifices and circulates the Qi up through the coccyx and Mingmen area, then down into the navel and into the Lower Dantian. It is important that the patient visualize a ball of energy rotating in the lower abdomen like a spinning wheel. As this Qi begins to collect in the Lower Dantian, heat and vibration begin to resonate in the lower abdominal area.

2. Regulating the Lower Dantian Meditation

#2: Begin in a standing or sitting Wuji posture with the spine straight, Mingmen pressed back, anal sphincter closed, tongue on the upper palate, and use Natural Breathing (see Volume 2, Chapter 17). This particular exercise follows the opening and closing pattern

of Qi regulation. The focus is placed on the Lower Dantian area for a period of 18 to 24 breaths. The Dantian area needs a specific sound and light visualization to open, purge, close, and regulate its energy. The sounds and physical movements are as follows:

- To open, energize, and regulate the Lower Dantian use the sound of “Hai-reem.” The arms separate and come together above the lower abdomen at the CV-8 point while opening and closing the Lower Dantian. The focus of mind’s intention is placed on drawing in divine healing light while inhaling to fill the Taiji Pole. When exhaling, imagine the Qi rushing into the Lower Dantian with the first syllable “Hai,” then shining outside the body when the syllable “reem” is pronounced. At the beginning, the tongue is placed on the lower palate to pronounce the sound “Hai.” As the tone and breath reach their midpoint, the tongue changes its position to behind the teeth to sound the tone “reem.”
- **Note:** Certain Medical Qigong schools will use the sound “Hong” to stimulate and energize the Lower Dantian. There are numerous sounds used to activate and energize the Lower Dantian. It is important to practice these sounds in the following two step progression:
 - Upon inhalation, focus the mind’s intention on drawing divine healing light into the body to fill the Taiji Pole (Figure 50.1).
 - While exhaling, sound the specific tone of the Lower Dantian while both hands perform the opening (the expanding movements of the arms and hands) and closing (the contracting movements of the arms and hands) technique at the Lower Dantian. The mind visualizes the light resonating and shining out from the body at the Lower Dantian during the toning (Figure 50.2).

DEFICIENT MIDDLE DANTIAN QI

If the energy of the Middle Dantian is deficient, the patient will display symptoms such as shortness of breath, loss of appetite, fatigue, Blood deficiency, bronchitis, asthma, chest pain, palpi-

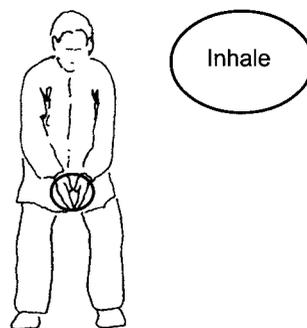


Figure 50.1. Open and Close the Lower Dantian (A)

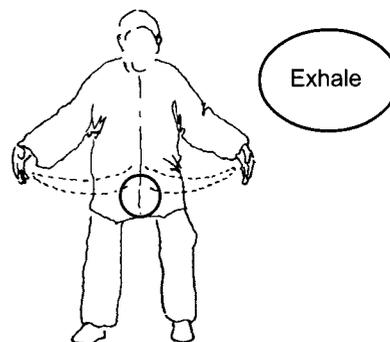


Figure 50.2. Open and Close the Lower Dantian (B)

tations, intercostal neuralgia, and breast disorders including acute mastitis and breast abscesses.

PRESCRIPTIONS FOR REGULATING THE MIDDLE DANTIAN

The following meditations are prescriptions to regulate the heat, vibration, and light in the Middle Dantian:

1. Regulating the Middle Dantian Meditation

#1: The Middle Dantian meditation expands the patient’s Wei Qi, which in turn enhances the body’s protection against an attack by external Hot or Cold pathogenic factors. The patient should draw the Toxic Qi out the Yang Channels of the arms through the center point of the palms. This is an excellent meditation for treating diseases caused by Excess Heat, such as insomnia, headaches, hypertension, and arthritis of the joints.

To regulate the heat of the Heart and Middle Dantian area, the patient focuses the breath and the mind’s intention on the center of the chest (CV-17) while placing the right thumb inside

the heart of the left palm (Pc-8), and resting both hands on the lap. The attention is kept in the Middle Dantian throughout the entire meditation. Use Natural Breathing.

2. Regulating the Middle Dantian Meditation #2:

Begin in a standing or sitting Wuji posture with the spine straight, Mingmen pressed back, anal sphincter closed, tongue on the upper palate, and use Natural Breathing. This particular exercise follows the opening and closing pattern of Qi regulation. The focus is placed on the Middle Dantian area for a period of 18 to 24 breaths. The Middle Dantian area needs a specific sound and light visualization to open, purge, close, and regulate its energy. The sounds and physical movements are as follows:

- To open, energize, and regulate the Middle Dantian use the sound of “Haar.” The arms separate and come together above the chest at the CV-17 point while opening and closing the Middle Dantian. The focus of the mind’s intention is placed on drawing in divine healing light while inhaling to fill the Taiji Pole. When exhaling the tone “Haar,” separate the arms and imagine that the Qi rushes into the Middle Dantian and then expands to shine outside of the body. On the beginning of the tone “Ha,” the tongue should be placed on the lower palate. As the tone and breath reach its midpoint, the tongue maintains its connection to the lower palate. However, towards the end of the tone (during the “arr” sound) the tongue releases its position and is suspended.
- Note:** Certain Medical Qigong schools will use the sound “Who” to stimulate and energize the Middle Dantian. These specific sounds are used to activate and energize the Middle Dantian. It is important to practice these sounds in the following two step progression:
 - Upon inhalation, focus the mind’s intention on drawing divine healing light into the body to fill the Taiji Pole (Figure 50.3).
 - While exhaling, sound the specific tone of the Middle Dantian while both hands per-

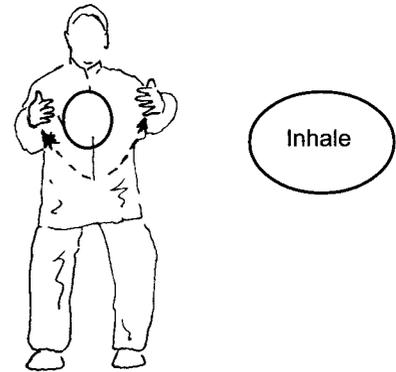


Figure 50.3. Gathering Qi in the Middle Dantian (A)

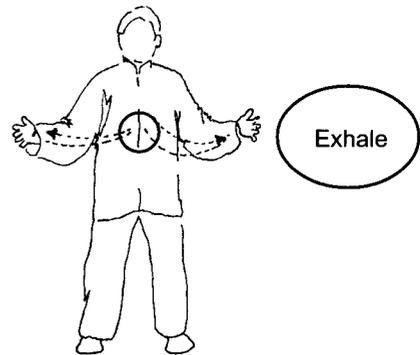


Figure 50.4. Gathering Qi in the Middle Dantian (B)

form the opening (the expanding movements of the arms and hands) and closing (the contracting movements of the arms and hands) technique at the Middle Dantian. The mind visualizes the light resonating and shining out from the body at the Middle Dantian during the toning (Figure 50.4).

DEFICIENT UPPER DANTIAN QI

If the energy of the Upper Dantian is deficient, the patient may display symptoms such as headaches, dizziness, vomiting, fainting due to blood loss, insomnia, eye soreness, febrile convulsions, and mental instability.

PRESCRIPTIONS FOR REGULATING THE UPPER DANTIAN

The following meditations are prescriptions used to regulate the heat, vibration, and light in the Upper Dantian:

1. Regulating the Upper Dantian Meditation

#1: The Upper Dantian meditation not only expands the patient's Wei Qi, but also fills the body with sound and light vibration. Sound and vibration are used in the Qigong clinic to purge Toxic Qi out of the patient's body. This is an excellent meditation for stimulating and expanding different levels of consciousness, as well as for balancing and energizing the Upper Dantian.

2. Regulating the Upper Dantian Meditation

#2: Begin in a standing or sitting Wuji posture with the spine straight, Mingmen pressed back, anal sphincter closed, tongue on the upper palate, and use Natural Breathing. This particular exercise follows the opening and closing pattern of Qi regulation. The focus is placed on the Upper Dantian area for a period of 18 to 24 breaths. The Upper Dantian area needs a specific sound and light visualization to open, purge, close, and regulate its energy. The sounds and physical movements are as follows:

- To open, energize, and regulate the Upper Dantian, use the sound of "Oomm." The arms separate and come together above the Baihui area (above the head) in order to open and close the Upper Dantian. The focus of the mind's intention is placed on drawing in divine healing light while inhaling to fill the Taiji Pole. When exhaling, imagine the energy rushing into the Upper Dantian from the Taiji Pole, while toning the first vowel sound "Aaaa." Next, imagine light shining outside of the various sutures of the cranium while sounding the vowel sound "Uuuu." Then imagine light shining outside of the Upper Dantian while sounding the consonant sound "Mmmm." On the beginning of the vowel sound, the tongue is placed on the lower palate. As the tone and breath reach their midpoint, the tongue rises to connect with the upper palate to finish the sound "Mmmm."
- **Note #1:** The Mantra "Oomm" is made up of three sounds "A," "U," and "M." Each of these sounds vibrates at a different frequency,

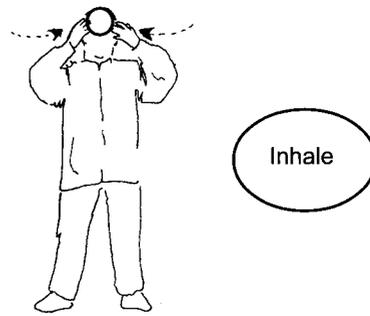


Figure 50.5. Gathering Qi in the Upper Dantian (B)

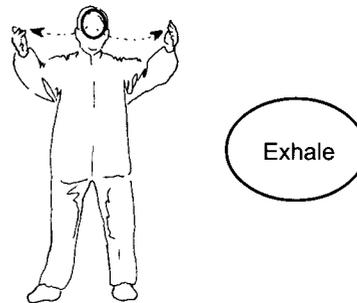


Figure 50.6. Gathering Qi in the Upper Dantian (A)

which influences a different level of consciousness, depending on the individual's focus of intention.

- **Note #2:** Certain Medical Qigong schools will use the sound "Wong" to stimulate and energize the Upper Dantian. These specific sounds are used to activate and energize the Upper Dantian. It is important to practice these sounds in the following two step progression:
 - Upon inhalation, focus the mind's intention on drawing divine healing light into the body to fill the Taiji Pole (Figure 50.5).
 - While exhaling, sound the specific tone of the Upper Dantian while both hands perform the opening (the expanding movements of the arms and hands) and closing (the contracting movements of the arms and hands) technique at the Upper Dantian. The mind visualizes the light resonating and shining out from the body at the Upper Dantian during the toning (Figure 50.6).

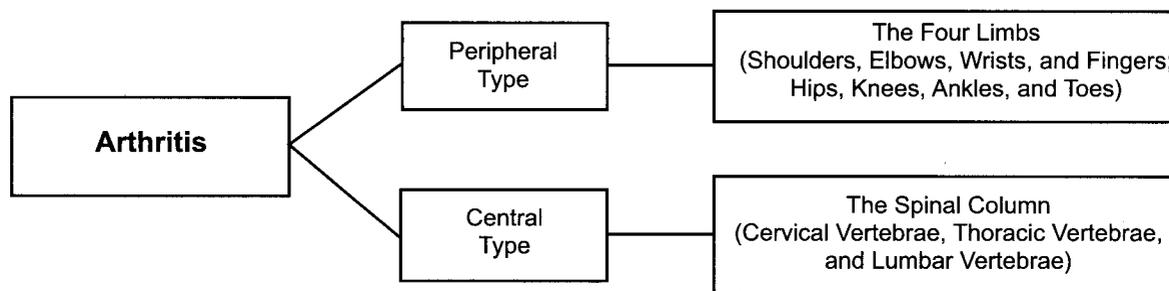


Figure 50.7. Two Types of Arthritis

ARTHRITIS

Arthritis is defined as inflammation of the joints, usually accompanied by pain, swelling, and changes in structure. This is a chronic, multiple arthropathy and can be divided into the following two categories (Figure 50.7): the peripheral type (pertaining to the four limbs), and the central type (pertaining to the spinal column, e.g., rheumatoid arthritis or ankylosing spondylitis).

ETIOLOGY

From a Traditional Chinese Medical perspective, arthritis can be caused by pathogenic Wind, Cold, and Dampness attacking the body's channels and hindering the Qi and Blood circulation. This invasion can give rise to pain, soreness, heaviness, and numbness of the bones, tendons, and muscles, as well as swelling and difficulty in moving the joints (Figure 50.8). This condition can be caused from a life-style that weakens the body's Wei Qi, a constitutional weakness, overexposure to a draft after sweating, wading in water, a susceptibility to Dampness, exposure to cold weather, or lying on the damp ground for long periods of time.

SYMPTOMS

Clinically, arthritis manifests primarily as arthralgia and dysfunction of the joints, and it can be accompanied by muscle spasm, loss of muscle tone, loss of muscle mass, and deformity. Symptoms can be divided into early and late stages.

EARLY STAGES OF ARTHRITIS

In the early stages of arthralgia, the local swelling usually starts from the small joints of the

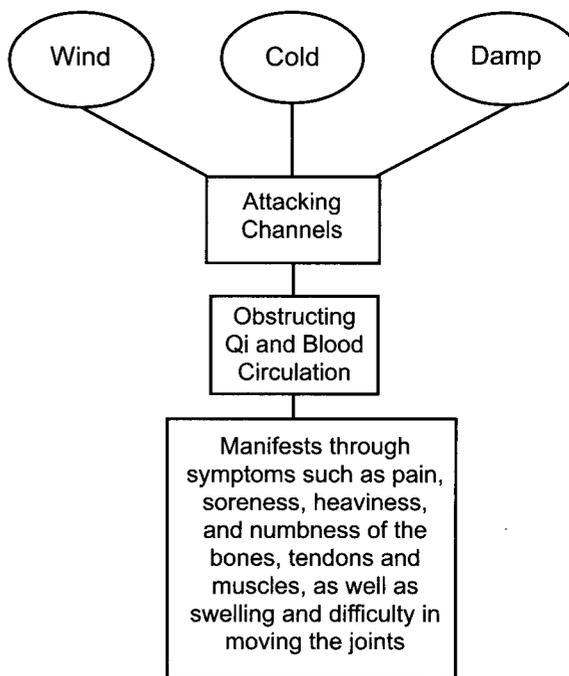


Figure 50.8. The Etiology of Arthritis

fingers and toes, wrists and ankles, or from the iliosacral joint, and then spreads upward into the body. Several weeks or months later, the patient may feel local tenderness and inflexibility of the joints with some clicking or cracking sounds. During this stage the pain is worse at night and early in the morning and may be alleviated with gentle exercise. In the early stages of arthritis, the patient's condition can be controlled and even restored back to normal through Medical Qigong prescriptions.

LATER STAGES OF ARTHRITIS

In the later stages of arthritis, the articulation of the joints is markedly limited, and patients may experience deformity in the joints, as well as stiffness, muscular atrophy, and paralysis. The phalangeal and carpal joints of the patient's hands may become rigid and deviate to the ulnar side of the arm. The fingers may also become deformed with restricted mobility, and the elbow and shoulder joints may also be affected. In the late stages of arthritis, the treatment can only control the progression of the disease and alleviate local symptoms. The patient's locomotive function can only be gradually improved.

If the patient's lower limbs are affected, the ankle, knee, and hip joints may become rigid, and he or she may experience motor impairment.

SYNDROMES

When treating an external invasion of pathogenic factors, the Qigong doctor observes three main syndromes of arthritis:

- **Wind or Migratory Arthralgia:** This type of arthritis can manifest in pain that has no particular fixed location, but moves throughout the extremities and joints and is sometimes accompanied by chills and fever.
- **Cold Arthralgia:** This type of arthritis can manifest in localized pain of the joints, which may be relieved by heat and aggravated by cold.
- **Damp Arthralgia:** This type of arthritis can manifest in fixed pain and swelling in the joints and extremities or by numbness of the skin which may be aggravated in humid and rainy weather.

TREATMENT PROTOCOL FOR THE PERIPHERAL TYPE OF ARTHRITIS

When treating a patient with arthritis of the extremities, begin as follows:

1. Place the patient in a sitting or lying posture and begin dredging the extremities, purging the Turbid Qi into the ground.
2. While emitting Qi into the painful joint areas, purge and flush the pathogenic energy out of the patient's body, leading the Toxic Qi along the affected channels and out the extremities.
3. Next, while treating the patient's arthritis, place

your imagination on the patient's Heart Fire and lower Kidney Water. Imagine the patient's Water and Fire joining together in the Yellow Court, vaporizing to become steam. Imagine this hot mist entering into the patient's Bones and flowing through the Marrow. Imagine this mist beginning to solidify and harden, making the Bones solid and radiant with white light.

4. After tonifying the Bone tissue areas, seal the area with an Energetic Cast.

TREATMENT PROTOCOL FOR THE CENTRAL TYPE OF ARTHRITIS

When treating a patient with arthritis of the spinal column, begin as follows:

1. Place the patient in a standing or sitting posture and begin dredging the Governing Vessel, purging the Turbid Qi into the ground.
2. While emitting Qi into the painful joint areas, purge and flush the pathogenic energy out of the patient's body, leading the Toxic Qi along the affected channels and out the extremities.
3. Use the Extended Fan Palm hand technique and begin to Tonify and rebuild the tissue and Bone areas by emitting vibrant blue Qi into the patient's spinal column.
4. Next, while treating the patient's arthritis, place your imagination on the patient's Heart Fire and lower Kidney Water. Imagine the patient's Water and Fire joining together in the Yellow Court, vaporizing to become steam. Imagine this hot mist entering into the patient's Bones and flowing through the Marrow. Imagine this mist beginning to solidify and harden, making the Bones solid and radiant with white light.
5. After tonifying the Bone tissue areas, seal the area with an Energetic Cast.

HOMEWORK PRESCRIPTIONS

1. **Daoist Five Yin and Yang Organ Exercises:** In treating arthritis, it is important to prescribe exercises which lubricate the joint articulations to increase the production of Qi and Blood to the extremities. The Daoist Five Yin and Yang Organ exercises (see Chapter 44) will accomplish this goal quite easily.

The patients are required to perform Qigong prescriptions which improve the body's re-

sistance but do not cause fatigue. Patients should also improve their diet and should be encouraged to consult an herbalist for herbal supplements that can help rebuild healthy cartilage and reduce pain. They should also make every effort to keep their body warm.

CONTRAINDICATIONS

If arthritis occurs in the patient's spinal column, it may cause kyphotic deformity and dyspnea, as well as restriction in neck movement. At this stage a sudden backward flexing of the neck may cause sudden death in patients with rigid forward bending neck deformity.

For patients with osteoporosis, stretching techniques, as well as sudden forward flexing of the neck are absolutely prohibited.

PRESCRIPTION MODIFICATIONS

- 1. Dynamic Medical Qigong:** When treating patients who suffer from arthritic pain in the upper limbs, advise them to practice shoulder and arm Dynamic Medical Qigong exercises, moving at a slow, fluid pace.
- 2. Dynamic Walking Medical Qigong:** When treating patients who suffer from arthritic pain in the lower extremities, advise them to practice Dynamic Walking Medical Qigong (see Volume 2, Chapter 16), moving at a slow, fluid pace.
- 3. Expanding and Contracting the Rings:** When treating patients who suffer from arthritic pain in the waist and lower back, advise them to practice the Expanding and Contracting the Rings exercise (see Chapter 43).
- 4. Whirling the Nape and Turning the Neck:** When treating patients who suffer from arthritic pain in the neck, advise them to practice the slow-moving non-forceful Whirling the Nape and Turning the Neck rotation exercises in conjunction with stationary neck massage.
- 5. The Exchange of Fire and Water Meditation:** This meditation unifies the energies of the Kidneys (Water) and the Heart (Fire) and is often called the Fusion of Kan and Li. It is used to unify opposite principles within the body, and to balance the energies of the mind, body, and Prenatal and Postnatal Shen for creating wholeness. It also strengthens the immune

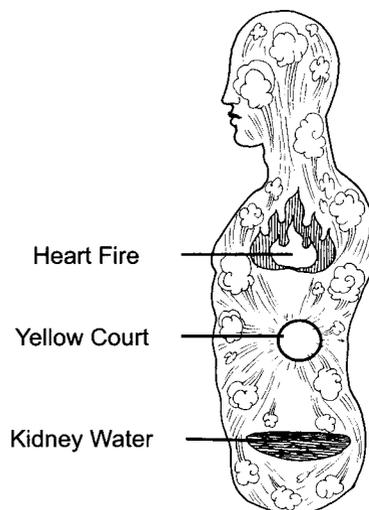


Figure 50.9. During the exchange of Fire and Water meditation, the fusion of Heart Fire and Kidney Water creates steam.

system and the Bones, and can be used in the treatment of rheumatoid arthritis, for slowing or preventing osteoporosis, and for treating muscle atrophy:

- Begin from a sitting position. Breathe naturally, inhaling and exhaling through the nose. Visualize the Lower Dantian as an ocean of water, and the Heart as a ball of fire.
- Inhale and imagine the waters of the Lower Dantian beginning to flow up the center of the body, reversing their natural flow. At the same time imagine that the Fire of the Heart is descending from the center of the body reversing its natural flow.
- As the Water and the Fire join in the Yellow Court (located in the lower part of the solar plexus), the Water vaporizes and becomes steam (Figure 50.9). Exhale and imagine this hot mist traveling throughout the entire body. It should feel warm and pleasant.
- Imagine the hot mist entering into your Bones and flowing through the Marrow. Imagine this mist beginning to solidify and harden, making your Bones solid and radiant with white light.
- Upon completion of the meditation, relax and allow the images to disperse as you sink into the Wuji.

VERTIGO

Vertigo is a syndrome characterized mainly by loss of balance and dizziness. It is defined as a sensation of moving around in space or of objects moving about the person as a result of a disturbance of equilibrium. Vertigo is sometimes used as a synonym for dizziness, feeling light headed, or giddy.

Patients with mild vertigo may experience relief from this condition after a short rest with their eyes closed. In severe cases, patients may suffer from a serious rotary vertigo and will not be able to stand or walk straight (e.g., sea and air sickness), a condition that is sometimes followed by nausea, vomiting, perspiration, or even syncope (fainting).

Diseases that have vertigo as their main manifestation include cerebral arteriosclerosis, auditory vertigo, hypertension, anemia, and psychosomatic illnesses such as hyperventilation (which often accompanies anxiety disorders, especially panic disorders). These diseases may be diagnosed, categorized, and treated with the prescriptions described in this section.

ETIOLOGY

Vertigo may be caused by a variety of factors, these factors include malfunctions of the ear, the eighth cranial nerve, and the brain stem. Other factors may stem from middle ear disease, infectious diseases, trauma, tumors, toxemia due to food poisoning, hypertension, sunstroke, and toxic conditions such as those caused by alcohol and drugs. Over-medication and malnutrition (especially in the elderly who suffer from dehydration) also can cause vertigo.

In ancient times, Chinese physicians believed that vertigo could be caused by Yin Deficiency, Excess Liver Wind, or by a head trauma. In Excess conditions, vertigo can be caused by Phlegm Fire or Wind Phlegm. Currently, the clinical protocols for treating vertigo are divided into three categories, described as follows:

1. **Liver Yang Rising:** This syndrome is caused by an insufficiency of Kidney Yin
2. **Qi and Blood Deficiency in the Heart and Spleen:** This syndrome is caused by a deficiency in the Marrow.

3. **Stagnation of Phlegm Dampness:** This syndrome is caused by a deficiency of Spleen and Stomach Qi (which fails to transform the Phlegm).

SYNDROMES AND SYMPTOMS

The syndromes of vertigo vary with the causes of the disease, described as follows:

- **Liver Yang Rising:** In cases where the patient has Liver Yang Rising, the syndrome of vertigo can be characterized by severe dizziness, splitting headache, blurred vision, nausea, soreness and weakness of the waist and legs, mental fatigue (caused by emotional upset and anger), flushed face, constipation, and tinnitus.
- **Qi and Blood Deficiency in the Heart and Spleen:** In cases of vertigo due to Qi and Blood Deficiency in the Heart and Spleen, the symptoms may include rotary vertigo, blurred vision, listlessness, disinclination to talk, palpitations, insomnia, poor memory, and anorexia.
- **Stagnation of Phlegm Dampness:** In cases of stagnation of Phlegm Dampness, the symptoms may include chest pain and distress, nausea and vomiting, poor appetite, listlessness of the body, and heaviness in the head.

TREATMENT PROTOCOL FOR VERTIGO

When treating patients with vertigo, begin with the upper body and work downward, from the medial aspect of the body towards the lateral portions of the body:

1. Begin with the patient sitting on the edge of the table. Energize the patient's Baihui (GV-20), the sides of the head (GB-4, GB-8 points), and Taiyang (temple areas). Next stimulate the Shendao (GV-14 point), Mingmen (GV-4 point), and the Lower Dantian (CV-8 point).
2. Use the Vibrating Palm hand technique to emit Qi into the patient's Baihui, GV-14, Yellow Court, and Lower Dantian for 12 to 24 breaths.
3. Use the Extended Fan Palm hand technique to emit energy into the patient's St-8, St-21, and St-36 points on both sides of the body.
4. With the left palm, emit Qi into the patient's Baihui point while using the right hand Sword Fingers to guide the patient's Qi from the Yel-

low Court down the Conception Vessel into the Lower Dantian.

5. Direct the Qi from the patient's St-8 points down and out the St-36 points via the Stomach Channels.
6. Purge the energy of the upper torso out the hands via the Large Intestine Channels.
7. Finally, lightly pat and knead the patient's Baihui and GV-14 points, softly rocking the upper limbs to end the treatment. Softly pressing and kneading the patient's tissues along the channels can push Qi and Blood downward to dredge the patient's mind of Toxic Qi. The soft grasping can relieve stasis of Qi and Blood in the patient's Blood Vessels and promote circulation, thus reducing and relieving vertigo.

TREATMENT MODIFICATIONS

- **Liver Yang Rising:** In cases of Liver Yang Rising, use the Extended Fan Palm hand method to emit Qi into the patient's UB-18, Mingmen, and Lower Dantian areas. Guide the Qi to flow along the channels (or in a clockwise direction) to nourish the patient's Yin and to suppress the hyperactive Yang.
- **Qi and Blood Deficiency in the Heart and Spleen:** In cases of Deficient Qi and Blood, use the Extended Fan Palm hand method to emit Qi into the patient's mid-back (UB-17, UB-18, and UB-20 points) and Lower Dantian to nourish the patient's Qi and replenish the Blood.
- **Stagnation of Phlegm Dampness:** In cases of stagnation of Phlegm Dampness, use the Extended Fan Palm hand method to emit Qi into the patient's Yellow Court. Guide the Toxic Qi down the Stomach Channels and expel the pathogens from the patient's St-36 points.

HOMEWORK PRESCRIPTIONS

1. **Descend the Qi and Cleanse the Organs Exercise:** To treat vertigo, have the patient practice the Descend the Qi and Cleanse the Organs exercise (see Chapter 43).

PRESCRIPTION MODIFICATIONS

1. **Color Meditation:** The following meditation is used for patient's who suffer from a Defi-

ciency of Kidney Yin and Hyperactivity Liver Yang.

- Have the patient take a standing or sitting posture, breathing naturally, and relaxing. While inhaling through the nose, the patient imagines black or dark "midnight" blue energy filling the mouth.
- When exhaling, the patient imagines the dark "midnight" blue energy slowly pouring down the throat, like warm water, filling the Kidneys and Lower Dantian area. The patient should practice this meditation for 7 breaths.

TREATMENT OF HEADACHES

A headache is defined as a pain in different portions of the head which is not confined to any one nerve distribution area. It may be acute, chronic, frontal, temporal, vertex, occipital, or unilateral in nature. The character of the pain may vary from a dull ache to an acute stabbing pain. There may be intermittent pain, intense pain, throbbing pain, extreme pressure in the head, or a penetrating pain driving through the head.

ETIOLOGY

Transient acute headaches may vary in their etiology. Sometimes, diseases of the perinasal sinuses, teeth, eyes, ears, nose or throat can cause headaches. Acute infections, invasion of Wind Cold or Wind Heat pathogens into the channels of the head can also lead to headaches. Lastly, tumor formation or trauma can cause stagnations, leading to headaches.

Chronic headaches may also be caused by a variety of conditions including physical, emotional, psychosomatic, or psychogenic factors. These include fevers, metabolic conditions, or even exposure to toxic chemicals.

SYNDROMES AND SYMPTOMS

In Traditional Chinese Medicine, headaches convey different symptoms that help determine a specific diagnosis (e.g., Categories of Excess, Deficient, Qi and Blood Stagnation). An Excess headache may occur from Liver Yang Rising, while a Deficient headache may feel dull and be the result of Qi Deficiency or lack of food or drink. A

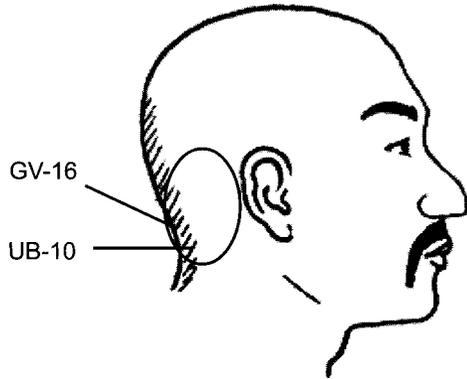


Figure 50.10. Tai Yang (Greater Yang) Headache:
Located at the back of the head
at the base of the occiput - Occipital Headache

Blood Stagnation headache will feel like a stabbing pain that is localized and focused in one area.

Syndromes of Tai Yang Headache, Shao Yang Headache, Yang Ming Headache, and Jueyin Headache, reveal different imbalances in the body. Traditional Chinese Medicine can also differentiate headaches based on their location and syndromes, described as follows:

**TAI YANG (GREATER YANG)
HEADACHE SYNDROMES (U.B. - S.I.)**

1. **Tai Yang Headache:** A Tai Yang Headache is located on the back of the head at the base of the occiput (Figure 50.10, 50.11 and 50.12), and it generally manifests as an early stage of a common Cold or influenza (Wind invasion). It can manifest through symptoms such as: headache, stuffy nose, sneezing, nasal drip, pain in the occipito-cervical area, chills and fever, aversion to Wind, aversion to Cold, and rigidity at the back of the neck.

**TREATMENT PROTOCOL FOR TAI YANG
HEADACHES**

- When treating a patient with a Taiyang Headache, apply the Extended Fan Palm hand technique to emit Qi into the GV-16 and UB-10 points, leading the pathogenic Qi out of the Governing Vessel, Small Intestine, and Urinary Bladder Channels.

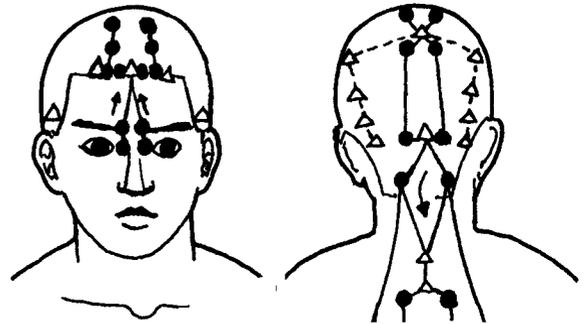


Figure 50.11. The Internal and External Qi Flow
of the Urinary Bladder (UB) Channels

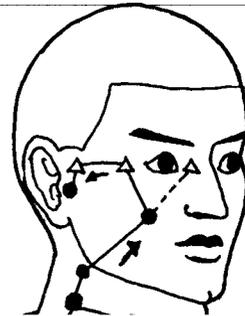


Figure 50.12. The Internal and External Qi Flow of the
Small Intestine (SI) Channels

- Focus the treatment on purging the patient's occiput, leading and purging the patient's pathogenic Qi down and out the GV-14 point at the base of the neck. Also purge the Small Intestine Channels out the SI-1 points (on the hands), and purge any remaining heat down the Urinary Bladder Channels out the feet.

**SHAO YANG (LESSER YANG)
HEADACHE SYNDROMES (G.B. - T.B.)**

1. **Shao Yang Headache:** A Shao Yang Headache is located at the temporal sides of the head, and it generally manifests as a chronic headache (also known as a "Migraine" headache). Energetically, the pathogens have penetrated the tissues half-internally and half-externally. A Shao Yang Headache can manifest through symptoms such as severe headache in one or both of the temporal regions, accompanied by Excess Heat in the head, congestion, and

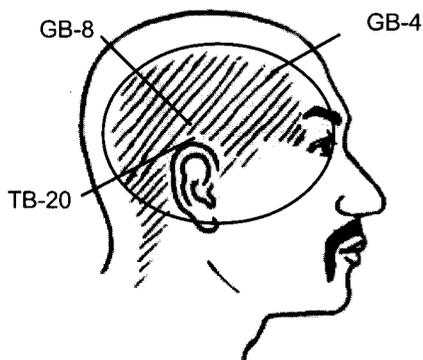


Figure 50.13. Shao Yang (Lesser Yang) Headache: Located on the temporal side of the head - Temporal Headache (also known as a Migraine Headache)

sometimes intercostal fullness or pain. Visual distortion, nausea, and alternating chills and fever often accompany a Shaoyang headache.

In Traditional Chinese Medicine, a migraine headache is considered a Shao Yang syndrome, affecting both the Gall Bladder and the Triple Burner Channels (Figure 50.13, 50.14 and 50.15). A Migraine headache initially consists of a constriction in the arteries of the head, followed by vasodilation of the extracerebral cranial arteries.

ETIOLOGY

Migraine headaches can emerge from stress and can also be triggered by an allergic reaction (e.g., cheese, chocolate, red wine, phosphates, contraceptive pills, preservatives, etc.). Initiated by pathogenic external influences, this type of stress placed on the body's nervous system can result in internal organ dysfunction. The result of stress-related internal organ dysfunction causes the initial constriction of the arteries in the head, followed by vasodilatation and distention of the vessels. The internal organ dysfunction is generally caused by one or more of the following four factors:

1. **Heart and Spleen:** The energy of the Heart and Spleen not being balanced can cause or contribute to the condition of Migraine headaches.
2. **Liver Yang Rising:** Heat from the Liver and Qi Stagnation rising to the head can cause or contribute to the condition of Migraine headaches.



Figure 50.14. The Internal and External Qi Flow of the Gall Bladder (GB) Channels

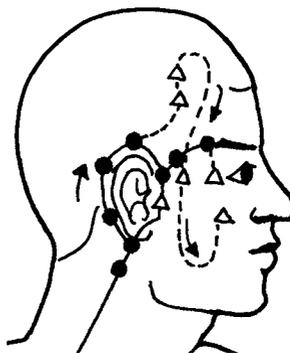


Figure 50.15. The Internal and External Qi Flow of the Triple Burner (TB) Channel

3. **Liver Fire Rising:** Fire from the Liver and Gall Bladder ascending and attacking the eyes and temporal regions can cause or contribute to the condition of Migraine headaches.
4. **Kidney Yin Deficiency and Heart Fire:** A Deficiency of Kidney Yin leading to the rising of Heart Fire can cause or contribute to the condition of Migraine headaches.

SYMPTOMS

Symptoms of migraine headaches can manifest as hypersensitivity to light and sound, followed by severe, throbbing pain (most commonly felt on only one side of the head), nausea, dizziness, and sometimes vomiting. Some migraine patients experience seeing an aura or visual disturbances (colors, shapes, lines, flashing spots, or

temporary reduction in the field of vision) before the migraine begins.

TREATMENT PROTOCOL FOR SHAOYANG HEADACHES

For treatment, the Qigong doctor must pull the pathogenic energy from the patient's head at the location of the pain. The Excess Toxic Qi is led out the patient's extremities, while the channels are opened to allow the Qi to rise and fall through the patient's head unobstructed.

- Generally, when treating a patient with a Shaoyang Headache, apply the Extended Fan Palm hand technique to emit Qi into the GB-4, GB-8, and TB-20 points leading the pathogenic Qi down and out the Triple Burner and Gall Bladder Channels.
- Focus the treatment on purging the energy away from the sides of the patient's head along the Triple Burner and Gall Bladder Channels. Dredge the pathogenic Qi down the arms and out the LI-4 and TB-3 points of the hands, and down the GB-21 points out the shoulders.

SEVERE MIGRAINE TREATMENT

In severe cases, combine Medical Qigong therapy with Jing Point therapy:

1. Begin the treatment by pulling out (with strong intention) the stagnant Qi trapped in the patient's head. First, purge the patient's Wei Qi field, then enter the patient's Jade Pillow at the base of the head. Emit Qi along the falx cerebri and circulate it using your intention to create a small Microcosmic Orbit (circling from the back of the head to the nose). This encourages the patient's stagnant Qi to move.
2. Dredge around the area of the patient's eye (from the inner canthus of the eye to the outer canthus of the eye), starting at the UB-1 point to the Yintang point (Third Eye), following the sphenoid arch across to the temple at the Taiyang point, then to the back of the ear at the TB-17 point.
3. Perform the "Ten Dragons Run Through the Forest" technique on the left side of the patient's head, focusing of Purging and drain-

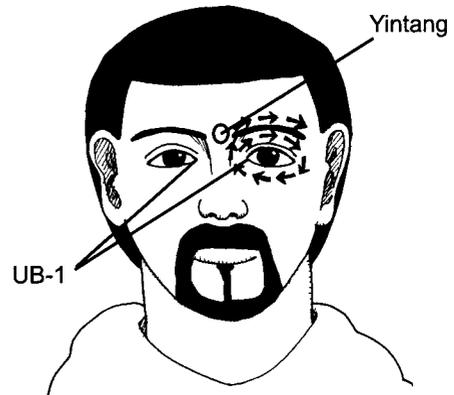


Figure 50.16. For treating chronic migraine conditions (which dominate behind the left eye), begin by extending Qi into the patient's UB-1 point and start to dredge the Toxic Qi from the patient's Yintang area, circulating the orbicularis oculi muscle of the eye in a clockwise direction.

- ing the left Gall Bladder Channel.
4. After removing most of the stagnant Qi, lead the remaining Turbid Qi down the patient's neck and into the shoulder. Compress the shoulder at the GB-21 point area and send the Turbid Qi down the patient's body and out her feet into the Earth via the Gall Bladder Channel.
5. Next, lead any remaining pathogenic Qi down the patient's arm and out the extremities, releasing it through the fingers of the hand. To remove sluggish Qi stagnation, squeeze the patient's trapezius muscles, draining the pathogenic Qi out the axillary fold of the patient's arm. The patient should breathe into the painful areas, and imagine any remaining Toxic Qi descending down the arm into the fingertips when exhaling. The doctor should squeeze the patient's arm as the patient exhales, to support the descending action of the Toxic Qi.
6. If the patient is experiencing nausea, purge the Toxic Qi from the Yellow Court and lead it down and out the body through the St-36 point on the leg and Lv-3 point on the foot.
7. The patient should be given homework prescriptions according to his or her constitution.

CHRONIC MIGRAINE TREATMENT

In treating chronic migraine headaches, combine Medical Qigong therapy with An Mo therapy, working from the branch to the root. When treating migraine headaches, always treat the head first before treating the extremities:

1. Begin the treatment by pulling out the stagnant Qi trapped in the patient's head. This is done by first purging the patient's Wei Qi field, then entering the patient's Jade Pillow (at the base of the head) to purge and remove Toxic Qi and stagnation. Emit Qi along the falx cerebri and circulate it using your intention to create a small Microcosmic Orbit (circling from the back of the head to the nose). This encourages the patient's stagnant Qi to move.
2. Extend Qi into the patient's UB-1 point (on the inside of the eye).
3. Focus energy into the patient's Yintang point and begin circulating the Qi along the orbicularis oculi muscle of whichever eye is in pain (along the eyebrows to the ear). Work from the inside of the eye along the eyebrows (Figure 50.16).
4. After several rotations, follow the sphenoid arch to the back of the ear at the TB-17 point (if the pain is bilateral, for men, treat the left side first; for women, treat the right side first).
5. Beginning at the TB-21 point, outline the outside of the ear, then massage the lateral aspect of the ear's ridge (upper auricle) (Figure 50.17).
6. Remove and clean the front 6th and 7th Chakra Gate filters. Once the Chakra Gate Filters have been removed, use their energetic vortex as an entry portal into the deeper aspects of the brain. After cleaning, replace the filter gates and root the Chakra Gates back into the patient's Taiji Pole.
7. Firmly hold both of the patient's ears and begin to apply slight pressure at a 45 degree angle towards the sides of the patient's head. This allows the Qi trapped within the patient's head to escape. Using intention, move the Qi from the Jade Pillow (along the tentorium cerebelli) into the patient's pituitary gland. Then divide the energy into two rivers of Qi that circulate through the middle of the cere-

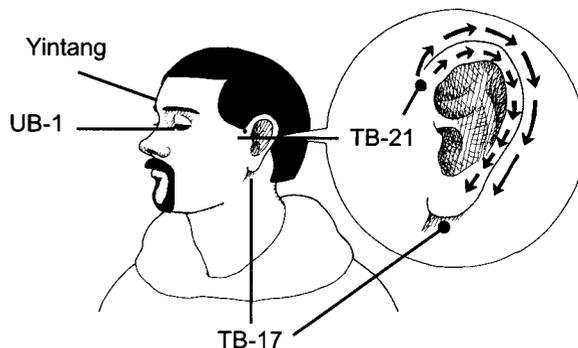


Figure 50.17. Outline the outside of the patient's ear, then massage the lateral aspect of the ear's ridge.



Figure 50.18. Using the Kneading Tiger technique, visualize pulling the pathogenic Qi from the patient's head, down the side of the neck, and down along the sides of his or her arm.

brum and end at the Jade Pillow.

8. From the front of the head, at the edge of the hairline, gather the Qi and lightly press the patient's head, using the Kneading Tiger technique. Visualize pulling the Toxic Qi down the front and sides of the patient's head (down the Gall Bladder Channels) to the base of his or her neck (Figure 50.18).
9. From the base of the neck, pull the Toxic Qi down and out the arms.

HOMWORK PRESCRIPTIONS

The patient should be given seated Quiescent Qigong meditation homework. The length of meditation time will depend on his or her constitution.

1. **Ten Dragons Run Through the Forest:** Have the patient practice the Ten Dragons Run



Figure 50.19. Wash the Face and Massage the Head.

After rubbing the hands to heat the palms:

- (1) place both hands on the face and draw the heat in through the eyes and into the Upper Dantian
- (2) Comb the hair with the fingertips
- (3) Drain the Excess Qi from the head and neck area

Through the Forest exercise, and Massage the Head (guiding all ten fingers over the head and down over the back of the neck). Repeat nine times. The patient need not touch the head when performing the exercise (Figure 50.19).

2. **Sunning at the Beach Meditation:** It is beneficial to prescribe the following meditation to prevent the progression of an acute attack. The main focus of this meditation is to direct Blood, Heat, and Qi away from the source of pain (i.e., the head) and to the body's upper extremities (the arms and hands).

- From a sitting, semi-reclining, or lying posture, the patient begins to relax and quiet the mind with the eyes closed.
- The patient imagines that it is summertime and he or she is at the beach. Next, the patient focuses on both arms and hands, imagining them growing warmer and warmer in the hot sun. The patient imagines feeling heat radiating to the arms and hands, redirecting the Blood flow from the head.
- The patient imagines the face becoming cooler as the pressure and pain melts down the neck, shoulders, arms, forearms, and out the hands.

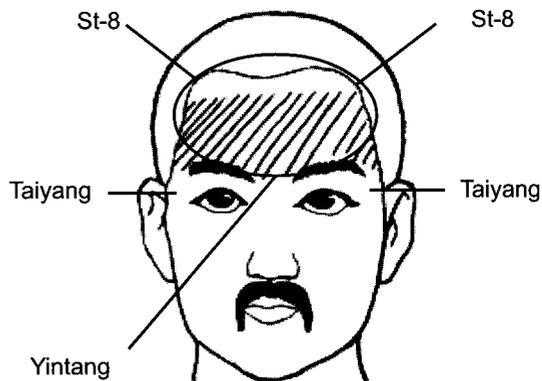


Figure 50.20. A Yang Ming (Bright Yang) Headache: Located at the Front of the Head - Frontal Headache

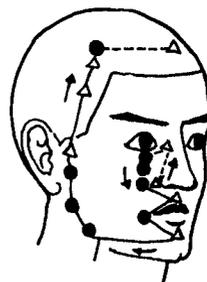


Figure 50.21. The Internal and External Qi Flow of the Stomach (St) Channels

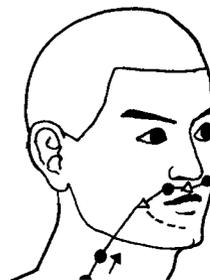


Figure 50.22. The Internal and External Qi Flow of the Large Intestine (LI) Channels

YANG MING (BRIGHT YANG) HEADACHE SYNDROMES (ST. - L.I.)

1. **Yang Ming Headache:** A Yang Ming Headache is located at the Front of the Head, and it generally manifests in the clinic as an influenza headache or food allergy headache. Energetically, the pathogens have penetrated deeper into the tissues (Figure 50.20, 50.21 and

50.22). It can manifest through symptoms such as headache in the upper part of the cranium (specifically along the forehead and sinus areas), thirst, bad breath, and constipation. Classically, the Yang Ming syndrome is associated with the "Four Bigs" (Big Thirst, Big Fever, Big Sweat, Big Pulse).

TREATMENT PROTOCOL FOR YANG MING HEADACHES

- When treating a patient with a Yang Ming Headache, use the Extended Fan Palm hand technique to emit Qi into the patient's Yintang, Taiyang, and St-8 points, purging the Toxic Qi down the Stomach and Large Intestine Channels.
- Focus the treatment on purging the energy away from the patient's forehead. Move the Toxic Qi down the Large Intestine Channels out the arms (via the LI-4 and TB-3 points), and down the Stomach Channels out the legs.

JUE YIN (SHRINKING YIN) HEADACHE SYNDROMES (Lv. - Pc.)

1. **Jue Yin Headache:** A Jue Yin Headache is located at the vertex of head. It generally manifests as a hypertensive or menopausal headache and is often associated with Liver Deficiency imbalances. It can manifest with symptoms such as vertex headache (located on the top of the head), vertigo, insomnia, dizziness, and irritability with a flushed face (Figure 50.23, 50.24, 50.25 and 50.26).

TREATMENT PROTOCOL FOR JUE YIN HEADACHES

- When treating a patient with a Jue Yin Headache, start at the head and purge the Toxic Qi down and out the patient's Pericardium Channels out the hands, and down the Liver Channels out the legs.
- Focus the treatment on purging the patient's upper cranium via the Liver Organ. Dredge the Toxic Qi down the head and out the patient's Yellow Court and Liver Organ. Then, purge the remaining Toxic Qi down the patient's arms through the TB-5 and Pc-6 points, and down the Liver Channel and out the feet.

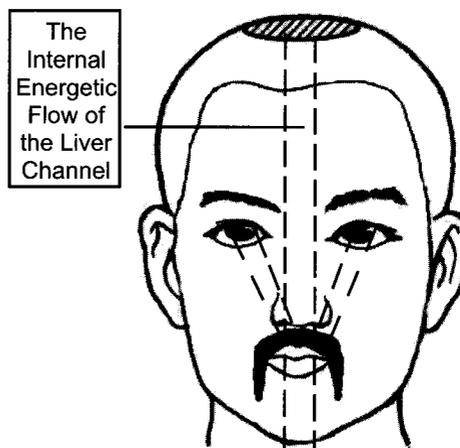


Figure 50.23. A Jue Yin (Terminal Yin) Headache: Located at the Top of Head - Vertex Headache

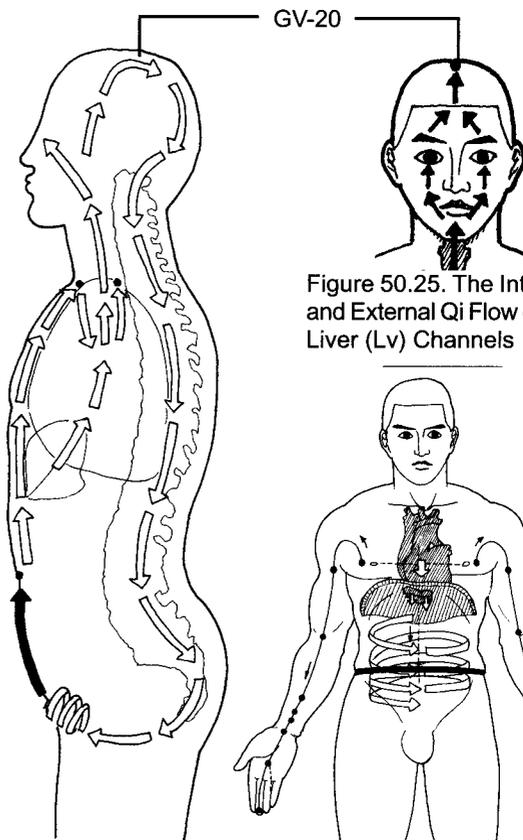


Figure 50.25. The Internal and External Qi Flow of the Liver (Lv) Channels

Figure 50.24. Side View of the Liver Channel's Internal Flow of Energy

Figure 50.26. The Internal and External Qi Flow of the Pericardium (Pc) Channels

DEFICIENT QI AND BLOOD HEADACHE SYNDROMES

1. **Deficient Qi and Blood Headache:** A Deficient Qi and Blood Headache manifest in the clinic from a lack of food, drink, Body Fluids, or Qi and Blood. It can also be regarded as a hypoglycemic (low blood sugar) headache. It can manifest through symptoms such as dull lingering headache, blurred vision, lassitude, lack of concentration, general weakness, and often a feeling of dehydration.

TREATMENT PROTOCOL FOR DEFICIENT QI AND BLOOD HEADACHES

- When treating a patient with a headache due to Deficient Qi and Blood, use the Extended Fan Palm hand technique to emit Qi into the patient's mid-back at the UB-17 and UB-20 points, and the chest at the CV-17 point. Then emit Qi into the patient's Spleen, Kidney, and Lower Dantian areas.
- Focus the treatment on Lower Dantian Cultivation and regulate the patient's Righteous Qi with the Microcosmic Orbit Fire Cycle and Chain of Pearls treatment patterns (Volume 3, Chapter 36).

QI AND BLOOD STAGNATION HEADACHE SYNDROMES

1. **Qi and Blood Stagnation Headache:** A Qi and Blood Stagnation Headache generally manifests from either stress or trauma due to injury. Energetically, the Qi and Blood can become stagnant from stress (affecting the Liver Channel and causing Liver Qi Stagnation). Any physical trauma, such as whiplash or sports injury, can also cause Qi and Blood Stagnation. Classically, whenever a patient has a headache that is described as sharp or stabbing pain, it indicates Blood Stagnation.

TREATMENT PROTOCOL FOR QI AND BLOOD STAGNATION HEADACHES

- When treating a patient with a headache due to Qi and Blood Stagnation, use the Extended Fan Palm hand technique and Vibrating Palm to emit Qi into the stagnant area in order to disperse the blockage. Then continue to Purge



Figure 50.27. Wash the Face and Massage the Head.

- After rubbing the hands to Heat the palms:
- (1) place both hands on the face and draw the Heat in through the eyes and into the Upper Dantian
 - (2) Comb the hair with the fingertips
 - (3) Drain the Excess Qi from the head and neck area

the tissue area using Kneading Tiger Palm techniques to allow fresh Qi and Blood to flow through the area.

- Purge the pathogenic Qi down the patient's arms and out the fingers, as well as down the Gall Bladder Channels out the feet. The point and channel purging is specific to the location of the Qi and Blood Stagnation.
- Focus the treatment on initiating free movement of Qi and Blood through the channels, then end with the Microcosmic Orbit Fire Cycle and Chain of Pearls treatment patterns (Volume 3, Chapter 36).

HOMEWORK PRESCRIPTIONS

1. Have the patient practice the Ten Dragons Run Through the Forest exercise and the Massage the Head exercise (Figure 50.27).

CHRONIC FATIGUE AND IMMUNE DYSFUNCTION SYNDROME

Chronic Fatigue and Immune Dysfunction Syndrome (CFIDS), also known as Chronic Fatigue Syndrome (CFS) and Myalgic Encephalomyelitis (ME) is a complex and debilitating chronic illness which affects the brain and multiple body systems.

ETIOLOGY

As of yet, there is no known cause, cure, or universal treatment for Chronic Fatigue and Immune Dysfunction Syndrome, although literature has indicated a correlation with the Epstein-Barr virus. Until a treatment is developed that will improve all the symptoms of CFIDS, or correct the underlying cause, therapy is based upon the individual's presenting symptoms.

Diagnosing CFIDS is not only time-consuming, it is also a difficult process. Generally, a diagnosis of CFIDS is arrived at by excluding other illnesses with similar symptoms such as Lupus, hypothyroidism, and Lyme disease. Then, it is arrived at by comparing a patient's symptoms with the 1994 International Case Definition which consists of criteria commonly used by physicians as diagnostic guidelines.

Further complicating the process, individual's with CFIDS have symptoms that can vary from person to person and fluctuate in severity. Specific symptoms may come and go, complicating treatment and the patient's ability to cope with the illness. Moreover, most symptoms are invisible, making it difficult for others to understand the vast array of debilitating symptoms with which patients contend.

SYMPTOMS

The primary signs of CFIDS are incapacitating fatigue (experienced as profound exhaustion and extremely poor stamina), problems with concentration, and short-term memory. It is also accompanied by flu-like symptoms such as systemic pain in the joints and muscles, hypersomnia, tender lymph nodes, sore throat, and headache.

Other symptoms common to CFIDS are cognitive problems such as word-finding difficulties, inability to comprehend and retain what is read, inability to calculate numbers, and impairment of speech and/or reasoning. Patients also have visual disturbances (blurring, sensitivity to light, eye pain, need for frequent prescription changes); psychological problems (depression, irritability, anxiety, panic attacks, personality changes, mood

swings); chills and night sweats; shortness of breath; dizziness and balance problems; sensitivity to heat and/or cold; alcohol intolerance; irregular heartbeat; irritable bowel (abdominal pain, diarrhea, constipation, intestinal gas); low-grade fever or low body temperature; numbness, tingling and/or burning sensations in the face or extremities; dryness of the mouth and eyes (sicca syndrome); menstrual problems including PMS and endometriosis; chest pains; rashes; ringing in the ears (tinnitus); allergies and sensitivities to noise and sound, odors, chemicals, and medications; weight changes without changes in diet; light-headedness; feeling as if in a fog; fainting; muscle twitching; and seizures.

DIAGNOSIS

According to the Centers For Disease Control And Prevention, the case definition of Chronic Fatigue Syndrome states that it is a syndrome characterized by fatigue which is medically unexplained, of new onset, of at least six months' duration, not the result of ongoing exertion, not substantially relieved by rest, and which causes a substantial reduction in previous levels of occupational, educational, social, or personal activities.

In addition, there must be four or more of the following symptoms:

- Impaired memory or concentration.
- Sore throat.
- Tender neck (cervical) or armpit (axillary) lymph nodes.
- Muscle pain (myalgia).
- Headaches of a new type, pattern, or severity.
- Unrefreshing sleep.
- Post-exertional malaise (lasting more than 24 hours).
- Multi-joint pain (arthralgia without swelling or redness).

Conditions that would exclude a diagnosis of CFIDS include other medical disorders known to cause fatigue, major depressive illness, hypothyroidism, specific medications that cause fatigue as a side effect, and alcohol or substance abuse.

TREATMENT PROTOCOL FOR CHRONIC FATIGUE AND IMMUNE DYSFUNCTION SYNDROMES #1

For patients with Chronic Fatigue and Immune Dysfunction due to Deficient Kidneys and Liver Qi Stagnation, the Qigong doctor can proceed as follows:

1. First, have the patient lie supine and administer the General Treatment Protocol (see Volume 3, Chapter 28) to Purge and Regulate the patient's tissues, then proceed as follows:
2. Stand to the side of the treatment table and Purge the patient's Liver organ and channels of stagnant and depressed Qi (i.e., if the Liver organ and channels feel stagnant, extremely deficient, and energetically contracting inward).
3. Next, stand at the head of the table and "flush both eyes" by pulling out stagnant Qi trapped in and around patient's eyes. This is accomplished by extending both palms over the patient's eyes and palpating both Liver channels. Emit Qi by pushing the projected energy down through the left Liver channel with the left hand (stimulating the patient's left eye), while simultaneously pulling the Qi up the right Liver channel with the right hand moving away from the patient's right eye. Alternate the pushing and pulling technique with each breath. The next time the right hand pushes Qi into patient's right eye down the right channel of the Liver to the inside tip of the right big toe, while the left hand simultaneously pulls Qi from the inside tip of the left big toe up the left channel of the Liver and out patient's left eye. Repeat this technique until you feel the Qi of the Liver organ and channel regulate itself.
4. Stand at the foot of the table and snap the patient's Big toes (gripping the Liver channel from the Lv-3 to Lv-1) in order to open the entrance of the Liver channels.
5. Balance the Yin and Yang channels in the patient's legs by gently pushing and pulling on the soles of feet. Facing patient's feet, hold the left hand over bottom of patient's right foot and right hand over bottom of patient's left foot.

Focus on the Kd-1 (Bubbling Spring) points (located on the bottoms of feet) and send dark "midnight" blue light up the Kidney channels in the legs to fill both Kidneys. Similarly, focus on the Lv-3 points (located on the tops of feet) and pull green-blue light down the Liver channels in the legs from the Liver.

6. Circulate the energy through the Microcosmic Orbit Fire Cycle in order to improve Qi and Blood circulation through the Governing and Conception vessels.

TREATMENT PROTOCOL FOR CHRONIC FATIGUE AND IMMUNE DYSFUNCTION SYNDROMES #2

This second treatment protocol can be used after several Medical Qigong treatments have resulted in marked improvement (and providing the patient is practicing the Medical Qigong Prescription Homework). Additionally, this treatment protocol can be specifically utilized for patients with Chronic Fatigue and Immune Dysfunction due to Deficient Kidneys and Spleen Qi Deficiency. The Qigong doctor can proceed as follows:

1. First, have the patient lie supine and Purge the external Wei Qi fields, making sure that the Liver organ is clear of stagnation.
2. Next, administer the "Tonify the Body" treatment protocol (see Volume 3, Chapter 28) to strengthen and Regulate the patient's tissues, then proceed as follows.
3. Tonify the Spleen using golden-yellow Qi and slow clockwise circular hand movements with the Flat Palm technique.
4. Because there is usually atrophy in the Kidneys due to energy leaking at the sides of the patient's body into the Belt Vessel, Tonify the Kidneys by creating an Energetic Ball around both Kidneys. Then Emit Qi from the feet (Kd-1 points) upwards through the center of the legs in order to Tonify and root the Lower Dantian area.
5. Circulate the energy through the Microcosmic Orbit in order to improve Qi and Blood circulation through the Governing and Conception vessels. Specifically, use the following "Three Circular Orbits" to balance the Fire and Wa-

ter cycles and Kidney Yin and Liver Yang:

- First, use the color black or dark “midnight” blue in order to calm the patient’s emotions, Tonify the Kidneys, and Tonify the Sea of Marrow. Begin by connecting with the Divine. Pull the Black light into your Lower Dantian and build it up until there is a powerful ball of dark “midnight” blue light vibrating within the Lower Dantian. Focus on the Lower Dantian and bring the dark blue light up the Taiji Pole, down the arms and out the Laogong (Pc-8) points found in center of palms.

Stand at patient’s heels and emit the dark “midnight” blue light into the Shimian points located at the base of the feet. Send the dark “midnight” blue light up the back of patient’s legs into the Lower Dantian. Continue guiding it through the Sea of Marrow, up the spine and over the Brain. Allow the light to overflow the Brain, and then draw it down the front of the patient’s body back into the feet.

Initiate the Microcosmic Orbit Fire cycle, running the dark “midnight” blue Qi up and over the head, then down to the lower perineum (Figure 50.28). Continue circulating the dark “midnight” blue Qi through the Governing and Conception vessels for two minutes. Disconnect and end with “Pulling Down The Heavens,” for three times.

- Second, use the color red in order to soothe the Spirit, Tonify the Heart, and Tonify the Sea of Blood. Reconnect with the Divine for the second phase. Pull the red light into your Lower Dantian, allowing it to build into a powerful ball of red light. Bring the red light up the Taiji Pole, down the arms and out into the Laogong points at the center of the hands. Facing patient’s heels, project the red light into Yongquan (Kd-1) points located on the soles of patient’s feet. Direct the red light up the front of patient’s legs to the Lower Dantian. Imagine it overflowing the Lower Dantian and ascending up the chest through the patient’s Sea of Blood. Make certain to guide red light up the chest, over the head and down the body along the spine.

Next, bring it down from the spine into the

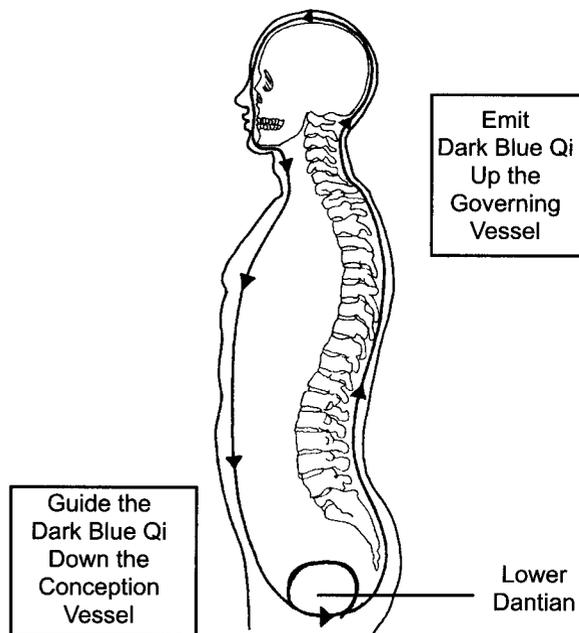


Figure 50.28. The Fire Path of the Microcosmic Orbit flows up the back and down the front of the body.

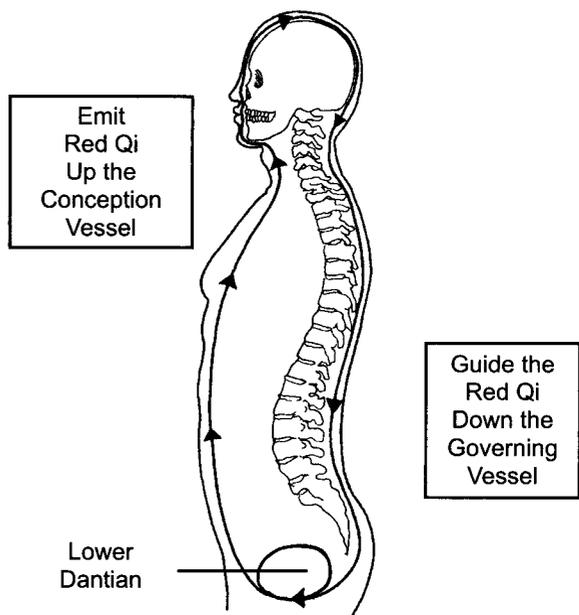


Figure 50.29. The Water Path of the Microcosmic Orbit travels up the front and down the back of the body, ending at the Lower Dantian.

Lower Dantian. Begin the Water cycle, running the red Qi up and over the head then down to the Lower Dantian area (Figure 50.29). Continue circulating the red Qi through the Conception and Governing vessels for two minutes. Disconnect and end with "Pulling Down The Heavens" for three times.

- Third, use the white light in order to connect and Tonify the patient's body, mind, emotions, and Spirit. Connect with the Divine again for the third phase. Pull the Divine light into your Lower Dantian and build it into a powerful ball of white light. Bring the white light up the Taiji Pole, down the arms and out the Laogong points.

Stand at the patient's heels and emit the white light into the center (arches) of patient's feet. Direct the white light to flow up the middle of patient's legs into the Lower Dantian. Continue sending the white light energy up the patient's Taiji Pole, guiding it to flow all the way into the Baihui (GV-20) point at the top of patient's head (Figure 50.30).

As you emit white light energy into the patient's Taiji Pole, imagine it overflowing the tissues and filling up the patient's three Wei Qi fields. Continue until the patient's entire energetic system is saturated with white light energy. At that point, it will spill up and out of patient's Bai Hui like a fountain. Direct the white Qi to pour down, spinning clockwise around the patient's body. Allow the white Qi to wrap the body and form an energetic and protective Wei Qi field which surrounds the patient.

6. Create a "Qi Cocoon:" An energetic cocoon is an electromagnetic wrapping of the patient with Universal and Environmental Qi. It creates a stronger "energy bubble" by increasing its magnetic field potential.

- Begin by "Absorbing Qi from the Five Gates." To do this, absorb energy from Heaven and Earth into Baihui (GV-20) point on top of head, the Laogong (Pc-8) points in the center of the palms, and the Yongquan (Kd-1) points on the bottoms of the feet. This infuses and energizes the Wei Qi field with universal and environ-

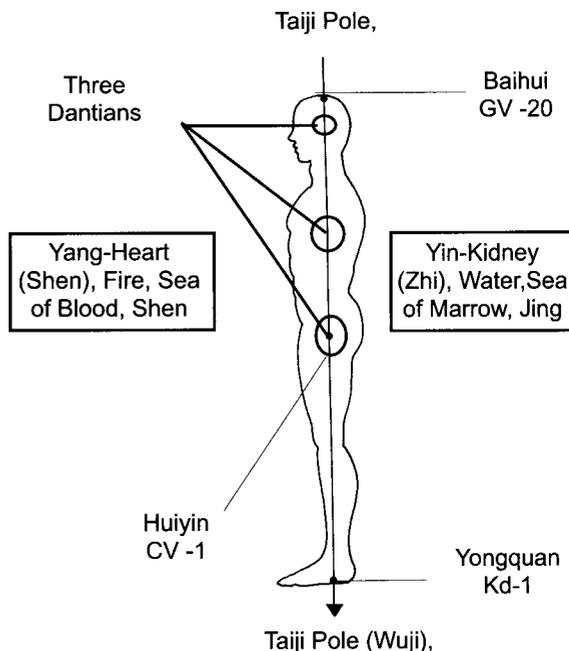


Figure 50.30. The three points (Baihui, Huiyin, and Yongquan) are connected by a straight line.

mental Qi. Gather this energy into the Lower Dantian filling up the system until it overflows.

- Emit gathered Qi up from the Lower Dantian and release it out through Laogong points to the patient, who is lying supine. Envelop the patient – one practitioner stands facing patient's crown and uses right hand to project Qi spiralling it clockwise completely around width of patient's body and sending it down to the feet and back up to the head. The other practitioner stands facing patient's feet and uses his or her right hand to emit Qi circling counterclockwise around patient sending it up to head and back down to feet. Continue a back-and-forth motion with this technique for several minutes.

- Then, switch directions and envelop the patient in the opposite direction. Continue for several minutes. Both practitioners can alternate directions as much as needed to build up the layers of Qi forming the cocoon.

- End by disconnecting from the Qi cocoon which continues to envelop the patient. This

creates an “embryonic state” which is different from the type of energetic wrapping that is done to a patient at the end of a general treatment. It increases the thickness and power of the electromagnetic field (the energetic boundary surrounding body). The looping action is similar to wrapping a magnet with wire to increase its magnetic field potential. In addition, it also works the Belt Vessel of the body (see Volume 1, Chapter 6).

• **Note:** When treating a patient without an assistant, use the following modification. Stand at the patient’s feet. Spiral the energy completely around the width of the body. Send it up to the head in a clockwise circular motion. Then, move the energy back down to the feet in a counterclockwise circular action. Continue wrapping up and down the patient’s body for several minutes.

7. Envelope the patient’s Wei Qi fields, wrapping each of the three fields one at a time, and working inward to seal the Energetic Cocoon. Then end the treatment.

HOMEWORK PRESCRIPTIONS

1. **Tonify Kidneys and Lower Dantian:** Have the patient practice the Taking in the Black or Dark Midnight Blue Qi meditation in order to strengthen the Kidneys and Lower Dantian (see Volume 5, Chapter 79).
2. **Tonify the Spleen:** Have the patient practice the Taking in the Golden-Yellow Qi in order to strengthen the Spleen (see Volume 5, Chapter 79).
3. **Tonify the Yuan Qi:** Have the patient practice cultivating his or her Yuan Qi by absorbing energy from nature (see Volume 2, Chapter 13).
4. **Walking Therapy:** Have the patient practice the Kidney Tonification Walking Therapy (see Volume 2, Chapter 16).
5. **Abdominal Breathing:** Have the patient practice the Natural Abdominal Breathing Method (see Volume 2, Chapter 17) to increase the peristaltic action of the body, massage internal organs, and invigorate and increase movement of Qi from Kidneys into the Lower Dantian.

HERBS

Refer the patient to a qualified Chinese Medicine Herbalist for herbal prescriptions. In most herbal prescriptions designed to treat Chronic Fatigue and Immune Dysfunction Syndrome (CFIDS), the main ingredients support overall vitality and relieve exhaustion, which may include following herbs:

1. Licorice root (*Glycyrrhiza glabra*)
2. Lomatium root (*Lomatium dissectum*)
3. Skullcap (*Scutellaria laterifolia*)
4. Passionflower (*Passiflora incarnate*)
5. Lavender (*Lavendula officinalis*)
6. Rosemary leaf (*Rosemarinus officinalis*)

CHINESE HERBS

Popular Western and Chinese herbs used in the treatment of CFIDS are as follows:

1. Astragalus – enhances immune function and is good for cold and flu symptoms.
2. Ginkgo biloba – improves circulation and brain function.
3. Teas from burdock root, dandelion, red clover – promotes healing by cleansing the blood and enhancing immune function. Drink 4 to 6 cups daily of one or all.
4. China Gold formula – helps enhance adrenal function and overcome fatigue. Contains 36 different herbal extracts, including 10 varieties of ginseng. Sold by Aerobic Life Industries.
5. Goldenseal – controls infection.
6. Licorice root – supports the endocrine system.
7. Milk thistle – protects the liver.
8. Pau d’arco – good for treating candida. Take in capsule or tea form.
9. St. Johnswort – has antiviral properties.
10. Skullcap – improves sleep.
11. Valerian root – improves sleep.

CONTRAINDICATIONS:

Do not use astragalus if there is a fever. Do not take goldenseal during pregnancy. Do not take licorice if there is high blood pressure. Do not prescribe herbs to patients; refer them to a trained Herbalist who can identify the appropriate herbs for use in the treatment of CFIDS.

SECTION XI
MEDICAL QIGONG THERAPY
FOR PEDIATRICS, GERIATRICS,
GYNECOLOGY, NEUROLOGY AND
ENERGETIC PSYCHOLOGY

CHAPTER 51

MEDICAL QIGONG THERAPY AND PEDIATRICS

CHINESE HISTORY OF PEDIATRICS

Pediatrics is the branch of medicine that deals with the care of children and the treatment of childhood diseases. Children were most often treated as adults in Chinese clinics until the late Han Dynasty (206 B.C. - 220 A.D.), when medical textbooks began to include separate chapters on the treatment of children.

In the Northern Song Dynasty (960 - 1127 A.D.), the famous physician Qian Yi (Figure 51.1) specialized in the treatment of children and wrote the first pediatric textbook titled *Xiaoer Yaozheng Zhijue* (Key to Therapeutics of Children's Diseases). The textbook included the distinctive physiology and pathophysiology of specific diseases relating to children, as well as the diagnosis and treatment of such diseases. Not only did Qian Yi's textbook recognize the clinical treatment of children as unique and different from that of adults, it also introduced the prescription *Liuwei Dihuang Wan* (Rehmannia Six Formula) for the treatment of certain pediatric diseases. Despite its origin as a pediatric formula, the Rehmannia Six Formula has today become one of the most widely used Yin-nourishing prescriptions given in TCM clinics (it is especially prescribed for elderly patients).

During the Ming Dynasty (1368 - 1644 A.D.), Pediatrics flourished with the publication of several books containing herbal formulas specifically tailored for children, as well as acupuncture protocols used for the treatment of childhood diseases. The famous pediatric physician Wang Luan wrote a comprehensive text entitled, *You Ke Lei Cui* (A Collection of Pediatric Cases), describing pulse diagnosis, treatment principles and various clinical protocols. The imperial physician, Xue Liang Wu wrote the *Bao Ying Cuo Yao* (Essentials for the Care and Protection of Infants), which



Figure 51.1. The Famous Pediatric Physician Qian Yi

stressed the importance of adjusting herbal formulas according to each child's age, weight, and size. The famous physician Wan Mizhai introduced the Chinese people to preventative pediatric measures, such as avoiding over feeding or giving children too much medication. The child's emotional needs were also addressed, as was the importance of receiving proper sunlight and fresh air.

During the Qing Dynasty (1644 - 1911 A.D.), many famous pediatric textbooks were written, including *You Ke Liang Fang* (Fine Formulas in Pediatrics), and *Dou Zhen Liang Fang* (Fine Formulas for Poxes and Rashes). These textbooks are still used in China today as clinical reference books.

TRADITIONAL CHINESE MEDICINE AND PEDIATRICS

From a Traditional Chinese Medical perspective, children are different from adults in several important ways (Figure 51.2):

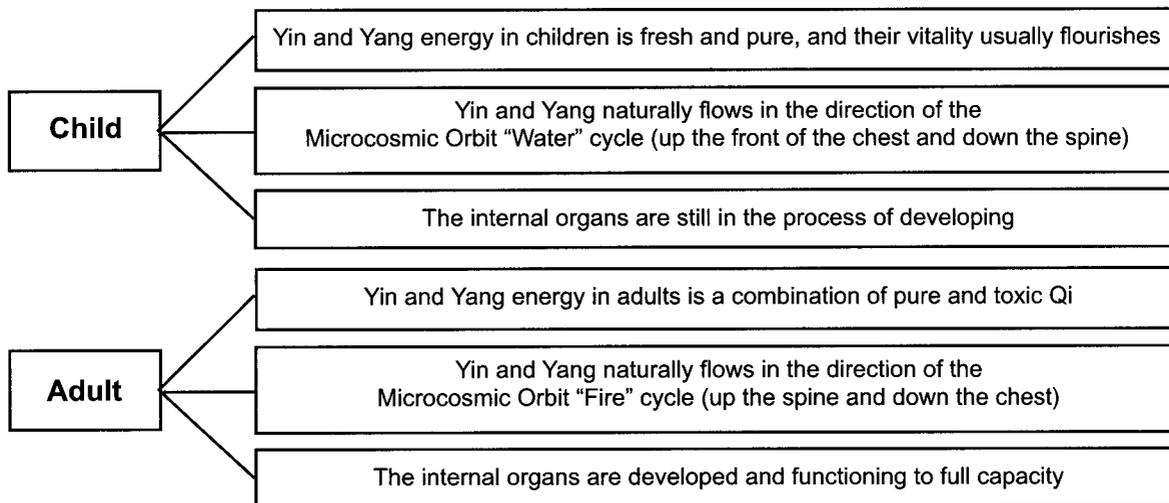


Figure 51.2. From a Traditional Chinese Medical perspective, children are different from adults in several important ways.

- First, the Yin and Yang energy in children is fresh and pure, and their vitality usually flourishes; while in adults, the Yin and Yang energy is a combination of pure and toxic Qi.
- Second, due to the spiritual nature of children, the energetic flow of their Yin and Yang naturally flows in the direction of the Microcosmic orbit "Water" cycle (up the front of the chest and down the spine). In adults, the Yin and Yang naturally flows in the direction of the Microcosmic Orbit "Fire" cycle (up the spine and down the chest).
- Third, although the internal organs of children have begun to take shape, the organs are still in the process of developing; while in adults, the internal organs are developed and functioning to full capacity

Because children's organs and tissues are still growing, stimulating the channels and channel points has a different effect on their bodies than on adults. Specifically, the Lungs, Spleen, and Kidneys are especially delicate in children. The Lungs and Spleen are weak, and the Kidneys are particularly vulnerable. The Lungs control the Qi of the whole body. The Spleen is responsible for the transformation of food and the transportation of Gu Qi (food Qi). Together, the Lungs and Spleen

are the postnatal foundation of health. The Kidneys are in charge of the Bones and Marrow and are the prenatal foundation of health. Children are still full of Prenatal Qi, however they are just beginning to use their Lungs and Spleen for the function of acquiring Postnatal Qi. Consequently, their energetic system is vulnerable and unstable.

If babies are born without congenital defects or weakness, are nursed and avoid contracting major diseases, the internal organs should develop normally. However, because of inherent weakness or immaturity of the digestive system, almost all pediatric diseases of children under the age of six usually begin with some element of indigestion.

PHLEGM PRODUCTION

A child's delicate digestive system makes him or her prone to the creation of Phlegm. Since the Spleen Qi Deficiency is the root of Phlegm production, and the Lungs are the storehouse of Phlegm, then a congenitally weak Spleen can lead to the creation of Turbid Dampness within the child's body. This Turbid Dampness can congeal into Phlegm and lodge within the child's Lungs. These symptoms can be observed in young children as runny noses, ear infections, phlegmy coughs, and other respiratory difficulties.

THE THREE PERIODS OF LIFE

Each patient's constitution results from the continuous interaction between his or her inherited form and the environment. In ancient China, the etiology (study of the causes of diseases) was traditionally divided into what is commonly called the "Three Periods of Life." These three periods encompass the development of the patient's Jing, Qi, and Shen formations during the transitional periods of their life. These three periods are: within the womb, childhood, and adulthood.

The three periods of life were also known by the ancient Daoists as the "Three Stars." The Three Stars were believed to develop and determine some of the major physical, energetic, and spiritual characteristics and traits of each person. Each experience from the Three Stars accounts for one third of what, and who, the person is; together they combine to form and complete a Nine Star System of life evaluation, described as follows (Figure 51.3):

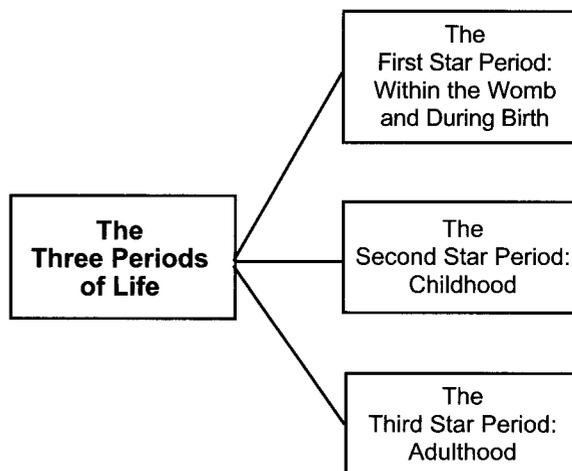


Figure 51.3. The "Three Periods of Life" encompass the development of the patient's Jing, Qi, and Shen formations during the transitional periods of their life.

ETIOLOGY WITHIN THE WOMB

The first "Star Period" (within the womb and during birth) encompasses the formative time span of 40 weeks (Figure 51.4). Problems arising during this time period can be influenced by the following factors:

1. **The State of the Parents' Jing, Qi, and Shen Prior to Conception:** If the Jing of one or both parents is deficient, the sperm and/or ovum will be weakened.
2. **The Mother's Mental State During Pregnancy:** This has a deep effect on fetal formation and the developmental activities of the fetus' Jing, Qi, and Shen. If the mother is malnourished, ill, emotionally lacking support, overworked, stressed, or taking alcohol or drugs during pregnancy, the development of the fetus will be affected.

For example, if the mother is seriously scared during pregnancy, the Qi can ascend along with her breath, causing her Yuan Shen (the operative energy of her soul) to remain within her body via her Jing. If this transition occurs, the result can cause the forming fetus to incur deficient diseases, and the newborn or young child

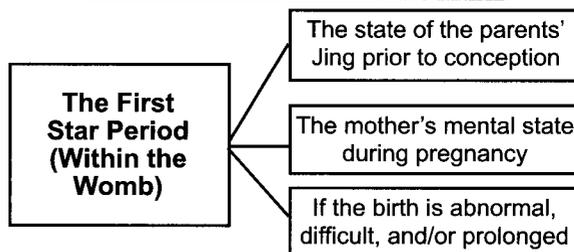


Figure 51.4. The First "Star Period" encompasses the formative time span within the womb and during birth.

may have mental or emotional difficulties due to Jing and Qi deficiency (having received an insufficient quality of Jing and Qi from the mother before birth).

3. **If the Birth is Abnormal, Difficult, and/or Prolonged:** This can cause an emotional shock within the newborn which affects the formation and growth of his or her tissues and organs.

DIAGNOSIS

Diseases may originate from one or more of the previously mentioned influential factors, causing the baby to be born with an illness or a predisposition to illness. This predisposition can be manifested as a particular type of emotional or

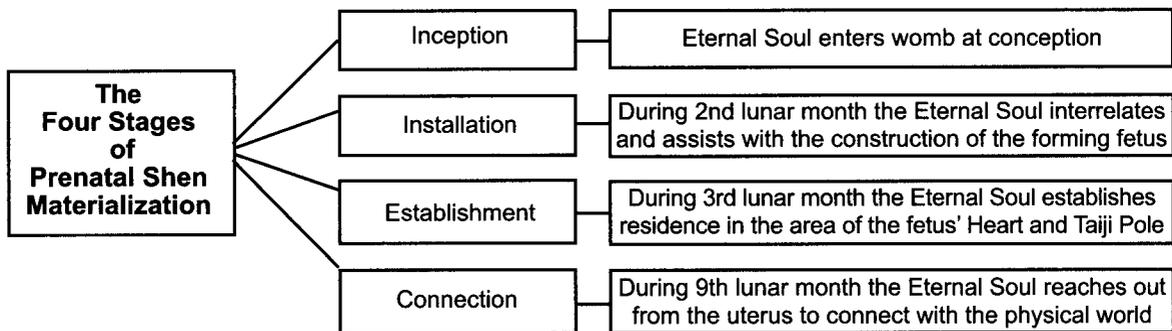


Figure 51.5. The ancient Chinese divided the patterns of the Prenatal Shen materializing into the physical body into four stages.

mental imbalance, a disease of a particular Yin or Yang organ (or an organ system), or a general constitutional weakness. These conditions are commonly observed as “prenatal shock,” and are indications of active fetal toxins. Prenatal shock can also be indicated when newborn babies are restless sleepers, continually opening and closing their eyes, or having fevers.

Prenatal shock is sometimes difficult to diagnose. However, through simple observations the Qigong doctor can determine if the patient has experienced prenatal shock (e.g., a bluish color on the forehead is one indication of this condition).

THE FOUR STAGES OF PRENATAL SHEN MATERIALIZATION

The ancient Chinese divided the patterns of the Prenatal Shen materializing into the physical body into four stages: Inception, Installation, Establishment, and Connection, described as follows (Figure 51.5):

- **Inception:** This is considered the first stage, in which the Eternal Soul (Shen Xian) enters the womb at conception. As the Shen Xian descends into the physical world, it fuses the energetic natures of the Dao, Wuji, and Taiji, with the structural energetic natures of the Ba Gua and Wu Xing (Figure 51.6). These energetic components combine and fuse into the body’s cells via the formation of the individual’s Taiji Pole, which is created when the sperm penetrates the egg (see Volume 1, Chapter 2).

The vibrational levels of the Shen Xian must slow down to resonate with the frequencies

of the lower dimensions to maintain physical form. This allows the Shen Xian to acquire experiences within the world of time and space as a Human Soul. When the mother’s and father’s Jing, Qi, and Shen combine during conception, the energy of the Dao is drawn into the mother’s womb in order to orchestrate the forming of the embryo. While in the womb, the fetus continues to transform and develop the culminated Jing, Qi, and Shen, while remaining in a state of quiescence.

- **Installation:** In this second stage, the Eternal Soul starts to integrate with the physical area of the fetus’ forming chest and begins to establish its residence within the forming Heart. This occurs during the second lunar month of pregnancy (traditionally called the “Beginning to Gel” stage). With the formation of the major blood vessels, the Yin and Yang energies begin to occupy the embryo’s channels. As the embryo’s internal and external Yin and Yang energies actively balance themselves, the Earth Qi (absorbed by the embryo from the mother’s exposure to the outside environment) begins to collect in the lower front and upper back areas of the embryo’s body.

During embryonic formation, each distinct energy is naturally drawn to the appropriate area within the embryo’s developing body, creating its own unique boundaries and pools of Qi. These pools and boundaries will later form the major internal organs and external tissues, as well as the energetic spatial cavi-

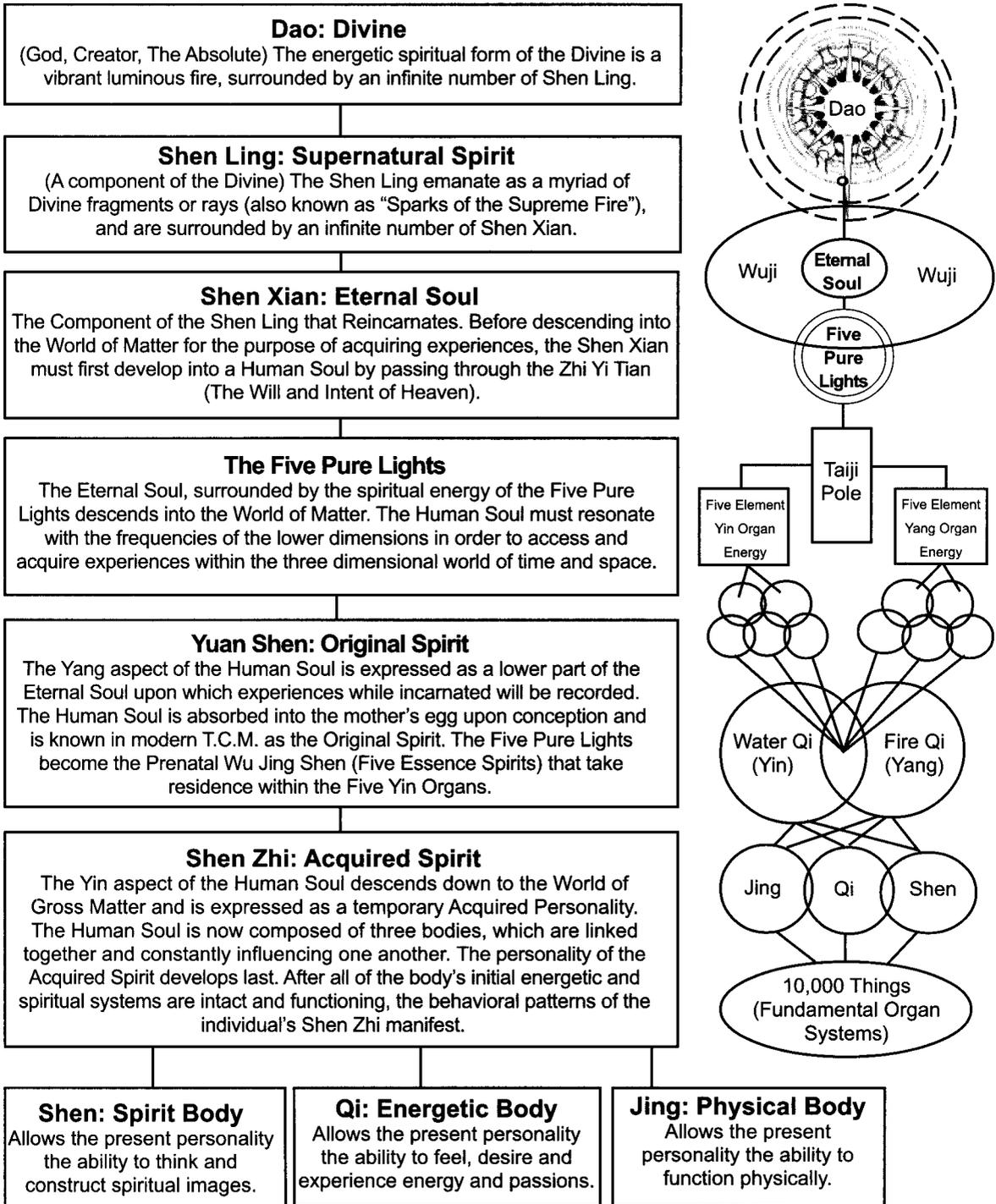


Figure 51.6. The Pattern of Creation

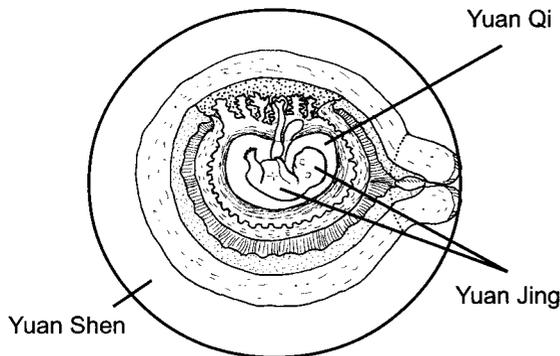


Figure 51.7. During the second month, the embryo begins to take shape as the energetic boundaries begin to form.

ties that surround them (Figure 51.7).

The areas where the energetic pools settle and begin to create a balance within themselves are the precursors to the body's internal organ systems. During this creative process, the internal flux and movement creates tiny energetic currents, eddies, and whirlpools that flow throughout the entire body. As the energy shifts, seeking balance, the larger pools of energy begin to condense, forming the internal organs, brain, bones, and skin.

- **Establishment:** In this third stage, the Eternal Soul fully enters the physical area of the fetus' chest and establishes its residence within the Heart. This occurs during the third lunar month of pregnancy (traditionally called the "Beginning of the Pregnant Uterus" stage). During this period, the embryo becomes a fetus and begins micro-movement; its heartbeat can now be detected. Jing and Shen in the vessels, channels, and collaterals transform into Heat, causing the fetus' Yang Qi to arouse the Hun (the body's Ethereal Soul) into life. The Five Agents of the Wu Jing Shen (The Prenatal Virtuous energies that stem from the Human Soul and reside in the internal organs) have now begun to energetically awaken. Additionally, the individual's Ming (personal destiny) is awakened and actively resonates within his or her Mingmen area. At the end of the third month, the limbs, internal organs, and external sex organs of the fetus are now fully formed, and the nails have been developed.

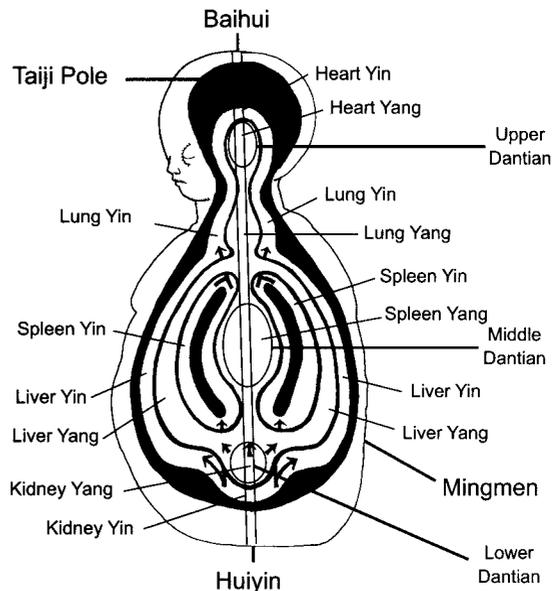


Figure 51.8. As the fetus develops, the energetic rivers and pools regulate the formation and production of his or her growth.

- **Connection:** In this fourth stage, the Eternal Soul begins to reach out from the Uterus into the physical world to begin connecting with its external environment. This occurs during the ninth lunar month of pregnancy. At this stage, all the fetus' spatial cavities and energetic boundaries are now firmly established (Figure 51.8). In the ninth lunar month, the Internal Palaces and Nine Dantian Chambers (the nine internal Dantian cavities) are created within each of the fetus' Three Dantians (the body's three energetic reservoirs), and are developed and securely established to keep the fetus' Jing (Essence) safe.

ENERGETIC EMBRYOLOGICAL DEVELOPMENT

The study of the embryological development of the body's inner fascia and connective tissues explains many of the Traditional Chinese Medical ideas about energy, health, and disease. The cells, tissues, and organs of the human body interrelate as a result of the "energetic patterning" that occurs at conception. As an embryo develops, it passes through several stages of formation that cause it to recall the patterning of remote an-

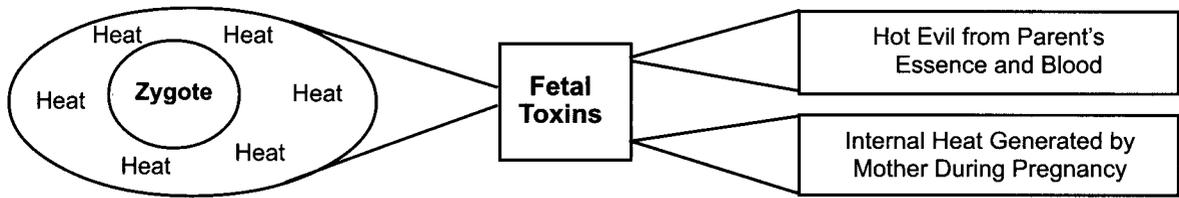


Figure 51.9. The External Invasion of Fetal Toxins

cestral energetic traits. This type of heredity is a form of unconscious organic memory.

During birth, pairs of channels from the mother's internal organs carry Qi that creates and nourishes the baby at each stage of development. As the baby develops and is sustained through the umbilical cord, the child's navel, Kidneys, and lower abdominal area become the collection points for Prenatal Qi (energy stored within the baby's body before it is born).

Every life begins with inherent strengths and weaknesses. It is believed that when conception occurs, if the mother has an orgasm, the child's inherent energy will become very strong. However, if the mother does not have an orgasm during conception, the results will be a normal or weak energetic constitution. Prenatal care is mandatory for the healthy formation of the embryo. Before cell division, the DNA mass must be duplicated exactly in order to transfer normal genetic characteristics to the next generation. Although heredity plays a large part in the transference of both parents' genetic history, a weakness in the mother's channels can result in congenital problems, or toxins, that the fetus can acquire during one of the corresponding stages of development.

UNDERSTANDING FETAL TOXINS

The external invasions of pathogenic toxins (known as fetal toxins) can penetrate the zygote with latent Heat that can cause diseases during early childhood development. It is, therefore, important for both parents, especially the mother, to take responsibility for being strong and healthy at the time of conception and for the duration of the pregnancy. Toxins can be transferred into the embryo in utero in one of two ways (Figure 51.9):

- First, toxins can be transferred from either the

mother or father at the moment of conception. Toxins transferred from the parents can create an inherited toxicity due to a retention of Hot Evil stored from within either of the parents' Essence and Blood;

- Second, toxins can be transferred from Internal Heat generated by the mother during pregnancy due to improper diet or life-style. During pregnancy, a fetus is aware of light and sound. The fetus is also negatively or positively affected by the mother's reaction to the surrounding influences of her environmental energy fields. The fetus is strongly influenced by its mother's physical activities, as well as her mental, emotional, and spiritual states.

Providing a supportive and nurturing environment for the expecting mother, so as to improve her child's physical, emotional, and mental health is called "fetal education" in Traditional Chinese Medicine, and is important in the development of the child's Prenatal Essence, Energy, and Spirit. This viewpoint is based on the fact that the mother's Heart and Uterus are connected via the mother's internal channels, allowing Qi and Blood to flow into the Uterus. Anything that influences the mother's mind, emotions, and spirit affects her Heart, which in turn, affects the fetus via the internal channels.

THE DEVELOPMENTAL SEQUENCE OF JING

The ancient Chinese did not have a concept of the body's cells and cellular division; however, modern theories have postulated that the channels were formed at the earliest stages of cell division, creating an energy matrix for the developing fetus. This particular theory was taught at the Hai Dian Medical Qigong College in Beijing, China.

CREATION OF YIN AND YANG

The following description of the body's developmental sequence is but one of many theories used to explain Chinese energetic embryology. The ancient Daoist classics describe birth as follows: Once the Absolute has divided (the zygote egg experiences its first cellular division), clear energy rises, becoming images of Heaven (Yang Qi begins to ascend); opaque energy descends, becoming forms on Earth (Yin energy begins to descend). The Essence of Wood and Fire produce Major Yang; the congenital Wood Jing (Hun) and Fire Jing (Shen) influence the production of the River of Yang Qi (Governing Vessel). The Essence of Metal and Water produce Major Yin; the congenital Metal Jing (Po) and Water Jing (Zhi) influence the production of the River of Yin Qi (Conception Vessel). The energy of Heaven (Yang) and Earth (Yin) and the Sun (sperm) and Moon (egg) develop from the influence of this bipolar energy formation (Figure 51.10).

PRENATAL JING FORMATION

Beginning in the fourth lunar month and continuing throughout the ninth lunar month, each of the Five Element's energetic and spiritual natures, as well as the specific characteristics of each Element's Essence, is progressively activated and developed within the fetus' body (Figure 51.11). The first Element Essence to be activated is the Water Jing.

Water Jing Formation

The Water Jing energy, during the fourth lunar month (16 weeks), supervises the genetic developmental phase of the fetal growth. This energy encompasses the fetus' unconscious reservoir of innate and intuitive intelligence, will, and life-force energy relating to divine love, power, and spirit. Any faltering of this energy (due to the influence of fetal toxins or trauma) is associated with both pervasive and subtle neurological disorders and a predisposition to severe psychological disorders (e.g., schizophrenia).

According to the *Magical Pivot*, "When the seminal essence is complete, it gives birth to the formation of the Brain and Marrow, then the Bones solidify, the channels begin to nourish, the muscles begin to strengthen, the flesh begins to become a

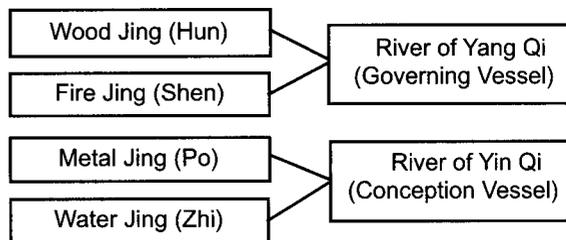


Figure 51.10. The Creative Process of the Body's Yin and Yang Formation

wall, the skin begins to firm, and the hair begins to grow." Any deficiency in Water (Kidney) Jing can cause retardation, mental disability, or Congenital Qi Deficiency (i.e., Deficiency in the Sea of Marrow), which can lead to Down's Syndrome, Attention Deficit Disorder (ADD), and other learning disabilities.

Fire Jing Formation

The Fire Jing energy, during the fifth lunar month (20 weeks), generates and controls, protects and integrates, and divides and harmonizes the fetus' internal energies to promote emotional and spiritual well-being. Any faltering of the Fire Jing energy is associated with problems of right (Yin) and left (Yang) Brain communication (e.g., the correct balance of male: rational and female: intuitive energies).

Metal Jing Formation

The Metal Jing, during the sixth lunar month (24 weeks), is established in the fetus' body, stabilizing the sinews and connective tissues. The Metal Jing energy is also responsible for fetal formation and the ability to form and maintain emotional bonding with others. Any faltering of the Metal Jing energy is associated with problems of emotional attachment (e.g., autism).

Wood Jing Formation

In the seventh lunar month (28 weeks), the Wood Jing is beginning to be accepted by the fetus' body. The Wood Jing energy supervises the assertion and direction of the fetus' emotional and spiritual aspects. Any faltering of the Wood Jing energy is associated with severe psychological problems (e.g., passive-aggressive personality disorders).

Jing	Formation	Postnatal Problems
Water Jing 4th Lunar Month	The Water Jing governs the genetic development of fetal growth, encompasses the fetus' unconscious reservoir of intuitive intelligence, will, and life-force energy, and relates to divine love, power, and spirit.	Any faltering of Water Jing is associated with pervasive and subtle neurological disorders as well as a predisposition to severe psychological disorders (e.g., schizophrenia). Water (Kidney) Jing Deficiency can cause retardation or Congenital Qi Deficiency (i.e., Deficiency in the Sea of Marrow). This, in turn, can lead to Down's Syndrome, Attention Deficit Disorder (ADD), and other learning disabilities.
Fire Jing 5th Lunar Month	The Fire Jing promotes emotional and spiritual well-being by generating, controlling, protecting, integrating, dividing, and harmonizing the internal energies of the fetus.	Any faltering of Fire Jing energy is associated with problems of right (Yin) and left (Yang) brain communication, such as internal imbalances between the rational male energy and the intuitive female energy.
Metal Jing 6th Lunar Month	The Metal Jing stabilizes the sinews and connective tissues and also governs the ability to form and maintain emotional bonding with others.	Any faltering of the Metal Jing energy is associated with problems of emotional attachment such as autism.
Wood Jing 7th Lunar Month	The Wood Jing supervises the assertion and direction of the fetus' emotional and spiritual aspects.	Any faltering of the Wood Jing energy is associated with psychological problems such as passive-aggressive personality disorder.
Earth Jing 8th Lunar Month	The Earth Jing energy supervises the quality and maturation of the fetus' emotional and spiritual bonding and boundaries.	Any faltering of the Earth Jing energy is associated with problems of severe psychological disturbances, such as schizophrenia.

Figure 51.11. The Creative Process of the Body's Prenatal Jing Formation

Earth Jing Formation

During the eighth lunar month (32 weeks), the fetus receives the Zong Qi-Essential Qi (energy collected from Heaven and Earth and accumulated within the chest) from the mother's Spleen; the Earth Jing begins to be accepted by the fetus' body, completing the formation of the skin.

The Earth Jing energy supervises the quality and maturation of the fetus' emotional and spiritual bonding and boundaries. Any faltering of the Earth Jing energy is associated with problems of severe psychological disturbances (e.g., schizophrenia). These psychological disturbances may be evident at birth or develop later in life.

DEFICIENCIES OF CONGENITAL JING DURING FETAL DEVELOPMENT

Postnatal manifestations of Deficiencies in fetal development due to insufficient congenital Jing formation include the following clinical observations: The Five Limpnesses, The Five Slownesses, and Fetal Feebleness, described as follows (Figure 51.12):

- **The Five Limpnesses (Wu Ruan):** These are five common symptoms observed in infants that have had poor prenatal development. They include, softness of the head, limpness of the mouth, limpness of the neck, limpness of the hands and feet, and limpness of the flesh (muscles).

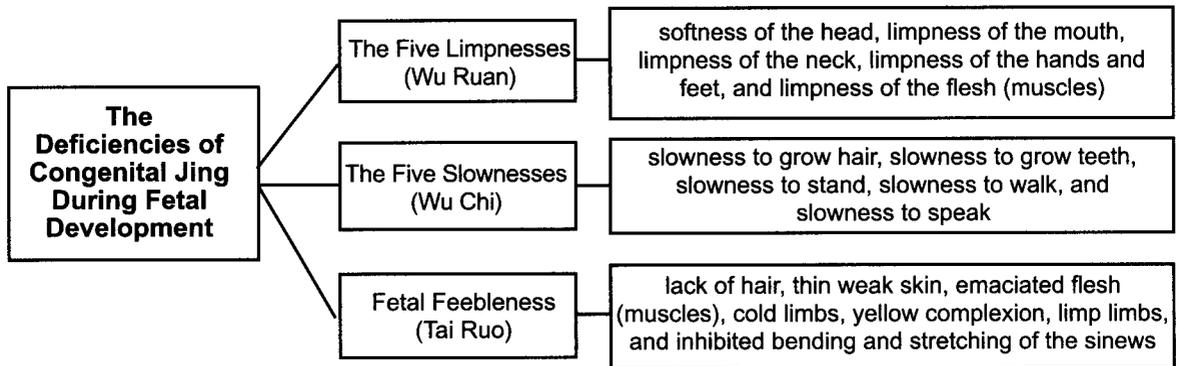


Figure 51.12. The Postnatal manifestations of deficiencies in fetal development due to insufficient congenital Jing formation

- The Five Slownesses (Wu Chi):** These are five common forms of retardation observed in infants that have had poor prenatal development. They include, slowness to grow hair, slowness to grow teeth, slowness to stand, slowness to walk, and slowness to speak.
- Fetal Feebleness (Tai Ruo):** This includes any condition of “empty” Qi or Blood from birth. It is characterized by a lack of hair, thin weak skin, emaciated flesh (muscles), cold limbs, yellow complexion, limp limbs, and inhibited bending and stretching of the sinews.

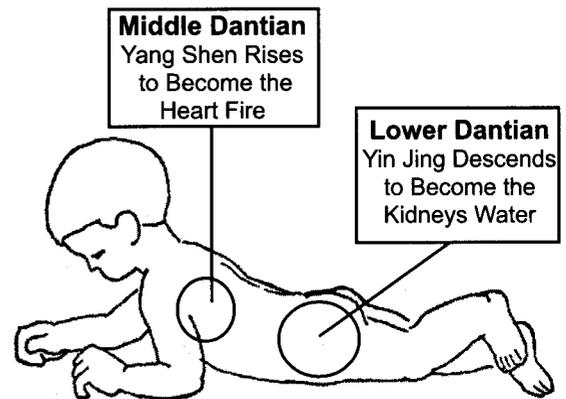


Figure 51.13. Once the umbilicus is cut, Heaven and Earth will separate and the fetus' Yin (Earth: Water Qi) and Yang (Heaven: Fire Qi) energetic polarity will divide. The Yang Shen will rise upward into the chest and Middle Dantian area to become the Fire of the Heart; the Yin Jing will descend into the lower abdomen and Lower Dantian area to become the Water of the Kidneys.

ETIOLOGY DURING CHILDHOOD

In ancient China, during the beginning of postnatal development, the area of the child's navel was considered to be the lair of Qi and Shen, as energetically both Qi and Shen continually spin and manifest from the umbilical area the same way that the stars and constellations spin around the Pole Star. The ancient Daoists considered the umbilical area the “root of preserving life,” because the energetic treasure of its Qi and Shen flowed inwards to connect with all of the internal organs. A popular ancient Chinese saying states, “When the umbilicus opens, the body's internal organs and the womb of Heaven and Earth can interact.”

According to ancient Daoist philosophy, once the umbilicus is cut, Heaven and Earth separate and the fetus' Yin (Earth: Water Qi) and Yang (Heaven: Fire Qi) polarity divide. The Yang Shen

rises upward into the chest and Middle Dantian area and becomes the Fire of the Heart; the Yin Jing descends into the lower abdomen and Lower Dantian area and becomes the Water of the Kidneys (Figure 51.13).

The second “Star Period” (Childhood) encompass the formative time span from birth to 18 years of age. Problems arising during this time period can be influenced by the following factors (Figure 51.14):

- 1. Physical, Emotional, or Sexual Trauma or Abuse:** Many internal problems can result from abuse, trauma, and excess sex (during the teenage years). The subconscious mind of a child is extremely impressionable to both positive and negative influences. If, as children, the patients experienced any physical, emotional, or sexual abuse, then they may become predisposed to illness later in life or develop a disease during this time period. These traumas can affect the adolescent developmental activities of the patient's Jing, Qi, and Shen formations, as this is the child's greatest time of physical growth and development.
- 2. Malnutrition:** During the formative years of childhood, the Spleen may be harmed or damaged by improper diet, irregularity of meals, or imbalances caused by excessively Hot or Cold diets. Consequently, Clear Yang fails to rise, Turbid Yin fails to descend, and Stomach Qi becomes disharmonious. Therefore, children can suffer from abdominal masses, abdominal pain and distension (stomach-ache), belching, hiccups, vomiting and diarrhea, infantile malnutrition, and other digestive disorders. These conditions often lead to children becoming hypersensitive to the foods they consume.
- 3. Loss of a Relationship (parents, siblings, peers, pets, etc.):** As mentioned above, the subconscious mind of a child is extremely impressionable to both positive and negative influences. If, as children, the patients experienced any traumatic loss of a relationship with either or both parents, siblings, peers, pets, etc., then they may become predisposed to illness later in life or develop a disease during this time period.

CLINICAL OBSERVATIONS

When working with patients who are progressing through emotional transitions, one important line of inquiry is to determine if any emotional trauma may have occurred during the two major times that their bodies went through hormonal change. Hormonal changes occur during the two specific times in childhood:

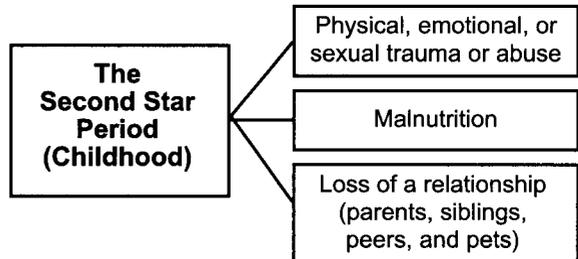


Figure 51.14. The Second “Star Period” encompasses the formative time span from birth to 18 years of age.

- Between the ages of five and seven, and
- Between the ages of ten and fourteen during puberty

Any physical or emotional trauma experienced during this time period imprints deeply into the patient's tissues. Therefore, when the patient is experiencing emotional trauma but cannot locate its exact origin, the Qigong doctor can inform him or her regarding these types of transitions and inquire into whether there was a specific trauma that occurred during this time of hormonal transition. Usually, this will result in exposing a hidden or deeply suppressed memory.

ETIOLOGY DURING ADULTHOOD

The third “Star Period” (Adulthood) encompass the time span from the age of 18 to 60 years of age. Problems arising during these years are caused by the patient's internal emotions and reactions to surrounding environmental factors. Environmental factors include (Figure 51.15):

- Diet and Nutrition.
- External Relationships (i.e., social, work related, family, etc.).
- Internal Relationships (i.e., love, frequency of sex, etc.).

These three primary factors will have an effect on the developmental activities of the patient's Jing, Qi, and Shen. An adult, although less impressionable than a child, is less resilient than a child to trauma and illness.

There are always energetic interactions between these Three Periods of life. If, for example, a young female patient has a hereditary imbalance between her Conception and Governing Vessels and also has severe emotional strain during

puberty, she may suffer mental problems later on in her adult life.

Additionally, if the patient's constitution has been poor since birth, or if a specific disease has been present since birth, the prognosis is generally poor. If, however, the specific disease is acute or has only developed during the patient's adult time period, the prognosis is more favorable.

THE SUPERFICIAL VENULES OF THE INFANT'S INDEX FINGER

One means of pediatric diagnosis for children under the age of three can be obtained by observing the changes in color, location and length of the superficial venule of the infant's index finger. After rubbing the infant's finger, the doctor will watch how quickly the venule refills and formulate a diagnosis accordingly. Modern research in China shows that the changes in the superficial venules of the infant's index fingers are connected to the function of the neurohumoral regulation system, circulatory system, blood system, and nutritional state of the infant.

COLOR OF THE SUPERFICIAL VENULES

From a Traditional Chinese Medical perspective, the normal color of the superficial venules of the infant's index finger is faintly red or yellow. Pathological conditions are indicated by colors such as red, purple, blue, black, and pale. The specific pathology associated with each of these colors is described as follows:

- **Red Superficial Venules:** This indicates the presence of Wind Cold invasion
- **Light Red Superficial Venules:** This indicates the presence of Coldness due to deficiency
- **Purplish Red Superficial Venules:** This indicates the presence of a Heat Syndrome
- **Dark Purple Superficial Venules:** This indicates the presence of an obstruction of the Blood collaterals
- **Light Purple Superficial Venules:** This indicates the presence of Heat due to deficiency
- **Bluish Superficial Venules:** This indicates the presence of pain and terror
- **Light Yellow Superficial Venules:** This indicates the presence of convulsion due to deficiency

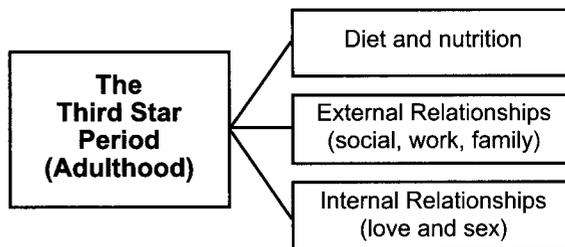


Figure 51.15. The Third "Star Period" encompasses the formative time span from the age of 18 years onwards.

SHAPE AND STATE OF THE SUPERFICIAL VENULES

The shape and location refer to whether the superficial venules of the infant's index fingers are deep or shallow, thick or thin, or straight or curved, described as follows:

- **Shallow and Visible Venules:** This indicates an exterior disease
- **Deep and Indistinctive Venules:** This indicates an interior disease
- **Thready and Light Color Venules:** This indicates a Deficiency Syndrome
- **Thick and Dark Color Venules:** This indicates an Excess Syndrome
- **A Single and Oblique Formed Venule Branch:** This indicates a mild disease
- **A Tortuous and Multi-Branched Formed Venule:** This indicates a serious disease

LOCATION OF THE SUPERFICIAL VENULES

In clinical diagnosis, the infant's index finger is segmented into three sections, known as the Wind Pass, Qi Pass, and Life Pass. In diagnosis, the degree of seriousness pertaining to the pathogenic factors inherent within the disease can be determined according to the location of the superficial venules in the three passes. These sections of index finger diagnosis are described as follows (Figure 51.16):

- **The Wind Pass:** The Wind Pass is located on the superficial venules on the palmar side in the first digit of the index finger. If the superficial venules are visible at the Wind Pass, it indicates a shallow or superficial location of pathogenic factors, indicating a mild disease or weak external pathogen.

- **The Qi Pass:** The Qi Pass is located on the superficial venules on the palmar side in the second digit of the index finger. If the superficial venules are visible at the Qi Pass, it indicates an invasion of the interior by the pathogenic factors, indicating a severity of the disease.
- **The Life Pass:** The Life Pass is located on the superficial venules on the palmar side in the third digit of the index finger. If the superficial venules are visible at the Life Pass (including the tip of the finger), it indicates a critical condition and is considered an unfavorable prognosis of the disease.

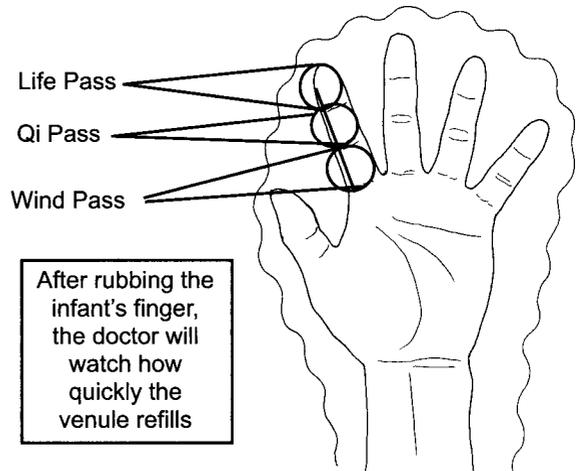


Figure 51.16. Location of the Three Passes

EARLY STAGES OF CHILD GROWTH AND DEVELOPMENT

Growth and development occur rapidly in childhood. In the ancient Chinese medical classic entitled *Prescriptions Worth a Thousand Gold Ducats* it states, "A newborn is feeble and tender; two months later, its pupils begin to become well developed, it can smile and distinguish parents from strangers; 150 days later, its sacral Bones have been well developed, it can sit independently; 210 days later, its metacarpal bones have been well developed, it can crawl; 300 days later, its patellae have been well developed, it can stand alone; at one full year of life, its shin and occipital Bones have been well developed, it can walk and speak."

In the natural course of childhood growth and development, there may be fever, irregular pulse signs, or perspiration due to the imbalances of Yin and Yang. The child usually recovers spontaneously within a day or two. Such episodes are called

Changing and Steaming (Figure 51.17).

- **Changing:** This implies the transformation of the Five Yin Organs with the accompanying variations of emotions and the development of the child's intelligence.
- **Steaming:** This implies the vaporous exchanges within the Six Yang Organs induced by accumulated Heat.

The ancient Chinese discovered that there is one "Changing" every 32 days and one "Steaming" every 64 days. Thus, within 320 days, there are 10 Changings; and within 576 days, there are 9 Steamings. Every Changing or Steaming is an ordinary event in the course of growth and development and should not be mistaken for a condition of childhood disease. However, if children are not cared for properly during Changing and Steaming, they are more apt to fall ill.

Changing	Transformation of the Five Yin Organs (Liver, Heart, Spleen, Lungs, and Kidneys)	Every 32 days	Variations of Emotions and Development of the Intelligence
Steaming	Vaporous Exchanges within the Six Yang Organs (Gall Bladder, Small Intestine, Stomach, Large Intestine, Urinary Bladder, and Triple Burners)	Every 64 days	Induced by Accumulated Heat

Figure 51.17. Changing and Steaming Chart

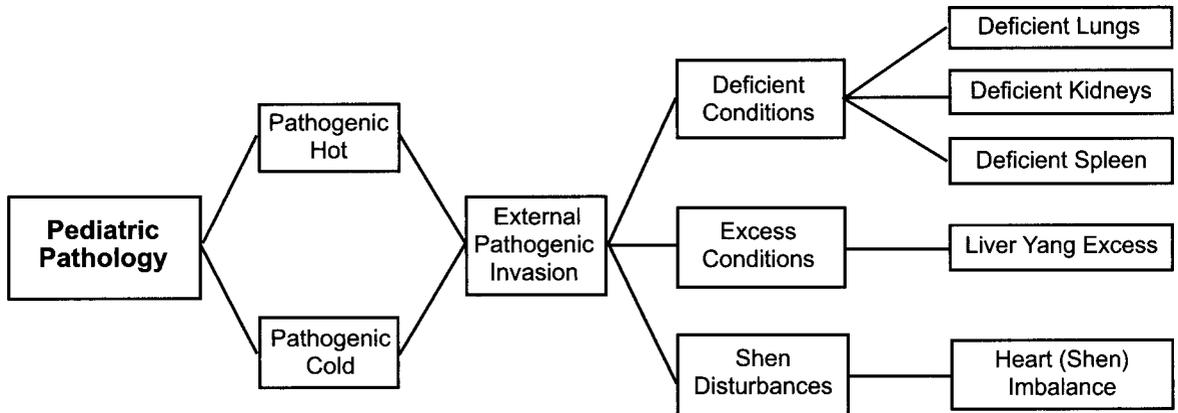


Figure 51.18. Pediatric Pathology

PEDIATRIC PATHOLOGY

In *Detailed Analysis of Epidemic Febrile Diseases*, Dr. Wu Tang stated that childhood diseases are apt to change because children’s internal organs are frail and their defense mechanisms are incomplete; children contract infections easily because the skin and muscles are still tender, and the vitality is timid and weak. Propensity to illness, inclination to excess and deficiency, and being prone to suffer from Heat and Cold syndromes are common features of pediatric pathology. Since children are full of pure Yang, the course of disease is changeable and unpredictable. Nevertheless, recovery of health is generally easy.

Pediatric Pathology can be categorized into various syndromes; including Deficiency conditions (Deficient Lungs, Deficient Spleen, and Deficient Kidneys); Excess conditions (Liver Yang Excess); Shen Disturbances (Heart - Shen Imbalance); and the External Invasion of Hot or Cold, described as follows (Figure 51.18):

HOT AND COLD EXOGENOUS FACTORS

Susceptibility to Exogenous Cold and Heat reflects the characteristics of puerile Yin and Yang. When children are invaded by Exogenous Evils, for example, there can be Excess Heat syndromes; when children’s healthy energies are depleted, there can be Deficiency Cold syndromes.

Although various defects and Deficiencies do exist in children, their Yang, Liver, and Heart are in a hyperfunctional state. Therefore, children are

full of vitality and their anti-pathogenic responses are sensitive and immediate. The causes of childhood diseases are usually comparatively simple relative to adults, and their convalescence generally is quicker than adults, provided they receive appropriate treatment and care.

DEFICIENT LUNGS

Children are apt to suffer from internal organ disorders, especially of the Lungs. Pediatric Lung disorders can manifest through such symptoms as cough, dyspnea, retention of Phlegm and Dampness in the Lungs, seasonal febrile diseases, allergies, asthma, and other Lung disorders.

The Lung is a delicate organ in charge of the skin and hair. Therefore, particularly in children, junctures between the skin and muscles are not compact enough to resist the external invasion of Cold, Heat, Dampness, Wind, and other pathogens. Seasonal pathogens may attack the Lungs through these slackened junctures and through the nose, thereby interfering with the descending and dispersing functions of the Lungs. This results in the accumulation of Heat, fullness in the chest, productive cough, or dyspnea.

DEFICIENT KIDNEYS

Kidney problems can manifest in two different ways: Kidney Jing Deficiency and Kidney Qi Deficiency. Kidney Jing Deficiency (Deficiency in the Sea of Marrow), can cause retardation or Congenital Qi Deficiency, which can lead to Down’s

Syndrome, Attention Deficit Disorder (ADD), and learning disabilities. Since the Kidneys control the lower orifices, Deficient Kidney Qi can lead to chronic bed wetting.

If the child was improperly nursed, the resulting Deficient Kidney Yin not only fails to nourish the bones and marrow, but also fails to nourish the tendons. During depletion of Liver and Kidney Yin, there can be atrophy, weakness of tendons, five types of developmental retardation, as well as five kinds of flaccidity (see earlier section on Deficiencies of Congenital Jing During Fetal Development).

DEFICIENT SPLEEN

Since a child's Spleen is not yet mature and is thus slightly deficient, it may be harmed or damaged by improper diet, irregularity of meals, or imbalances caused by excessively Hot or Cold diets. Consequently, Clear Yang fails to rise, Turbid Yin fails to descend, and Stomach Qi becomes disharmonious. Therefore, children frequently suffer from abdominal masses, abdominal pain and distension (stomachache), belching, hiccups, vomiting and diarrhea, infantile malnutrition, and other digestive disorders. These conditions often lead to children becoming hypersensitive to the foods they consume.

According to Five Element theory (Figure 51.19), the Spleen (Earth) generates the Lungs (Metal) and the Lungs (Metal) generate the Kidneys (Water). The elements work together in coordination, and they influence each other. Therefore, in children suffering from Spleen Deficiency, there will also be a Deficiency of Lung Qi; in children suffering from Lung Deficiency, there will also be a Kidney Deficiency.

LIVER YANG EXCESS

By contrast, Liver Yang is usually excessive, and Liver Wind may be brought on by Heat or Fire, resulting in infantile convulsions, twisting, and opisthotonos.

HEART (SHEN) IMBALANCE

The Heart is responsible for the child's mental stability. In Medical Qigong, the Heart Fire and the Kidney Water must constantly be balanced to stabilize the child's Wu Jing Shen. An imbalance of the Heart can lead to Shen disturbances, which can result in mental instability or disability.

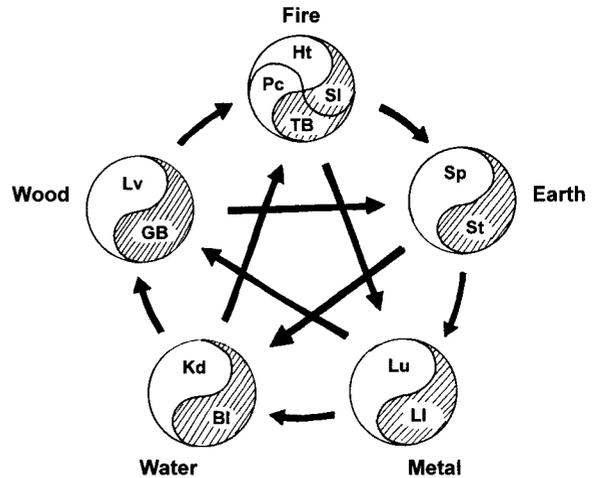


Figure 51.19. The Energetic Movement According to the Five Element Theory

According to the energetic balance of the child's Wu Jing Shen, the Hun tend to naturally be overactive, and the Shen of the Heart is generally unstable. This instability is caused from the overactivity of the Hun in children. The Hun are responsible for creativity, enthusiasm, dreaming, going in and out of the body, and seeing into the spirit world. In a child, the Shen Zhi, which is responsible for the discriminating thoughts, granting respect, and conveying the appropriate behavior, is not yet fully developed. Consequently, young children tend to often be wild, difficult to control, and get bored easily.

In treating a child's overactive Hun and unstable Shen, the Qigong doctor harmonizes the child's Heart Fire and Kidney Water energy and opens the Heart's orifices (using Qi massage on the child's eyes, ears, nose, mouth, and all upper sensory orifices) to stabilize the Wu Jing Shen.

TREATMENT THERAPY

The internal organs of children are still forming, thus the organs are frail and tender. Children are much more sensitive than adults and cannot tolerate strong energetic stimulation. This is why the primary modality for treating young children is gentle pediatric Tui Na, which is usually performed on the child's hands, feet or abdomen, or Qigong massage (lightly touching the child's

body). Acupuncture is used infrequently, and when it is, the needles are usually not retained for long periods of time. The points are quickly and lightly stimulated, then the needles are removed. Similarly, when using Medical Qigong emission therapy, a milder stimulation is applied (less Qi is emitted) than would be used for adults when purging, tonifying, and regulating.

Medical Qigong is useful for treating pediatric neurological disorders and particularly for such conditions as epilepsy, hyperactivity, attention deficit disorder (ADD), and mental retardation. Effective points for Tonification include Tianzhu (Heaven's Pillar): UB-10, Sishencong (Four Spirits Hearing), Baihui (One Hundred Meetings): GV-20, Yamen (GV-15), and Fengfu (Wind Palace): GV-16 (Figure 51.20 through Figure 51.22).

When children under the age of six practice self-regulation Medical Qigong exercises (such as Qigong to increase intelligence), they frequently develop special abilities. These abilities include Extra Sensory Perception and special Qigong healing abilities.

ENERGETIC MOVEMENT AND FLOW

Once a child is born, the Microcosmic Orbit naturally flows in the direction of the Water cycle, moving up the front of the body (CV) and down the back (GV) in order to facilitate the child's spiritual, intuitive, and psychic perceptions. This energetic movement continues in this direction until the child reaches puberty, at which time the energy reverses its direction and flows up the back (GV) and down the front (CV) in the direction of the Fire cycle. This energetic switch in direction facilitates the child's cognitive development which later helps with the ability to control emotions and impulses. The time of the Microcosmic Orbit's energetic reversal varies depending on the child's physical constitution, state of health, and his or her environment.

Children have a natural tendency towards psychic and intuitive insights based on a number of factors:

1. The energetic flow moving through the child's Water Cycle, flowing up the child's Conception Vessel and down the Governing Vessel, maintains the child's psychic and intuitive insights.

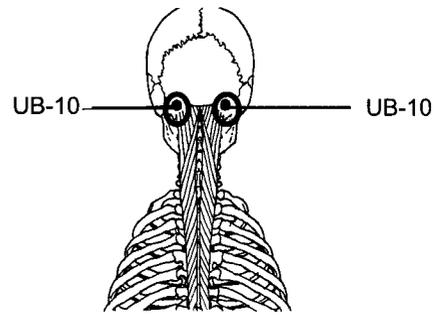


Figure 51.20. Tian Zhu (Heaven's Pillar) UB-10

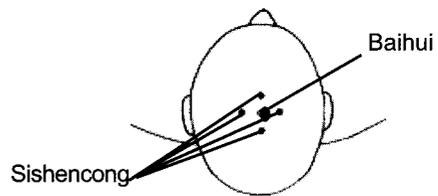


Figure 51.21. The Sishencong ("Four Spirits Hearing") and the Baihui ("One Hundred Meetings") GV-20

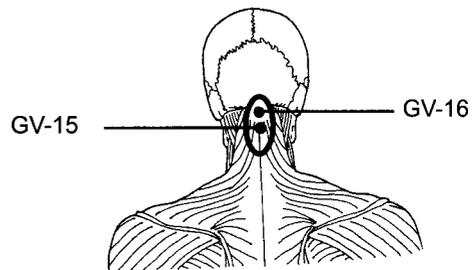


Figure 51.22. Yamen (Gate of Muteness):GV-15 and Feng Fu (Wind Palace): GV-16

2. The overactive Hun going in and out of the child's body assists him or her in seeing into the spirit world.
3. The child's superior cranial sutures are still relatively open, allowing the child's Taiji Pole to be more open to the fine vibrational resonance to the subtle energetic fields (Figure 51.23 and Figure 51.24).
4. The child's connection to the energetic resonances of the Taiji Pole and center core (Eternal Soul) is still open and subconsciously active, constantly receiving input. It is easier for young children to cultivate and

develop their psychic abilities. However, without the proper guidance of a qualified Qigong master or spiritual mentor, the child can be susceptible to developing harmful imbalances. Such incidents have happened to the children of uneducated parents in China. Symptoms of improper Qigong training for children include:

- loss of vitality
- mental imbalances
- moodiness

MEDITATION AND A CHILD’S MIND

Once a child learns and understands that there is an energetic and spiritual world (which is just as real as the external material world), his or her innate intuitive abilities can become more active. If the young child feels supported in his or her energetic and spiritual observations, he or she will invest further time and effort in making contact with these intuitive dimensions.

Our contact with the energetic realms of imagination and intuition are governed via the pineal gland. The energetic state of awareness initiated via the pineal gland can be accessed through the Yintang (Third Eye) area, also known as the “doorway to the infinite” and the “seat of the soul.” Throughout the centuries great scientists and ancient mystics have received their inspirations and creative ideas through this tiny psychic gland (Figure 51.25).

Research has found that a child’s ability to access the world of make-believe gradually closes after the age of eight or nine (as the pineal slowly gland atrophies). After the child reaches puberty, this ability is virtually lost with the assumption of a sexual role and its characteristics (shifting the consciousness towards the genital region).

Therefore, one of the goals of meditation practice is to preserve the potency of the child’s pineal gland. This will enable him or her to avoid a degeneration of awareness and allow the child to remain connected with the intuitive awareness of the energetic and spiritual dimensions.

Medical Qigong exercises and meditation practice is introduced in order to help the child become an illuminated individual who can access higher understanding and inner knowledge. Meditation

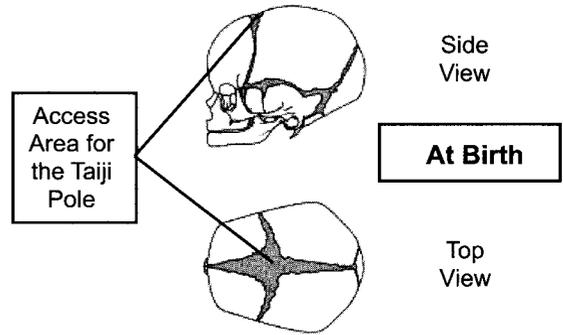


Figure 51.23. At birth, the child’s superior cranial sutures are open and sensitive to the fine vibrational resonance of the subtle energetic world.

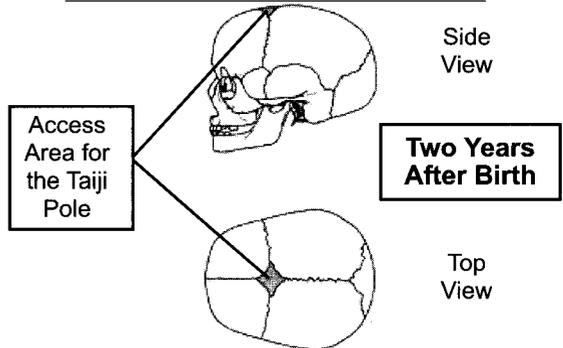


Figure 51.24. After two years, as the child develops, the superior cranial sutures slowly move closer together, making the child less susceptible to the finer vibrational resonance of the subtle energetic world.

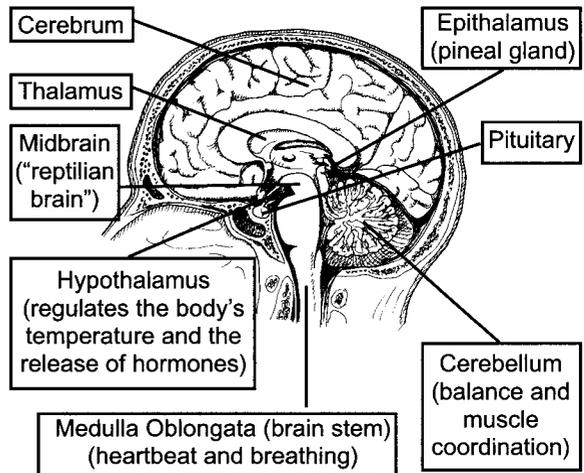


Figure 51.25. The Brain (Inspired by the original artwork of Dr. Frank H. Netter)

allows the child to relax and to discover the center core of his or her being. It is only through meditation practice that a truly quiet space is provided for the child, allowing him or her the ability to listened to the inner voice of divine consciousness.

A child must approach meditation practice as a form of having fun. He or she should be completely engrossed and inspired by an enjoyable experience. Also, the meditation sessions should be kept short - no more than fifteen minutes.

MEDICAL QIGONG EXERCISE PRESCRIPTIONS FOR CHILDREN

These exercises were developed specifically for children (of all ages and physical conditions) and are used to improve a child’s physical and mental health, as well as aid in treating some common childhood diseases. These exercises can also be used help to treat food allergies, loss of appetite, malnourishment, a weak immune system, neurasthenia, insomnia, dreaminess, and disturbances of the Spleen and Stomach. It is believed that these exercises also help moderate a child’s stubbornness and impatience.

IMPROVING INTELLECTUAL FACULTIES QIGONG: DA ZHI GONG

The Da Zhi Gong (Great Wisdom Skill) Medical Qigong exercise is excellent for children who range from 3 to 12 years old. The time and frequency of the following Qigong exercise is not fixed. It is important, however that the child be consistent with the practice, and that the body and mind remain relaxed while training.

It is also important for the child to practice the entire Qigong sequence in its proper order. The child should not be allowed to practice only part of the exercise.

1. Begin by having the child assume a standing Wuji posture. Have him or her relax the body with the eyes either open or closed. The child then raises both hands in front of the Upper Dantian. Boys will place the palm of the left (Yang) hand facing the forehead about three inches from the Yintang point. Girls will place the palm of the right (Yin) hand facing the forehead about three inches from the Yintang



Figure 51.26. Improving Intellectual Faculties: Step 1



Figure 51.27. Improving Intellectual Faculties: Step 2 (A)

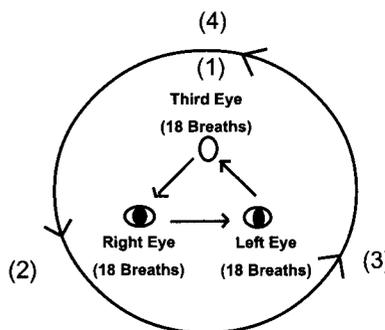


Figure 51.28. Improving Intellectual Faculties: Step 2 (B)

2. Both hands begin to make a clockwise circular rotation (looking forward from the child’s point. At the same time the opposite hand should be level with the other palm and should be facing outwards (Figure 51.26).

point of view). The child keeps the Yin Tang point as the center of the circle, rotating for 18 breaths (Figure 51.27). Next, the child moves both hands to the front of the right eye and continues the same clockwise movement while keeping the right eye at the center of the circle. Rotate for 18 breaths. Then, the child moves both hands to the front of the left eye and continue the clockwise movement for 18 breaths. Finally, the child returns to the front of the forehead and continues the rotation, keeping the Yintang point as the center for 18 breaths, and ends this part of the meditation (Figure 51.28).

3. The child places both hands in front of the ears, with the center of the palms facing the external opening of the ear canals; breathing naturally, the child moves both hands forward and backwards while emitting Qi into the ears. Make sure the child does not concentrate on any specific thing, but simply relaxes (Figure 51.29).
4. Next, the middle fingers softly touch the navel with the left hand, and the right hand softly touches the Mingmen. Have the child imagine that there is a big red ball of fire in his or her abdomen (where the child's two middle fingers are pointing). The child's fingers should remain in this position until warmth is felt in the abdomen. If the heat becomes too hot, have the child exhale the sound "Ha" three times to release the Excess Heat (Figure 51.30).

5. To end the exercise, have the child cover his or her tailbone with both hands and jump up and down gently for several minutes. Do not allow the child to become tired from jumping. Again, make sure that the child does not concentrate on any specific thought (Figure 51.31).

CONTRAINDICATION

Children who have weak constitutions (i.e., have difficulty standing up) or suffer from serious diseases are prohibited from practicing this particular exercise.

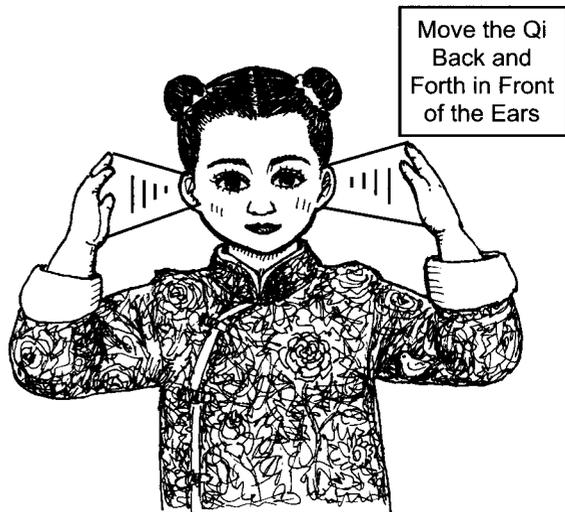


Figure 51.29. Improving Intellectual Faculties: Step 3

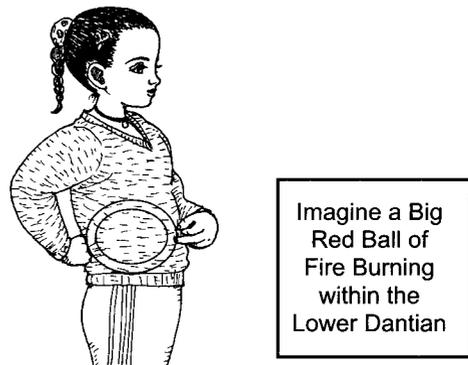


Figure 51.30. Improving Intellectual Faculties: Step 4

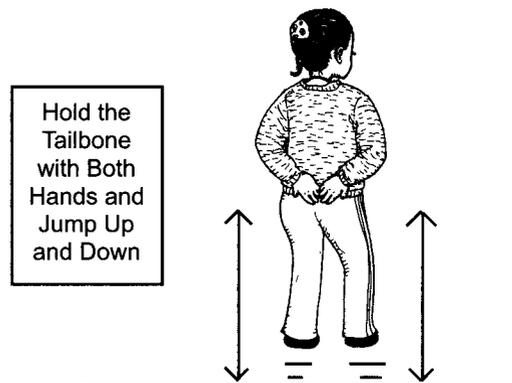


Figure 51.31. Improving Intellectual Faculties: Step 5

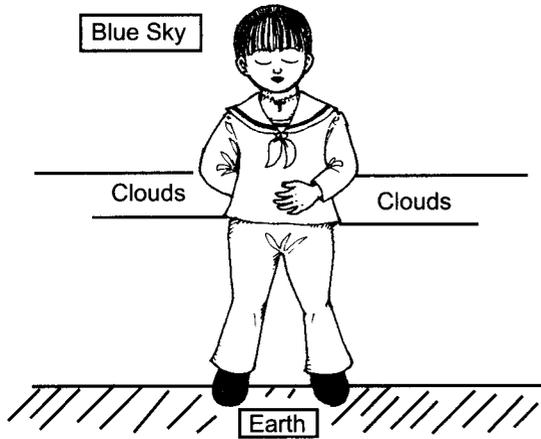


Figure 51.32. Gathering Wisdom Qigong: Front View

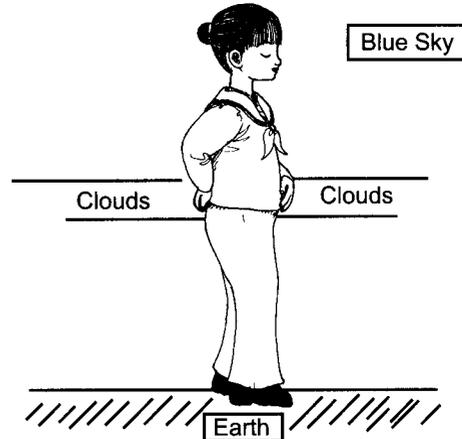


Figure 51.33. Gathering Wisdom Qigong: Side View

**GAINING WISDOM QIGONG:
TONG LING GONG**

The Tong Ling Gong (Coherent Magical Skill) Medical Qigong exercise is excellent for children who range from 3 to 16 years of age. The time and frequency of this particular Qigong exercise is not fixed and may be decided by the child. There are no contraindications for this particular Qigong exercise:

1. The child begins by standing with his or her feet flat, shoulders width apart. The child should place one hand on the Lower Dantian (below the navel) and the other hand at the back below the Mingmen (opposite the Lower Dantian). Have the child close his or her eyes and relax the body and mind for about three minutes. The child is to imagine that the upper part of the body (above the waist) is extended into the blue sky above, and that below it (around waist level) are clouds (Figure 51.32 and Figure 51.33).
2. Next, the child imagines that he or she has changed into an Immortal (or a Super-Hero). Encourage the child's imagination to flow freely with this concept, allowing the child to move about, gently shaking the knees. After several minutes end the meditation.

SYMBOLS FOR GAINING WISDOM

In China and India, it has been clinically observed that the mental awareness, intelligence,

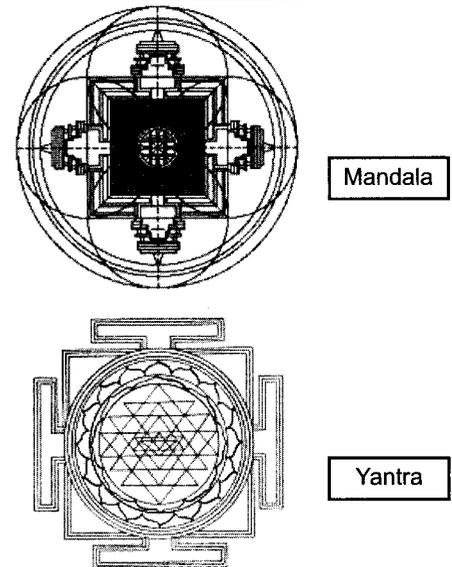


Figure 51.34. Mandalas and Yantras have always been considered gateways into the Spirit World

and intuitive response of young children was remarkably improved after having been exposed to specific types of Mandalas and Yantras. Mandalas and Yantras are energetic symbols designed for concentration and are used to influence the creative and intuitive intelligence (see Volume 3, Chapter 26). This marked improvement occurred even though no conscious attention was drawn to the image of the Mandala or Yantra (Figure 51.34).

CHAPTER 52

MEDICAL QIGONG THERAPY FOR GERIATRICS

INTRODUCTION

Gerontology is a branch of medicine that deals with the issues and challenges of aging (Figure 52.1). A Medical Qigong doctor specializing in Gerontology addresses the pathologies of the physical, emotional, energetic, mental, spiritual, and social being of the elderly.

The observation and Traditional Chinese Medical treatment modalities utilized within Medical Qigong gerontology are introduced in this chapter to form a complete overview of the processes of aging, and the treatment of elderly patients. Within this overview are included the various explanations of symptoms, etiology, differential diagnosis, Medical Qigong treatment protocols, homework prescription exercises and meditations, and life-style adjustments needed to prolong and improve the quality of life. Additionally, the Medical Qigong overview of the preparations for death, the process of dying, and the assistance that may be provided by the Medical Qigong doctor at the time of death, are also described.

Today, in a phase of history when seniors are largely neglected, the views and practices of Medical Qigong and TCM promise to economize and improve health-care and spiritual well-being for the elderly, empower self-care, and support and usher patients and their families through the inevitable transition of death.

Some of the information in this chapter was contributed by IIMQ graduate Dr. Seth Lefkowitz, D.C., D.M.Q., from his book *Medical Qigong Therapy for Geriatrics: Specialized Clinical Applications for Senior Populations*.

ETIOLOGY OF AGING:

WESTERN MEDICAL PERSPECTIVE

While the natural cycle of aging is inescap-



Figure 52.1. Gerontology is a branch of medicine that deals with the issues and challenges of aging.

able, the unnatural phenomenon of premature aging may be countered, and the level of health and vitality increased. This is most easily accomplished through the proper integration of Medical Qigong therapy, herbal and nutritional therapy, and certain allopathic modalities. Understanding the primary factors of aging from the view of Western medical science establishes an important foundation from which to practice Medical Qigong.

According to Western medicine, the process of aging will vary according to each patient's genetics, endocrine system, immune system, central nervous system, and auto-intoxication, described as follows (Figure 52.2):

GENETICS

There are several theories regarding the cause of old age as it pertains to genetics. First, it is generally accepted that heredity determines the life span of a species. Generally, long-lived parents have long-lived children, even among diverse species. The hereditary genes in the DNA determine the differences between individuals. These genes are contained within the DNA residing in the cell nucleus, and the DNA is a component of the chromosomes.

As one ages, damage to the DNA molecules gradually “uses up” the reserve genes. When these reserve genes are completely depleted, old age comes. The genes of a species with long-life elements in their DNA molecules also have more gene reserves.

Another theory regarding the cause of old age is that with increased age, more and more errors are made in the cell’s information transmission system, thus reducing the function of the cells and leading to old age.

Yet another theory regarding the cause of old age holds that there are “old age genes,” that are activated and accumulated at a certain period of life, bringing about retrogressive changes that lead to old age.

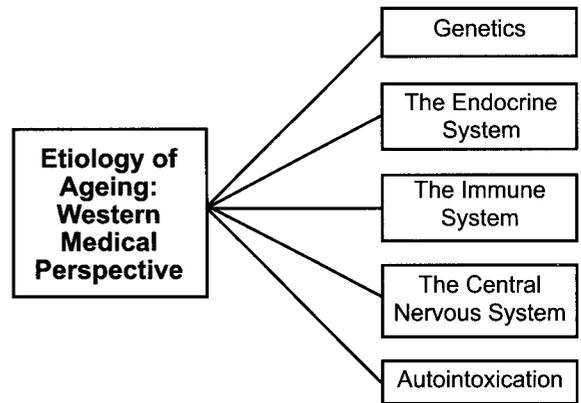


Figure 52.2. Etiology of Aging According to Western Medical Perspective

THE ENDOCRINE SYSTEM

The endocrine system is the hormonal regulation system of the body, and it includes the pituitary, pineal, thyroid, parathyroid, thymus, adrenal, pancreas, ovaries, and testes. The hormones secreted by the endocrine glands are closely related to the growth, development, and physiological functions of the human body. It is therefore believed that these hormones can accelerate or delay the aging process. For example, after middle age the functions of the endocrine glands weaken, leading to the gradual decline of the body’s associated physiological functions, and therefore to old age.

THE IMMUNE SYSTEM

Generally, the human body distinguishes itself from foreign elements circulating within the tissues. It excludes and destroys antigens (e.g., a virus, bacteria, or tumor cells) that have invaded the body, or the isomeric substances (such as dead and damaged cells) produced by the body itself. Each individual’s immune system protects his or her body by resisting infection, but it can also become detrimental in such cases as allergy, autoimmunity dysfunction, and transplantation immunity.

After middle age, the thymus gland declines (it weighs 40 grams in puberty, and is reduced to 10 grams by old age), the reproduction of the T cells also slows down, and the quantity of the immune cells decreases. The normal immunity of the B cells also becomes weak, thus increasing the in-

cidence of malignant tumors and other diseases of old age. At the same time, the lymphocytes in middle-aged and old people seem to lose some of their identifying ability. The failure of the lymphocytes to distinguish invading cells from the body’s own cells can result in the loss and destruction of the host’s own body cells. This breakdown or failure of the body’s immune function is called known as “autoimmunity.” The increase of “autoimmunity” leads to the increased formation of diseases of the immune system (i.e., rheumatoid arthritis), thus accelerating the aging process.

THE CENTRAL NERVOUS SYSTEM

In the human body, the cerebrum typically increases in weight gradually until age 50. Research has confirmed that the growth of the cerebrum is fastest between ages of 6 and 10, slows between the ages of 21 and 30, and declines after the age of 60. The decline of the central nerve cells of the spinal cord and the cerebral cortex plays an extremely important role in the aging process. Craniosacral tension, and a resulting imbalance from the shrinking mass and weight of the cerebrum, weakens the functions of the body’s internal organs. From a TCM perspective, the more developed and full the cerebrum, the longer the life span. The decline of the cerebrum gives rise to early aging.

AUTOINTOXICATION

As the function of the excretory organs declines, the toxic by-products of the body’s metabolism are inclined to deposit and intoxicate the cells

(i.e., phenol, indole, and pigments). If more of these poisonous substances are deposited within the cells, and the cells become intoxicated and overwhelmed, the energetic nature of the poisoned cells eventually declines and the cell dies. As a result, the internal organs and the human body become old and weak.

ETIOLOGY OF AGING: CHINESE MEDICAL PERSPECTIVE

Traditional Chinese Medicine describes health in the elderly as the absence of the following symptoms: blurred vision, deafness, a bowed back (hyper-kyphotic), and weak knees. From an ancient Daoist perspective, a healthy elderly person is said to possess physical strength (Xing), energy (Qi), and spirit (Shen). Sufficient Jing and Qi provide the support for Xing and Shen.

The phrase “possessing both Xing and Shen” refers to a person’s normal, everyday functioning. When healthy, the life of the person will be full of spirit and energy, strong, radiant, and vibrant. The possession and expression of spirit and energy within the individual completely depends on the amount and strength of their Jing and Qi. Jing and Qi, are interdependent with the Zang Fu organs; together they create the harmonious balance and proper function of the body’s internal organs.

Traditional Chinese Medicine maintains that the process of aging will vary according to the influence of several factors: The condition of each patient’s Zang Fu Organs, Qi Deficiency, Blood Stasis, Phlegm Obstruction, and Loss of Spirit Brilliance. These contributing factors and their clinical syndromes are described as follows (Figure 52.3):

THE ZANG FU ORGANS AND QI DEFICIENCY

Traditional Chinese Medicine classifies the Liver, Heart, Spleen, Kidneys, and Lungs, as the Five Zang (Yin, solid) Organs. Although these organs and their energetic systems have their own individual physiological functions, they continually exist in relationship with each other.

Each organ has its own channel and is paired with a Fu (Yang, hollow) Organ, and its associated channel. In addition, skin, Bone, Blood, tendons, and muscle are controlled and influenced by the Zang Fu organ correspondences.

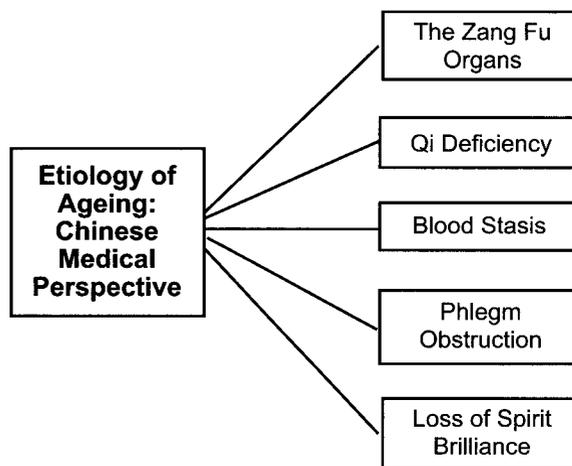


Figure 52.3. Etiology of Aging According to Chinese Medical Perspective

Diseases of the internal organs can spread throughout the body via the channels and collaterals, and vice versa, as channel diseases can be transmitted to the internal organs. If Qi and Blood lose their harmony due to old age, the patient’s internal organs, channels, and collaterals become obstructed. If the body’s channel pathways become obstructed, then Phlegm and stasis will develop internally. The accumulation of Phlegm, Qi, or Blood stasis can lead to a chain reaction of pathological transformations, such as Hot, Cold, Excess, or Deficiency syndromes in the patient’s internal organs. The following are examples of some deficient pathological syndromes:

1. **Liver Yin and Blood Deficiency:** If the patient’s Qi and Blood in the Liver lose their harmony, the patient may experience depression, irritability, dry eyes, blurry or diminished vision, and brittle nails or nails with ridges. The patient may also experience numbness in the extremities and muscle spasms due to a weakening of the tendons and Blood Vessels.

The Liver, along with its associated Yang organ (the Gall Bladder), regulates the emotions by preventing extreme emotional outbursts. In addition to storing the Blood, the Liver is also responsible for creating and pro-

ducing the Blood. In the process of producing Blood, the Liver closely requires the mutual teamwork and harmonization of the other organs. *The Zhang Shi Yi Tong* (Master Zhang's Medical Knowledge) states: "If Qi is not consumed, Jing will be returned or gathered in the Kidneys and be made into Essence. If the Essence is not discharged, it will gather in the Liver and be transformed into clear Blood." This is a strong indication of how the Liver and Kidneys act together to transform Jing in order to create Blood. The Liver also governs the tendons, manifests in the nails, and opens in the eyes. When Liver Blood is rich, both the tendons and the nails receive their nutrition via the Blood, causing flexible joints (Figure 52.4).

When one becomes old and weak, Liver Blood becomes deficient and the joints become inflexible due to lack of proper nutrition. The patient may experience numbness in the extremities, motion becomes predominately slower, and the muscles have a propensity to spasm. In addition, the nails become thinner, and more brittle, and fatigue and depression can occur.

Liver Qi goes to the eyes; the *Huangdi Neijing* states that "when the Liver is harmonious, the eyes will be able to distinguish the five colors." Therefore Liver Blood also enables sight. When people get older and still can enjoy the benefits of good eyesight, it means that Liver Blood is sufficient and moving. Otherwise, if Liver Blood becomes deficient, the patient complains of diminishing eyesight, blurred vision, and dry eyes.

2. **Heart Yin and Blood Deficiency:** If the patient's Qi and Blood in the Heart lose their harmony, the patient may experience poor memory, insomnia, Heart palpitations, shortness of breath (which may be aggravated by movement), and a tendency to be easily startled.

The Heart, along with its associated Yang organ (the Small Intestine), controls the Blood Vessels and mental activity. It is said, "The Heart controls the Blood and the Shen Ming

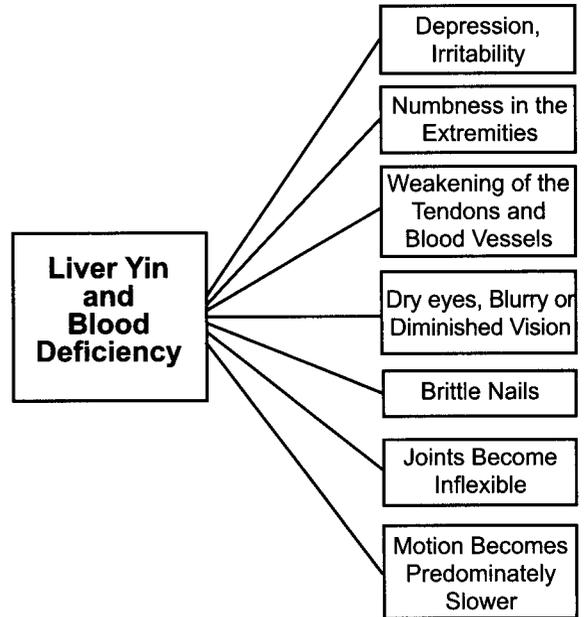


Figure 52.4. Symptoms of Liver Yin Deficiency and Blood Deficiency

(the mental clarity or lucidness)". The Heart also guides the physiological activities and strength of the entire body. The *Huangdi Neijing* states that "The Heart is the great commander of the Five Zang and Six Fu."

The functioning of the Heart is closely connected with the tongue (where it opens), the facial complexion, and perspiration. If the Heart enjoys normal functioning as one ages, the pulse will be even and strong, and the circulation will be open and spreading. This means that if Heart Qi is strong there will be no Blood stasis. If however, the Heart Qi is weak and the Yin is Deficient, symptoms manifest as a shortness of breath (exacerbated by movement), palpitations, a pale face, nervousness, and anxiety. Stasis of Heart Blood manifests as a purple colored facial complexion and pain in the chest, which radiates to the back.

When Yin and Blood do not nourish the Heart, "the spirit becomes homeless." Because the Shen is not rooted and grounded, the individual may experience palpitations, insomnia, and even nightmares.

The Heart also plays an important role in the production of Blood. "The Great Treatise on Yin and Yang Resonances and Appearances," in the *Su Wen* (Simple Questions) states, "The Heart engenders Blood." Also included are the Heart's functions of regulating, disciplining, harmonizing, and controlling the production of the Blood. Once there is a compromise of Heart function, Blood production, regulation, and command are also compromised (Figure 52.5).

3. **Spleen Qi or Yang Deficiency:** If the patient's Qi and Blood in the Spleen lose their harmony, the patient may experience fatigue, loss of appetite and general weakness in all four limbs. The patient may also become easily bruised, experience loose or bloody stools, and there will be abdominal distention after food consumption (Figure 52.6).

The Spleen's associated organ is the Stomach, which receives the food and begins digestion. The Stomach contains, receives, and "rotten and ripens" ingested food. The Spleen plays a role in further digestion and absorption and in the transportation of the food. Because of the relationship of the Spleen to the transportation and transformation of food and liquids in the body, the Spleen is considered to be the root Postheaven Qi. When the Spleen Qi is full, clear, and effective, appropriate nutrition produces strong, well-built muscles and solid limbs.

The Spleen rules the muscles, the flesh, and also the four extremities; its orifice is the lips. Since the Spleen is the Root of Postheaven Qi, and the source of Blood production, when the Spleen is strong, the Blood is sufficient. This underscores that the basic substance in Blood is the finest essence of grain and water (having been transformed and processed in the Spleen and Stomach). The *Jing Yue Quan Shu* (The Complete Writings of Jing-yue) also points out that, "Blood is the essence of water and grain. It wells up continuously and comes, but in fact, it is birthed and transformed by the Spleen."

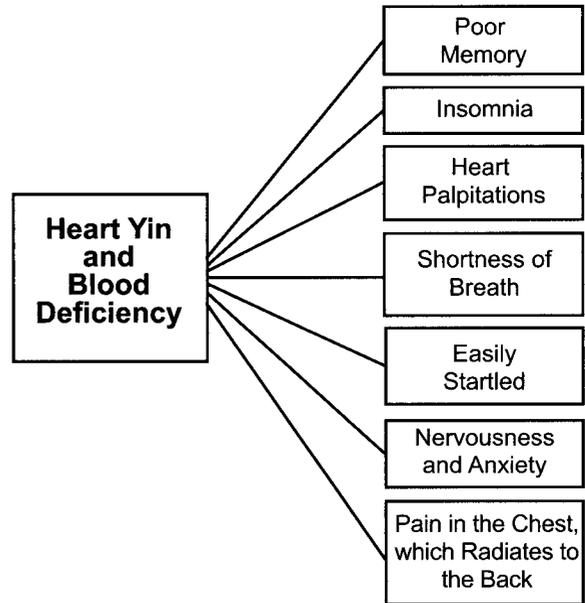


Figure 52.5. Symptoms of Heart Yin Deficiency and Blood Deficiency

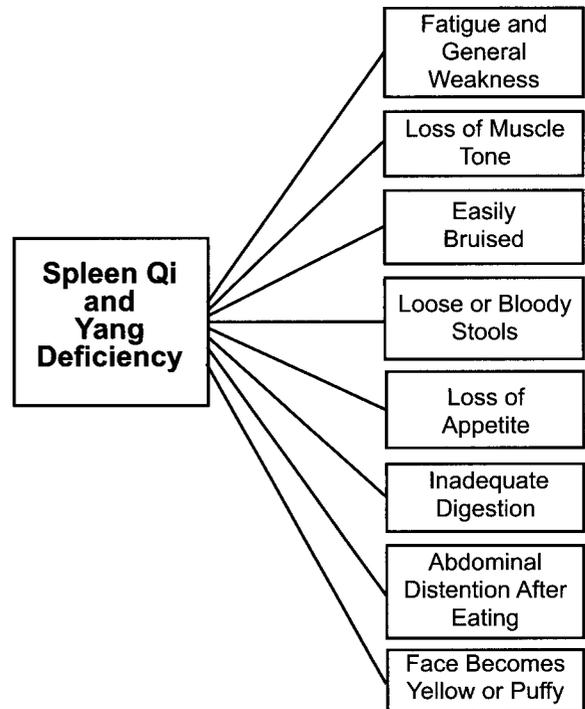


Figure 52.6. Symptoms of Spleen Qi Deficiency and Yin Deficiency

The Spleen's function of digesting and separating "the clear from the turbid" gives birth to the production of Blood. When an elderly person enjoys a hearty appetite and strong digestion, this shows that the Spleen is functioning optimally. When Spleen function is compromised, older patients suffer from inadequate digestion, abdominal bloating, loose or bloody stools, loss of muscle tone, weakness of the four extremities, and puffiness or yellowing of the face.

4. **Lung Qi Deficiency:** If the patient's Qi and Blood in the Lungs lose their harmony, the patient may experience coughing with Phlegm, shortness of breath, dyspnea, as well as spontaneous sweating (Figure 52.7).

The Lungs' associated organ is the Large Intestine. The Lungs control breathing. Inhaled air combines in the Lungs with the essence of water and grains (Gu Qi extracted by the Spleen) to become Zong Qi (Gathering Qi or respiratory energy). Zong Qi enables the circulation of Qi and Blood to nourish the entire body and maintain proper functioning of the various organs. The Lungs govern the dispersing and descending function of the Qi, they maintain the regular flow of Qi, and transport fluids downward to the Urinary Bladder.

The Lungs open into the nose, control the hair and skin, the sense of smell, and the sinuses. If an elderly person has weak Lungs, they may suffer from cough with Phlegm, asthma or panting, compromised smell and taste, dry skin and dry body hair, and spontaneous sweating. They will also tend to catch cold easily and there may be shortness of breath.

5. **Kidney Qi Deficiency:** If the patient's Qi and Blood in the Kidneys lose their harmony, the patient may experience poor memory, anxiety, tinnitus or deafness, hair loss, as well as lumbar pain, weak lower back, weak knees, and weak teeth (Figure 52.8).

The Kidneys control the bones, marrow, and teeth. Hearing and the growth of head hair are also dependent on Kidney function. Therefore, it is said in Chinese medicine that the orifice of the Kidneys opens at the ears, and

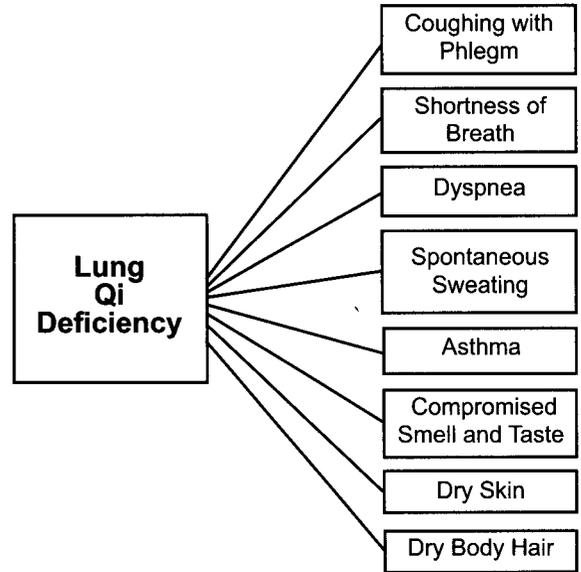


Figure 52.7. Symptoms of Lung Qi Deficiency

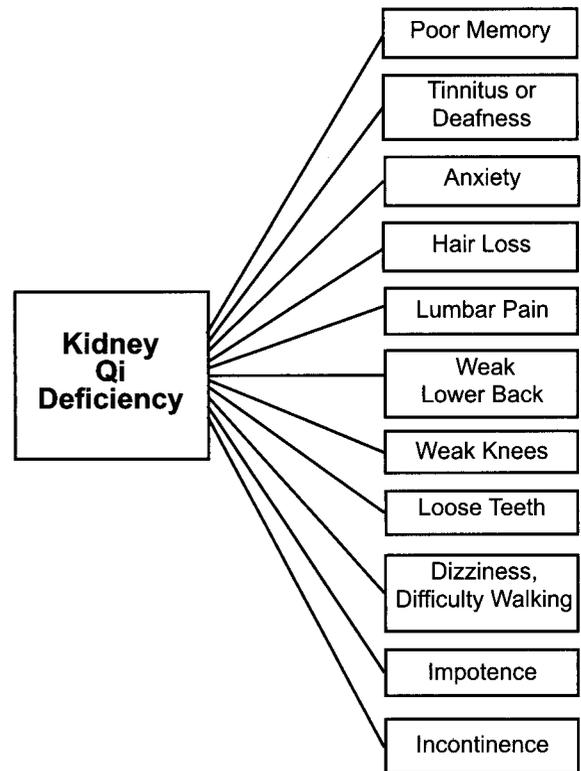


Figure 52.8. Symptoms of Kidney Qi Deficiency

that their glory manifests in the hair.

The Kidney Qi controls the transformation and transportation of fluids in the Lower Burner (Jiao). While the Urinary Bladder stores the urine, the Kidneys control the “gate” of the opening and closing of urination within the Urinary Bladder through Qi. The Kidneys also provide Kidney Yang to the Spleen, Stomach, Small Intestine, and Large Intestine for the purpose of separating the Turbid Qi from the Clear Qi, and for the separation of fluids from solids.

When old people suffer from poor memory, tinnitus, hair loss, deafness, dizziness, difficulty walking, loose teeth, weak knees, impotence, lower back pain, or incontinence, these are all seen as symptoms of the Deficiency of Kidney Qi.

The *Huangdi Neijing* describes the cause of old age from the Chinese Medicine perspective: “When one is 10 years old, one’s Five Zang begin to grow, one’s Qi and Blood circulate, and all the Qi goes downward so one becomes better at walking. When 20 years old, Qi and Blood become strong, the muscles are firm, and one becomes good at fast walking. When 30 years old, the Five Zang are all solidly built and the muscles are strongly formed. One’s Blood Vessels are full and one is good at running. When 40 years old, the Five Zang and Six Fu, along with the Twelve Primary Channels, are over their peak and are starting to decline. The hair starts to turn gray and one is good at sitting. When one is 50 years old, Liver Qi starts to decline and Gall Bladder juice begins to decrease. Therefore, the eyesight begins to blur. When 60 years old, Heart Qi begins to weaken, Qi and Blood are both becoming slack, and one tends to sleep more. When 70 years old, Spleen Qi is weak and the skin is dry. When 80 years old, Lung Qi declines and the Po leaves the body, and one’s speech is not clear. When 90 years old, Kidney Qi is burning out and the four Zang, channels, and vessels are empty. When one hundred years old, the Five Zang are empty, the Shen and Qi are gone, and thus one is ready to depart.” Although this depiction is highly graphic, it does accurately reflect the overall human life cycle.

BLOOD STASIS

Blood stasis and Qi Deficiency are the root causes of internal organ tissue degenerations in the metabolic processes of the elderly individual. As the elderly advance in years there is general deterioration and impediment in the organic functioning of the various viscera and bowels. This represents a key characteristic of aging. The chief difference between aging and disease is that the functional degeneration of the Yin and Yang organs caused by diseases is only confined to specific viscera and bowels, while the degenerations caused by the aging process manifest through virtually all of the organs and systems in the body.

Emotional Stagnation as a Root of Blood Stasis

Emotional patterns that are continued throughout an individual’s life can lead to chronic forms of energetic and physical stagnation. These patterns of emotional disharmony can sometimes affect and deregulate the free flow of Blood and Qi in the elderly (who in many cases have had a very long time to solidify unhealthy emotional and energetic patterns). Symptoms of emotional disharmony include: the suppression and denial of the seven emotions; being troubled by negative or relentless thoughts and judgments, irritations, and anger; and being habitually overwrought or disturbed emotionally, all of which damage the Heart and Spleen organs and channels.

Patterns of emotional stagnation take various forms. For example, Blood Stagnation can occur internally from the suppression of anger, grief, sorrow, etc., resulting in a loss of nourishment to the brain. When this condition occurs, symptoms manifest as poor memory, diminished intelligence, and other distortions of the Heart (mind and spirit). If the patient’s Blood Stagnation is extreme, there could be symptoms of dementia and severe depression.

The Effect of Blood Stasis on Brain Function and Spirit Orientation

According to modern research, senile dementia refers to serious degeneration in perception, memory, and the ability to think abstractly and inventively. This occurs in people over 60 years of age due to organic changes in the cerebrum, or due to sustained metabolic damage. Further, this condition

is related to disorders in the cerebral circulation and lack of blood in the whole brain (vascular dementia). In addition, decrease in the volume of blood flowing in the whole brain occurs in direct proportion to the severity of this dementia.

In the ancient literature of Chinese medicine, there are numerous records of Blood Stasis causing changes in the essence spirit (Jing Shen) and spirit orientation. For instance, the *Shang Han Lun* (Treatise on Damage due to Cold) says, "One who is oblivious must have stored Blood." Tang Rongchuan, in his *Xue Zheng Lun* (Treatise on Bleeding Patterns) says, "Whoever's Heart has static Blood will also be affected by poor memory" and "Anyone with loss of Blood who suddenly has poor memory has static Blood." In the *Yi Lin Gai Cuo* (Corrections of Mistakes in the Medical Forest) it is recorded, "Qi and Blood may congeal and stagnate the Brain Qi." All of these ancient sayings clearly show that changes in the essence spirit and spirit orientation in the elderly are connected with Blood stasis.

Blood Stasis as the Root of Heart Disease

Heart palpitations, racing heart, and heart pain are all closely related to Blood Stasis. Heart diseases commonly affect the elderly, reflecting degeneration within the circulatory system. Heart palpitations, or the sense that one's Heart is going to "jump out of the chest," are common manifestations of aging.

The chapter titled "Channels & Vessels" in the *Ling Shu* (Magical Pivot) states: "If the hand Shao Yin Qi (Heart energy) is exhausted, the vessels will not be open. If the vessels are not open, the Blood will not flow." This is because the Heart is the Tai Yang (Great Yang) within Yang. If Tai Yang does not grow, then Heart Qi will be empty and deficient. Because the Qi of Heart Yang is deficient, it has no strength to stir or throb, and this may lead to Blood Stasis and Bi (painful obstruction) in the Heart vessels. Pathologically, Blood Stasis is similar to weakened myocardial contractile force, coronary arteriosclerosis, and lack of Blood and oxygen in the myocardium.

The vessels are the mansion of the Blood. The ancient Chinese doctors believed that the Heart, the vessels, and the Blood are all mutually con-

ected. If the condition of the Heart, Blood, and vessels is healthy, this ensures that the transportation of Blood is without restriction and is free-flowing. However, if the Heart Qi's has no power for propulsion, if the Heart loses its nourishing Blood, or if the vessels and network vessels are blocked and obstructed, then Blood flow will be restricted and the symptoms of Heart palpitations will appear (if the condition is severe, the patient will also experience Heart pain).

Heart palpitations in the elderly commonly appear from two causes; The Heart's Qi Lacking the Power to Propel, and Blood Obstructing and Stagnating in the Vessels. These two syndromes are described as follows:

- **The Heart's Qi Lacking the Power to Propel:** The ability of the Heart to transport and move the Blood flow depends upon the function of the Yang Qi within the Heart. "The Treatise on the Signs of Qi in Average People" in the *Su Wen* refers to this Qi as "the Qi of the Blood Vessels, treasured by the Heart." This points out that the long pulse is the manifestation of sufficient Qi, while short, regularly interrupted, and fine pulses are reflections of Heart Qi Deficiency. The expression of this deficiency is a lack of force to propel the Blood in Vessels. If an elderly person's Heart Qi is deficient and weak, their Blood and Vessels will be static and stagnant. Therefore, a regularly interrupted pulse or Heart pain may be noted.
- **Blood Obstructing and Stagnating in the Vessels:** The Heart depends on Blood for its nourishment, while the Blood relies on Qi for its push. Because the elderly are incessantly subjected to external evils, their Lung Qi is in danger of being consumed and damaged. Once this occurs, the patient's Qi becomes insufficient, and their Blood becomes stagnant. Additionally, if they have long been affected by Bi (painful obstruction) patterns "internally housed in the Heart," it can also lead to inhibition of the flow of Heart Blood. In this case, the stasis may cause a chronic obstruction within the major vessels and network vessels, which can lead to an inability of the Blood to nourish the Heart. If this hap-

pens the symptoms such as Heart palpitations will manifest, and cyanosis may also appear.

PHLEGM OBSTRUCTION AND BLOOD STASIS

According to modern research, senile chronic bronchitis, emphysema, and pulmonary Heart disease all involve pathological changes resulting from phlegm obstruction and Blood stasis.

Wind Stroke, hemiplegia, cough, and asthma are also related to Phlegm Obstruction and Blood Stasis, described as follows.

Wind Stroke and Hemiplegia

Wind stroke and hemiplegia are a common cause of death in the elderly, and are closely related to stagnant Blood and Phlegm obstruction. The *Dong Yuan Shi Shu* (Ten Books of Dong-yuan) states: "Wind stroke is the greatest of the hundreds of diseases. It is caused by blockage of the Qi and Blood which then does not move. It is the most serious disease". The *Huangdi Neijing* (Yellow Emperor's Inner Classic) refers to Wind Stroke as a form of inversion. "The Treatise on Engendering Qi Communication with Heaven" in the *Neijing* states, "Great anger makes the form Qi exhausted, while Blood flows upward, thus causing great inversion." "The Treatise on Regulation of the Channels" also states, "Blood and Qi both flow upward leading to great inversion."

These ancient medical texts clearly explain that the location of this disease (i.e. Wind Stroke) is centered in the head, and that its main etiology is the upward flowing of the Blood. The pattern of Wind Stroke manifests in symptoms of unconsciousness, contorted mouth, inability to speak, hemiplegia, and the inability to use the limbs. The *Sheng Ji Zong Lu* (General Collection for Holy Relief) states: "As regarding Wind Stroke, if the tongue is stiff and the patient cannot speak, this is because the Spleen and Stomach vessels and network vessels grasp the throat and tongue where the Heart Qi flows. Wind and evil Qi struggle. Therefore the Qi in the vessels is blocked, hindered, and inhibited. The tongue is stiff and cannot roll freely, thus handicapping one's voice and speech."

One can see the relationship of Wind Stroke to the T.C.M. syndromes of Blood Stasis and Phlegm Obstruction. The "Abstruse Mechanisms

& Origins of Disease" in the *Neijing* says, "When one has been struck, Qi and Blood do not flow freely and one side withers." The *Zheng Yin Mai Zhi* (Patterns, Causes, Pulses & Treatment) states: "The cause of hemiplegia may be congealing of Qi and Blood Stagnation. Or, there may be Stomach Heat engendering Phlegm. This flows into the channel tunnels and cuts off their pathways. Thus Qi and Blood cannot move forward and backward."

Cough and Asthma

Cough and asthma are common diseases among the elderly. This is due to the fact that the elasticity of older people's Lungs is decreased. This decrease of resiliency and suppleness is accompanied by compromised breathing function and by chronic diseases of the pulmonary system. Long-standing chronic cough and shortness of breath are often accompanied by a barrel chest, senile emphysema, or cyanosis. All of these are closely related to Phlegm Obstruction and Blood Stasis. In his book *Xue Zheng Lun* (Treatise on Bleeding Patterns), Tang Rong-chuan points out: "When Blood stasis assails the Lungs, coughing caused from Rebellious Qi, as well as panting occur. This path of Qi in the human body manifests as congestion and stagnation. If there is Blood Stasis internally, this further obstructs and hinders the path of Qi, which cannot then properly rise and descend, but congests and causes coughing".

Cough and asthma in the elderly start first in the Lungs and later affect the Heart. All the Blood in the entire body passes through the Blood Vessels and gathers in the Lungs where the Turbid Qi is exhaled while the Clear Qi is absorbed. Thus it is able to spread to the entire body. If Lung disease is advanced, Lung Qi will necessarily be consumed and Phlegm turbidity will be created internally. The Heart and Lungs can then both become diseased because Phlegm turbidity obstructs the transportation and movement of Blood. The vessels and network vessels will then become stagnant and obstructed, and will eventually involve the Heart. For instance, in the latter stage of cough and asthma, one may often see Heart palpitations, chest oppression, cyan, purple lips,

prominent greenish blue sinews, and/or frequently irregular pulse. If this has endured for some time, Blood Stasis will transform into water and produce water swelling or edema.

LOSS OF SPIRIT BRILLIANCE

As the aging process progresses, poor memory may occur and the incidence of Jing Shen (Essence Spirit) abnormalities, diminished intelligence, and dementia gradually rises. This is one of the aspects of aging that is of the greatest concern to the children and caretakers of the elderly, and to the elderly themselves.

Traditional Chinese Medicine maintains that, "Spirit is the nature of Qi and Blood." Vibrant, clear, and abundant Spirit manifests only when Qi and Blood are full and exuberant. The chapter titled "The Treatise on the Eight Righteous Spirit Brilliances" in the *Su Wen* (Simple Questions) states that, "Qi and Blood are a human's Spirit."

The chapter titled "Average People Ceasing Grain" in the *Ling Shu* (Magical Pivot) says, "When the Blood vessels are regulated and free flowing, the Essence Spirit can abide." Blood, Qi, and Shen orientation are closely related.

The regulation or free flow of the Qi and Blood are profoundly affected by one's relationship to emotion. Freely expressing emotions in a healthy way is a foundation of health and happiness, while feeling or being stuck in one's relationship to detrimental emotions is an instigating factor in illness.

SIX COMMON SYNDROMES OF OLD AGE

The following is a description of six common syndromes that can occur when an individual begins to progress in age (Figure 52.9).

- **Constitutional Deficiency Feebleness and Deficiency Taxation:** Constitutional Deficiency Feebleness (Xu Ruo), and Deficiency Taxation (Xu Lao) represent a major deficit of Source Qi (Yuan Qi Da Kui). Xu Rou and Xu Lao injure the Five Zang (Wu Zang Sun Shang). According to the Sui Dynasty (581-618 A.D.) *Chao Shi Bing Yuan* (Chao's Source of Disease), "Xu Lao is due to the Five Taxations (Wu Lao), the Six Extremes (Liu Ji), or the Seven Injuries (Qi shang)."

Deficiency Feebleness Symptoms include: whole body weakness, shortness of breath, spontaneous perspiration, palpitations, fatigue, facial pallor, weight loss, loss of appetite, poor digestion, dizziness, tinnitus, deafness, loss of teeth and hair, weakness and soreness of the low back and knees, difficulty walking, and urinary and fecal incontinence. Rarely do all of these symptoms occur simultaneously. Other conditions, such as deficiency of Qi and Blood, Deficiency of Yang Qi, and exhaustion of Blood and Jing, may also be associated with Xu Ruo.

- **The Five Taxations:** The Five Taxations each correspond to a "withdrawal burden," or exhaustion of one of the Five Zang. When the Heart is overtaxed, this harms the Blood, and undermines joy. When the Liver is overtaxed, this harms the tendons, and the Shen. When the Spleen is overtaxed, this harms the appetite and digestion, and the muscles. When the Lungs are overtaxed, this harms the circulation of Qi, and weakens the defensive influences, and the immune system. When the Kidneys are overtaxed, this harms the Jing, and the bones.
- **The Six Extremes:** The "Six Extremes" refers to diseases caused by six types of extreme deficiency. These six types of extreme deficiency are described as follows:
 - (1) **Blood Extreme (Xue Ji):** This type of deficiency results in hair loss and poor memory.
 - (2) **Sinew Extreme (Jin Ji):** This type of deficiency manifests as spasms of the muscles and tendons.
 - (3) **Flesh Extreme (Rou Ji):** This type of deficiency manifests as pallor and emaciation.
 - (4) **Qi Extreme (Qi Ji):** This type of deficiency manifests as shortness of breath and asthmatic conditions.
 - (5) **Bone Extreme (Gu Ji):** This type of deficiency manifests as loss of teeth and Wei Zheng, or flaccidity syndrome of the legs.
 - (6) **Essence Extreme (Jing Ji):** This type of deficiency manifests as weakening of the eyesight and deafness.
- **The Seven Injuries:** The Seven Injuries (Qi Shang) are described as follows:

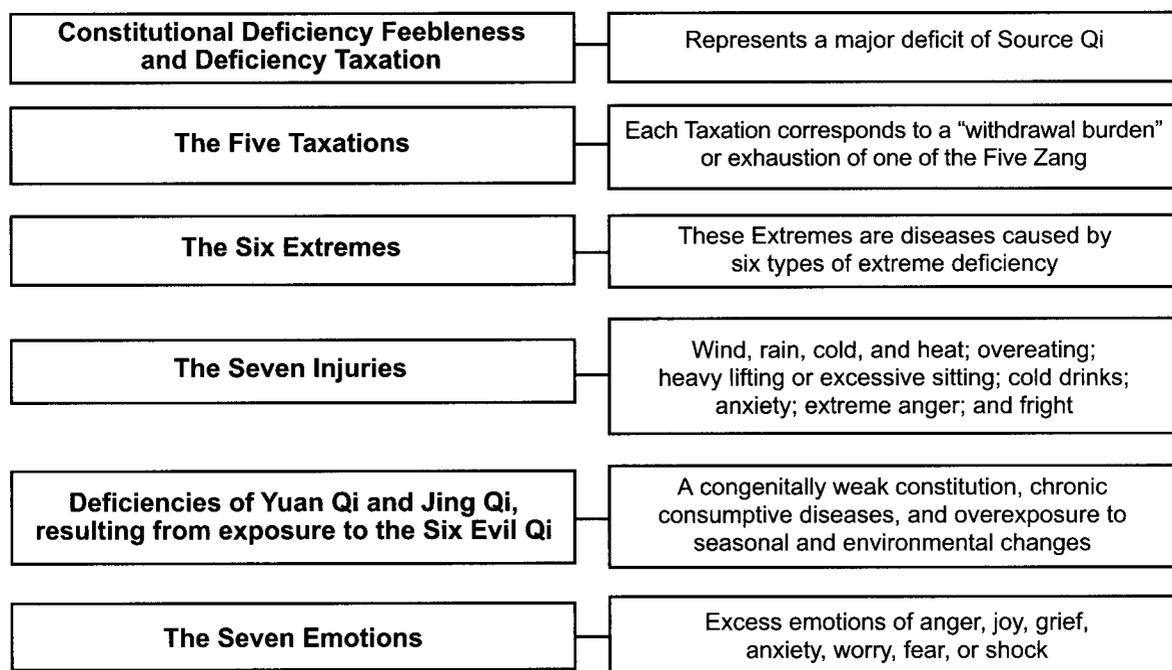


Figure 52.9. Six Common Syndromes of Old Age

1) Wind, Rain, Cold, and Heat: These four primary weather conditions in extreme can injure the Xing or body

(2) Overeating: This can injure the Spleen

(3) Heavy Lifting or Excessive Sitting: Lifting heavy objects or sitting for long periods of time (especially sitting on a wet ground for long periods of time) can injure the Kidneys

(4) Cold Drinks: This can injure the Lungs

(5) Anxiety: This emotional state can injure the Heart

(6) Extreme Anger: This emotional state can injure the Liver

(7) Fright: This emotional state can injure the Zhi or will.

- **Deficiencies of Yuan Qi and Jing Qi, Resulting from Exposure to the Six Evil Qi:** The initial causes for deficiency of the body's Yuan Qi and Jing Qi can be divided into three primary conditions. These include a congenitally weak constitution, chronic consumptive diseases, and the overexposure to seasonal and environmental changes, described as follows:

(1) A Congenitally Weak Constitution: If coupled with a lack of proper nutrition during growth as well as loss of Jing and Blood, a congenitally weak constitution can contribute to Deficiency of the Yuan Qi.

(2) Chronic Consumptive Diseases: Overeating, eating excess greasy or spicy food, overdrinking of alcohol, and sexual taxation can all bring harm to the Stomach and Spleen and weaken the body's Jing Qi and Zheng Qi, which can lead to chronic consumptive diseases.

(3) Overexposure to Seasonal and Environmental Changes: Prolonged exposure to the Six Evil Qi (Wind, Heat, Fire, Damp, Dry, Cold) can harm both the Qi and the Blood.

- **The Seven Emotions:** Physical, emotional, and mental exhaustion created by the Seven Emotions (excesses of anger, joy, grief, anxiety, worry, fear, or shock) can result in an imbalance of the Zang and Fu. Over a period of time, unbridled emotions will harm the Righteous Qi of the elderly. Living a cavalier and

unregulated life is especially damaging to the elderly, however, it also promotes premature aging and weakening of the body for younger people as well. One's life "portion" of vital essence Qi, carelessly spent, leaves one old and weak before one's time.

SYMPTOMS RELATED TO OLD AGE

Some of the most noticeable symptoms related to aging include Dizziness, Vertigo and Insomnia; Weakened Visual and Auditory Ability; Age Spots and Dry Scaly Skin; Prominent Varicose Veins and Cyanosis; Fatigue and Lack of Appetite; Water Swelling and Incontinence; and Decreased Sexual Function, described as follows:

DIZZINESS, VERTIGO AND INSOMNIA

As the channels, vessels, Qi, and Blood of elderly people decline daily, the Blood vessels' energetic function of transportation and movement sometimes becomes inhibited. As a result, stasis gradually obstructs the clear portals, and Qi and Blood are not able to ascend to nourish the head and eyes. This manifests in the dizziness, vertigo, and insomnia that are frequently experienced by the elderly.

In the *Yi Deng Xu Yan* (Keeping the Flame of the Lamp of Medicine Li), Pan Ji in the Qing Dynasty (1644-1911 A.D.) said: "All Yang moves upward to the head. Clear Yang moves upward to the eyes. If Blood dies, the vessels congeal and weep. If the vessels congeal and weep, the force of flowing upward will become thin. If it becomes thin, there will be deficiency above and dizziness and vertigo will be engendered".

A high percentage of the elderly are affected by cerebral arteriosclerosis, degenerative joint diseases in the vertebrae of the neck, and an insufficient supply of Blood in the arteries at the base of the skull. These conditions occur in association with a decrease in the volume of Blood flow to the brain. When the tissues in the Brain have a deficiency of Blood and oxygen, this gives rise to dizziness, vertigo, and insomnia.

Qigong energetic modulation techniques are an effective method for dilating the Blood Vessels and increasing the volume of Blood and oxygen

to the Brain. When implemented correctly, dizziness may be relieved, the condition of sleep improved, and the aging of cerebral cells can be delayed.

WHITE HAIR AND BALDING (ALOPECIA)

White or grey hair is an important physical characteristic of aging. In his essay, *Lun Heng* (Treatise on Balance), Wang Chong points out: "When a person's body is old, the skin and hair change color. When one is young, the hair is black. When they are old, it becomes white". The chapter titled "Channels and Vessels" in the *Ling Shu* (Magical Pivot) states: "If the Hand Shao Yin Qi is exhausted, then the vessels will not be open; the Blood will not flow freely. If the Blood does not flow, the color of the hair will not be shiny." The *Xue Zheng Lun* (Treatise on Bleeding Patterns) says, "If there is stagnant Blood in the Upper Burner, the hair will shed and will not grow." Therefore, Blood Stasis is also an important cause of baldness and white hair.

WEAKENED VISUAL AND AUDITORY ABILITY

From ancient times, diminished visual and auditory ability have been important criteria for estimating the progress of one's aging process. Changes in the visual power refer to a decline in the eyesight, blindness, corneal diseases, and senile cataracts or arcus senilis; while changes in auditory power mainly refer to tinnitus and deafness.

According to Traditional Chinese Medicine, diminished eyesight and hearing in the elderly are primarily caused by an imbalance of the Qi and Blood in the viscera and bowels, by internal Blood Stasis, and by an inability of Liver Jing, Kidney Jing, and Blood to ascend to and construct the empty portals (eye sockets). The *Neijing* says, "When the eyes obtain Blood, they can see." Blood is able to moisten the channels and network vessels and also the viscera and bowels. It nourishes the sinews and bones, fills the entire body, and when Blood arrives in the eyes, they are shaded. Therefore, it is important that the Blood flows freely and does not become static or stagnant. If static Blood obstructs and hinders, Jing and Blood

will not rise to the empty portals, and the eyes will not be clear. In the *Huang Han Yi Xue* (The Study of Imperial Han Medicine) it also states, "If there are patches and spots, or purple and blue colors on the conjunctiva, this also proves the pattern of Blood stasis."

Modern research shows that in the ocular fundus of elderly eyes which have undergone senile degenerative changes, the superficial Blood vessels become thin, the color of the retina becomes dark, there may be large white patches or atrophic patches, and the color of the optic nerve becomes light. These phenomena are all associated with insufficient Blood supply.

Decreased auditory acuity is affected by the Kidney function and closely connected to stagnant Blood. *Yi Lin Gai Cuo* (Corrections of Mistakes in the Medical Forest) states: "In the ear, there is a small tube opening to the Brain. If there is Blood stasis outside this tube which closes it, the ears will become deaf." Additionally, the Heart governs all Blood Vessels in the body. For an individual's hearing to be considered normal, the energetic flow of the local vessels must be filled with a combination of Qi and Blood. Therefore, if the transportation and movement of Qi and Blood is inhibited, it can cause diminished hearing or tinnitus.

AGE SPOTS AND DRY SCALY SKIN

The brown spots on the skin of the face, hands, and upper back are called *Lao Nian Ban*, or "old age patches," and *Shou Ban*, which translates as "longevity patches." The incidence of these brown patches on the skin increases with age. Seventy-five percent of people aged 60-79 have them, while 89% of those aged 80-90 have them. Moreover, if these brown skin patches begin to spread widely, then the aging process is severe.

Therefore, we may see that age patches are universally accepted as a criterion for evaluating the extent of the aging process within the individual. At the same time, when an individual's skin also becomes rough, inelastic, and darkly pigmented, it is commonly known as scaly or dry skin, and is considered to be a symptom of Blood stasis.

PROMINENT VARICOSE VEINS AND CYANOSIS

The exposure of prominent blue-green veins in the elderly refers to various varicose phenomena, such as sublingual varices and varicosities on the lower limbs or the abdominal wall, as well as dilation of capillaries on the nail bed and cheeks. In some elderly people, one may also see cyanosis on their lips and at tips of their extremities.

There have been many essays, both ancient and modern, written on the relationship of Blood stasis to varicose veins and cyanosis. For instance, the *Gu Jin Yi Jian* (The Mirror of Ancient & Modern Medicine) states, "As regards the pattern of exposure of greenish blue sinews, its source is rebellious Qi, and Blood not moving." The *Yi Lin Gai Cuo* (Corrections of Mistakes of the Medical Forest) expresses this fact even more clearly: "Prominent greenish blue sinews are not sinews. What appears on the skin is the Blood Vessels. Greenish blue vessels show that there is stasis internally."

Because of a decrease in the elasticity of the vessels in the elderly, the Heart Qi becomes deficient and debilitated, and the movement of the Blood is inhibited. The resulting Blood Stasis creates internal obstruction causing the vessels and network vessels to begin to shrink. The result of this form of Qi and Blood deficiency causes greenish-blue sinews to appear prominently.

Engorged veins below the tongue in the elderly occur as a symptom of Blood Stasis. The protrusion of the veins below the tongue, as well as the color of these veins, is directly proportional to the increase in age. The increase in the diameter of the trunk of the veins below the tongue and their morphological changes are particularly pronounced in people from 60 to 65 years of age. Swollen veins below the tongue are not only a sign of aging but also are a criterion for estimating and determining the strength or decline of the viscera and bowels in the elderly.

FATIGUE AND LACK OF APPETITE

A person's activities gradually diminish with advancing age. They are more easily fatigued, and this is often accompanied by decrease in appetite

and atrophy of the muscles of the four limbs. Spleen Deficiency is responsible for the appearance of these symptoms, because the Spleen governs the muscles of the whole body.

The four limbs of the human body require Spleen Qi to transport and spread the constructive and nourishing influences, thus maintaining normal physiological activities. If construction and nourishment are sufficient, then the muscles and flesh of the four limbs are full, and they are dexterous and forceful. However, if the Spleen loses its fortification and transportation, then Clear Yang will not spread. This insufficiency of construction and nourishment will cause atrophy of the muscles and flesh, and lassitude and lack of strength of the four limbs.

Thus "The Treatise on Tai Yang and Yang Ming" in the *Su Wen* (Simple Questions) states: "The four limbs receive Qi from the Stomach as a blessing, but the Qi is not obtained by the channels. This must be due to the Spleen, for it can obtain such a blessing. If the Spleen is diseased and not able to produce the Stomach's movement of the fluids and humors, the four limbs cannot obtain the blessing of Water and Grain Qi. Therefore, the Qi becomes debilitated every day. The vessel pathways are inhibited, and the sinews and Bones, muscles and flesh have no Qi to engender them. Thus they cannot function well". By this we may see that Spleen Qi debility, stasis, and obstruction of the vessels and pathways are related to the fatiguing of the four limbs.

According to Traditional Chinese Medicine, a good appetite is generally a sign of good health, while a poor appetite is a sign of disease. When in a diseased state, if the patient still has a good appetite it is a sign of a mild condition, and the patient should recover soon. However, if the patient's appetite suddenly returns while he or she is in critical condition, this is known as "The Last Radiance of the Setting Sun" before the patient dies.

Poor appetite is observed in externally contracted diseases (which occurs for short duration), and in conditions where there the body has experienced internal damage (which can occur for long

durations). In Traditional Chinese Medicine, poor appetite is divided into three categories, poor appetite without hunger, aversion to food, and no desire to eat despite hunger, described as follows:

- **Poor Appetite Without Hunger:** This condition can be caused from a number of situations, for example, Spleen and Stomach Qi Deficiency due to the Spleen and Stomach organs' functions being impaired; Dampness clogging the Spleen and causing Stomach disharmony; Spleen and Stomach Damp Heat causing disharmony of the Stomach Qi; and Liver-Spleen disharmony. It can also be a manifestation of Cold invasion caused from a Shao Yang disease.
- **Aversion to Food:** This condition can be caused from two situations, extreme eating and drinking (causing food to stagnate in the Stomach), and pregnancy (the Thrusting Vessel causing Stomach Qi disharmony).
- **No Desire To Eat Despite Hunger:** This condition can be caused from three situations, Deficient Stomach Yin and Deficient Stomach Fire; Deficient Kidney Yin and the uncontrollable movement of Kidney Fire; and Qi, Blood, and Body Fluid depletion caused from Deficient Stomach Yin due to febrile diseases.

WATER SWELLING AND INCONTINENCE

Edema of the lower limbs frequently occurs in the elderly as a result of a decline in the function of the Heart and Kidneys, and trouble in the circulation of the veins. The formation of water swelling has to do with a decline in the regulatory functions of the Lungs, Spleen, and Kidneys. If the Lungs are diseased, they will not be able to open and regulate the water passageways. If the Spleen is diseased, it will not be able to transport and transform the water dampness. If the Kidneys are diseased, Qi transformation will be inhibited. The common cause of all these patterns is an inhibition of the water passageways, and this is closely related to Blood Stasis.

In his *Xue Zheng Lun* (Treatise on Blood Patterns), Tang Rong-chuan points out, "Static Blood may transform into water and also produce water swelling." Because the elderly's viscera and

bowel function is diminished, their Qi is deficient and lacks driving power. The transportation and movement of the Blood flow is also inhibited. Stasis obstructs the water passageways, and water dampness spills over internally into the muscles and skin. Because of this water, swelling appears.

An elderly persons' urination can also be inhibited. Urine retention is mostly caused by Kidney Qi Deficiency and by Blood Stasis obstructing the urinary tract. The *Xue Zheng Lun* (Treatise on Blood Patterns) says, "If there is Blood Stasis in the Lower Burner, there is pain below the lumbar region, and the lower abdomen and lateral costal regions will be distended and full."

DECREASED SEXUAL FUNCTION

Diminished sexual function mainly refers to impotence in men and amenorrhea in women. Impotence is a common disease in men over 60 years of age. Impotence in the elderly is a natural physiological phenomenon and reflects the aging process of the human body. As "The Great Treatise on the Resonances and Appearances of Yin and Yang" in the *Su Wen* (Simple Questions) says, "At 60 years of age, impotence occurs, Qi is greatly debilitated, and the nine portals are inhibited."

Impotence has a close relationship with Blood Stasis, and the inhibition of the Liver's function of moving and discharging the Qi. It is mistaken to infer that impotence is caused only by Kidney Deficiency. The Kidneys rule the treasure of Jing, while the Liver governs coursing and discharge. The channels and vessels of the Liver surround the genitals. It is the normal functioning of the Liver's moving and discharging which enables the closing and preserving of the Kidneys.

In addition, Jing and Blood have a common source (the Kidneys), and they therefore produce each other. If the moving and discharging functions of the Liver become imbalanced, then the movement of Qi and Blood will be inhibited. Thus stasis will obstruct the vessels of the Yin (i.e., genitalia), and this may lead to impotence. Marked improvement is obtained when one treats impotence by invigorating the Blood and transforming stasis.

Amenorrhea is also closely related to Blood Stasis. The *Yi Xue Ru Men* (Entering the Gate of the Study of Medicine) states: "Hundreds of diseases in the channels are caused by Blood Stagnation and withering. In women, Blood production rules. When heaven's True Qi is descended, the Tian Gui arrives. When the Kidney Qi is whole and exuberant, Blood Vessels flow and move. Hence (the menstrual discharge) is observed once every 3 times 10 days, just like the waxing and waning of the moon."

Owing to deficiencies of the Thrusting Vessel and Conception Vessel in older women, the Qi and Blood are inhibited and stasis obstructs the Uterine vessels. The uterine wall thus loses its nourishment and the Blood becomes scanty, resulting in amenorrhea.

Muscle and skin numbness, limb pain, and body aching all belong to the category of Blood Bi, or painful obstruction. "The Treatise on Bi" in the *Su Wen* (Simple Questions) says, "If there is Bi in the vessels, Blood will congeal and does not flow." The *Di Yu Sui Bin* (Notes on the Study of Medicine) says, "Blood in the channels and network vessels may be divided into aching and pain, and numbness."

Owing to the decline in the Qi and Blood of the elderly's channels and vessels, the Blood vessels' transportation and movement are inhibited. The muscles, skin, sinews, and Bones lose their nourishment. Numbness of the muscles and skin, and aching and pain of the limbs and body appear. These sensations may occur repeatedly, or they may linger. In some cases, these symptoms may spread over the entire body.

THE TWO MAIN PRIORITIES IN TREATING THE ELDERLY

When treating the elderly, the Qigong doctor bases his or her prescriptions on two major priorities. The first is to achieve emotional stability and the second is to improve the Qi and Blood circulation, described as follows (Figure 52.10):

ACHIEVING EMOTIONAL STABILITY

When teaching Medical Qigong to senior citizens, first teach them how to quiet the Heart. Once

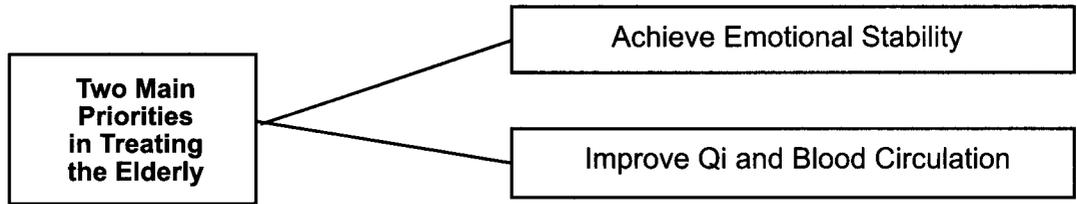


Figure 52.10. Two Main Priorities in Treating the Elderly

the Heart is calm, the other internal organs begin to relax. Always keep in mind that when the mind becomes disturbed, the body becomes disturbed. To affect one is to affect the other.

Depression and sadness can have a profound effect on the patient's healing ability. Medical Qigong regulation can be a strong aid in releasing an elderly patient from a chronic, detrimental attitude that complicates the healing cycle.

If anger and grief are not allowed to be expressed by the patient (as a way of releasing the emotional pain), then anger transforms into depression, and grief transforms into despair. This is the second stage of unhealthy energetic and emotional transformation stemming from emotional pain. If the patient's depression and despair are not alleviated, then indifference, the final stage of energetic and emotional transformation, is developed. The patient then becomes withdrawn, apathetic, and either antisocial or obsessive/compulsive in his or her thinking and behavior.

When a patient's Spirit closes, he or she can tend to be extremely difficult to work with and can easily sabotage his or her own healing potential. Through the application of Soul Retrieval meditations (see Volume 2, Chapter 20), Medical Qigong prescriptions can be used to reconnect the patient with the disassociated emotions. This allows the patient the ability to feel and regain contact with his or her true feelings (see Healing Emotional Trauma, Chapter 55).

Pleasant emotions bring about a calm and relaxing physiology, while strong or chronic negative emotions cause Qi and Blood stagnation, and create Excess conditions within the patient's body, affecting the quality of the body's life force energy.

Balancing Heart and Kidney Qi

The Chinese have a saying, "When the Heaven (Heart Qi) connects with the Earth (Kidney Qi), all seven emotions are kept in moderation." When Qi becomes scattered, the Heart Fire and the Kidney Water cannot converge. This results in an unbalanced and unstable energy flow.

The Kidneys are extremely important for health maintenance and healing in all patients, and especially in senior citizens. As one gets older, the Kidneys, lower back, and legs are the first areas to be affected.

It is important to stabilize the Heart because the Heart is responsible for mental and emotional orientation. Traditional Chinese Medicine holds that, "when the Heart is moved, all the other organs will be shaken."

The eyes are considered the seedlings of the Heart because they gather information and feed it to the Brain. It is therefore important for the Heart's Qi to descend into the Lower Dantian to calm the mind. When the patient is in a hurry, the Heart is in a hurry, inducing the Qi to rise to the head. This results in nervous tension and anxiety. It is only through rest and quiet training that the mind and the Heart can begin to settle.

Quieting the Mind

One method of quieting the mind is through prayer and meditation. This is considered "active rest," whereas sleep is considered "passive rest." When focusing inward and not using the eyes to see or the ears to hear, the Qi begins to converge in the middle of the body, and the energy is drawn back into the organs, settling into the Lower Dantian. This convergence of Qi nourishes and cultivates the natural energetic structure of the internal organs. Senior citizens are encouraged to

sit for longer periods of energy cultivation. If they practice Taijiquan (Tai Chi Chuan), they are to avoid low postures and big motions. The arm movements should be kept small, soft, and slow.

IMPROVING THE QI AND BLOOD CIRCULATION

The second priority in the treatment of the elderly is to get the patient to move and circulate the Qi and Blood deeply and superficially within his or her body. Blood Stasis is considered the primary mechanism of senility. All growth, development, decline, and debility of the human body is related to the condition of the patient's Qi and Blood.

Pathophysiologically, Qi and Blood interact with each other. As stated in the *Nei Jing*, "Blood is the Mother of Qi, Qi is the Commander of Blood." Long term Blood Deficiency will lead to Qi Deficiency and loss of energy. Conversely, chronic Qi Deficiency will impair the functions of the Spleen and Stomach to transform food into Gu Qi, leading to Blood Deficiency. If one becomes diseased, the other is affected.

One example of a Medical Qigong exercise for increasing Qi and Blood circulation for geriatric patients is the Microcosmic Orbit (Fire Cycle), which can be practiced in a sitting position (see Chapter 43).

FURTHER OBSERVATIONS AND INSIGHTS ON GERIATRIC PATIENTS

According to Mark Johnson (an expert who has been treating seniors with Medical Qigong Therapy and Taijiquan since 1987), any encouragement to undertake new experiences is very cathartic for older patients. Getting involved in anything creative seems to prolong the quality of life.

Understanding the physical and emotional transitions that geriatric patients undergo in their everyday life helps the Qigong doctor establish a better awareness of the patients' energetic dynamics. These physical and emotional transitions can best be understood when realizing the internal and external conflicts senior patients must constantly address.

These following issues should always be addressed when treating the elderly with Medical Qigong exercises and meditations.

COMPANIONSHIP

Many people tend to lose meaning in their life when they retire, lose a spouse, witness the death of countless friends, or when their children move away. Patients who lose their life purpose (or their meaning of life) usually do not live long. Elderly patients who have lost their friends usually have a strong emotional attachment to their pets. When the pet dies, this is usually as devastating as the loss of a close family member.

According to clinical observations, most older patients who become involved in spirituality, social service, or voluntary work tend to be the most fulfilled and therefore the most healthy. Humor and laughter as a means of internal emotional medicine for older patients cannot be overemphasized. Socializing with an understanding yet active support group also tends to bring healing to the Heart.

In addressing the issue of being lonely, it has been found that the healing effects of having a pet to love can be very helpful for seniors who have become solitary or isolated. Numerous clinical studies have demonstrated the fact that people who own pets have overall lower levels of cholesterol, triglycerides, and lower blood pressure.

OVERMEDICATING

Overmedication can cause senility. Too many older patients are over medicated. Taking up to ten pills a day is not unusual for many seniors. In a book published by Ralph Nader, titled *Worst Pills, Best Pills*, the author emphasizes the fact that if an older person is taking over three different drugs, they are taking too many and should consult their doctor with the express purpose of cutting down to a maximum of only three types of medication.

The drugs given to seniors are usually tested on 30 year old individuals who are generally much stronger than most 70-year-olds. Therefore, half dosages are usually considered safer. In addition, there is a minimum of thirty-three drugs on the market today that can cause the symptoms of Parkinson's disease. Several Qigong doctors have gotten their patients off of Parkinson's medications after discovering that one or more of their other medications initiated the patient's symptoms.

SEDENTARY LIFE-STYLE

It is generally agreed that people living today move only 35% as much as people living 100 years ago. This has a major impact on one's health, especially on older people whose circulation is not what it once was. Our bodies are designed to move; to become sedentary violates one of our basic needs. This is especially true of the elderly.

The elderly are more subject to musculoskeletal disorders and visceral diseases, especially in the Kidneys and Liver. As the Kidney Yang rises, it begins to restrict the heat in the upper portion of the body, thereby affecting the Heart. Also, as the patient gets older, the Lungs cannot sustain liquid retention; this affects the Wei Qi and results in a thinner layer of skin covering the body. Daily physical movement is needed in order to facilitate proper circulation of Qi, Blood, and Body Fluids. Too many older patients are sedentary, especially men.

Studies conducted at Emory College confirm that the safest and most beneficial exercises for seniors are Medical Qigong, Taijiquan, walking, mild aerobics, water aerobics, and light weight training.

BONE DENSITY

Aging is also associated with a decrease in bone density, especially in women. As a consequence, bones become more brittle and subject to fracture.

In a study of male subjects, bone density was found to increase by practicing Medical Qigong for one year. For subjects 50 to 59 years of age (18 cases), the bone density increased from 0.627 ± 0.040 to 0.696 ± 0.069 g/cm³ ($p < 0.01$). For subjects 60 to 69 years of age (12 cases), the bone density increase was somewhat less, namely, from 0.621 ± 0.039 to 0.672 ± 0.083 g/cm³ ($p < 0.05$). For both age groups, the bone density increased to values exceeding those of normal men of the same age: 0.695 ± 0.096 and 0.657 ± 0.102 g/cm³, respectively. The results are shown graphically (Figure 52.11).

It is likely that Qigong therapy also would help restore the bone density of women, especially menopausal women. If so, hormone replacement therapy and its side effects could be avoided.

IMPROPER DIET

Malnutrition may be caused by a lack of enzymes that aid in absorbing nutrition from foods, from overconsumption of denatured (over-processed) foods, or from an imbalance (acidity) in the blood that prevents the proper transportation and absorption of essential nutrients. Based on the patient's age and changing metabolic needs, diet is as equally important for seniors as exercise. Proper nutrition can be used to augment the benefits from the patient's prescriptions, as well as to increase the patient's healing potential. The diet in senior housing communities is usually atrocious. Processed foods, sugar, canned vegetables and too many heavy meats are the norm. When prescribing Medical Qigong exercises for seniors, the Qigong doctor must also take into consideration the patient's diet and fluid intake, making sure that it is not sabotaging the healing effect of the Qigong prescriptions.

DEHYDRATION

Senility is frequently caused by dehydration, as well as by malnutrition. Both conditions are frequently overlooked by Western medicine. The dehydration is usually due to a breakdown of the body's thirst signal, or can stem from side effects of medication. The patient may not feel thirsty, and will therefore neglect to drink.

Every internal organ in the human body lives and bathes in fluid. Eighty percent of the human body is composed of water, and the function of the body's internal systems depends primarily on water. Fluids are responsible for dissolving food, transporting broken down tissue, and eliminating waste matter. Without a proper supply of fluid, the internal organ systems cannot function properly.

When a patient becomes water-famished due to dehydration, not only do they become constipated, but the Liver and Kidneys also begin to malfunction, the blood thickens and the quantity of blood diminishes, the skin becomes dry, and the complexion becomes anemic in appearance.

Rehydration by increasing the patient's electrolyte intake is said to have a miraculous effect by reinstating patients back to a "normal" condi-

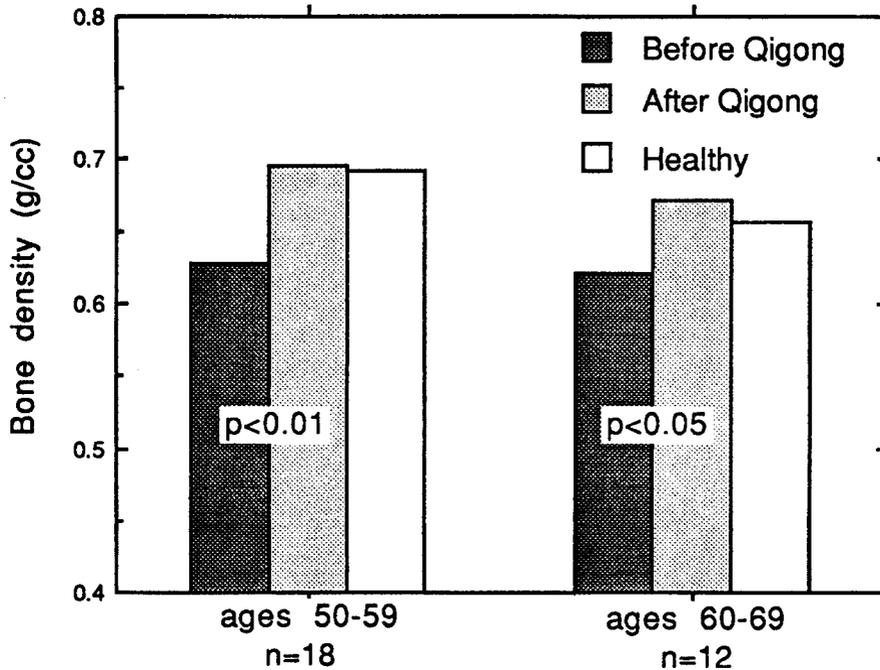


Figure 52.11. Changes in bone density of hypertensive men who practiced Qigong for one year compared to healthy males of the same age. (Xu Wang, et al. ref. 9)

tion. This is because when water is combined with Qi and taken internally, it acts as a tonic.

SLEEP DEPRIVATION

As patients get older, their Kidney Jing becomes weaker, their hair begins to turn grey, the hearing and sight become affected, the bone density lessens, mental comprehension can diminish, and sleeping patterns also undergo changes. These physical transitions can and do affect the patient's emotional outlook on life. This however, is all part of the natural course of aging.

Due to the weakening of the patient's Kidneys, sleep deprivation is more common in seniors than most people realize. Doctors could benefit from more training in dealing with insomnia and changing sleeping patterns, as the serious impact on health by sleep deprivation is poorly understood in Western society.

Sleep is needed to invigorate and stabilize the patient's Wu Jing Shen (Five Essence Spirits). Without sleep, the patient's Hun (Spirit Soul),

Shen (Spirit), Yi (Intention), and Zhi (Willpower) become depleted and they lose control of their Po (Corporeal Soul). This affects the patient's intuitive perceptions, mental comprehension, drive and willpower, and can result in dementia.

GUIDELINES FOR PRESCRIBING MEDICAL QIGONG FOR THE ELDERLY

The Qigong movements prescribed for the elderly should be slow and smooth. Qi regulation can be practiced safely by focusing on the center of the palms while keeping the intention moving downward. The patient must not over-exert or strain when using the muscles. When the patient turns his or her body, make sure that the center of each palm (Pc-8) faces the other. Slow and even breathing will calm the patient's emotions and sedate the mind.

The flexion and extension of the muscles relates to the interaction of Yin and Yang within the body's energetic tissues and muscles. This flexion and extension of the muscles becomes the foundation of

energy balance. Relaxation of the body results in soft, gentle movement, peacefulness, and tranquility. Muscular rigidity, on the other hand, results in hardness, stagnation, and disease.

It is important to begin Medical Qigong regulation training for senior citizens with natural breathing. Natural breathing allows their respiration to become soft, natural, gentle, and quiet. The focus of their mind should be on relaxation. In dealing with senior citizens, if the focus of their mind's intention is allowed to become too concentrated, it can cause the Qi in their body to constrict, which may lead to Qi or Blood stagnation. In order to avoid this, redirect the focus of their intention onto the breathing by practicing the Small Heavenly Cycle meditation. The Small Heavenly Cycle meditation is used to regulate the body's Yin and Yang energy and to strengthen the patient's mind and spirit (see *Microcosmic Orbit*, Chapter 43). The Large Heavenly Cycle (also known as the *Macrocosmic Orbit*) meditation can be prescribed to increase the patient's Qi and Blood circulation, to rejuvenate the body and the sense organs, to clear the complexion, and to improve mobility.

MEDICAL QIGONG AND REVERSING SENILITY

In an effort to study the mechanism of keeping fit through the practice of Medical Qigong exercises and meditations, a controlled study was conducted with 100 subjects classified either as presenile or with senile impaired cerebral function. The subjects were divided into two groups of 50 people each with an average age of 62.7 years and with a similar distribution of age and sex. The Qigong group practiced a combination of static and moving Qigong. The control group exercised by walking, fast walking, or running slowly. According to the Traditional Chinese Medicine method of classifying the vital energy, more than 80% of the patients in each group were classified as deficient in vital function and vital essence of the Kidneys.

Criteria for judging the outcome were based on measuring clinical signs and symptoms, including cerebral function, sexual function, serum lipid levels, and function of endocrine glands. After six months, 8 of the 14 main clinical signs and symptoms in the Qigong group improved

more than 80%, whereas the symptoms in the control group improved only 45%. These results suggest that Qigong can reverse some symptoms of aging and senility.

TAPPING THE KNEES TO PREVENT SENILITY

Due to the Kidney's influence, as seniors get older, their hearing, hair, memory, lower back, and legs become adversely affected. Therefore, all senility-combating formulas of Medical Qigong traditionally stress treating the patient's Spleen and Kidney Deficiency first, by supplementing the patient's Yin and Yang. Then, by applying the balancing methods of activating the patient's Blood (regulating the patient's Heart) and rectifying the Qi, the doctor can next attempt to combat the patient's senility.

One exercise prescription that the Qigong doctor can use to assist the patient in combating senility is to have the patient lightly tap above, below, and around his or her knees. This exercise stimulates the Kidneys' energy and can also be used as an important adjunct to maintaining health for senior citizens, especially when combined with the foot tapping (Kd-1) Kidney Tonification exercise (see Chapter 39). Combined, both of these exercises can help to strengthen the patient's Kidneys, lower back, and legs. When combining both exercise prescriptions, the Knee Tapping exercise should follow after the Kidney Tonification exercises.

To begin the Knee Tapping exercise, have the patient sit in a chair with both knees lower than the thighs. Encourage the patient to lean forward and concentrate on his or her Mingmen area. Have the patient direct the focus of his or her attention into and around both knees. As the patient begins to tap (or softly slap) the tissue surrounding the knees, he or she should imagine the energy and vibration flowing up the legs into the Lower Dantian. After several minutes (about 36 breaths) the patient can stop the exercise.

ENERGETIC POINT THERAPY

Energetic Point Therapy can also be used for treating patients with senility, dementia, and Alzheimer's disease. Begin by having the patient place the left hand over the Mingmen point (close

to the body) and the right hand over the Baihui point (farther away from the body). The patient should visualize light flowing from the Mingmen area to the Baihui. Avoid this technique if the patient has hypertension. The patient should repeat the sounds "Jiu-Yi, Jiu-Yi" (Figure 52.12).

CULTIVATING THE PATIENT'S YUAN QI BY ABSORBING QI FROM NATURE

Another important exercise for older patients is the gathering, storing, and cultivation of his or her Yuan Qi. In China, in order to tonify the Yuan Qi, elderly patients practice their Qi Tonification and Regulation Exercises facing a cypress tree daily (a cypress tree is considered very powerful and full of energy). If a cypress tree is not available, then the patient can use a healthy pine or oak tree. This exercise prescription is considered a slow and gentle Dynamic cultivation. Any Dynamic exercise for senior citizens should always be practiced slowly and gently in order to replenish the Yuan Qi during the Static Qigong posture (in this case, standing).

In order to practice Medical Qigong exercises, senior citizens are encouraged to keep their body's energy connected with the energy of the Earth. This connection is obtained via their energetic attachment through the bottom of their feet and the center of their palms, Laogong (Pc-8). If the patients are confined to wheelchairs, or are bedridden, they can still focus the mind's intention on the Lower Dantian, and then extend their energy deep into the Earth.

As with all Medical Qigong prescriptions, the patients must first purge and cleanse their body before gathering, collecting, tonifying and regulating the body's energy. To purge the body of Toxic Qi, the patients imagine divine healing energy pouring down from the Heavens, filling their entire body, as they inhale. This vibrant healing energy is absorbed into their tissues, and the Toxic Qi stored within the patient's body is dispersed into the Earth.

As the patients exhale, they imagine the Toxic Qi melting out their tissues and flowing downward, deep into the ground. The patients perform this purging and dispersing sequence for several breaths until they feel cleansed. Next, the patients begin to fill and regulate their body.

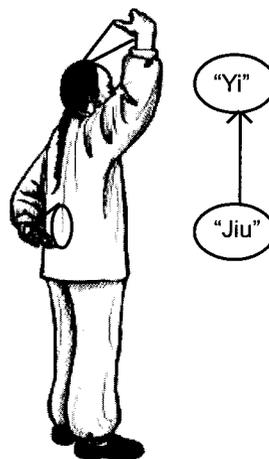


Figure 52.12 Energetic Point Therapy for Senility, Dementia and Alzheimer's Disease

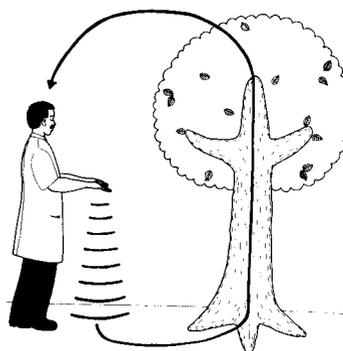


Figure 52.13. Extend Qi and intention deep into the root system of the tree and absorb its natural energy through the Baihui point at the top of the head.

To fill and regulate the body, the patients first imagine circulating the Qi downward, deep into the Earth, and into the root system of a tree.

Next, the patients imagine the Earth's Qi ascending up through the top of the tree, blending with the energy of Heaven, and then descending through their head, filling their entire body from the feet upward, like water being poured into a glass and filling it up (Figure 52.13).

The inhalation and exhalation should follow the Natural Abdominal Breathing method, and the mind's intention should be focused on filling, gathering, and circulating the universal and environmental Qi.

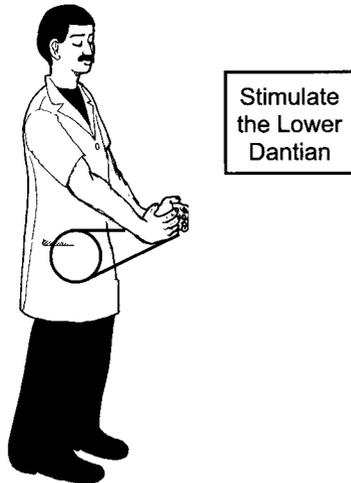


Figure 52.14. Begin by facing the palms toward the navel in order to stimulate the Lower Dantian Qi.

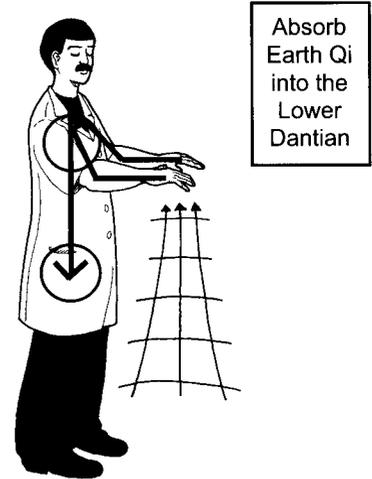


Figure 52.15. Face the palms towards the ground and absorb the Earth Qi into the Lower Dantian area.

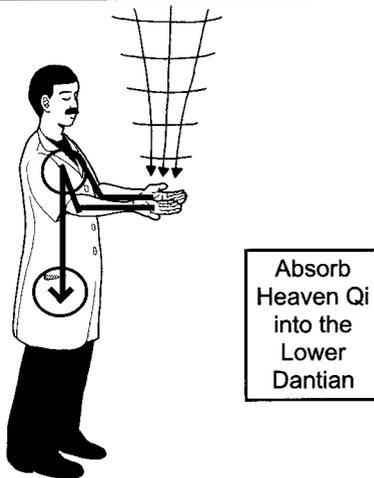


Figure 52.16. Turn the palms upward to absorb Heaven Qi into the Lower Dantian Area.

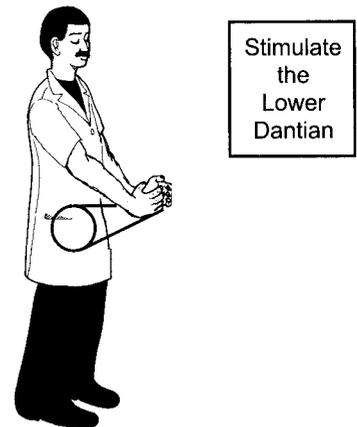


Figure 52.17. End the meditation by again facing the palms toward the navel in order to stimulate the Lower Dantian Qi.

STATIONARY REGULATING EXERCISES

This next Prescription Exercise supports the patient's immune system, and is also used for general tonification.

- Start from a Wuji posture; inhale and exhale through the nose. Place the palms facing the lower abdominal area and begin extending Qi into the navel. Imagine the energy flowing into the navel, extending deep into the Ming-men and Lower Dantian area (Figure 52.14).
- Face the palms toward the ground and absorb

the Earth Qi into the Lower Dantian (Figure 52.15). Absorb the Earth's energy for a few minutes.

- Turn the palms upwards, towards the Heavens, and begin absorbing universal Qi for several minutes (Figure 52.16).
- Finally, begin to close the exercise by allowing the palms to turn back towards the navel, absorbing and rooting the Qi back into the Lower Dantian (Figure 52.17).

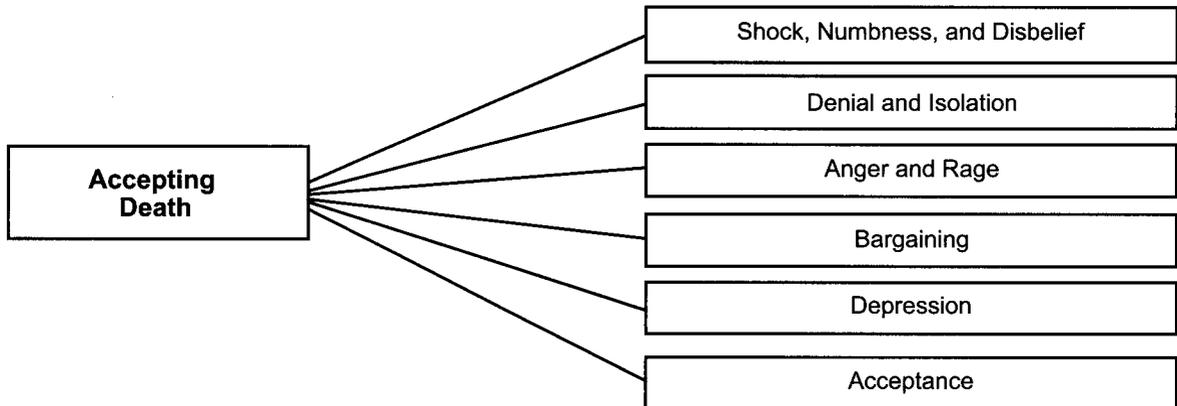


Figure 52.18. The Six Stages Towards Accepting Death

UNDERSTANDING DEATH AND DYING

Classes and workshops on death and dying should be more available, and both patients as well as doctors should be encouraged to attend them. A doctor can benefit greatly by learning some of the specific meditations that are taught to facilitate this major transition, and also how to relate better to terminal patients. The patients can benefit greatly by increasing their awareness and understanding of this process, as well as learning the numerous meditations that help resolve unprocessed emotions (see Volume 5, Chapter 81). Furthermore, patients can meet others with whom they can share their fears, concerns, and aspirations.

Too often the elderly do not wish to share these feelings, even with those closest to them, for fear of burdening their family and friends, or to deny the inevitable. Patients may also be very reluctant to disclose their personal concerns, even with the Qigong doctor, for fear of being alienated. This is especially true if the doctor's fear of death becomes evident through too much encouragement to get well, in an attempt to abandon (or deny) the possibility or inevitability of death (see Volume 3, Chapter 34 and Volume 5, Chapter 64).

STAGES OF DEATH AND DYING

According to Dr. Elisabeth Kubler Ross, there are five stages of dying that facilitate closure for dying patients. The stages are denial, anger, bargaining, depression, and acceptance. These five

stages may occur while facing the end, closure, or the death of any relationship or situation. The loss of a marriage, leaving a job, or leaving a situation, may also trigger them.

These stages do not necessarily appear in linear or orderly fashion, nor do they come to a particular conclusion. The stages may co-arise or alternate, or an individual may remain in one stage until the conclusion of their transition towards death or the closure of a relationship. Every individual reacts differently. Some people never truly accept death, and struggle until the very end. The descriptions used within Medical Qigong therapy are as follows: shock, numbness, and disbelief; denial and isolation; anger and rage; bargaining; depression; and acceptance (Figure 52.18).

1. Shock, Numbness, and Disbelief: This stage occurs when an individual is faced with the fact that his or her own death is near. Because of shock, the mind will generalize, rationalize, delete, or distort information to make the information acceptable to the patient's belief system. When these initial feelings of shock, numbness, or stoicism begin to disappear, most patients then experience disbelief. They cannot believe, or will not accept what is happening to them.

Some patients bypass this stage altogether. They feel great relief at learning of their impending death. They look forward to the ces-

sation of pain and to rejoining those close to them who have passed on.

2. **Denial and Isolation:** This stage is the first semi-conscious choice the patient makes after hearing the news. The patients' disbelief allows them to establish their own denial system. This denial system functions as a shield to protect them, as they emerge from the shock. Denial and isolation further allows these patients time to gather additional knowledge, while clinging to the hope that the original diagnosis was incorrect.
3. **Anger and Rage:** This stage arises as the denial system breaks down. Patients experience anger, rage, envy, and resentment when they view their terminal diagnosis as an injustice. The patient's discomfort and anger are usually displaced and projected widely and indiscriminately towards others, and even towards God (or their sense of a Higher Power). Patterned, fear-based behaviors get stored in the body and mind. These emotions affect the patients' future perceptions, diminishing their belief in the possibility of healing and personal survival.
4. **Bargaining:** This is the next stage in the process of adjusting to the "verdict." Patients offer counterproposals (usually with God/Higher Power), hoping to change or alter the course of events and postpone the inevitable from happening.
5. **Depression:** This stage replaces hope and the patient experiences a deep sense of loss. Still resisting the outcome, patients sink into depression, sometimes lingering for quite some time before death. Depression is divided into two different categories, each with a characteristic nature.
 - **Regretful Depression:** This is caused by guilt and shame for not having lived life to the fullest. The patients regret having given in to fears and having held on to past hurts (both real and imaginary) for so long that many dreams were abandoned. Opportunities for healing and enjoyment were missed, and old sorrows and conflicts never resolved. Patients with

this type of depression often seek to voice their regrets. Many ask to let go of the bitterness and open up to a spiritual healing, rather than a physical healing.

- **Preparatory Depression:** This is not caused by regrets, but by mourning the loss of projected future experiences. These patients are usually quiet and reflective, as they face the process of losing everything and everyone that they love.
6. **Acceptance:** This is the final stage before death. Having nowhere else to go, patients evaluate what was learned in life. They are now able to express their feelings of envy of the living and the healthy, as well as anger at those who do not have to face their fate so soon. They finally accept the inevitability of death. Depression gives way to a time of rest before the divine journey home. The patients, having faced their life's work, fears, and feelings, now have a new outlook on life and are prepared for the spiritual transition of death. Facing death is an important transition in life and must be approached with a reverent respect for spiritual transformation. When a patient is dying it is extremely important for the doctor to accept the "higher order" or "divine will" for the patient, and not harbor a win or lose attitude. No matter what stage of transition patients are in, they will almost always maintain some glimmer of hope (even though they may claim otherwise), to the very last moment of their life. It is the doctor's responsibility to accept and support patients towards their inevitable end and not cease to treat them for reasons of personal fears, sorrows, or regrets. Listen to your patients, and allow them to release their fears. This continued support, acceptance, and encouragement for patients allows them to die in peace and with dignity.

SUMMARY

Death is considered merely a change of residence for the patient's spirit. The ailing body is sometimes viewed as "a house with rotting walls." Once the dying body becomes unusable, it is best to abandon it, and look for another place to stay. The spirit-body is immortal, and will exist for-

ever in accord with the will of the divine. This is why one is taught to be unattached to the physical aspects of this life, and to accept and embrace death as part of the natural process of existence.

Think of the transition of death as similar to that of a baby chick which is about to be hatched. Although it has lived and existed within its shell all of its formative life, as the baby chick continues to develop, it slowly begins to outgrow its place of residence. The baby chick is now feeling harshly compressed and crushed within the security of its own shell.

As the little chick exhausts itself trying to get free from what has now become its prison, it seemingly faces death. With its apparent last breaths, the little chick shatters the surrounding shell. Immediately, an intense light appears, followed by a whole new world that reveals itself in new wonderment. The baby chick is now reborn into a fresh new realm of existence, with new room to grow and the ability to experience true freedom.

A profound statement made by Dr. Wong of the Xi Yuan Hospital, in Beijing, was that everyone he had ever treated had been healed. He said that some are healed spiritually, others emotionally, some mentally, and some physically. Not all of his patients are cured, but all are healed. Some of the patients that come to him are meant to die, as it is their time of passage. He helps them accept death with dignity and honor, by encouraging a proper relationship to their emotional wounds before they pass from this life. Patients who come to him in an active state of energetic transition become able to recognize their bodily stagnations, deficiencies, and excesses, and become able to release their pathogenic Qi.

Life is a pathway of transition and change, and so, in the field of energetic medicine, all patients are moving toward or away from healing their relationships with themselves and others. Understanding the distinction between healing and cure allows the doctor to support patients in their journey toward authenticity with themselves and the divine. This authentic “being with,” and letting go, furthers patients toward a peaceful transition at the time of death.

CONCLUSION

Gerontology is a class of medicine that will eventually include everyone not taken prematurely by accident or illness. Everyone ages, and that is an inescapable fact of life. One elderly gentleman expressed what must be seen as an understatement, saying “Getting old is not for wimps.” Aging is duress, and our society largely ignores the preparation for and treatment of the duress of aging.

Understanding the implications of what is offered within the discipline of Medical Qigong gerontology opens the potential for increasing comfort and health for the elderly, along with possible financial savings for all concerned. Middle-aged and younger patients who wish to improve the quality of their present life and to prepare for the process of aging will also benefit hugely from this knowledge.

Expedient yet gentle, Medical Qigong methods treat gerontology syndromes, their root causes, and their symptoms, while supporting major adjustments and regulations of lifestyle and attitude. These qualities make Medical Qigong a highly practical and applicable medicine for the elderly. Many elderly people have the time to apply methods of self-care, self-healing, and self-regulation, and thoroughly trained practitioners of Medical Qigong are equipped to offer these ancient, time-tested and reliable self-care methods. In China today, over 80 million people regulate their Qi, Blood, and Spirit through the practice of Medical Qigong, Martial Qigong, Spiritual Qigong, and Taiji, with the highest proportion of them being elderly.

At this time, Medical Qigong for gerontology is known in the West only to a small handful of specialists, while it is common in China. With their ancient roots, both TCM and Medical Qigong energetic gerontology therapy offer profoundly effective complements to the modalities of Western medicine.

Western and Chinese medicine have a history of blending beautifully in China since the Cultural Revolution, where physicians often took both MD and TCM degrees and licenses. Through intention

and exposure, these medicines promise to blend equally well in the West. Discovering a complementary union of both East and West, which have potentially synergistic medicines, requires exposure to both systems, and clarity when considering their utilities and strengths.

CHAPTER 53

MEDICAL QIGONG THERAPY AND GYNECOLOGY

INTRODUCTION

Gynecology is the study of diseases of the female reproductive organs. The earliest records of Chinese gynecological medical writings date as far back as the Shang Dynasty (1500–1000 BC). From a Traditional Chinese Medical perspective, a woman's physiology is characterized and diagnosed in accordance with her menstrual flow and vaginal discharge. Also included in the study of gynecology are the energetic transitions that occur during pregnancy and childbirth (Figure 53.1). According to Traditional Chinese Medicine, a woman's physiology is dominated by, and rooted in the quality of her Blood. Her Lower Burner houses the Uterus, which stores Blood and corresponds to her Lower Dantian.

THE ENERGETIC DIFFERENCES BETWEEN MEN AND WOMEN

The ancient Chinese took into consideration the differences in physical, emotional, and energetic patterns existing between men and women, and developed different diagnostic, treatment, and training methods for both, described as follows:

1. **Qi and Blood Diagnosis:** When a doctor of Traditional Chinese Medicine examines a male patient, the condition of his Qi is considered first. However, when a doctor of Traditional Chinese Medicine examines a female patient, her Blood is considered the most important factor.
2. **Diagnosing the Lung Pulse:** When examining for Lung disease, a doctor assesses the movement in a male patient's Lung Qi through the pulse of his left Lung (Yang). When checking a female patient, the Qi movement in the pulse of her right Lung (Yin) is checked.



Figure 53.1. Gynecology is the Study of Diseases of the Female Reproductive Organs

3. **Burning Moxa on the Heel Vessels:** When treating a difficult illness for which the exact area cannot be located, the doctor might use moxa on the Yin Qiao (Yin Heel Vessels, Kd-6 point) of a woman; however, on a man the doctor might use moxa on the Yang Qiao (Yang Heel Vessels, UB-62 point).
4. **Hand Placement During Meditation:** Based on the difference in energetic polarity (Men: Yang, Women: Yin), when placing the palms on the Lower Dantian, a woman's right palm (Yin) is to be placed on top of her left palm; a man's left palm (Yang) is to be placed on top of his right palm.
5. **Dantian Concentration During Meditation:** In order to avoid heavy menses or leukorrhea (vaginal discharge) while meditating, when a woman is on her menses, she will focus her mind on her Middle Dantian (Shen Zhong, CV-17 point) rather than concentrating on her

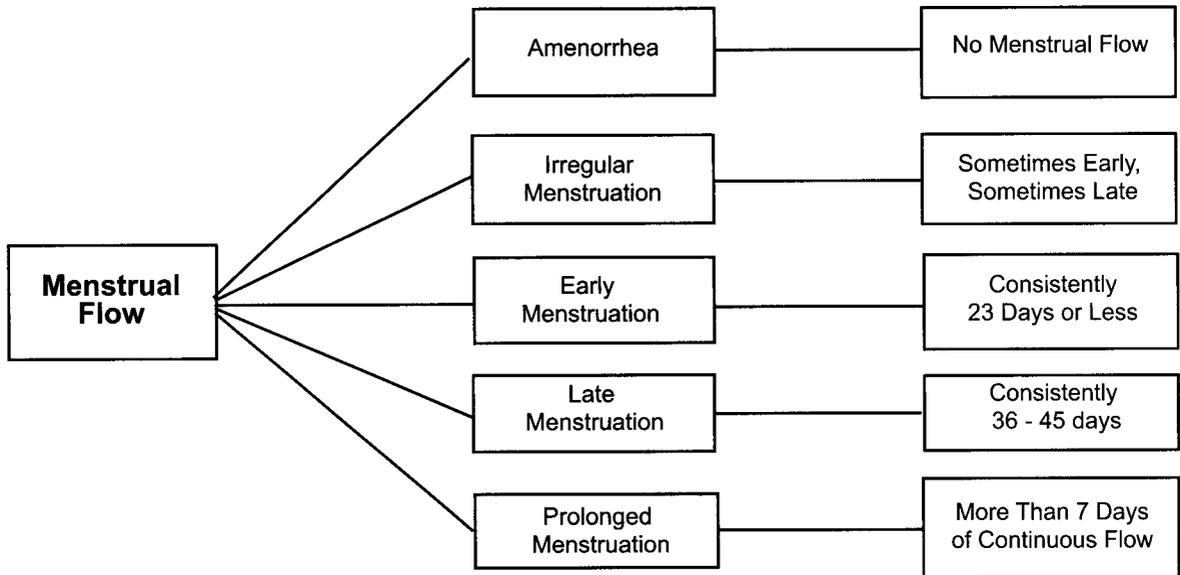


Figure 53.2. Five Syndromes of the Menstrual Cycle

Lower Dantian (CV-6 point). During this time of the month, a woman's mind should be emptied and relaxed in order to nourish her Shen. A man, however, will keep his intention continually focused on his Lower Dantian during the beginning stages of Medical Qigong meditation.

- 6. Cautions on Bathing and Showering:** A man can bathe and shower in Cold water regardless of the time period. However, if a woman has her menses or is pregnant, she is encouraged to avoid bathing or showering in cold water. Additionally, she is also encouraged to avoid sitting on cold surfaces (cold chairs, floors, etc.) during these times.

MENSTRUAL FLOW

Normally, a woman will follow the cycles of the moon and will menstruate every 28 days. Her cycles can be categorized into either new moon or full moon periods. The length of days between menstruation and the time of duration may vary; five days of flow is considered average. Each day represents the purging of a specific Yin Organ (Liver, Heart, Spleen, Lungs, and Kidneys), allowing the essence of each Jing Element a time for renewal).

Disorders of a woman's menstrual cycle can be categorized into five distinct syndromes: Amenorrhea, Irregular Menstruation, Early Menstruation, Late Menstruation, and Prolonged Menstruation (Figure 53.2).

- 1. Amenorrhea:** Normally, the temporary interruption of a woman's menses occurs during the time that she is pregnant and after childbirth during breast-feeding. Amenorrhea, however is a condition where the normal flow of a woman's menses has stopped. In most cases, the causes of amenorrhea are emotional upheavals affecting the Liver (irritation, anger, frustration, resentment, hatred, jealousy, etc.), Lungs (grief, sorrow, shame, guilt, etc.), or Heart (excitement, shock, etc.), which causes the Blood to not descend into the Uterus.
- 2. Irregular Menstruation:** An irregular menstrual cycle is one that is never consistent; sometimes it will come early, other times it will come late. The causes of an irregular menstrual cycle can be Liver Qi Stagnation (due to suppressed emotions of anger, stress, or shock), Liver Qi invading the Spleen (caused from emotions which not only affect the Liver, but also invade the Spleen), or Kidney Deficiency.

3. **Early Menstruation:** The cause of an early menstrual cycle (consistently 23 days or less) can be either Heat in the patient's Blood or Qi Deficiency.
4. **Late Menstruation:** The causes of a late menstrual cycle (consistently 36 - 45 days) are usually Cold Stagnation of Blood, Blood Deficiency, Stagnation of Qi (caused from emotions), or Deficiency of Qi.
5. **Prolonged Menstruation:** The cause of a prolonged menstrual flow (more than 7 days of continuous flow) can be either Qi Deficiency or Heat in the Blood (this is because Blood that is Hot wanders out of the vessels).

QI AND BLOOD REGULATION

Menstruation causes complex changes that occur in the Uterus and the organs associated with reproduction (ovaries, cervix, and vagina). Women tend to become especially vulnerable to Blood disorders. The formation, circulation, and control of Blood depends upon the transformation, regulation, and production of the woman's Qi. This interdependence of Qi and Blood is regulated through the harmony of the body's Five Yin Organs. For example:

1. The Liver stores the Blood.
2. The Heart rules the Blood.
3. The Spleen contains the Blood, and holds it in the Blood Vessels. In addition, the body's Spleen and Stomach are also known as the source of the transformation of Qi and Blood.
4. The Lungs store the Qi, which commands or moves the Blood.
5. The Kidneys store the Jing, which transforms or creates the Blood.

The woman's Sea of Blood can only flow freely when the Qi and Blood of the Five Yin Organs are in harmony. When a woman's Sea of Blood is full and exuberant, then her menstruation will be healthy and normal.

ETIOLOGY AND PATHOLOGY OF GYNECOLOGICAL DISEASES

For the Qigong doctor to make a correct diagnosis pertaining to a woman's menstrual flow and reproductive organ function, attention must

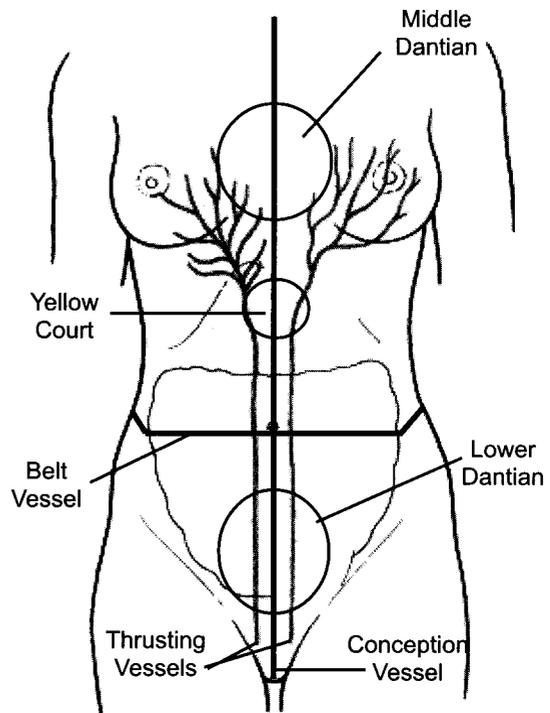


Figure 53.3. The Governing, Conception, Thrusting, and Belt Vessels are the most important vessels for diagnosing gynecological pathophysiology

be placed on identifying the primary etiology of the imbalance in the patient's Qi and Blood.

The Governing, Conception, Thrusting, and Belt Vessels are the most important vessels in terms of diagnosing gynecological pathophysiology (Figure 53.3). Consequently, damage or disease of these vessels is believed to be the main cause of gynecological disorders.

The Governing, Conception, Thrusting, and Belt Vessels are all important in the study of Medical Qigong and gynecology. Of these four important vessels, the Governing, Conception, and Thrusting Vessels all originate within a woman's Uterus.

- The Governing Vessel: This vessel governs the body's Sea of Yang and represents the Yang aspect of a woman's reproductive functions.
- The Conception Vessel: This vessel governs the body's Sea of Yin and provides the Yin substances for all physiological and hormonal

transitions, including puberty, conception, pregnancy, childbirth, and menopause.

- **The Thrusting Vessel:** This vessel functions as the Sea of the Twelve Primary Channels, influences the supply and proper movement of Blood in the Uterus, and controls all aspects of menstruation.
- **The Belt Vessel:** This vessel encircles the Governing, Conception, and Thrusting Vessels, and governs, guides, and supports the energetic flow of Qi and Jing to the Uterus.

The Twelve Primary Channels also play a role in gynecological diseases because their internal network is distributed throughout the Uterus and is connected to both the Heart and Kidneys. In addition, the energetic connection with the Uterus is further strengthened by the convergence of the Liver, Spleen, and Kidney Channels, along with the Conception Vessel, through the connecting vessels in the genitalia.

AN ATTACK ON THE CONCEPTION AND THRUSTING VESSELS

Either a direct or indirect attack to the Conception and Thrusting Vessels can cause disharmony of Qi and Blood, resulting in a loss of internal organ regulation.

DIRECT ATTACK

A direct cause of damage to the Conception and Thrusting Vessels can result either from Evil Toxin infections or from hygienically unclean sexual interactions. If the Conception and Thrusting Vessels become damaged, the result can manifest in symptoms such as profuse abnormal vaginal discharge, uterine bleeding, vaginal burning, and vaginal itching.

INDIRECT ATTACK

Indirect causes of damage to the Conception and Thrusting Vessels can result from internal damage due to: The seven emotional factors, invasion of the six exogenous factors, and an inconsistent and undisciplined diet, described as follows:

1. **The Seven Emotional Factors:** Emotions tend to play a large role in the root cause of many gynecological diseases, especially causing disharmonies within the energetic influences of the Liver, Heart, Spleen, and Kidney organs and

channels. The specific energetic influences of each of these organs are described as follows:

- **Energetic Influences from the Liver:** The suppression of anger, rage, resentment, or jealousy often results in Liver Qi Stagnation, which eventually leads to Blood Stagnation. Stress is also a significant contributing factor to Liver Qi Stagnation. Liver Qi Stagnation can result in such symptoms as delayed, painful, or blocked menstruation.

If a hyperactive Liver Yang condition occurs, the patient can develop symptoms such as edema of the legs and feet, puffiness of the face, hypertension, severe headaches, dizziness, epigastric pain, nausea, sudden convulsive seizures, and coma (coma or convulsive seizures can occur between the 20th week of pregnancy and first week postpartum, and are commonly known as pre-eclampsia or eclampsia).

The Liver's Blood Heat, caused from Hyperactive Liver Yang, can also lead to profuse uterine bleeding, spotting of Blood between menses, hemoptysis (throwing up Blood) or epistaxis (bleeding of the nose).

- **Energetic Influences from the Heart and Spleen:** The suppression of worry, regret, or obsessiveness, can harm the Heart and Spleen. This can lead to amenorrhea (the absence or suppression of menstruation) or a "fetal leakage" (after conception, if a small amount of bloody fluid discharges from a woman's vagina, it is known as Tai Lou or fetal leakage).
 - **Energetic Influences from the Kidneys:** The suppression of fright, fear, loneliness, and insecurity can damage the Kidneys and lead to miscarriages.
2. **Invasion of the Six Exogenous Factors:** Of the Six Exogenous Factors, Cold, Heat, and Dampness in particular are considered to be the primary causes for gynecological diseases.
 - **Energetic Influences from Cold:** If a woman's Blood is invaded by Cold, it congeals, causing delayed menstruation, painful menstruation, or severe contractions with thick blood clots.
 - **Energetic Influences from Heat:** If a woman's Blood is invaded by Heat, it moves, causing the Blood to flow recklessly. This reckless move-

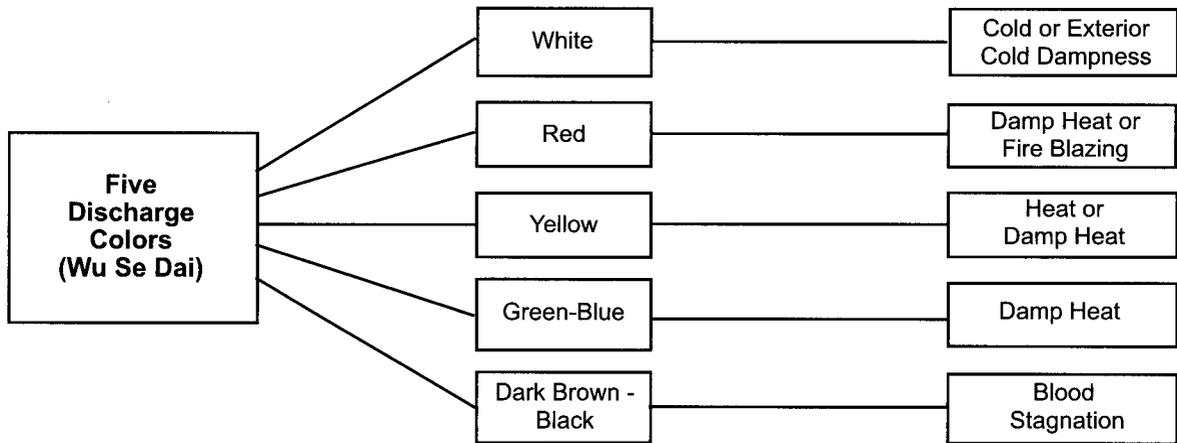


Figure 53.4. Vaginal Discharge is Divided into Five Colors (Wu Se Dai)

ment of Blood leads to early menstruation, excessive menstruation, and Uterine bleeding.

- **Energetic Influences from Dampness:** If a woman's Blood is invaded by Dampness (Damp Evils invading the Spleen), it can lead to abnormal vaginal discharge, phlegm in the menses, Uterine bleeding, and irregular menstruation.
- 3. **An Inconsistent and Undisciplined Diet:** An unbalanced diet can lead to a Spleen and Stomach disharmony. If the Spleen and Stomach's ability to transform and transport food becomes hindered or weakened, the Sea of Blood becomes Empty. This can lead to delayed menstruation or scanty menstruation.

If the Spleen loses its ability to restrain and contain the Blood, both Blood and Qi leak out of the Blood Vessels. This leaking of Qi and Blood can lead to excessive menstruation, spotting of Blood between menses, and uterine bleeding.

If the Spleen's Yang does not perform its transporting function, Dampness and turbidity will descend, resulting in abnormal vaginal discharge.

VAGINAL DISCHARGE

In Traditional Chinese Medicine, abnormal vaginal discharge (Dai Xia) is considered a disease of the Belt Vessel. If the Belt Vessel loses its restraint on the other vessels, then abnormal vaginal dis-

charge is produced. This is usually caused by Spleen Deficiency, Dampness, or descending Turbid Qi.

CONSISTENCY

The consistency of the patient's vaginal discharge can be divided into three categories: Turbid, Watery, and Clotting (thick and pasty), described as follows:

1. **Turbid Discharge:** This refers to Blood Heat and an infection in the Uterus. It can also refer to signs of Cold stagnation.
2. **Watery Discharge:** This is considered a Cold Damp and/or Deficient condition.
3. **Clots (Thick and Pasty) Discharge:** This is considered a Damp Heat and Excess condition.

SMELL

The smell of the patient's vaginal discharge can be divided into conditions of either Damp Heat (indicated by a leathery smell), or Cold Dampness (indicated by a fishy smell).

Also, if the patient's menstrual Blood has a strong, foul smell, it usually indicates a Heat condition. Only profuse vaginal discharge, which bears an unnatural color and gives off a malignant odor, is considered pathological.

COLOR

Vaginal discharge is divided into five colors (Wu Se Dai): white, red, yellow, green/blue, and dark brown or black (Figure 53.4). The pathology of the discharge color is related to a Deficient Conception Vessel, loss of restraint from the Belt Vessel,

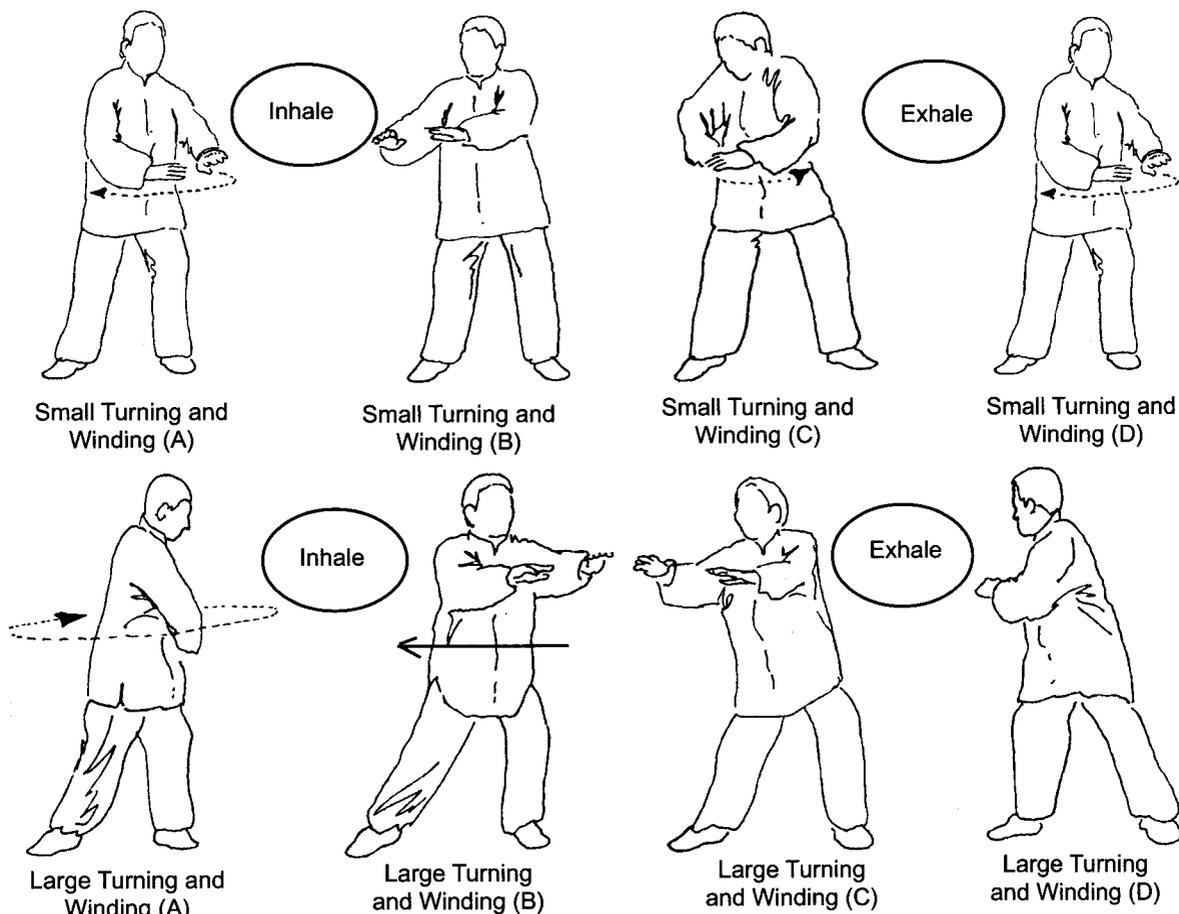


Figure 53.5. Homework Prescription Exercises for Tonifying the Belt Vessel and Reproductive Organs

Spleen Dampness, or Evil Wind invading the Uterine vessels. These conditions create Heat, which descends into the Uterine area causing disease. The five colors of vaginal discharge are as follows:

1. **White Vaginal Discharge (Bai Dai):** This type of discharge is the most commonly seen type of vaginal discharge. It is a Cold condition caused either by a Spleen or Kidney Yang Deficiency, or from Exterior Cold Dampness. It manifests as a white, sticky, slimy fluid discharge with a fishy smell from inside the patient's vagina. Symptoms include sore lower back, weakness, and irregular menstruation.
2. **Red Vaginal Discharge (Chi Dai):** This type of discharge is caused either from Damp Heat in the Lower Burner or from Fire Blazing

through the Heart and Liver channels. The latter eventually causes a Yin Blood Deficiency. Red vaginal discharge manifests as thick and sticky (white with red mixed together, pale red, or red) vaginal discharge with a foul odor. Symptoms include thirst, bitter taste in the mouth, and reddish urine. Continued red vaginal discharge may be a sign of cancer, and the patient should immediately be referred out to an oncologist.

3. **Yellow Vaginal Discharge (Huang Dai):** This type of discharge is caused from Heat, usually Damp Heat in the Lower Burner produced from a Deficient Spleen not transporting the Dampness. This condition causes Water Dampness to brew and bind, which then

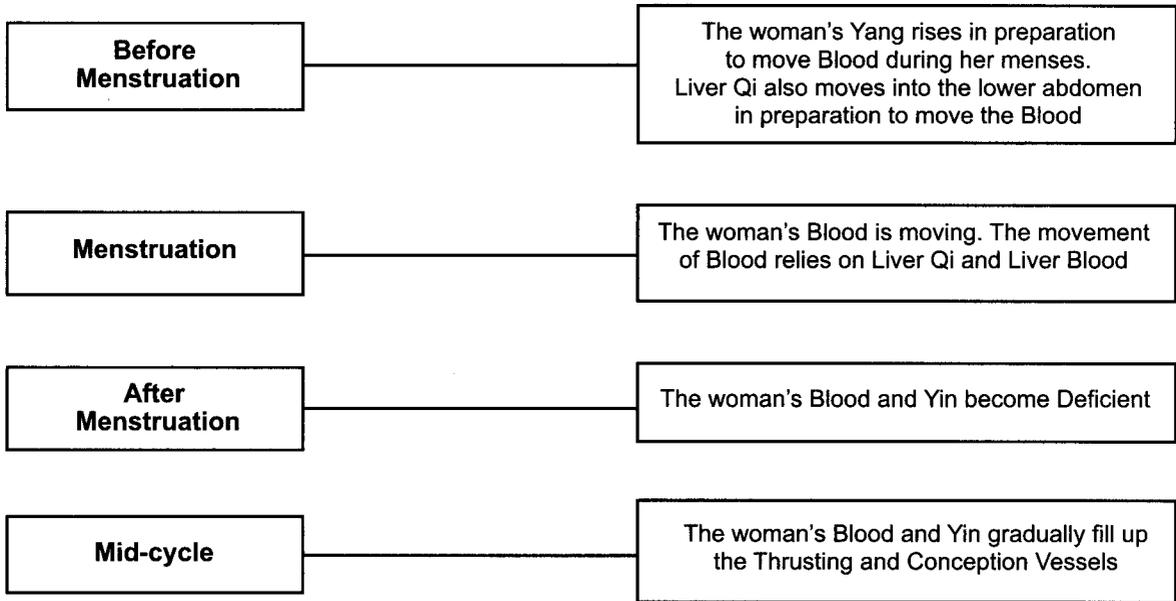


Figure 53.6. The Four Different Phases of Menstruation

transforms into Damp Heat. The Damp Heat invades the Conception Vessel which causes the Belt Vessel to lose its ability to restrain. It manifests as a yellow, sticky, and slimy vaginal discharge with a foul odor. A vaginal discharge that has yellow and red with white pus (after menopause) is considered a manifestation of Toxic Damp Heat in the Uterus and can indicate endometrium cancer.

- 4. Green/Blue Vaginal Discharge (Qing Dai):** This type of discharge is caused by Damp Heat in the Liver or Gall Bladder Channels. A yellow-green color with pus accompanied by itching and soreness is also a sign of Damp Toxic invasion.
- 5. Dark Brown or Black Vaginal Discharge (Hei Xia):** This type of discharge is seen as a form of Blood stagnation.

All gynecological disorders are closely related to the patient's whole constitution, even though the manifestation appears in the reproductive organs. The patient's general constitution, age, dietary habits, home and work environment should all be taken into account when diagnosing clinical pathophysiology.

HOMWORK PRESCRIPTIONS

In order to Regulate the Belt Vessel and Lower Dantian, have the patient practice the Small and Large Turning and Winding technique (Figure 53.5). For a more in-depth description see Chapter 43.

MENSTRUAL COMPLICATIONS

There are four different phases identified during a woman's menstrual cycle: Before Menstruation, Menstruation, After Menstruation, and Mid-cycle. These four phases are described as follows (Figure 53.6):

- 1. Before menstruation:** During this time, the woman's Yang rises in preparation to move Blood during her menses. Liver Qi also moves into the lower abdomen in preparation to move the Blood. If a woman's Liver Qi stagnates, it can cause Blood stagnation in the Uterus, leading to pain, especially before her period. This type of stagnation is the most common pathological condition causing dysmenorrhea. Liver Qi stagnation can be caused from stress and emotional strain resulting from suppressed emotions, such as anger, re-

sentment, hatred, and frustration.

2. **Menstruation:** During this time, the woman's Blood is moving. The movement of Blood relies on the free flowing of Liver Qi and Liver Blood. If a woman's Liver Blood stagnates, it can cause pain during her period.
3. **After menstruation:** During this time, the woman's Blood and Yin are Deficient.
4. **Mid-cycle:** During this time, the woman's Blood and Yin gradually fill the Thrusting and Conception Vessels.

The following section contains a description of various symptoms and treatments of menstrual complications occurring during these four phases.

DYSMENORRHEA

Dysmenorrhea is one of the most frequent gynecological disorders observed in the clinic today. It is described as pain associated with menstruation and refers to cyclic pain felt in the lower abdomen or lumbosacral area of the woman's body before, during, or after menstruation. Serious cases of dysmenorrhea can be accompanied by headache, nausea, vomiting, and even syncope (fainting).

ETIOLOGY

From a Traditional Chinese Medical perspective, a woman's menstrual cycle can be affected by Internal Heat and stagnation, or by External Cold and Damp invasion causing stagnation, described as follows:

- **Internal Heat:** A woman's body is more susceptible to injury from internal emotional disturbances during her menstrual period. Mental depression may injure the Liver and cause Qi and Blood stagnation. According to Traditional Chinese Medicine, dysmenorrhea is related to mental stress, emotional instability, mental depression, and fright. Additionally, dysmenorrhea can also be due to diseases of the ovaries, uterus, or endocrine glands.
- **External Invasion of Cold and Damp:** The invasion of Cold in the Thrusting and Conception Vessels may also cause stagnation and coagulation of Blood, which in turn causes Qi and Blood Deficiency, and leads to poor nour-

ishment of the Uterus. Excessive exposure to Cold and Dampness can cause Cold to invade a woman's Uterus, causing stasis of Blood. A woman is prone to Cold invasion when her Uterus and Blood are in a vulnerable state, during and soon after her period.

SYMPTOMS

The menstrual pain may appear one to two days before the onset of the menstrual period and remain until the start of the menstrual flow. It usually lasts from a few hours to one to two days. In Traditional Chinese Medicine, dysmenorrhea is classified into two syndromes: the Excess type and the Deficient type:

- **The Excess type of Dysmenorrhea:** This can be caused by Qi and Blood Stagnation, Cold Stagnation, or Damp Heat. An Excess condition can manifest as distention and pain in a woman's lower abdomen and/or lumbago, occurring before or during menstruation. Symptoms also include obstructed menstruation with pale-purplish color and clots.
- **The Deficient type Dysmenorrhoea:** This can be caused by either Qi and Blood Deficiency or by Kidney and Liver Yin Deficiency. Symptoms of this condition can manifest as pain in the lower abdomen, occurring before or during menstruation, which can be relieved by Heat and compression. The patient may also experience soreness and distention of the waist and legs, or pale and scanty menses.

TREATMENT PROTOCOL FOR DYSMENORRHEA

1. Have the patient sit at the edge of a table and begin emitting Qi into the Yellow Court, Mingmen, and Lower Dantian areas, using the Vibrating Palm technique for 6 to 8 breaths.
2. Using the Extended Fan Palm technique, emit Qi into the patient's Lower Dantian, purging the Qi down the Stomach Channels to the feet.

TREATMENT MODIFICATIONS

- When treating patients with the Excess type of dysmenorrhea, emit Qi into the Lower Dantian, St-21, and Lv-14 points, then purge the Stomach and Liver Channels down and out the feet.

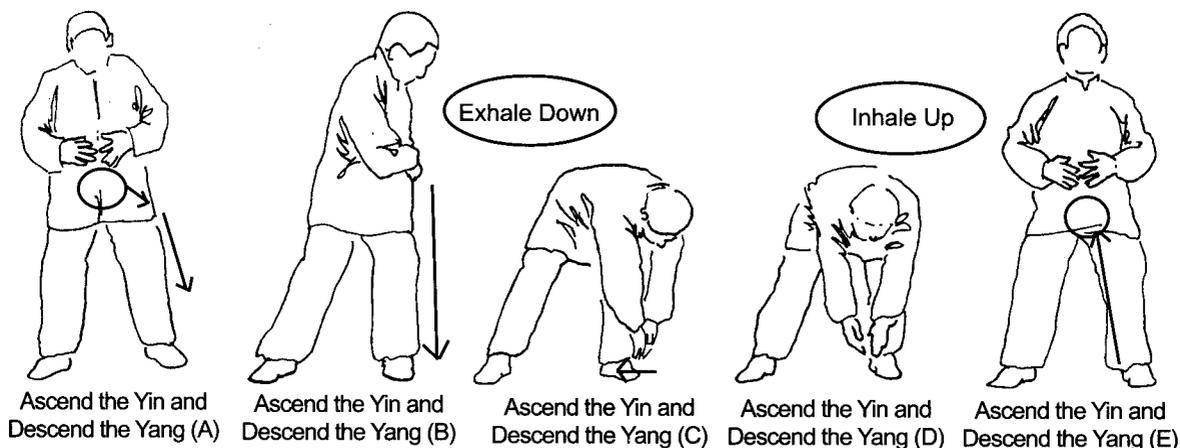


Figure 53.7. Medical Qigong Prescription Homework for Treating Dysmenorrhea (Painful Menstruation).

- When treating patients with the Deficient type of dysmenorrhea, emit Qi into the Lower Dantian, then guide Qi along the Stomach and Spleen Channels to regulate the body.

HOMEWORK PRESCRIPTIONS

Have the patient practice the Descending the Yang and Ascending the Yin techniques to break up the Qi and Blood stagnation located in the lower abdominal area (Figure 53.7). For a more in-depth description of the Descending the Yang and Ascending the Yin technique, see Chapter 43.

PRESCRIPTION MODIFICATIONS

1. When Treating the Excess Type of Dysmenorrhea:

- Have the patient sit at the edge of a chair, relax and breath naturally with the tongue placed against the upper hard palate. The patient’s mind should concentrate on the Lower Dantian and navel area.
- The patient should imagine the navel as the center of a wheel. When inhaling, move the Qi upwards, rotating the energy clockwise from the lower portion of the right side of the abdomen. The patient silently chants the phrase: “The white tiger hides in the East.”
- Exhale and rotate the Qi from above the navel down along the left side of the abdomen back to the beginning point, while silently chanting the phrase: “The green/blue dragon shelters in the West.”

Circulate the Qi around the navel, rotating it in a clockwise direction for 36 breaths. Start with small circles and gradually increase the circumference of the energy circle in order to disperse the accumulated Heat from the Uterus

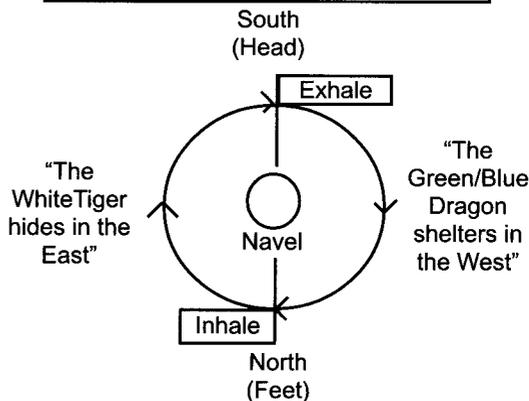


Figure 53.8. Prescription Homework For the Treatment of the Excess Type of Dysmenorrhea

- Continue circulating the Qi around the navel, rotating it in a clockwise direction for 36 breaths. In this particular meditation, it is important that the patient starts with small circles and gradually increases the circumference of the energy circle in order to disperse the accumulated Heat from the Uterus (Figure 53.8).

2. When Treating the Deficient Type of Dysmenorrhea:

- Have the patient sit at the edge of a chair, relax and breathe naturally with the tongue placed against the upper hard palate. The patient’s mind should concentrate on the Lower Dantian and navel area.
- Imagine the navel as being the center of a wheel. When inhaling, move the Qi upwards, rotating the energy counterclockwise from the lower portion of the left side of the abdomen. The patient silently chants the phrase: “The green/blue dragon shelters in the West.”
- Exhale and rotate the Qi from above the navel down along the right side of the abdomen back to the beginning point, silently chanting the phrase: “The white tiger hides in the East.”
- Continue circulating Qi around the navel, rotating from large to small circles in a counterclockwise direction for 36 breaths. In this particular meditation, it is important that the patient starts with large circles and gradually decreases the energy circle’s circumference in order to gather energy into the Uterus (Figure 53.9).

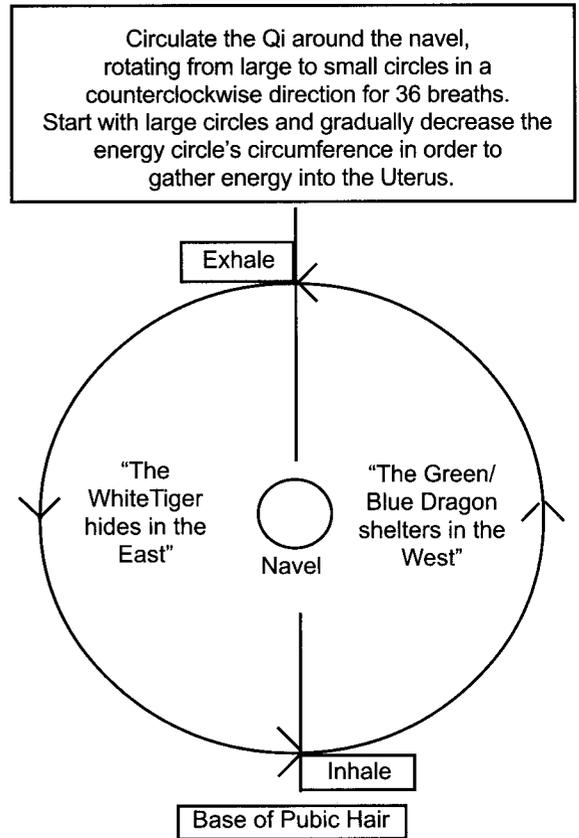


Figure 53.9. Prescription Homework For the Treatment of the Deficient Type of Dysmenorrhea

3. When Treating Menorrhagia (Excessive Menstruation):

- Energetic Point Therapy can be performed by having the patient place the left hand over the Uterus, the palm facing slightly upwards (close to the body) while the right hand is over the Yellow Court, slightly angled downwards (farther away from the body). Visualize light flowing from the Uterus to the Yellow Court. The patient should repeat the sounds “Jiu-Wu, Jiu-Wu” (Figure 53.10).

The success of this exercise is dependent on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, allowing the clean Qi to become transformed and transported to the Yellow Court. This allows the patient’s Righteous Qi and Yuan Qi to become stronger, which supports her body’s immune system.

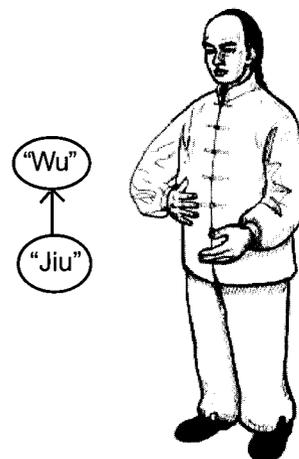


Figure 53.10. Energetic Point Therapy for Menorrhagia (Excessive Menstruation)

MENOXENIA

Menoxenia refers to pathological changes of menstruation occurring in a woman's monthly cycle, such as the color, quantity, and quality of her menses. This includes extended or delayed menstrual cycles, as well as menorrhagia (excess bleeding) and scanty menstruation.

SYMPTOMS

Symptoms of menoxenia can vary, depending on whether the cause is generated from Blood Heat, Qi Deficiency, or Blood Stasis, described as follows:

1. **Blood Heat Symptoms:** These include early menstruation, heavy or prolonged menstruation, bleeding between menstrual cycles, menorrhagia, profuse menstruation with bright red or purplish color (viscous in quality), and a heavy feeling in the chest.
2. **Qi Deficiency Symptoms:** These include prolonged or shortened menstrual cycles, listlessness, palpitations, shortness of breath, an empty or dropping sensation in the lower abdomen, as well as profuse, pale, and watery menstruation.
3. **Blood Stasis Symptoms:** These include delayed menstrual cycle, Blood clots in menses, dark red or purple colored discharged Blood, lower abdominal distention, and a sharp or stabbing pain in the lower abdominal region.

TREATMENT PROTOCOL FOR MENOXENIA

1. Have the patient sit at the edge of the table and begin to emit Qi into her Yellow Court, Lower Dantian, and Mingmen areas using the Vibrating Palm for 8 to 16 breaths.
2. Use the Extended Fan Palm hand posture to emit Qi into the patient's Mingmen and Lower Dantian using the Spiral Rotating method of Qi manipulation. Rotate the energy in a counterclockwise direction for conditions of Excess and a clockwise direction for Deficient conditions.

TREATMENT MODIFICATIONS

- **Blood Heat:** When treating a patient with Blood Heat, emit Qi into her Yellow Court and Lv-14 points, drawing the energy down the Liver Channels and out her feet.
- **Qi Deficiency:** When treating a patient with

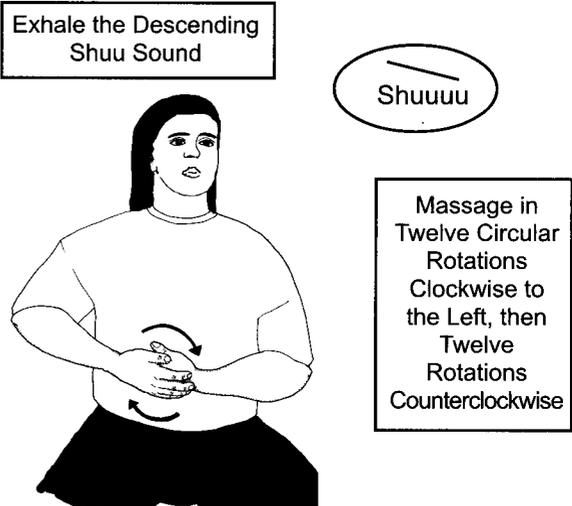


Figure 53.11. The patient will focus her mind's intention while massaging the Liver area, allowing the Qi to circulate through the organ's tissues.

a Qi Deficiency, use the Extended Fan Palm hand method while tonifying and filling the Mingmen and Lower Dantian areas.

- **Blood Stasis:** When treating a patient with Blood Stasis, use the Extended Fan Palm hand method to emit Qi into the Lower Dantian and rotate the Qi in a clockwise direction.

HOMWORK PRESCRIPTIONS

To move the energy and allow the Qi and Blood to flow smoothly in the Uterus, have the patient practice the Microcosmic Orbit Fire Cycle (see Chapter 42).

PRESCRIPTION MODIFICATIONS

- **Blood Heat:** Patients with Blood Heat should be instructed to practice the Liver Massage method (see Chapter 41) and exhale the descending sound "Xu" (Shu). Repeat for 36 times (Figure 53.11).
- **Deficiency of Qi:** Patients with Qi Deficiency should be instructed to perform Natural Breathing meditations, as well as the Daoist Five Yin and Yang Organ Exercises (see Chapter 44).
- **Blood Stasis:** Patients with Blood Stasis should be instructed to practice Circling the Abdomen for 36 breaths in a clockwise direction (refer back to Figure 53.8).

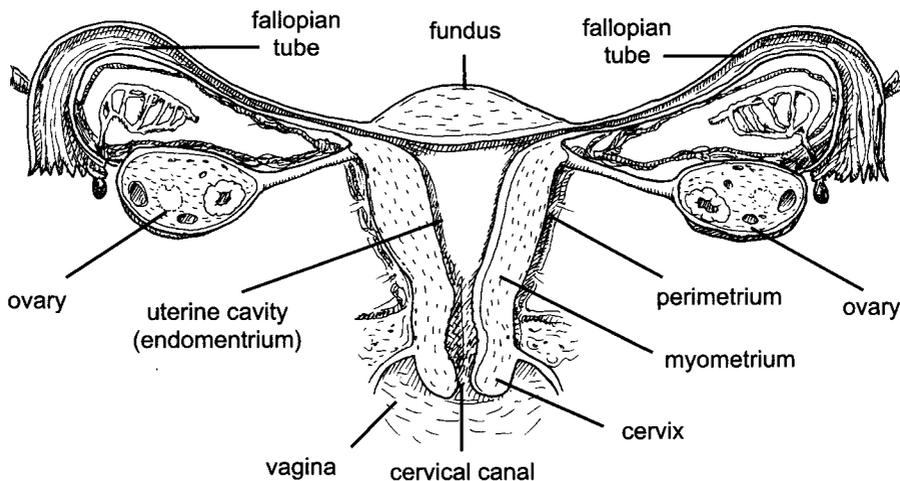


Figure 53.12. The Female Reproductive Organs. (Inspired by the original artwork of Dr. Frank H. Netter)

UTERINE COMPLICATIONS

Uterine complications can vary depending on the patient's constitutional type, the specific nature of the disease, its location, and its symptoms (Figure 53.12). This section focuses on the etiology and treatment of Uterine complications due to Endometriosis, Miscarriages, and Abortions.

ENDOMETRIOSIS

Endometriosis is an ectopic occurrence of the endometrial tissue, in which the endometrial tissue becomes implanted in an adjacent pelvic organ (i.e., ovaries, Fallopian tubes, vagina, pelvic ligament, sigmoid colon, rectum, ureters, or Urinary Bladder). In Traditional Chinese Medicine, endometriosis falls into the category of "painful periods" or "abdominal masses," as the endometrial tissue frequently forms into cysts containing Blood.

Endometriosis is becoming more common in today's society, and has become a major cause for concern in infertility (30-70% of women investigated for infertility have been found to have varying degrees of endometriosis). The most common treatment in Western medicine for endometriosis is surgery (the removal of all residual diseased tissues) or a radical hysterectomy.

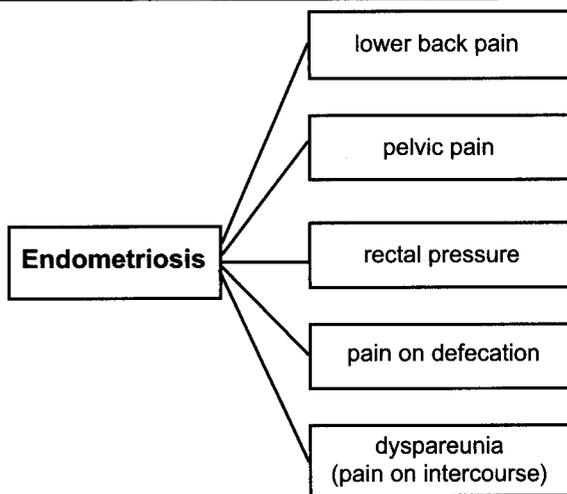


Figure 53.13. Symptoms of Endometriosis

SYMPTOMS

If no results are obtained when treating a patient with dysmenorrhoea, a doctor of Traditional Chinese Medicine will suspect that the patient may have endometriosis. The most common symptoms associated with endometriosis are (Figure 53.13): lower back pain, pelvic pain, rectal pressure, pain on defecation, and dyspareunia (pain on intercourse).

TREATMENT PROTOCOL FOR ENDOMETRIOSIS

1. Have the patient lie on the table and begin to purge her entire body, placing specific attention on her Uterus and lower abdominal area.
2. Stimulate the Lower Dantian and Uterus area by emitting Qi into the diseased tissue area and softly palpating the first Wei Qi field above the lower abdominal area.
3. Use Thunder Finger Palm and Tiger Kneading Palm techniques to purge the lower abdominal area.
4. Project the "Yu" sound into the diseased tissue area.
5. Using the Extended Fan Palm hand technique, vibrate the lower abdominal area (left hand on the sacrum, right palm on the lower abdomen).
6. Regulate the patient's leg Yin and Yang channels by keeping the left palm over the Lower Dantian emitting Qi, while the right palm directs the emitted Qi down the outside of the legs and up the inside of the legs.
7. Tonify the Kidneys by emitting Qi into the patient's Kd-1 area at the bottom of the feet, directing the emitted Qi up the legs into the Lower Dantian.
8. Connect with the divine and draw a cord of light from the Heavens into the patient's Lower Dantian.
9. Compress the cord of light into the patient's Lower Dantian, imagining the Qi flowing to the patient's "Five Gates" (both palms, both feet, and the Baihui area at the top of the head).
10. End with the Microcosmic Orbit (Fire Cycle).

HOMEWORK PRESCRIPTIONS

Depending on the patient's condition, one or more of the following prescriptions may be given:

1. **Healing Sound "Guo":** Have the patient practice the descending "Guo" sound for 18 breaths, to disperse Liver Fire (Figure 53.14).
2. **Healing Sound "Yu":** Have the patient practice the Descending the Yang and Ascending the Yin Technique (Figure 53.15), ending with the healing sound "Yu" for 18 breath, then the descending "Yu" sound for 18 breaths (Figure 53.16). Have the patient repeat this sequence nine times a day to disperse Toxic Qi from the Uterus.

"Guooo"

Exhale, and feel the Liver organ vibrate, releasing Toxic Qi while sounding "Guo."

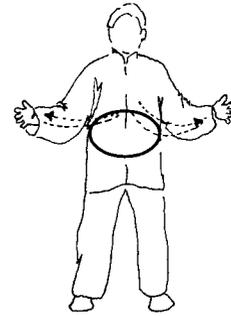


Figure 53.14. Purge Liver Stagnation using the sound "Guo"

Inhale up the Inside of the Legs

Exhale Down the Outside of the Legs



Figure 53.15. The Ascend the Yin and Descend the Yang Technique

"Yuuuu"

Exhale, and feel the reproductive organs vibrate, releasing Toxic Qi while sounding "Yu"

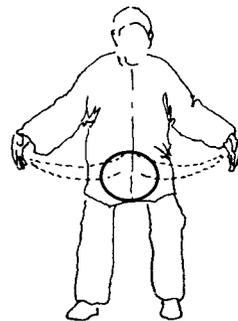


Figure 53.16. For Endometriosis, the sound is "Yu."

3. **Taking in the Dark Midnight Blue Qi:** Have the patient practice the method of "Taking in the Dark Midnight Blue Qi," three times a day for 15 minutes each session, to strengthen the Lower Dantian and Kidneys.

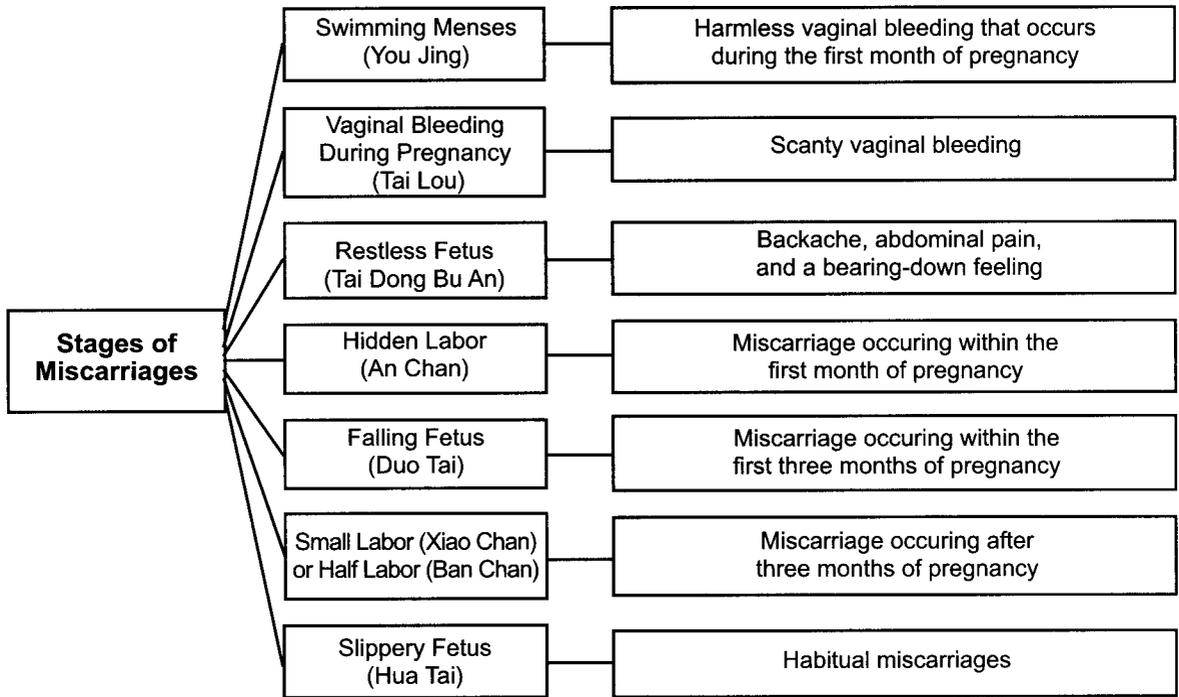


Figure 53.17. The Categories of the Various Stages of Miscarriages

MISCARRIAGE

A miscarriage is a Western medical term used to describe the termination of a pregnancy occurring at any time before the fetus has attained extrauterine viability. In Chinese medicine, the term *Tai Dong Bu An* (Restless Fetus) and *Tai Lou* (Vaginal Bleeding During Pregnancy) correspond to the condition of a miscarriage.

Most miscarriages occur between conception and the fourth month of pregnancy. In Traditional Chinese Medicine, many gynecological diseases are seen as being closely related to the emotions. Miscarriages for example, can occur from Blood Deficiency and Kidney Essence Deficiency caused from excessive grieving. Excessive grieving can cause Qi to be consumed and blockages to form in the Uterine channels (especially the Thrusting Vessel and Conception Vessel), resulting in vaginal bleeding. A blockage within the Thrusting Vessel and Conception Vessel may also cause a spontaneous abortion or premature childbirth.

According to Traditional Chinese Medicine,

there are several stages and levels of severity regarding miscarriage, ranging from such conditions as: Swimming Menses, Vaginal Bleeding During Pregnancy, Restless Fetus, Hidden Labor, Falling Fetus, Small Labor, and Slippery Fetus. Within each of these conditions there are several patterns of disharmony, described as follows (Figure 53.17):

- **Swimming Menses (You Jing):** This is a harmless vaginal bleeding that occurs during the first month of pregnancy.
- **Vaginal Bleeding During Pregnancy (Tai Lou):** This is sometimes referred to as a “threatened abortion.” However, at this stage the fetus has not been damaged and a miscarriage can be prevented. The only symptom in this stage is scanty vaginal bleeding.
- **Restless Fetus (Tai Dong Bu An):** This is sometimes referred to as an “inevitable abortion.” However, at this stage the fetus has not been damaged and a miscarriage can be pre-

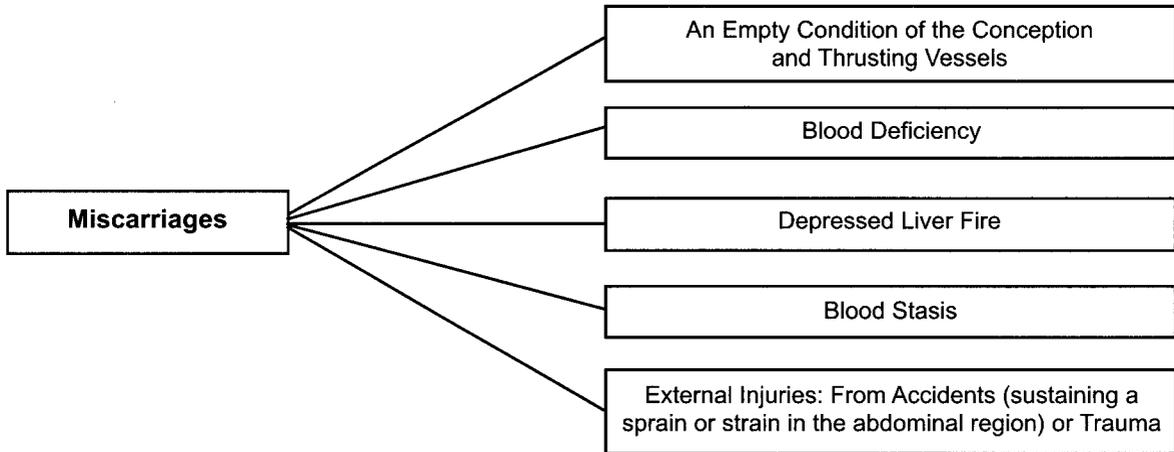


Figure 53.18. Common Causes of Miscarriages According to Traditional Chinese Medicine

vented. The symptoms occurring during this stage are backache, abdominal pain, and a bearing-down feeling.

- **Hidden Labor (An Chan):** This type of miscarriage occurs within the first month of pregnancy.
- **Falling Fetus (Duo Tai):** This type of miscarriage occurs within the first three months of pregnancy.
- **Small Labor (Xiao Chan) or Half Labor (Ban Chan):** This type of miscarriage occurs after three months of pregnancy.
- **Slippery Fetus (Hua Tai):** This is considered to be a condition where the mother experiences habitual miscarriages. This condition can be caused from weak Yuan Qi, which may originate from the mother's parents having been either too old or ill during conception.

ETIOLOGY

There is an ancient Chinese saying which states "A miscarriage is more serious than child birth." According to Traditional Chinese Medicine, there are five basic mechanisms associated with the cause of a miscarriage: Empty Conception Vessel and Thrusting Vessel, Blood Deficiency, Depressed Liver Fire, Blood Stasis, and External Injuries (Figure 53.18).

1. **An Empty Condition of the Conception and Thrusting Vessels:** The woman's Kidney Qi consolidates the fetus and is responsible for

constricting the anal and vaginal orifices. If the Conception Vessel and Thrusting Vessels become empty, they cannot consolidate and secure the fetus within the womb. These conditions may be caused from congenital weakness and insufficiency, chronic disease, extreme or prolonged stress, unrestrained sex after conception, or the mother's age (over 40).

Additionally, if any of the following three conditions occur singly or in concert, both the Conception and Thrusting Vessels may become Empty:

- The mother's Yin Essence is depleted or consumed
- The Mingmen Fire is insufficient
- Both the Yin and Yang Qi are Deficient

2. **Blood Deficiency:** This condition can be caused by an irregular diet, parasites, excessive worry, or anxiety, all of which can deplete the Spleen and Stomach organs, resulting in a miscarriage. Since the Spleen is the postnatal root for Blood generation and transformation, an Empty or Deficient condition of Spleen Qi may cause Blood Deficiency. Furthermore, as the Spleen Qi restrains and supports the woman's abdomen, either Spleen Qi Deficiency or Empty Spleen Qi may lead to the prolapse of the Central Qi and produce insufficient Blood to nourish the fetus. Both the Central Qi prolapse and the Blood Defi-

ciency can prevent the Conception Vessel and Thrusting Vessels from consolidating the fetus and securing it in the womb.

3. **Depressed Liver Fire:** This condition can be due to suppressed emotional frustration (with mental agitation, anger, jealousy, and envy) or Heat toxins, resulting in a miscarriage. The excessive Heat generated by the depressed Liver Fire may in turn attack the woman's Sea of Blood, scorching and injuring the Thrusting Vessel. This in turn, may cause the woman's Yin Blood to flow recklessly downward, leaving no place for the fetus to rest.
4. **Blood Stasis:** This condition can be arise from three different factors: past internal injuries, iatrogenic disorders, and long term Qi stagnation. Additionally, the excessive accumulation of Qi and Blood within the woman's womb during conception can sometimes aggravate a pre-existing condition and cause hemorrhaging.
5. **External Injuries:** This condition can be caused from accidents (jumping, or sustaining a sprain or strain in the abdominal region), overwork (excessive or vigorous sex during the first three months of pregnancy, or any type of excessive physical work), or trauma (sharp falls which can place the body into a state of shock). Shock-induced or external injuries can damage either the Conception Vessel or the Thrusting Vessel, preventing them from securing the fetus within the womb.

SYMPTOMS

During the Qing Dynasty (1644-1911 A.D.), Doctor Wu Qian provided specific guidelines for diagnosing miscarriages. In his book *The Golden Mirror of Medicine*, he stated that if the mother's face is red and her tongue is blue it indicates a miscarriage. If the mother's face is blue and her tongue is red, the mother's life is in danger. However, if both the mother's face and tongue are blue, then the lives of both the mother and the fetus are in danger.

TREATMENT PROTOCOL FOR MISCARRIAGE

Treatments for miscarriage vary, based on pattern discriminations of Kidney Deficiency, Qi and Blood Deficiency, Blood Heat, or physical trauma. An example of an ancient Chinese pre-

scription requires the doctor to treat Yingu Kd-10 for miscarriages with vaginal bleeding, dark urine, abdominal distention, and fullness with an inability to lie down.

If the patient has already experienced a miscarriage and is in the state of recovery, treatments will vary according to the doctor's diagnosis concerning the etiology and pathology of the patient's condition.

In the Medical Qigong clinics in China, doctors are cautioned to be extremely careful when treating pregnant patients. Unrestrained Qi emission can cause a spontaneous miscarriage if performed incorrectly. It is therefore recommended that only a Medical Qigong doctor who has been trained in and specializes in the treatment of pregnant women be allowed to diagnose and treat pregnant women. The interdependencies between the mother's Jing, Qi, and Shen, and the fetus' energy circulation are too complex and delicate for a general practitioner to handle.

HOMEWORK PRESCRIPTIONS

Each consecutive miscarriage causes further injury to the patient's Kidneys, creating or aggravating stagnant Blood in the Uterus. Therefore, doctors of Traditional Chinese Medicine encourage their patients to take herbal medicines and practice Medical Qigong for a minimum of six months before attempting to conceive again.

A patient recovering from a miscarriage is given specific prescriptions according to her emotional condition, organ dysfunction, and the etiology of the condition.

When a patient becomes pregnant again, she is encouraged to continue to practice Medical Qigong meditations and exercises for strengthening and balancing the body's energetic fields and internal organs.

CLINICALLY INDUCED MISCARRIAGES

The Qi emission experienced from a Medical Qigong treatment is very powerful. Its effect on the patient's body can be much stronger than simply using acupuncture needle therapy. When both TCM methods are combined however, the results of emitting Qi through the inserted needle can have an extremely powerful effect on the tissues.

An acupuncturist will generally treat pregnant women up until the eighth solar month of pregnancy (sometimes longer in special cases). In modern China, because of the risks involved, acupuncturists are not allowed to use Qi emission when needling a pregnant patient. They simply insert the needle and walk away, allowing the patient's own Qi to regulate itself.

I have warned my Medical Qigong students for many years about the dangers of treating pregnant women. Five years ago, a graduate from one of the TCM colleges where I was teaching refused to listen to reason. Because he had traveled to several Asian countries and trained with several acupuncture masters, he felt confident in using both needle insertion in conjunction with Qi emission therapy on his pregnant patients. However, within two months he had unintentionally induced several miscarriages. Devastated after initiating his fourth consecutive miscarriage, he finally realized why it is forbidden to treat pregnant patients without specialized training.

UTERINE COMPLICATIONS DUE TO ABORTIONS

Another important aspect of Medical Qigong and gynecology is helping a patient face the loss, or termination, of a pregnancy. This can occur either intentionally (through an abortion), or unintentionally (through a miscarriage).

When a woman chooses a surgical abortion, the Qigong doctor must not only consider the potential for scar tissue formation and physical complications within her Uterus, but also the energetic and emotional complications resulting from the abortion.

Sometimes while treating the patient, the doctor may discover within the Uterus what appears to be the energetic remains of the aborted embryo. These phantom embryos may either be the lingering spiritual entity of an aborted fetus, or the energetic cluster of thought forms created by the mother (representing the residual feelings of regret, guilt, or shame at having undergone an abortion). Sometimes these difficult emotions can be further compounded by deeper feelings of remorse and self-hate, which often go unnoticed by others.

In Western society, most people feel little compassion for women who have suffered an abortion or a miscarriage. In either case, a shift in hormones occurs, creating an energetic change in the woman's body. In certain "modern" cultures, a woman may sometimes be discouraged from grieving and encouraged to return to her daily activities. Frequently, well meaning friends advise that the termination was "for the good" (i.e., preventing a biologically unwanted baby, or preventing a possible deformed or sickly baby from being born).

While women who have had a miscarriage are often discouraged from grieving, those who have made the painful decision to abort their fetus often face scorn and disbelief when they grieve over their loss. They may silently mourn as best they can, haunted by feelings of shame imposed upon them by others as well as their own conscience.

Most women struggle long and hard before deciding to have an abortion. Afterwards, they often wonder or obsess about the embryo, and imagine what it felt like to be pregnant (centering all their attention on the uterus). Such intense, emotional concentration can create the energetic formation of a "phantom embryo," which eventually takes on the form of ghostly embryo. These projected thought forms become energetic imprints, which are clearly visible to the Medical Qigong doctor through inner-vision. The energetic imprint contains the embryo's exact location, age, and size at the time of its termination.

The unprocessed energetic charge of the phantom embryo creates an energetic vortex which eventually draws emotions such as rage, anger, frustration, guilt, and shame into its swirling energetic field. If this energetic field is not purged from the mother's tissues, the resulting accumulation of negative emotions can develop into cysts, tumors, and possibly cancer.

The formation of uterine tumors after abortions has been confirmed by several Western doctors (all choosing to remain anonymous). These doctors have observed that after many years of performing abortions, within a very short time period many patients (whose ages ranged from 16 to the mid 30's) developed reoccurring cysts

and tumors. The location of the cysts or tumors in the majority of the patients uteri was at the exact tissue area of the embryo.

In addition to the energetic complications emerging from a surgical abortion, the Qigong doctor also needs to address the physical scar tissue that can obstruct the flow of Qi and Blood and develop into a cyst or tumor formation.

HEALING THE ENERGETIC TRAUMA

When the patient has decided to heal from her loss, she must not only address her physical condition (scar tissue formation), but also heal from the spiritual and emotional wounding. To assist the patient to heal emotionally and disperse the energetic charges, the doctor must help her transform the energy stored within her tissue which is responsible for maintaining the toxic energetic pattern. Only after experiencing and releasing the emotions stored within the tissues is the patient ready to heal. The healing process is divided into three distinct steps:

1. The patient is encouraged to reconnect with her higher power and completely forgive herself for aborting the fetus.
2. The patient is encouraged to completely forgive herself for being in the situation, and take responsibility for her role in the pregnancy and the loss.
3. The patient is encouraged to completely forgive the man responsible for her pregnancy.

It is important for the patient to completely feel and experience all three stages of forgiveness in order to begin healing these energetic wounds. Withholding the smallest bit of guilt, anger or frustration will sabotage the healing process by allowing the toxic energetic charge to remain within the patient's tissues. Even the smallest bit of frustration or guilt that remains can allow a root to take hold, which can continue to re-create a destructive energetic cycle, storing and retaining the patient's toxic emotions.

RELEASING THE EMBRYO'S ETERNAL SOUL

The purpose and goal of releasing the embryonic thought form is to free the patient from the energetic remnants of a phantom embryo. The patient is encouraged to make peace with herself and

with the energetic and spiritual form of her unborn child, as well as with the divine (or higher spiritual force incorporated in the patient's own belief system). The patient does this through deep meditative prayer, positive affirmation, and an attitude of honor and respect for the relationship between herself and the embryo's energetic remains. Even though the Eternal Soul may not remain present during the abortion, the mother may (because of upbringing) still feel the need to atone for her decision to not bring the baby to term. Therefore atonement may also be necessary to fully release all feelings of guilt in accordance with the patient's spiritual belief system.

The patient also needs to make peace with the embryo's Eternal Soul. This can be accomplished by enveloping the phantom embryo in a circle of divine healing light and love, and returning it back to the divine. To complete this emotional closure, it is helpful for the patient to visualize creating a small energetic bubble, full of love and healing light, to house the departed embryo's energetic remains before returning it back to the divine. Once closure is established, the energy of the embryo's energetic remains will leave her body, allowing the patient to feel a fulfilling sense of release, completion, calmness, and inner-peace.

TREATMENT PROTOCOL USED TO REMOVE THE ENERGETIC REMAINS OF PHANTOM EMBRYO

The doctor will perform the following Medical Qigong treatment protocol in order to assist the patient in healing from the emotional and energetic trauma of the abortion, and to remove the lingering presence of a Phantom Embryo.

1. After completing the "One through Ten Meditation" and "Three Invocations," prepare the patient with the "General Treatment Protocol" (see Volume 3, Chapter 28). Focus attention on Purging the uterus organ and channels. This protocol is used to Purge Excess Heat from the patient's tissues and to disperse any Qi and Blood stagnations still present in the reproductive area.
2. Next, scan the uterus using the Extended Fan Palm to find the energetic location of the Phantom Embryo.
3. Sometimes the patient is unaware of the en-

ergetic presence of the Phantom Embryo. If however, the doctor has discovered the Phantom Embryo's energetic location within the patient's uterus, the doctor should simply ask in a non-judgmental tone "what happened here?" This will give the patient time to remember the event of the abortion and start the process of her healing.

4. The doctor should continue the conversation by asking the patient "how old were you when this happened?" "What were the circumstances surrounding the abortion?" and "How did you feel when this happened?"
5. In order to remove the energetic presence of the Phantom Embryo, the Qigong doctor must first allow the patient to discharge any and all suppressed emotions surrounding the abortion. The doctor should therefore be specific and ask the patient to share her feelings (from the exact age that the abortion occurred - and not from the present state of mind) according to the Five Element Emotional Transitions (see Chapter 55). As the patient expresses her feelings, the doctor is to Purge and release the Toxic Qi from within the uterus, as well as from the internal organs responsible for holding on the despondent feelings. The progression of releasing these toxic feelings should proceed as follows:
 - **The Liver (Hun-Ethereal Soul):** Have the patient express any and all of her feelings of frustration, anger, rage, blame, resentment, jealousy, and depression surrounding the experience of the abortion.
 - **The Lungs (Po-Corporeal Soul):** Have the patient express any and all of her feelings of grief, sorrow, sadness, shame, disappointment, self-pity, guilt, anxiety, and despair surrounding the experience of the abortion.
 - **The Kidneys (Zhi-Will Power):** Have the patient express any and all of her feelings of loneliness, insecurity, fear, paranoia, terror, panic, and horror surrounding the experience of the abortion.
 - **The Spleen (Yi-Intention):** Have the patient express any and all of her feelings of worry, remorse, regret, obsessions, suspicions, and

self-doubt surrounding the experience of the abortion.

The Spleen also governs the emotions dealing with conflict resolution and responsibility. Therefore, after the patient has expressed and released all negative emotions pertaining to the Spleen organ, it is important to allow her to move towards healing. Since the Spleen also stores the "Virtues" of trust, faith, and truthfulness, as well as the positive emotions honesty, openness and acceptance, this is a perfect time to allow her to take responsibility for her decision to have the abortion, thus enabling her to forgive herself and heal (this stage is commonly known as "intercepting karma").

- **The Heart (Shen-Spirit):** The Heart governs the emotions dealing with the final stages of healing (peace and forgiveness). The Heart stores the "Virtues" of order, peace, contentment, tranquility, and boundary setting to foster social harmony, as well as the emotions of joy and pleasure.

In the process of healing and forgiveness, the emotions of anger and resentment have reached the deeper levels of original hurt, sadness, and grief. Only after reaching this deeper level and working through the pain can the patient begin the process of letting go of the anger, blame, and resentments. These emotions protect the patient from feeling the full impact of the original trauma by allowing her to transfer emotions onto another person, place, or thing.

Forgiveness begins only after the anger and crying ends. Responsibility and acceptance allows the Heart to forgive and heal. There are three stages of forgiveness: Forgiving Oneself, Forgiving the Situation, and Forgiving the Perpetrator, describes as follows:

(1) The Accepting and Forgiving Oneself Stage: This step deals with the energy involved in healing oneself, and is divided into two specific stages:

- The first stage is forgiving oneself for allowing the hurt to occur in the first place (even if the patient felt that she had no choice and was being victimized).

•The second stage is forgiving oneself for holding on to the anger and pain for so many years.

(2) The Accepting and Forgiving the Situation Stage: This step deals with releasing the energetic emotional charge attached to the environment or the unwanted consequences of the original trauma (e.g., forgiving the doctor, friends, or family members involved in the situation).

(3) The Accepting and Forgiving the Perpetrator Stage: This final step is sometimes the most difficult step to take. Many factors can interfere with the process of forgiving the man responsible for her pregnancy and the decision to abort her child. However, this is an essential step that the patient must take in order to release the energetic charge which imprisons the Phantom Embryo.

6. Once the patient has forgiven herself, the situation and the individual responsible for her pregnancy, the doctor will immediately connect with the divine and imagine a cord of divine healing light enveloping and filling the patient's uterus (creating an Energy Bubble inside of her uterus).
7. Next, the doctor will ask the patient "what was the baby's sex?" and "what was his or her name?"
8. As the patient begins to answer these questions, the Qigong doctor will immediately begin to shrink the Energy Bubble. As the Energy Bubble shrinks, it surrounds the Phantom embryo's energetic casing with divine light, recreating the Eternal Soul's original energetic and spiritual casing.
9. The doctor now assists the patient with the final resolution by encouraging her to thank both the fetus and the divine for the lessons learned, giving respect and honor for the experience of this healing.
10. The doctor now asks the Divine for celestial escorts and energetically removes the Phantom Embryo from the patient's tissues, symbolically releasing it towards the Heavens and returning it home.

11. The doctor again connects with the divine and ends the treatment by pulling three cords of healing light from the Heavens and enveloping the patient's three Wei Qi fields.

UNDERSTANDING ENERGETIC ABORTIONS

The gift of life is an incredible miracle. If a difficult decision is made to not maintain a pregnancy, the patient can consider contacting the embryo's Eternal Soul. Through prayer, meditation, imagination, and visualization, the mother and father can connect to the developing embryo and request that the embryo's Eternal Soul return back to the light of the Divine. Sometimes called an energetic abortion, this energetic transformation can take place within the first developing stages of the woman's pregnancy.

Since the Eternal Soul is ageless, it is possible to carry on a mind to mind conversation with the soul of the embryo. When a baby is born, its brain must have time to develop before it can grasp complex information; the mind itself must have time to direct the Brain's growth and the body's maturation. Once the Eternal Soul is freed from the body, it is not confined by the physical limitations of the infantile Brain and should be spoken to as an equal. This method is used by psychotherapists today, using hypnosis to facilitate the patient's connection to the Eternal Soul through visualization.

Patients who have undergone age regression psychotherapy to the state of conception and the embryonic state often describe visiting the mother's womb during the time of conception, then leaving and returning at various times during the embryonic stage of development. The Eternal Soul's residence does not appear to be permanent until the end of the first trimester (see Volume 1, Chapter 2). Until then, the Eternal Soul may come and go as it chooses, remaining, at times, just long enough to insure the continued growth and development of its physical body.

It may be for this reason that talking mind to mind with the embryo's Eternal Soul to request its departure, is often successful in precipitating

a miscarriage. As the Eternal Soul leaves the embryo's body (sometimes observed as a small ball of white light energy), all that remains in the mother's womb is an empty and lifeless mass of tissue.

After completing the energetic closure with the embryo's Eternal Soul, the mother's body will either naturally abort the lifeless tissue mass within the hour, or by the next morning.

DISEASES RELATING TO PREGNANCY

As previously mentioned in the Pediatric section (see Chapter 51), problems can rise during the formative Three Star Period within the womb (during the formative time span of 40 weeks), or during birth. This time period can be influenced by the following factors:

1. The state of the parents' Jing, Qi, and Shen prior to conception. If the Jing of one or both parents is deficient, the sperm and/or ovum will be weakened.
2. The mother's mental state during pregnancy strongly affects fetal formation and directly affects the development of the fetus' Jing, Qi, and Shen. If the mother is malnourished, ill, emotionally lacking support, overworked, stressed, or taking alcohol or drugs during pregnancy, the development of the fetus will be negatively affected.

For example, if the mother is seriously scared during pregnancy, the Qi along with her breath can ascend, causing her Yuan Shen (the operative energy of her Soul) to remain within her body via her Jing. If this occurs, the result can cause the forming fetus to incur deficient diseases, and the newborn or young child may develop mental or emotional imbalances due to Jing and Qi deficiency (having received an insufficient quality of Jing and Qi from the mother before birth).

3. If the birth is abnormal, difficult, and/or prolonged, it can cause an emotional shock to the newborn.

BEFORE PREGNANCY

The external invasions of pathogenic toxins (known as fetal toxins) can penetrate the zygote with latent Heat that can cause diseases during early fetal or childhood development. Therefore, it is important for both parents, especially the mother, to take responsibility for being strong and healthy at the time of conception and for the duration of the pregnancy. Toxins can be transferred into the embryo in utero in one of two ways:

- From either the mother or father at the moment of conception. Toxins transferred from the parents can create an inherited toxicity due to a retention of Hot Evil. This Hot Evil can originate from either of the parents' Essence and Blood.
- From Internal Heat generated by the mother during pregnancy due to improper diet, lifestyle, or from an infection.

During pregnancy, a fetus is aware of light and sound and of the mother's reaction to the surrounding influences of her environmental energy fields. The fetus is strongly influenced by its mother's physical activities, as well as her mental, emotional, and spiritual states.

Educating the parent's behavior to improve the baby's physical, emotional, and mental health is called "fetal education" in Traditional Chinese Medicine and is important in the development of the baby's Prenatal Essence, Energy, and Spirit. This viewpoint is based on the fact that the mother's Heart and Uterus are intimately connected via the mother's internal channels, allowing Qi and Blood to flow into the Uterus. Anything that influences the mother's mind, emotions, and spirit affects her Heart, which in turn, affects the fetus via the internal channels.

DURING PREGNANCY

After conception, and while in term, the baby's energetic tissues can become polluted by the mother's emotional disturbances. During pregnancy, the mother is encouraged to sit daily and practice tonification and regulation quiescent meditations. She is also encouraged to live in a supportive and peaceful environment, eat well,

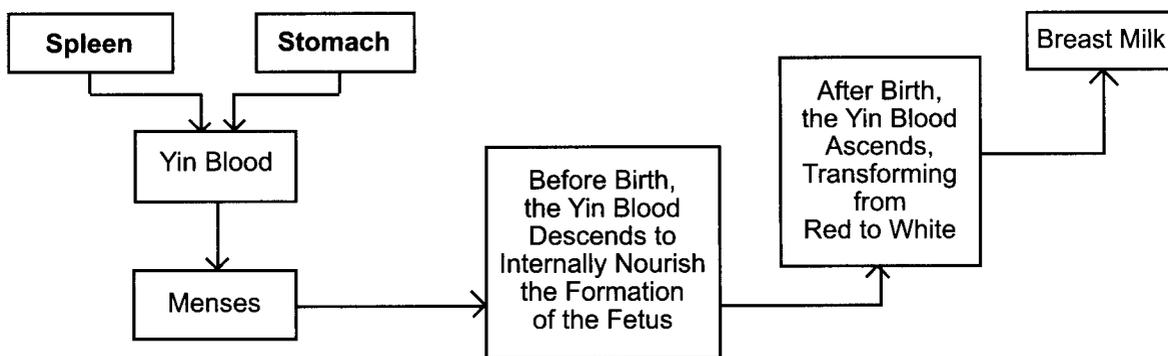


Figure 53.19. Breast Milk is Developed From the Yin Blood

and practice daily exercises that strengthen her Five Yin Organs (see Chapter 44).

AFTER PREGNANCY

During postpartum, the new mother is encouraged not to exert herself with unnecessary tasks. A diet emphasizing protein and Blood Tonifying foods can assist in gaining vital nutrients.

During the month immediately after birth it is important for the new mother to keep her body warm and dry. According to Traditional Chinese Medicine, when a woman is giving birth, her joints are completely opened and her channels are dilated; thus, it will take some time for her body to completely recover (generally, fifty-six days). It is believed that during the month after the birth, if Dampness or Cold invades her body, she will incur arthritis later in her life. Traditionally in China, after a woman has given birth, her vacation time from her job was fifty-six days. This is in accordance with the life cycle of the baby, which changes every seven days.

After pregnancy, the mother is encouraged to practice quiescent tonification and regulation meditations, eat right, as well as practice daily exercises that strengthen her Five Yin Organs.

During her menses and right after giving birth, a woman should eat more food that tonifies her Spleen and Stomach so as to ensure the strengthening of her Blood. Also, during her menses and right after giving birth, a woman should avoid having sex. According to Traditional Chinese Medicine, a mother should abstain from sex for a few weeks after giving birth.

BREAST FEEDING

According to Traditional Chinese Medicine theory, a woman's breast milk is developed from the Yin Blood and is produced by the Spleen and Stomach. Before a woman is pregnant, the Yin Blood exists in the form of menses. When she becomes pregnant, it is restored to the Conception and Thrusting Vessels for the nourishment of the fetus. After birth, this body fluid changes from red into white, and it moves upwards to become milk (Figure 53.19).

A woman's breasts can become especially delicate during breast-feeding. Care must be taken not to put pressure onto the breast in an uncomfortable way during this time. Any serious pressure administered onto the breast during this time could cause damage to the channels flowing into and through the mammary glands, resulting in Qi stagnation and obstruction. If the Qi becomes stagnant or obstructed the breast will become red and swollen. The milk is then considered toxic and harmful to the baby.

There are different textures and types of breast milk, each revealing the mother's health. If the mother is ill, or a Qi stagnation and obstruction occurs in the breasts, the milk can become sour for the baby. Some examples of toxic milk include milk that has become yellow in color, is thin and clear, smells fishy, or looks like saliva. If the child consumes this toxic milk, it can cause infantile malnutrition.

If a mother is breast feeding, extreme anger, grief or stress can reduce or even stop the amount

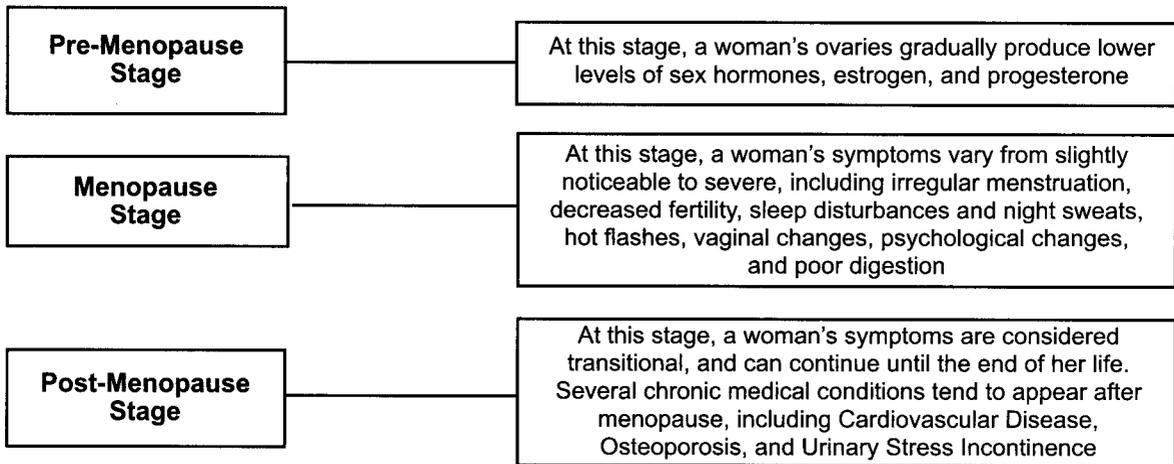


Figure 53.20. The Three Stages of Menopause

of milk that she is producing. According to Traditional Chinese Medicine, as the infant grows older, the quality of the mother's milk will naturally become less nutritious. This natural transition encourages the time of weaning.

MENOPAUSE

Menopause is the name given to the completion or permanent cessation of a woman's menstruation. As each woman progresses through menopause (usually between the ages of 48 and 55), the hormonal changes occurring in her body can cause various symptoms, including hot flashes, sweating, and restlessness.

During this time period, overwork and emotional stress can create problems that weaken the Kidney Jing,, and lead to Kidney Yin Deficiency or Kidney Yang Deficiency. During menopause, the patient's diet and Medical Qigong Prescriptions should be aimed at Tonifying her Liver, Kidneys, and Spleen.

The following information is from Medical Qigong Doctor Bernard Shannon, D.M.Q. (China), a graduate from the International Institute of Medical Qigong Doctoral program, and a specialist in the treatment of menopause.

OVERVIEW

According to the *Huang Di Nei Jing* (Yellow

Emperor's Classic of Internal Medicine), "When a woman reaches the age of 49 she can no longer become pregnant and the circulation of the great thoroughfare pulse is decreased. Her menstruation is exhausted, and the gates of menstruation are no longer open; her body deteriorates and she is no longer able to bear children."

Menopause is a normal and natural event that marks the end of menstruation. Menopause begins when a woman has her last period, and is considered complete when menstruation has stopped for one year. The initial cycle of menopause is not a single event. Instead, it is a series of changes that can begin when a woman is in her 30s or 40s, and last well into her 50s or 60s.

THREE STAGES OF MENOPAUSE

Traditional Chinese Medicine refers to menopause as the transition from reproductive fertility to the cessation of fertility. Clinically, the treatment of menopause can be divided into three specific stages: Pre-menopause, Menopause, and Post-Menopause, described as follows (Figure 53.20):

- **The Pre-menopausal Stage:** This stage is the initial transitional time period that occurs prior to menopause, with a median duration of 4 to 5 years. For most women this process begins in their late-thirties. During this time period, her ovaries gradually produce lower levels of sex hormones, estrogen, and progesterone.

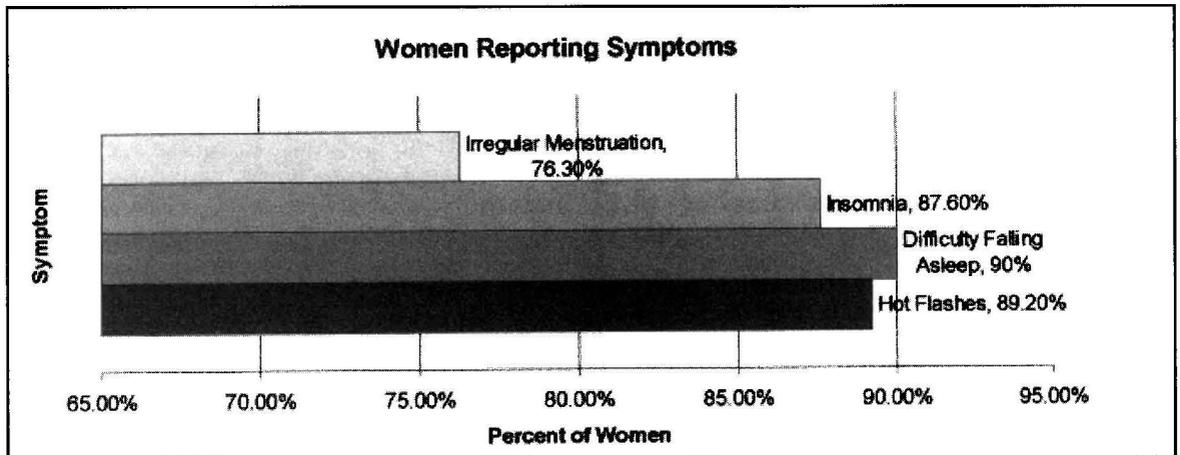


Figure 53.21. Perimenopausal and menopausal symptoms vary from the slightly noticeable to the severe

terone. Estrogen promotes the development of a woman's breasts and uterus, controls the cycle of ovulation, and affects many aspects of a woman's physical and emotional health. Progesterone controls menstruation and prepares the lining of the uterus to receive the fertilized egg.

- **The Menopausal Stage:** This stage is the transitional period when a woman goes through menopausal. Menopausal symptoms vary from the slightly noticeable to the severe, including irregular menstruation, decreased fertility, sleep disturbances and night sweats, hot flashes, vaginal changes, psychological changes, and poor digestion.
- **The Post-Menopausal Stage:** This stage is considered the transitional time period that occurs after menopause and continues until the end of the patient's life. Post-menopausal symptoms vary from the slightly noticeable to the severe, including cardiovascular disease, osteoporosis, and urinary stress incontinence.

MEDICALLY INDUCED MENOPAUSE

Although menopause is usually a natural process, certain surgical or medical treatments can initiate menopause earlier than expected. These treatments include:

- **Hysterectomy:** A hysterectomy that removes the uterus but not the ovaries usually does

not cause menopause. Although the patient no longer has periods, her ovaries still release eggs. However, an operation that removes both the uterus and ovaries does cause menopause. There is no peri-menopause phase. Instead, one's periods stop immediately, and one is likely to have hot flashes and other menopausal signs and symptoms.

- **Chemotherapy and Radiation Therapy:** These cancer therapies have been known to induce menopause. However, some patients have been known to gradually ease into menopause after receiving chemotherapy and radiation therapy, experiencing months or years of peri-menopausal symptoms before actually reaching menopause.

SIGNS AND SYMPTOMS

Even though menopause is a natural phase within the female reproductive cycle, some of the symptoms and manifestations during this change may require medical intervention. Distressing and painful symptoms could be regarded as signs of an underlying imbalance that necessitates clinical treatment in order to bring relief.

Peri-menopausal and menopausal symptoms vary from the slightly noticeable to the severe (Figure 53.21). The healthier a woman is as she approaches menopause, the more likely she is to pass through this phase in her life with minimal dis-

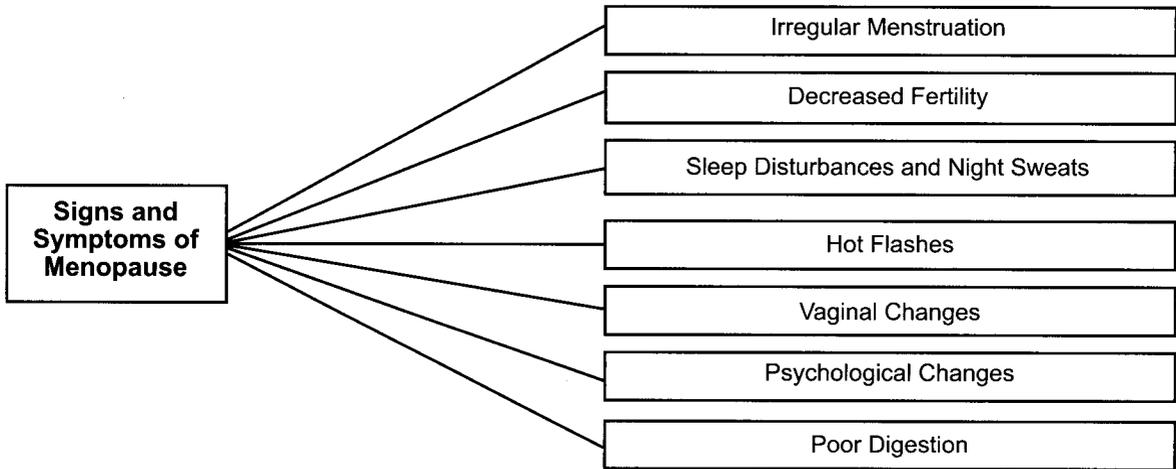


Figure 53.22. During menopause, women may experience a number of physical and emotional changes

comfort. However, other women may experience a number of physical and emotional changes, described as follows (Figure 53.22):

- **Irregular Menstruation:** Menses may stop suddenly, or gradually; the menstrual flow may become lighter or heavier and then stop. Other symptoms that may be associated with irregular menstruation are menstrual pain, PMS changes, and breast distention. Varying patterns in menstruation may be the first clue to a woman that menopause is approaching.
- **Decreased Fertility:** When ovulation begins to fluctuate, one is less likely to become pregnant. However, pregnancy is still possible until menstruation has ceased for one full year.
- **Sleep Disturbances and Night Sweats:** Night sweats are often a consequence of hot flashes. One may awaken from a sound sleep soaking wet with night sweats which are then followed by chills. This typically leads to difficulty falling back to sleep or achieving a deep, restful sleep. Lack of sleep may affect one's mood and overall health.
- **Hot Flashes:** In a review of 557 case studies, hot flashes occurred in 76.3% of menopausal women. Hot flashes are a vasomotor flush that may occur as estrogen levels drop. During hot flashes, blood vessels may expand rapidly, causing one's skin temperature to rise. This can lead to a feeling of warmth or heat that moves upward from the chest to the shoulders, neck, and head, followed by an increase in body temperature and profuse sweating. The face might look flushed, and red blotches may appear on the chest, neck and arms. Most hot flashes last from 30 seconds to several minutes, although they may last much longer. As the sweat evaporates from the skin, women have reported feeling chilled, weak, and slightly faint. The frequency and duration of hot flashes vary. Other symptoms that may be associated with hot flashes include dizziness, vertigo, and tinnitus (ear ringing).
- **Vaginal Changes:** As estrogen levels decline, the tissues of the estrogen dependent genital region may begin to atrophy. As a result, the vagina and urethra become drier, thinner and less elastic. This may lead to increased vaginal ulceration resulting in an increased risk and frequency of infection. With decreased lubrication in the vagina, there may be burning or itching caused by vaginal dryness, which may make sexual intercourse uncomfortable or even painful. Other symptoms that may be associated with vaginal changes include diminished libido and stress incontinence.
- **Psychological Changes:** Emotions may fluctuate.

tuate during peri-menopause and menopause. Mood swings may occur, for example, being happy then suddenly becoming depressed or fearful. Other psychological symptoms include changes in cognitive function, memory loss, loss of ability to focus, sudden irritability or anger, depression, anxiety, and agitation.

- **Poor Digestion:** As the metabolism changes with the decrease of hormone production, digestive issues may arise causing symptoms such as loss of appetite, indigestion, nausea, gas, bloating, loose stools or diarrhea, constipation, and weight gain.

POST MENOPAUSAL COMPLICATIONS

Several chronic medical conditions tend to appear after menopause. Awareness of the following conditions allows one to take preventative measures.

- **Cardiovascular Disease:** Estrogen smooths, relaxes, and opens blood vessels to aid circulation. It even helps to lower “bad” LDL cholesterol levels and to raise levels of “good” HDL cholesterol, keys to keeping arteries clean and preventing Heart disease. But estrogen levels decrease as women age and pass into menopause, increasing their vulnerability to a host of Heart and artery ailments.
- **Osteoporosis:** Osteoporosis causes bones to become brittle and weak, leading to an increased risk of fractures. Women can lose about 20 percent of their bone mass in the first five to 10 years following menopause. After menopause, about half of all women will suffer a fracture related to osteoporosis. Postmenopausal women are especially susceptible to fractures of the hip, wrist, and spine. Up to 20 percent of women will die within a year of fracturing a hip.
- **Urinary Stress Incontinence:** The loss of estrogen may contribute to weakness of the bladder control muscles. Pressure from coughing, sneezing, or lifting can push urine through a weakened urethral opening. This is one of the most common bladder control problems in older women.

WESTERN MEDICAL TREATMENT: HORMONE REPLACEMENT THERAPY

Menopause itself requires no medical treatment. Hormone Replacement Therapy (HRT) focuses on relieving the symptoms of menopause, and on preventing or lessening chronic conditions that arise during the postmenopausal years.

These conditions may include hot flashes, vaginal dryness, and discomfort with intercourse. HRT taken as estrogen alone or as a combination therapy may help protect against bone loss and osteoporosis. HRT may be taken in a variety of forms including pill, patch, cream, or vaginal ring.

HRT may provide symptomatic relief and some protection from osteoporosis. However, the use of HRT brings with it many side effects, some of which are life threatening. In fact, one of the biggest disadvantages associated with the use of estrogen is the staggering number of side-effects, including (but not limited to) an increased risk of breast cancer, uterine cancer, ovarian cancer, endometrial carcinoma, malignant neoplasm, gallbladder disease, pulmonary embolism, stroke, and retinal thrombosis.

Progesterone may be prescribed with estrogen to minimize the risk of endometrial cancer. However, this also can cause side effects such as an increase in cholesterol levels, edema, weight gain, and bleeding.

In 2002, a study being conducted by the Women’s Health Initiative, part of the National Institutes of Health, was stopped three years prior to completion. An independent advisory committee, the study’s Data and Safety Monitoring Board (DSMB), recommended the premature end to the clinical trials of estrogen plus progestin due to observed increases in life threatening diseases in the study’s participants. These diseases included an increased risk of invasive breast cancer, as well as increases in coronary Heart disease, stroke, and pulmonary embolism. Although there were noteworthy benefits of estrogen plus progestin, including fewer cases of hip fractures and colon cancer, in the final analysis the harm was deemed greater than the benefits.

TRADITIONAL CHINESE MEDICINE AND MENOPAUSE

A Medical Qigong practitioner will develop a treatment protocol and prescribe individualized Medical Qigong exercises formulated to treat each woman according to her menopausal symptoms and her underlying basic constitution. In this way, the symptoms most bothersome to the woman, whether it be hot flashes, insomnia, night sweats, headaches, inability to concentrate, anxiety, depression, weight gain, etc. may be addressed.

At the same time, through Medical Qigong therapy, a woman may correct any underlying organ deficiencies or imbalances present in her body. Concerns regarding breast cancer, osteoporosis, and Heart disease may also be discussed and evaluated. If indicated, these conditions can be appropriately treated with Medical Qigong therapy and prescription exercises.

Medical Qigong regulates, harmonizes, and balances the body more slowly and gently than hormone replacement therapy does. Therefore, one needs to be aware that results may not be instant, but will develop slowly over the course of treatment. Although slight intensification of emotions may arise as the underlying causes are relieved, these sensations are quite mild when compared to the original symptoms being treated, or to the potentially dangerous side effects or even lethal diseases that may arise as a result of HRT.

When used accurately and as directed, Medical Qigong exercises gently and steadily regulate, harmonize and balance the organs and channels of the body, without adverse medical side effects. For women unfortunate enough to experience some of the unpleasant side effects of menopause, Medical Qigong may economically and significantly ease or eliminate these symptoms at their root cause, in accord with both ancient and modern Chinese medical practice.

Traditional Chinese Medicine is based on the principles of Yin and Yang. This law teaches that health only comes from a balance between these two fundamental influences. Chinese culture has, for thousands of years, understood that health only comes about after Yin and Yang are regulated, balanced, and working in harmony.

In Chinese medicine, menopause can be viewed as an energy conservation mechanism in which vital energy is conserved in the body, instead of being depleted through monthly ovulation and menstruation. Rather than having a monthly period, a Yang activity that drains Kidney vitality, the flow of energy is reversed in the center of the body, and the Blood and *Jing* are directed up to the Heart. This reversal of energy flow is a Yin activity meant to conserve energy and prolong life.

As the human body is an integral whole, internal organs constantly inter-promote and inter-restrain each other. For example, a deficiency of the Kidney will affect other internal organs, leading to disequilibrium in the functioning of the entire internal organ system. This disequilibrium gives rise to a series of symptoms according to the relative condition of each of the organs.

In treating menopause, it is first necessary to understand the role of the internal organs, and to identify which of the organs and their systems have been affected by this imbalance. Symptoms manifest by an imbalance of an internal organ, whether the syndrome is caused by a deficiency or excess of Yin or Yang, or both Yin and Yang.

According to Traditional Chinese Medicine, there are three energetic organ-systems and two energetic channels that are primarily responsible for the onset, maintenance, and cessation of a woman's monthly cycle. These are the Kidney, Liver, and Spleen organs and channels, as well as the Governing Vessel and Thrusting Vessels.

KIDNEYS

Aging is thought to be due to a decline in Kidney *Jing*. In Traditional Chinese Medicine, the Kidneys are observed as the reservoir of the *Jing*, and are seen as the foundation of life and longevity. The Kidneys act as the "biological clock" which controls the orderly processes of the body's growth, development, maturation, and decline. A woman's reproductive power stored in the ovaries is controlled by the Kidney *Jing*. Part of the Kidney *Jing* is also utilized to form menstrual blood. Throughout the period of peri-menopause and menopause, women experience a gradual weakening of the Kidney energy.

Before menopause, estrogens and progesterones are both produced by the ovaries and adrenal glands. During menopause, ovarian activities are greatly reduced and the adrenals become the major suppliers of these hormones. Without healthy Kidneys, the adrenals (which sit directly on top of the Kidneys) cannot efficiently take over their role as the major producer of estrogens and progesterones.

Deficient Kidney Yin

An insufficient Kidney Yin cannot fulfill its function of harmonizing the Heart Fire. As the equilibrium between the Heart and the Kidney breaks down, a discord between Heart and Kidney is created. A deficiency of Kidney Yin also affects the Liver Yin. As Five Element Theory views the Kidney as the “mother” organ to the Liver, an insufficient Kidney Yin will also fail to nourish the Liver, causing insufficiency in the Liver Yin, leading to hyperactivity of the Liver Yang.

The following can all lead to a deficiency of the Kidney Yin.

- Protracted illnesses that impair the Kidneys
- Sexuality in excess of one’s constitutional ability
- Pregnancy and childbirth
- Loss of blood

Deficient Kidney Yang

The Kidney Yang regulates the “water metabolism,” warms the body, and energizes the Spleen for food digestion. Pathologically speaking, a deficient Kidney Yang cannot warm the Spleen Yang, which results in a deficiency of both Kidney and Spleen.

Deficiency of the Kidney Yang is usually the result of the following:

- Inborn or constitutional insufficiency of Yang in the patient’s body.
- Deficient Mingmen Fire
- Excessive intake of cold foods and drink
- Injury of the Kidney due to chronic diseases
- Intemperate sexuality.

LIVER

In women’s physiology and menstruation, the Liver plays a crucial role, mostly through its relationship with the Uterus and the Blood. The Liver is in charge of storing, releasing, and regulating the

smooth circulation of Qi and Blood. When the body is at rest, the blood returns to the Liver. When activity begins, the Blood will be released for use. Part of the Liver’s regulating function is the release of Blood for the menstrual cycle. The Liver plays a powerful role in menstruation, menopause, and the overall reproductive system, because the Liver Channel spiral wraps and interpenetrates the reproductive organs, thereby controlling reproductive function. Stress or emotional problems easily disturb the Liver’s activity, and likewise a disturbed Liver will generate disturbed emotion. The unregulated or stagnant emotions (or energetic Qi deviation) may migrate down the Liver channel, disrupting or lodging in an area of the woman’s reproductive system. This commonly leads to premenstrual tension and symptoms in younger women and is also one of the contributing factors to the problems associated with menopause.

SPLEEN

The Spleen is responsible for the digestion of food and the transformation of Gu Qi (food energy), which is the postnatal basis of the production of Blood. If the Spleen transforms sufficient food energy to produce an abundance of blood, then there is enough blood generated to ensure an even monthly flow from the uterus, and menstruation begins. However, as one ages, the Spleen becomes weaker and is no longer able to produce an oversupply of Blood. This is one reason the cessation of menstruation occurs.

THE CONCEPTION AND THRUSTING VESSELS

At menopause, the most important change is the decline of Kidney energy and the depletion and reversal of the Conception Vessel and Thrusting Vessels. These two vessels are particularly important in the regulation of a woman’s physiology. The Thrusting Vessel controls menstruation and the Conception Vessel controls the uterus. Both vessels originate in the Kidneys. Together they regulate a woman’s menstrual cycle; one controls the Blood and the other controls the Qi. A Medical Qigong doctor will commonly use these vessels, or points on these vessels, in order to treat problems relating to conception, fertility, menstrual irregularities, and menopause.

THE ROLE OF ESTROGEN AND PROGESTERONE IN TRADITIONAL CHINESE MEDICINE

Western doctors may suggest that the symptoms associated with menopause are solely due to estrogen deficiency. However, according to Traditional Chinese Medicine, estrogen, along with other hormones, is part of a larger category of internal fluids known as Essence (Jing). Stored by the Kidneys, Essence is the origin of all Yin (Blood and moisture) and Yang (Qi and warmth).

Yin and Yang

Ordinarily estrogen is considered to be a Yin fluid because it relieves conditions of Yin Deficiency (hot flashes, dryness) and produces conditions of Yin Excess (Dampness, Blood stasis).

Similarly, progesterone could easily be considered a Yang fluid because of its ability to enhance fat metabolism, thyroid function, and improve the circulation of Blood and the distribution of fluids.

However, in the context of developmental cycles, estrogen acts like a Yang agent because it promotes cell division and rapid growth, whereas progesterone acts like a Yin agent because it moderates growth by promoting cell differentiation and maturation.

Pregnancy requires cell proliferation, differentiation, and maturation (both Yin and Yang functions). The dynamics of estrogen and progesterone can be compared to those of the Creative Cycle and the Controlling Cycle the Five Element theory

DIFFERENTIAL DIAGNOSIS AND QIGONG TREATMENT WITH PRESCRIPTIONS

The internal organs interrelate with and influence each other. They also exert a determining influence on the smooth flow of Qi within the body. Deviations, stagnations, Excesses, and Deficiencies within this complex system require specific organ therapy for restoration and balance. This therapy is designed to bring the specific organ or organ system back into balance by using Medical Qigong treatments, meditations, visualizations, and breathing exercises.

Rather than always seeing the hormonal imbalance as the root of the problem, Traditional Chinese Medicine considers hormonal imbalance to be

potentially a part of multiple syndromes occurring together. Hormonal imbalance is one of many signs and symptoms that occur which exacerbate pre-existing problems. For clinical purposes, some Medical Qigong and Traditional Chinese Medicine systems differentiate menopause into nine syndromes, each requiring a specific treatment.

Multiple syndromes occurring together lead to a number of patterns of disharmony that can be generally divided into the two categories of Yang (Hot) and Yin (Cold), with Kidney Yin and Yang Deficiency being the exception.

The specific Medical Qigong treatments for menopause are always preceded by the General Treatment Protocol (see Volume 3, Chapter 28).

MENOPAUSAL YIN DEFICIENT CONDITIONS

The following is a description of a general Medical Qigong treatment protocol used for treating common menopausal Yin Deficient conditions. During the treatment, Qi is emitted into the body, and Turbid Qi is removed. A successful treatment results from familiarity with the hand positions and methods for emitting Qi, and sound clinical knowledge of the areas of the patient's body that are being treated. Proficiency in locating these specific points is essential.

TREATMENT

The goal of the Yin nourishing type of treatment is to nourish and smooth the Liver and Liver Yin, Tonify the Kidney Yin, and clear and Purge any Heat.

1. After performing the "One through Ten," "Three Invocations," and "General Treatment Protocol" (see Volume 3, Chapter 28), the doctor will begin dredging the Three Wei Qi fields, focusing on Purging the Yin and Yang channels of the patient's legs.
2. To begin, the doctor will stand at the foot of the treatment table and begin to extend his or her "Tiger Kneading Palms," (with fingers separated like two rakes) towards the medial aspects of the patient's right leg. The doctor "rakes" or Purges the inside Yin channels of the patient's right leg, starting at the bottom

of her left foot, and moving upwards towards her Lower Dantian.

3. Once the doctor has reached the patient's Lower Dantian, he or she will continue to cleanse the lateral aspects of the patient's legs by Purging down the outside Yang channels of the patient's left leg. The doctor will "rake" or Purge the patient's Yang channels starting from the Lower Dantian and moving towards the outside of the left leg, ending at the left foot. The Qigong doctor will continue the same procedure by Purging the inside Yin channels of the left leg and down the outside Yang channels of the right leg. Repeat this treatment method for 9 times (Figure 53.23).
4. Next, the doctor will access the patient's Liver through direct energetic insertion into the Liver's anatomical location. Extend Qi into the Liver for 24 breaths, stimulating this area with the Tiger Kneading Palm technique, or the Pushing, Pulling, and Shaking the Qi techniques to purge Excess and/or Turbid Qi.
5. The doctor will lead any remaining Turbid Qi from the Liver down the right Gall Bladder Channel and out of the patient's body from the GB-34 point.
6. Next, the doctor dilates the entire Gall Bladder Channel from GB-1 to GB-44 on the right side of the patient's body using Leading and Guiding techniques to Purge Excess and/or Turbid Qi from the channel. Repeat this Gall Bladder Channel Purging technique on the left side of the patient's body.
7. The doctor will then begin to stimulate and Tonify the patient's Kidneys and Lower Dantian by using the Extended Fan Palm technique over the Kidneys, and the GV-4 (Mingmen) and CV-7 points, emitting vibrant blue energy into each area for 9-18 breaths.
8. The doctor will continue to stimulate the patient's Kidneys and Lower Dantian areas through her Taiji Pole (via the Baihui area at the top of the head) and the Bubbling Springs (KD-1) points (located at the bottom of the feet). This technique uses the Sword Fingers technique to extend energy into those specific areas for 9-18 breaths.

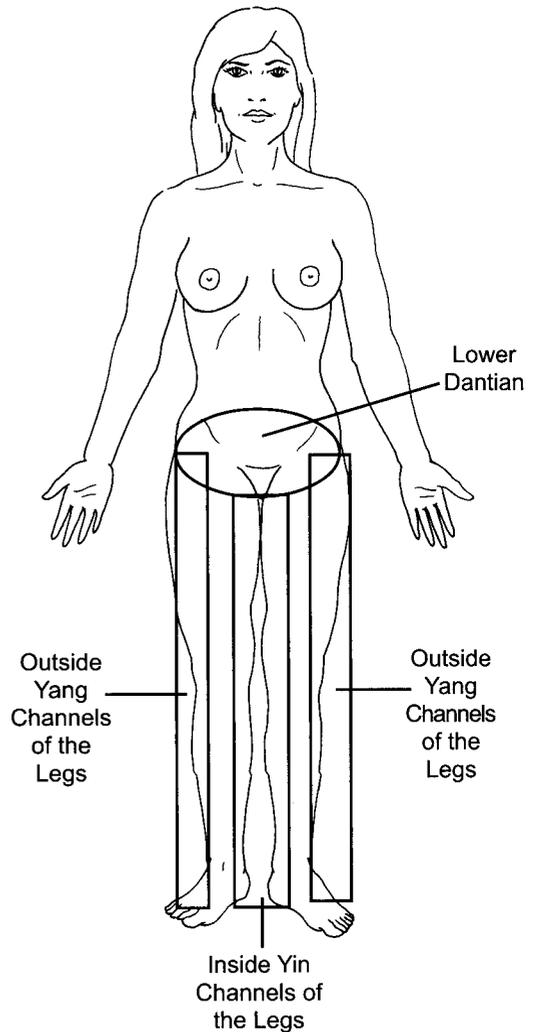


Figure 53.23. Purge up the Yin Channels of the legs into the Lower Dantian, and down the Yang Channels out the feet

9. Finally, the Qigong doctor regulates and balances the body's Yin and Yang Qi by emitting Qi into the patient's Microcosmic Orbit (Fire cycle).

TREATMENT MODIFICATION

- **Kidneys and Heart Not Harmonized:** This condition occurs when Kidney Yin is deficient and fails to nourish the Heart Yin, which then also becomes deficient. The warmth of the

Heart must descend to warm the Kidney Water, and the Kidney Water must rise to cool the heat of the Heart. Patients with the above disharmony may have Heart palpitations, poor memory, and mental restlessness, in addition to some of the Yin Deficient symptoms.

In addition to the general Yin Deficient treatment described above, the Qigong doctor will use the Chain of Pearls technique for 9-18 breaths to connect and harmonize the Heart fire and the Kidney Water (Figure 53.24).

- **The Chain of Pearls technique:** This technique is used for balancing the energy between all three Dantians. The doctor moves the energy from the Lower Dantian (through the Yellow Court) to the Middle Dantian (through the throat), and into the Upper Dantian, and then back down. The Qi is swept up and down the entire torso, combining and regulating the energies of the patient's Wei Qi, Channel Qi, and Organ Qi. The doctor continues this pattern until the patient's energy feels regulated (see Volume 3, Chapter 36). If the patient is energetically disconnected from the upper and lower parts of her body due to emotional congestion and energetic stagnation in the throat and Yellow Court areas, the doctor reconnects these areas by using the Chain of Pearls Pattern of Qi regulation. Always end the treatment by returning the patient's Qi into the patient's Lower Dantian.

PRESCRIPTIONS AND HOMEWORK

1. **Ascend the Yin and Descend the Yang Exercises:** When practicing this exercise, focus on purging and clearing Excess Heat out of the channels (Figure 53.25).
2. **Pulling Down the Heavens:** When practicing this exercise, use the descending "Xi" ("shee") sound to purge and regulate the Liver organ (Figure 53.26).
3. **Liver Organ Massage and Point Respiration:** Begin the Liver Massage exercise prescription by placing the hands on the Liver (Figure 53.27). Massage in twelve circular rotations to the left in a clockwise direction, then twelve

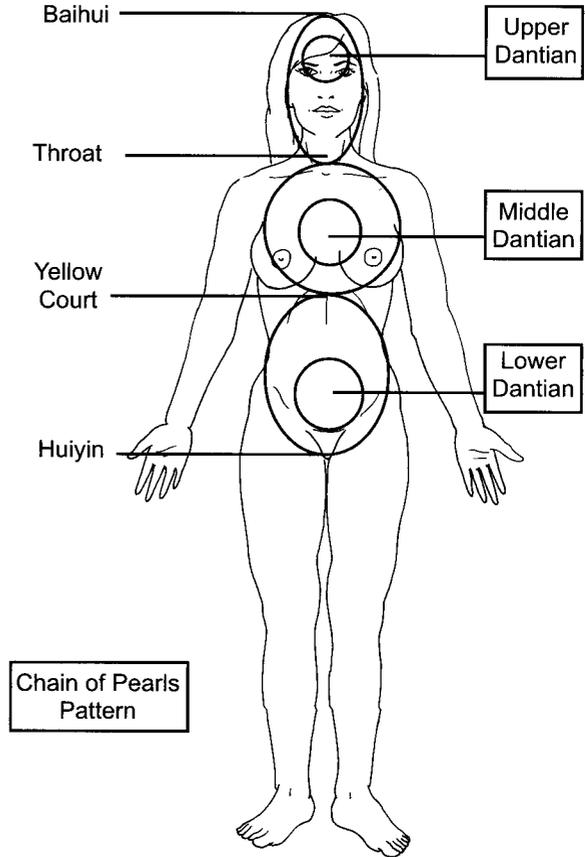


Figure 53.24. The Chain of Pearls Pattern

rotations in the opposite direction. When massaging, focus the mind on the Liver. The patient's hand can either lightly touch the skin (using Qi massage) or be slightly off the skin up to several inches away from the patient's body (using Qi emission therapy), depending on the degree of energetic sensitivity and projection skill. Focus the mind's intention on the Liver organ, allowing the energy within the Liver area to flow and circulate with the movement of the hands. While inhaling, imagine divine healing light coming down from the Heavens and filling the Liver. While exhaling, purge the Liver of turbid Qi out through the mouth.

The Point Respiration technique focuses breath and imagination into the channel

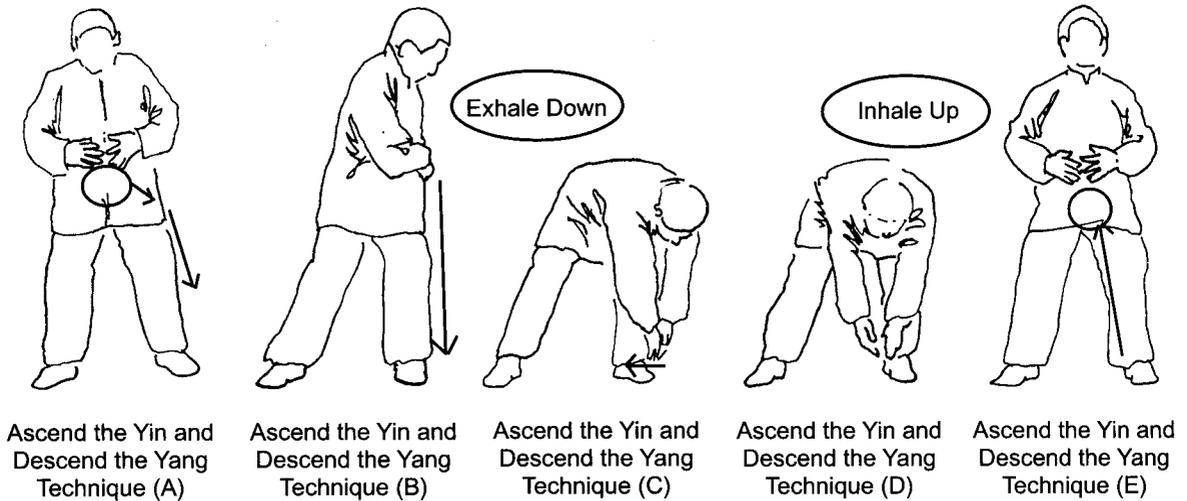


Figure 53.25. The Ascend the Yin and Descend the Yang exercise is used to clear Excess Heat

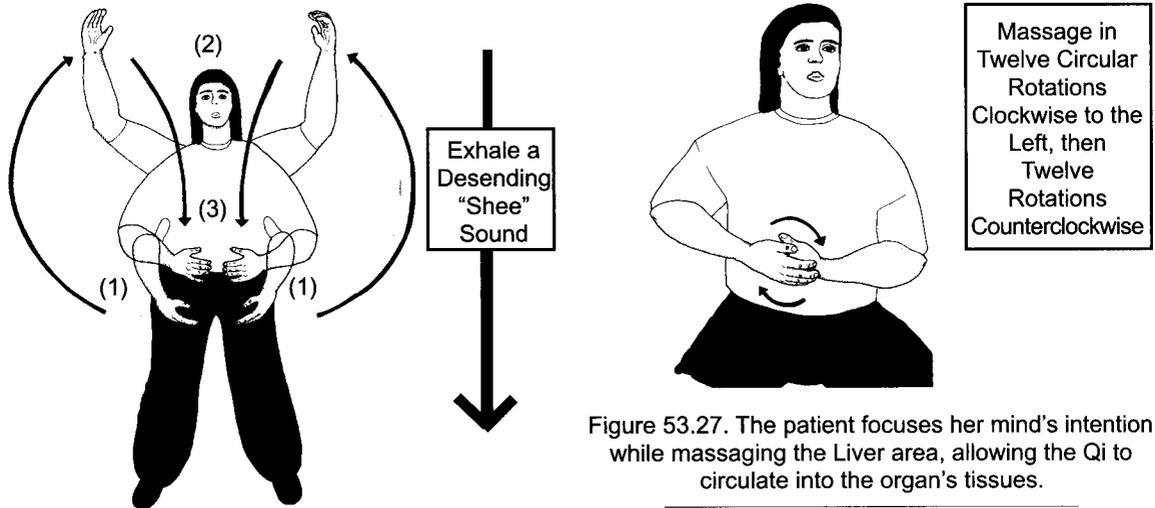


Figure 53.26. Pulling Down the Heavens allows the patient to Purge the Toxic Qi, returning the excess energy into the Lower Dantian

points of the specific treatment area. For this particular exercise, leave the hands over the Liver while concentrating the focused intention and breath deep into the tissue of the organ. Then, exhale while lightly squeezing and pressing the area of the Liver and imagining divine healing light radiating outward from the tissues. While inhaling, lift the hands away from the body and imagine divine healing light flowing into the Liver organ area.

Figure 53.27. The patient focuses her mind's intention while massaging the Liver area, allowing the Qi to circulate into the organ's tissues.

This action is similar to that of a bellows. This exercise should be performed twelve times; then lead the Qi down into the Lower Dantian.

4. **Old Man Searching for the Reflection of the Moon at the Bottom of the Tide Pool (see Chapter 42):** When practicing this exercise, focus on purging and clearing Toxic Heat out of the body.
5. **Exercises to Tonify and Regulate the Kidney Yin:** Practice the Taking in the Blue Qi meditation, focusing on absorbing clean cool energy into the Kidneys and Lower Dantian area.

MENOPAUSAL YANG DEFICIENT CONDITIONS

The following is a description of a general Medical Qigong treatment protocol used for treating common menopausal deficiency conditions. During the treatment, Qi is emitted into the body and Turbid Qi is removed. A successful treatment results from familiarity with the hand positions and sound clinical knowledge of the areas of the patient's body that are being treated. Proficiency in locating these specific points is essential.

SYMPTOMS

In general terms, symptoms of Yang Deficiency may include: Loose stools, Cold limbs, Edema of the face and limbs, early morning sweats, weakness and soreness of the lower back and legs, and decreased bone mass density.

TREATMENT

The goal of the general Yang Deficiency type of treatment is to energize and reinforce the Kidneys.

1. Once the hook-up and general dredging of the Wei Qi fields is complete, the Qigong doctor stimulates and Tonifies the patient's Mingmen and Lower Dantian areas using the Vibrating Palm technique for 12 breaths.
2. Then, vibrate the energy using the Sword Fingers technique to Tonify the Kidneys for 16 to 18 breaths.
3. Next, stimulate and Tonify the patient's SP-6 areas on each leg, leading the Qi up into the Lower Dantian for 12 breaths. Repeat using ST-36.
4. Finally, return back to the Mingmen and Lower Dantian areas using the Extended Fan Palm technique. Emit Qi for 24 breaths, rotating in a clockwise direction to gather the Qi in the Lower Dantian.

TREATMENT MODIFICATION

- **Kidney Yang and Spleen Yang Deficiency:** The Spleen is the root of the Post-Heaven Qi. When it is deficient, it fails to nourish the muscles, resulting in lack of strength. When Spleen Yang is deficient the limbs may feel cold, as nourishment is not transported to the limbs. Furthermore, the deficient Kidney Yang implies a weakened Kidney fire, which cannot transform water and fluids. This condition may lead to edema. Other symptoms may include chronic diarrhea, abdominal distention, and mental listlessness.

In addition to the general Menopausal Yang Deficient treatment described above, the Qigong doctor will vibrate the energy using the Sword Fingers technique while emitting Qi into ST-25, which is used to stop diarrhea for 16 to 18 breaths. Then, have the patient roll over so they are facedown. The Qigong doctor emits Qi into DU-4, which will strengthen Kidney Fire using Vibrating Palm technique for 12 breaths. Repeat this procedure for BL-20 to strengthen the Spleen.

PRESCRIPTIONS AND HOMEWORK

1. **Ascend the Yin and Descend the Yang Exercises:** When practicing this exercise, focus on Tonifying the Lower Dantian. Specifically, utilize this exercise while focusing on a warming energy being pulled up the legs from the Earth, into the Lower Dantian.
2. **Wuji Standing Meditation using the Beating and Drumming the Qi:** When practicing this exercise, focus on gathering Qi into the Lower Dantian and Tonify the Kidney Yang.
3. **Spleen Organ Massage or Point Respiration Medical Qigong Exercises (see Chapter 41):** Practice these exercises in order to strengthen and regulate the Spleen.

CHAPTER 54

MEDICAL QIGONG THERAPY AND NEUROLOGY

INTRODUCTION

Neurology is a branch of medicine that deals with the nervous system and its diseases (neuropathology). Neuropathology is the study of diseases of the nervous system and the structural and functional changes that occur with them. In Chinese medicine, neurological diseases are divided into either congenital predispositions that develop over time into full-blown disorders, or those diseases in which acquired destructive pathogenic factors act upon the brain. The latter are usually caused by toxic, traumatic, mechanical, or inflammatory factors, or by neoplastic types of diseases (abnormal tissue formation).

The following is a description of several treatments and prescriptions used in various Qigong clinics and hospitals throughout China. Be aware that specific treatments will vary according to the patient's constitution and the nature of the disease.

STROKE

The term "stroke" is used to describe a heterogeneous group of disorders in which injury to the brain is caused by a vascular mechanism. A stroke can cause a sudden loss of consciousness followed by paralysis. It may be caused by one of several different factors resulting from a lack of blood supply to the brain, including cerebral insufficiency, infarction, brain hemorrhage and arteriovenous fistula, described as follows (Figure 54.1):

- **Cerebral Insufficiency:** This is caused from a disturbance in the blood flow.
- **Cerebral Infarction:** This is caused from a sudden insufficiency of the arterial or venous blood supply due to an emboli, thrombi, vascular torsion or pressure that produces a macroscopic area of necrosis. This type of stroke can affect the brain, lungs, heart, spleen, kid-

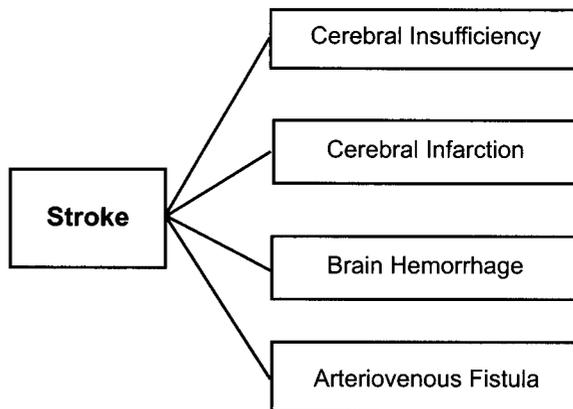


Figure 54.1. Stroke can be caused by one of several factors resulting from a lack of blood supply to the brain

neys, intestines and testes.

- **Brain Hemorrhage:** This is caused from a rupture of an extra-cerebral artery causing subarachnoid hemorrhage. This type of bleeding can occur during extreme exertion, and is accompanied by headache, hypertension, convulsive seizures, stupor, and coma.
- **Arteriovenous Fistula:** This is caused by an uncommon anomaly that occurs during the passage of blood being directed between an artery and a vein, usually resulting in the formation of an arteriovenous aneurysm.

ETIOLOGY ACCORDING TO WESTERN MEDICINE

Although a stroke occurs suddenly, in actuality, the causative factors build up for several years. A stroke can be caused from high blood pressure, diabetes, high cholesterol, chronic dehydration, overwork, emotional stress, irregular diet, excessive sexual activity, and severe migraines. Strokes usually occur at night, or early in the morning (the same is true regarding heart attacks).

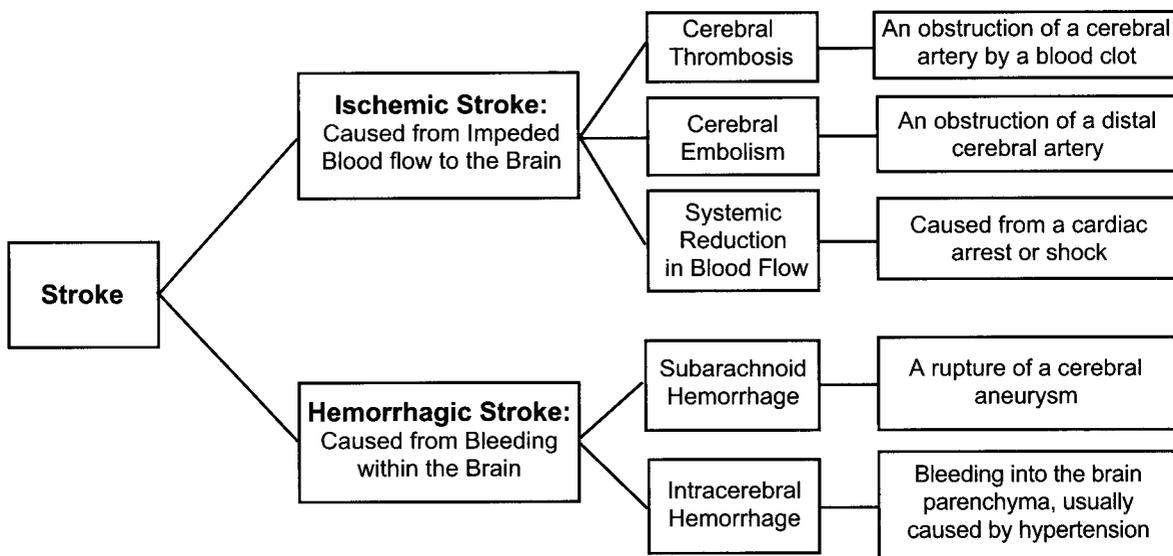


Figure 54.2. The Categorization of Ischemic and Hemorrhagic Strokes (Cerebral Thrombosis)

CLINICAL ONSET

A stroke is divided into two stages, each one named according to the characteristics of its clinical onset. These two stages, Evolution and Completed, are described as follows:

- **Evolution:** In this stage, the neurological defects occurring within the patient's tissues increase over a time period of 24 to 48 hours. The patient's symptoms often begin with slight paralysis (i.e., in the right arm), and painlessly increase over several hours or days.
- **Completed:** In this stage, the neurological defects occurring within the patient's tissues happen abruptly with extremely variable outcomes. This stage is more common.

TWO MAIN CATEGORIES OF STROKE

In Traditional Chinese Medicine, conditions referred to as stroke can include: cerebrovascular spasm, cerebral thrombosis, cerebral embolism, systemic reduction in blood flow, and cerebral hemorrhage. These five conditions of stroke are known in Western Medicine as a "Cerebro-Vascular Accident" (CVA), and can be divided into the following two major categories (Figure 54.2):

- **Ischemic Strokes:** This is caused from impeded blood flow to the brain.

- **Hemorrhagic Strokes:** This is caused from bleeding within the brain.

ISCHEMIC STROKES:

IMPEDED BLOOD FLOW TO THE BRAIN

Ischemic Strokes are caused by inadequate blood flow which creates a circumscribed area of cerebral infarction. A cerebrovascular spasm (Ischemia) is a condition which occurs when a cerebral vessel temporarily contracts or constricts and thus impedes blood flow. Hence, the local oxygen supply is also obstructed. When reversible, or when there is no permanent damage, these are known as Transient Ischemic Attacks, or TIA's. The TIA's are pre-stroke symptoms, commonly known as a mini-stroke. A thrombosis, embolic vascular occlusion, or systemic reduction in blood flow can cause an Ischemic Stroke, described as follows:

- **Cerebral Thrombosis:** This is caused by an obstruction of a cerebral artery by a thrombus (blood clot). The blood clot is superimposed on an atherosclerotic plaque, and it may cause severe stenosis of the large extracranial vessels (such as the internal carotid or vertebral arteries) or affect the minute, deeper penetrating intracerebral vessels (Figure 54.3).
- **Cerebral Embolism:** This is caused when an embolus (bubble of air or piece of a throm-

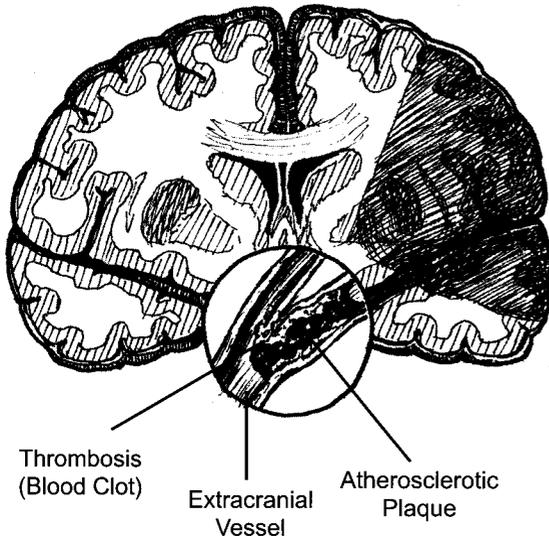


Figure 54.3. Ischemic Stroke (Cerebral Thrombosis).
(Inspired from the original artwork of Dr. Frank H. Netter)

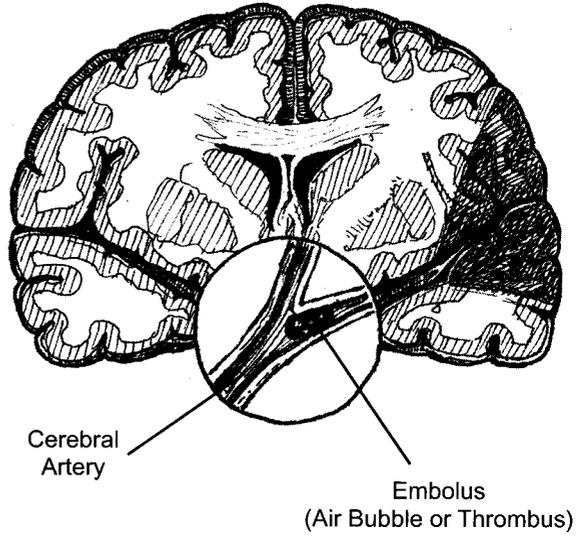


Figure 54.4. Ischemic Stroke (Cerebral Embolism).
(Inspired from the original artwork of Dr. Frank H. Netter)

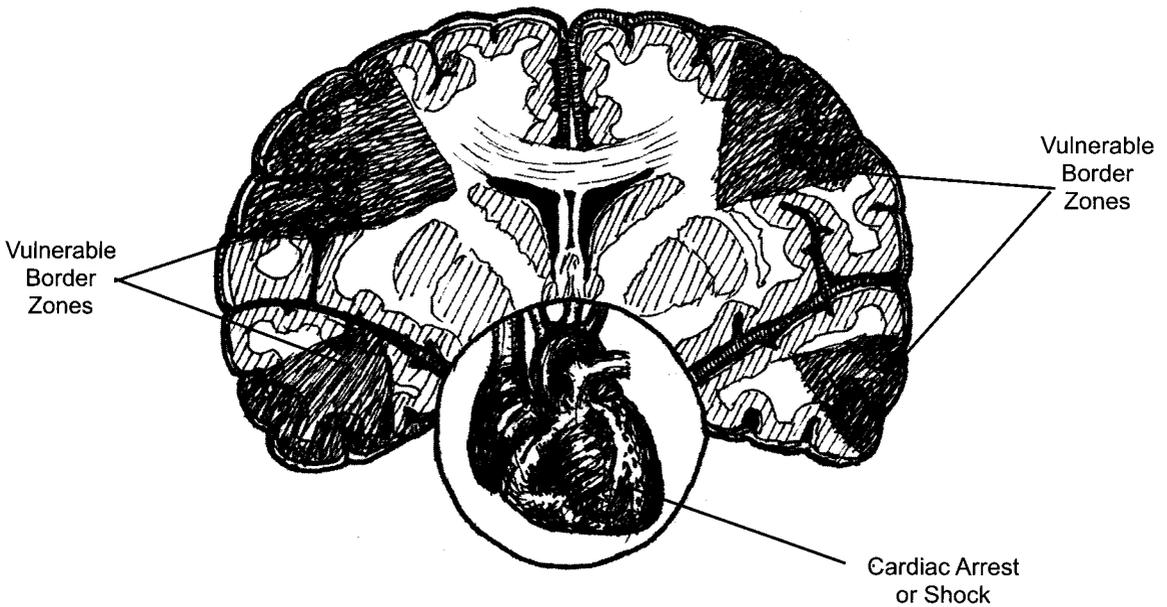


Figure 54.5. Ischemic Stroke (Systemic Reduction in Blood Flow).
(Inspired from the original artwork of Dr. Frank H. Netter)

bus) detaches from a thrombus and obstructs a distal cerebral artery (Figure 54.4).

- **Systemic Reduction in Blood Flow:** This is generally caused from a cardiac arrest or shock. This type of stroke also decreases cerebral blood flow and leads to ischemia, especially in the vulnerable border zones between the major cerebral blood vessels such as the middle and posterior cerebral arteries (Figure 54.5).

**HEMORRHAGIC STROKES:
BLEEDING WITHIN THE BRAIN**

Hemorrhagic Strokes are caused by bleeding in the brain parenchyma, or by subarachnoid space injuries, both of which displace brain structures. A hemorrhagic stroke can be caused by a Subarachnoid Hemorrhage or an Intracerebral Hemorrhage, described as follows:

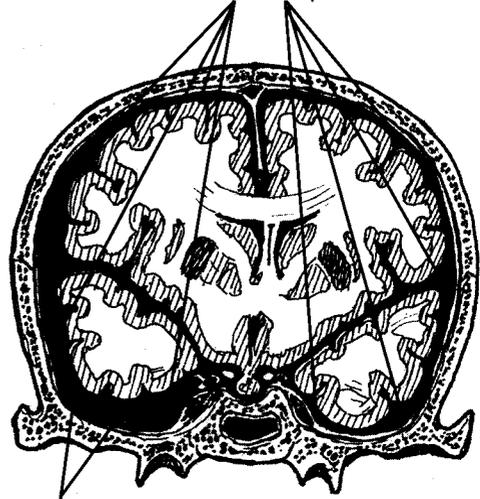
- **Subarachnoid Hemorrhage:** This is caused from a rupture of a cerebral aneurysm, usually located in an artery at the base of the brain. Bleeding, which is caused from a rupture of a sclerosed or diseased vessel, quickly disseminates throughout the subarachnoid space and leads to a sudden increase in intracranial pressure (Figure 54.6).
- **Intracerebral Hemorrhage (or Bleeding into the Brain Parenchyma):** This is usually caused by hypertension. Blood is released into the brain under arteriolar or capillary pressure and causes dysfunction in a localized area of the brain (Figure 54.7).

**ETIOLOGY ACCORDING TO
TRADITIONAL CHINESE MEDICINE**

In Traditional Chinese Medicine, there are four pathogenic causes of stroke; these factors are: Wind, Phlegm, Fire, and Blood Stasis (Figure 54.8).

1. **Wind:** External Wind can create a pathogenic external condition, manifesting as a mild or localized paralysis (i.e., Bell's Palsy), and rigidity in the four limbs. Internal Wind can disturb the Qi and Blood, creating a serious internal condition within the channels, resulting in the contraction or convulsion (twitching) of the four limbs, apoplexy, mental cloudiness, paralysis, and coma. This disrupts

Blood Disseminates throughout the Subarachnoid Space



Rupture of a Cerebral Aneurysm

Figure 54.6. Hemorrhagic Strokes (Subarachnoid Hemorrhage). (Inspired from the original artwork of Dr. Frank H. Netter)

Brain Parenchyma

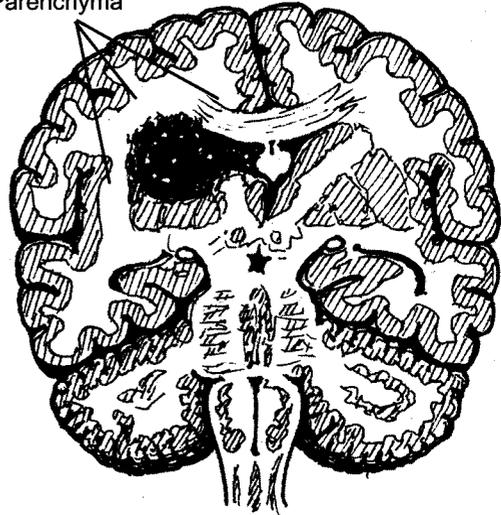


Figure 54.7. Hemorrhagic Strokes (Intracerebral Hemorrhage). (Inspired from the original artwork of Dr. Frank H. Netter)

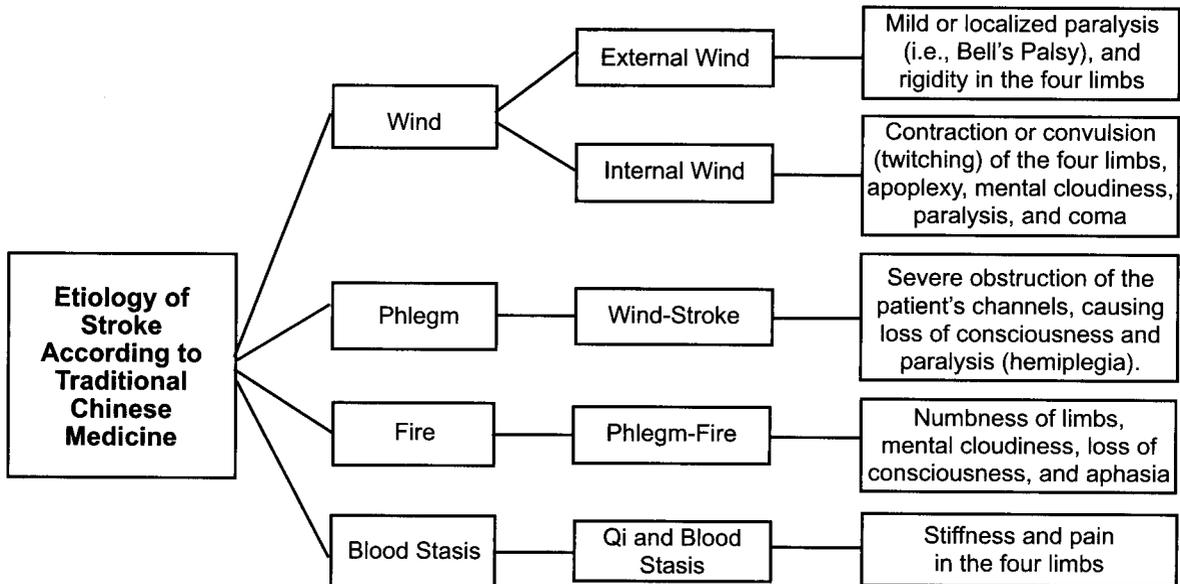


Figure 54.8. The Types of Stroke According to Traditional Chinese Medicine

tion is usually associated with Liver and Kidney Yin Deficiency, resulting in Liver Yang rising. Internal Wind can be caused by eating too many sweet and fatty foods, an irregular diet, certain medications, overwork, emotional stress, excessive sexual activity, and inadequate rest. The symptoms can be severe and widespread and are categorized according to their effect on the patient's collaterals, channels, and Yin or Yang Organs. For example, severe obstruction of the patient's channels can cause a loss of consciousness and paralysis (hemiplegia).

2. **Phlegm:** Generally, Phlegm can cause Wind-Stroke. A history of chronic Spleen, Lung or Kidney Qi Deficiency leads to the accumulation of Phlegm. The presence of Excess Phlegm can lead to severe obstruction of the patient's channels or collaterals, causing numbness of limbs, mental cloudiness, loss of consciousness, and aphasia. Phlegm can either be created by Internal Wind or be present prior to the stroke.
3. **Fire:** The Liver is dependent on the Kidney Water (Yin) to moisten and soften it. If, how-

ever, the Kidney Yin becomes Deficient, this may cause the Liver Yang energy to rise and generate Fire. Excess Liver Fire may stir up Internal Wind, which causes the Qi and Blood flow to rebel upwards. Phlegm is then formed, which obstructs the cavities and vessels, causing numbness of limbs, mental cloudiness, loss of consciousness, and aphasia. This can further develop into Penetrating Wind (i.e., Wind-Stroke). Internal Wind may also develop from a combination of Deficient Liver Yin, Deficient Liver Blood, Heat, or Phlegm.

4. **Blood Stasis:** Blood Stasis will generally occur after the acute stage of stroke passes, resulting in stiffness and pain in the four limbs. Qi Deficiency occurring in the late stages of stroke gives rise to Blood Stasis.

The effectiveness of Traditional Chinese Medicine in the treatment of stroke has been well documented. In acute cases, studies have shown that patients will respond and can recover quickly if treated by a Medical Qigong doctor or an acupuncturist within the first three hours after the initial attack. In chronic cases, improvement has been demonstrated after 20 daily treatments.

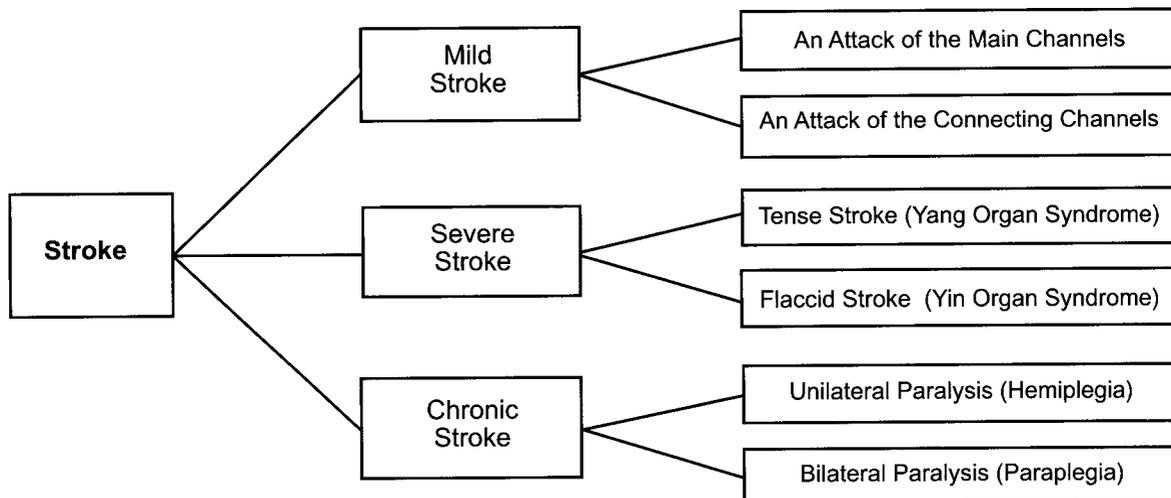


Figure 54.9. Degrees of Stroke Severity

DIFFERENTIATION OF STROKES

The symptoms of a stroke reflect the damaged area of the patient's Brain and not the specific artery that has been affected. Stroke manifestations can either arise independently from a blockage within the channels or as a result of an attack on the internal organs. In dealing with stroke patients, it is important to differentiate between the various degrees of stroke severity, described as follows (Figure 54.9):

1. **A Mild Stroke:** This type of stroke is caused from an attack either to the patient's main channels or to the connecting channels, resulting in numbness, slurred speech, and unilateral paralysis.
2. **A Severe Stroke:** This type of stroke is caused from an attack either to the patient's internal organs or to the patient's channels, resulting in either Tense (Yang Organ Syndrome Stroke) or Flaccid (Yin Organ Syndrome Stroke) conditions.

After a severe stroke, the patient enters into the next stage, manifesting symptoms similar to those of the mild type. The shorter the time lapse between the first sign of stroke symptoms and the initial Qigong treatment, the better the chances are for the recovery or improvement of the patient.

3. **A Chronic Stroke:** This type of stroke results in either a unilateral paralysis (hemiplegia) or bilateral paralysis (paraplegia).

THE MILD TYPE OF STROKE

In the mild type of Wind-Stroke, the energy attacks only the patient's channels. This is characterized by numbness, slurred speech, and unilateral paralysis. Clinically, mild strokes are further classified into two categories according to the type of energy flow being attacked: A Channel Stroke and a Collateral Stroke.

ATTACK OF THE CHANNELS AND COLLATERAL

An attack of the main channels or collaterals causes no loss of consciousness or coma; however, there will be unilateral paralysis (hemiplegia), numbness of the limbs and deviation of the eye and mouth. Clinical manifestations vary according to the location of the channels and collaterals that have been affected.

- **Channel Stroke:** Symptoms of a Channel Stroke are associated with ascending hyperactive Liver Yang, however, it is still considered a mild form of stroke. Symptoms manifest through sudden onset, including headache, tinnitus, dizziness, lower back pain, knee pain, facial paralysis, deviation of the mouth with

drool, tongue stiffness, speech impairment, hemiplegia, motor impairment, numbness of the limbs, and slight loss of memory.

- **Collateral Stroke:** Symptoms of a Collateral Stroke manifest as a unilateral numbness of the face and extremities, or paresthesia with mild motor impairment. The patient may be unable to close one eye, there can also be a deviation of the mouth with drool or speech impairment.

TREATMENT PROTOCOL FOR MILD STROKE

The most effective method for treating a mild stroke combines Medical Qigong therapy with acupuncture therapy and herbs. The goal of these therapies is to:

1. Remove all obstructions from the patient's channels
2. Purge Wind and transform Phlegm
3. Invigorate the patient's connecting channels
4. Regulate the circulation of Qi and Blood in the patient's channels
5. Prescribe homework in accordance with the patient's constitution and condition

In the acute stage, stroke patients should immediately be treated with Medical Qigong, acupuncture, and herbal therapy in combination with Western medicine. Treatments should be given everyday (usually every six hours) for the first month, and every other day for the second month. The general treatment is aimed at relieving the patient's spasms, and lowering his or her blood pressure (if the condition is due to hypertension). The primary points used are determined by the type of stroke, which internal organs were affected, and the extent of damage to the patient.

THE SEVERE TYPE OF STROKE

In a severe type of Wind-Stroke, the energy attacks the patient's internal organs and channels. It is characterized by a loss of consciousness, aphasia, numbness, paralysis, and possibly coma. If the right side of the brain is damaged, there will be paralysis on the left side of the patient's body with accompanying memory defects and language difficulties. If the left side of the brain is damaged, there will be paralysis on the right side of the patient's body, with accompanying speech diffi-

culties, impaired movements, and memory problems. In Traditional Chinese Medicine, severe strokes are further classified into two categories: Tense Stroke (Yang Organ Syndrome) or Flaccid Stroke (Yin Organ Syndrome).

TENSE STROKE (YANG ORGAN SYNDROME)

The Tense type of stroke (also referred to as the "Closed" type of stroke) corresponds to the Collapse of Yin. The Tense Stroke Symptoms include: sudden loss of consciousness, clenched hands, open eyes, clenched jaw, red face, coarse breathing, muscle spasms, and hemiplegia. The patient's skin will feel hot and there will be retention of urine and stool. The tongue will be red, thick, yellow, and greasy, and the pulse will be sunken, slippery, rapid, and forceful.

TREATMENT PROTOCOL FOR TENSE STROKE

Treatment for Tense Stroke is described as follows:

1. After resuscitation, eliminate spasms by relaxing and calming the patient's muscles.
2. Subdue Wind.
3. Purge Heat.
4. Resolve Phlegm and open the orifices.
5. Rescue the patient's Yin with herbal formulas.
6. Extend Qi into the following points: GV-16, GV-20, GV-26, GB-20, Kd-1, Lv-3, St-40, and the 12 Jing-Well points on both hands (Lu-11, LI-1, Ht-9, SI-1, Pc-9, TB-1).
7. Treat the Sea of Yin by Tonifying the patient's Conception Vessel (the doctor may access the Conception Vessels via the Master and Couple points while using the color blue (Figure 54.10).

HOMEWORK PRESCRIPTION

Upon recovering, the patient should be given homework prescription exercises and meditations according on his or her constitution. The specific prescription exercises and meditations will vary depending on the origin and internal organs affected.

HERBS FOR TENSE STROKE CONDITIONS

Herbal formulas may include the following patent medicines:

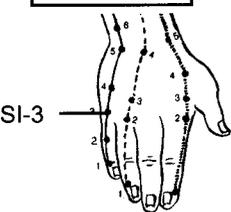
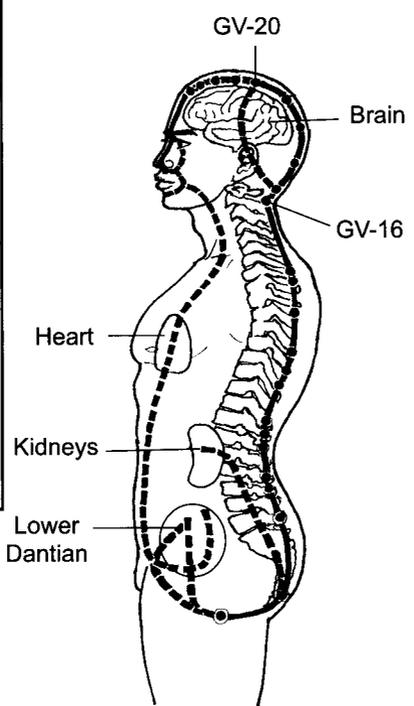
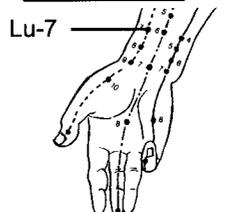
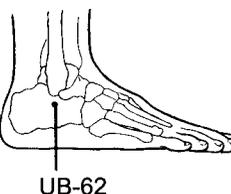
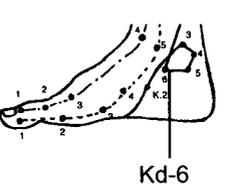
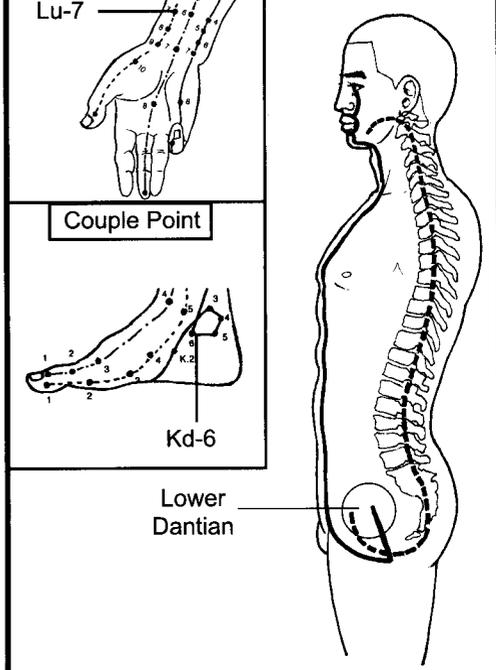
Type of Stroke	Flaccid Stroke	Tense Stroke
Yin and Yang	Collapse of Yang (Resulting in Yin Symptoms)	Collapse of Yin (Resulting in Yang Symptoms)
Symptoms	Limp hands, closed eyes, open mouth, weak breathing, and a weak pulse	Clenched hands, open eyes, clenched jaw, red face, coarse breathing, and a forceful pulse.
Extraordinary Vessel	Tonify Governing Vessel (Sea of All Yang)	Tonify Conception Vessel (Sea of All Yin)
Master and Couple Point Clinical Protocol	Tonify SI-3 point first, then stimulate UB-62 point: Emit Hot Red Yang Qi into the Lower Dantian and follow the Microcosmic Orbit-Fire Cycle until it overflows the Vessel and completely fills the body.	Tonify Lu-7 point first, then stimulate Kd-6 point second: Emit Cold Blue Yin Qi into the Lower Dantian and follow the Microcosmic Orbit-Water Cycle until it overflows the Vessel and completely fills the body.
<p>Master Point</p>  <p>SI-3</p>	 <p>GV-20</p> <p>Brain</p> <p>GV-16</p> <p>Heart</p> <p>Kidneys</p> <p>Lower Dantian</p> <p>The Governing Vessel (Side View)</p>	<p>Master Point</p>  <p>Lu-7</p>
<p>Couple Point</p>  <p>UB-62</p>		<p>Couple Point</p>  <p>Kd-6</p>
		<p>Lower Dantian</p>  <p>The Conception Vessel (Side View)</p>

Figure 54.10. Tense and Flaccid Stroke

- Ling Jiao Gou Teng Tang: Cornu Antelopis-Uncaria Decoction
- Xi Huang Wan: Rhinoceros-Calculus Bovis Pill
- Wan Shi Niu Huang Qing Xin Wan: Wan's Calculus Bovis Clearing the Heart Pill

FLACCID STROKE (YIN ORGAN SYNDROME)

The Flaccid type (also referred to as the "Open" type of stroke) corresponds to the Collapse of Yang. The Flaccid Stroke Symptoms include: sudden loss of consciousness, limp hands, closed eyes, and an open mouth with weak breathing. The patient's skin will feel cold and there will be incontinence of urine and stool. The tongue is too weak to protrude and the pulse will also be weak.

TREATMENT PROTOCOL FOR FLACCID STROKE

Treatment for Flaccid Stroke is described as follows:

1. Rescue the patient's Yang with herbal formulas.
2. Extend Qi into the following points: CV-8, CV-6, CV-4 points, Pc-6, UB-23, and GV-20 points (with or without the application of Moxa).
3. Treat the Sea of Yang by Tonifying the patient's Governing Vessel. The doctor may access the Governing Vessels via the Master and Couple points while using the color red (see Figure 54.10).

HOMEWORK PRESCRIPTION

Upon recovering, the patient should be given homework prescription exercises and meditations according to his or her constitution. The specific prescription exercises and meditations will vary depending on the origin and internal organs affected.

HERBS FOR FLACCID STROKE CONDITIONS

Herbal formulas may include the following patent medicines:

- Shen Fu Tang: Ginseng-Aconitum Decoction
- Sheng Mai San: Generate the Pulse Power

THE CHRONIC TYPE OF STROKE

This condition is characterized by slurred speech or an inability to talk or eat; it involves either a unilateral paralysis (hemiplegia) or bilateral paralysis (paraplegia).

TREATMENT PROTOCOL FOR CHRONIC STROKE

Treatment for Chronic Stroke is described as follows:

1. Invigorate the patient's Blood by emitting Qi into the patient's Five Yin Organs
2. Tonify the Spleen by forming a golden ball of light within the Spleen organ, causing it to stay and energize the entire Spleen Orb (all the channels and tissues associated with the energetic function of the Spleen).
3. Open the patient's channels: The specific points will vary according to the area and location where the channels are blocked. The most commonly used points include: St-4, St-6, St-7, TB-17, GB-14, LI-4, SI-18, Tai Yang (Temple), and Yintang (Third Eye Point).
4. If the body is in a state of unilateral paralysis, the doctor also treats the opposite side of the patient's head using Jing Point Scalp Therapy, in order to move stagnation, purge any excess, and stimulate and fill any deficiencies.

TREATMENT MODIFICATIONS

The following are popular energetic patterns used to treat stroke patients. Their purpose is to balance the energetic flow between the right and left sides of the patient's body, as well as to regulate the patient's cranial hemispheres. The Qigong doctor selects the appropriate energetic pattern according to the patient's condition.

1. **The Eternity Pattern:** If the patient is suffering from an Excess Yang condition in the upper part of the body and a Deficient Yin condition in the lower part of the body, the doctor must regulate this condition by using the Eternity Pattern of Qi regulation. This pattern is also used for balancing the energy between the Lower Dantian and the Middle Dantian.

In this particular pattern, the doctor moves the energy in a figure "8" pattern, guiding and leading the Qi from the Lower Dantian through the Yellow Court to the Middle Dantian, and back again. The doctor continues this pattern until the patient's Qi is regulated. Always end the treatment by returning the patient's Qi into their Lower Dantian (Figure 54.11).

2. **The Chain of Pearls Pattern:** If the patient is energetically disconnected from the upper

and lower parts of the body due to emotional congestion or energetic stagnation in the throat or Yellow Court areas, the doctor re-connects these areas by using the Chain of Pearls Pattern of Qi regulation. This pattern is also used for balancing the energy between all three Dantians.

In this particular pattern, the doctor moves the energy from the Lower Dantian (through the Yellow Court) to the Middle Dantian (through the throat), and into the Upper Dantian, then back down. The Qi is swept up and down the entire torso, combining and regulating the energies of the patient's Wei Qi, Channel Qi, and Organ Qi. The doctor continues this pattern until the patient's energy feels regulated. Always end the treatment by returning the patient's Qi into their Lower Dantian (Figure 54.12).

3. **The Microcosmic Orbit Pattern:** The Microcosmic Orbit Pattern is used for the complete regulation of the body's Yin and Yang energy, and it naturally Purges, Tonifies, and Regulates any excess or deficient condition along the Governing and Conception Vessels. This pattern is also used for balancing the energy between the Three Dantians (connecting the Taiji Pole, Heart Fire, and Kidney Water energy with the Three Dantians).

In this particular pattern, the doctor moves the energy through the Governing and Conception Vessels connecting the Lower Dantian, Middle Dantian and Upper Dantian, completing a small heavenly cycle or Microcosmic Orbit. The doctor continues this pattern until the patient's energy is regulated. Always end the treatment by moving the patient's Qi back into their Lower Dantian (Figure 54.13).

One way to Tonify and Regulate the body using both the Microcosmic Orbit Fire Cycle and Water Cycle patterns is described as follows:

- After purging the patient's body (with the patient lying supine), the doctor will position him or herself at the patient's feet. The doctor will then connect with the Divine and concentrate on forming a bright luminous ball of

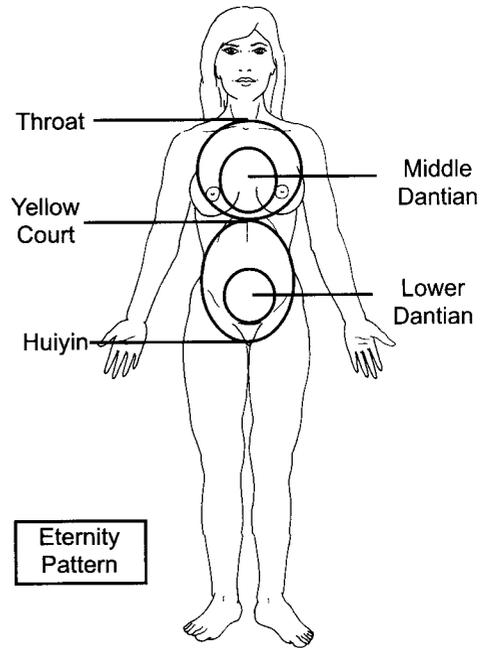


Figure 54.11. The Eternity Pattern

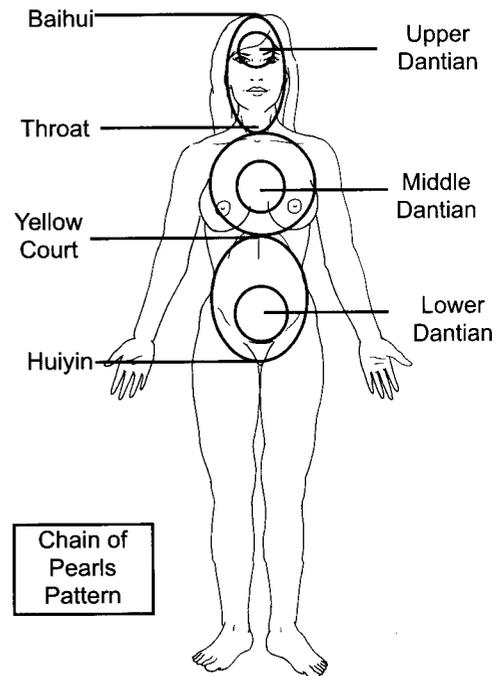


Figure 54.12. The Chain of Pearls Pattern

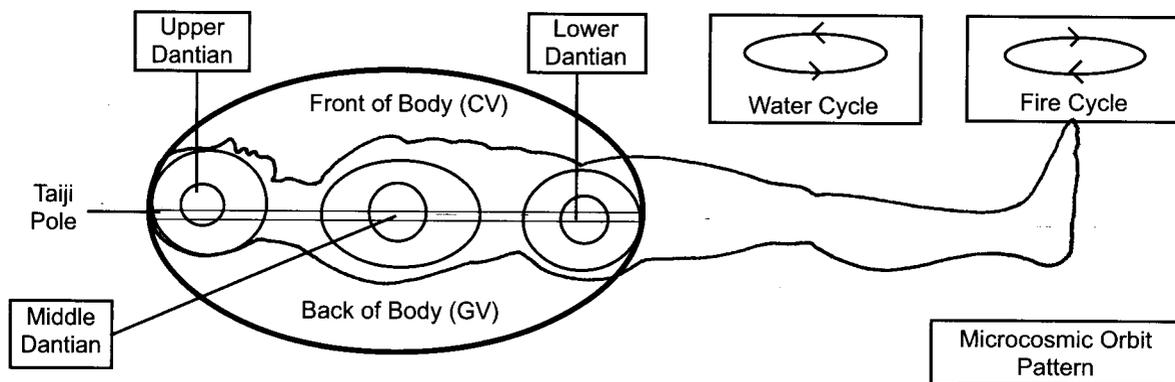


Figure 54.13. The Microcosmic Orbit Pattern

green/blue light energy within the doctor's own Lower Dantian. Once the doctor feels that the Lower Dantian is full, he or she will begin to move the green/blue light energy up the chest and out the arms in order to emit it into both heels of the patient's feet.

The doctor will lead this green/blue light energy up the back of the legs into the patient's perineum, filling the patient's Lower Dantian. Once the Lower Dantian is full, the doctor will continue leading the vibrant green/blue light up the patient's spine through the Sea of Marrow, moving the Qi along the Governing Vessel into the Brain and Upper Dantian area. Next, the doctor will lead the vibrant green/blue light down the patient's Conception Vessel, ending at the Lower Dantian. The doctor will continue leading the green/blue light through the patient's Microcosmic Orbit Fire Cycle pattern in this way for several minutes (36 breaths).

- Next, the doctor will disconnect from the patient and neutralize him or herself. The doctor will then connect again with the Divine and concentrate on forming a bright luminous ball of red light energy within the doctor's own Lower Dantian. Once the doctor feels that the Lower Dantian is full, he or she will begin to move the red light energy up the chest and out the arms, to emit it into the balls of patient's feet.

The doctor will lead this red light energy up the front of the patient's legs into the perineum,

filling the patient's Lower Dantian. Once the Lower Dantian is full, the doctor will continue leading the vibrant red light up the patient's chest via the Conception Vessel into the Brain and Upper Dantian area. Next, the doctor will continue to lead the red light down the patient's Governing Vessel ending at the Lower Dantian. The doctor will continue leading the red light through the patient's Microcosmic Orbit Water Cycle Pattern for several minutes (36 breaths).

- Finally, the doctor will disconnect from the patient and neutralize him or herself. The doctor will then connect again with the Divine and concentrate on forming a bright luminous ball of white light energy within the doctor's own Lower Dantian. Once the doctor feels that the Lower Dantian is full, he or she will begin to move the white light energy up the chest and out the arms to emit it into the center of patient's feet.

The doctor will lead this white light energy up the middle of the patient's legs through the Huiyin point at the perineum, filling the patient's Lower Dantian. Once the Lower Dantian is full, the doctor will continue leading the vibrant white light up the patient's Taiji Pole into the Upper Dantian area. Next, the doctor will imagine the energy within the patient's Taiji Pole expanding outward like a fountain, piercing through the patient's tissues and covering the body like a fountain of white light sparkles. The doctor will continue leading the white light energy flowing

through the patient's Taiji Pole for several minutes (36 breaths).

- The doctor will then disconnect from the patient and neutralize him or herself. To end the treatment, the doctor will connect again with the Divine and envelope the patient's three Wei Qi fields.
4. **The Yin and Yang Pattern:** In cases of paralysis after a stroke, the doctor may regulate the Qi of the patient's left and right sides and energetically balance these areas by using the Yin and Yang Pattern of Qi regulation.

In this particular pattern, the doctor moves the energy in a horizontal figure "8" pattern, guiding and leading the Qi through the left and right halves of the patient's body. Always end the treatment by moving the patient's Qi back into the Lower Dantian (Figure 54.14).

PRESCRIPTIONS AND HOMEWORK

1. **Energetic Point Therapy:** Use Energetic Point Therapy for patients with Stroke. For paralysis on the left side of the body, for example, begin by placing the right hand over the right side of the Brain (close to the body) while the left hand faces the left side of the body (farther away from the body). Visualize light flowing from the right side of the Brain to the left side of the body. Reverse the hand positions in cases of stroke on the opposite side of the body. The patient should repeat the sounds "Yi-Jiu, Yi-Jiu" (Figure 54.15).
2. **Hibernation Breathing Exercise:** Patients with a cerebral hemorrhage, should practice static exercises such as the Hibernation Breathing exercise (see Volume 2, Chapter 16) while combining it with the Yongquan (Kd-1) purging exercise. Dynamic Medical Qigong exercises that use methods of passing, circulating, or distributing Qi through the head are forbidden for patients with a cerebral hemorrhage.
3. **Dynamic Medical Qigong Exercises:** Patients with a cerebral embolism should combine training methods, including exercises that accelerate Blood flow and strengthen the function of the limbs, as well as quiescent tonifying methods.

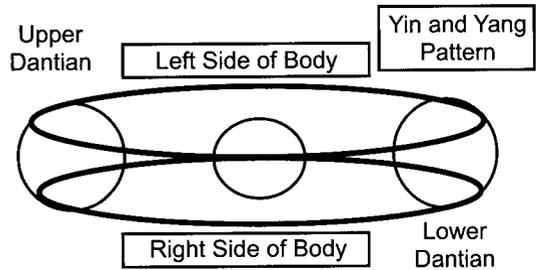


Figure 54.14. The Yin and Yang Pattern

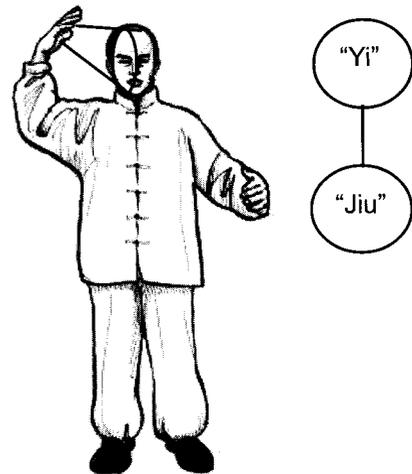


Figure 54.15. Energetic Point Therapy for Stroke (paralysis on the left side of the body).

COMA

A coma is an abnormal, deep stupor occurring during illness, as a result of the illness, or due to an injury.

ETIOLOGY

In ancient China, a comatose state was generally known as "demon-possessed sleep" or "pathological dreaming," and was believed to be caused from the patient's Hun and Po being held in duress during their nocturnal roaming (outside of the body) by malevolent spirits encountered along the way. Thus, the Ethereal and Corporeal Souls were believed to be temporarily unable to return to the host.

From a Traditional Chinese Medical perspective, a coma results from Qi obstruction to the Brain. More than 50% of coma cases result from

trauma to the head or from circulatory accidents in the Brain. A coma can be caused by several different types of conditions:

1. **A Trauma Induced Coma:** This type of coma is caused by an injury to the head as a result of accidents and internal hemorrhages. Electrocutation can also induce a coma.
2. **Insufficient Blood flow to the Brain:** This type of coma can result from circulatory accidents within the Brain caused from hypertension, arteriosclerosis, thrombosis, or tumors.
3. **An Overdose of Drugs, Alcohol, Medications, Poisons, Gases, or Fumes (such as carbon dioxide or carbon monoxide):** Overexposure to any of these various types of toxins can induce a coma.
4. **Temperature Abnormalities (Hypothermia or Sunstroke):** Extremely high temperature can cause vomiting, headache, diarrhea, shock, and then coma.
5. **Insulin Shock, Epilepsy, Electrolyte Abnormalities, Endocrine Problems, Meningitis, Uremia or Renal Problems, and Hypoglycemia:** All of these various diseased states can induce a coma.
6. **An Infection Induced Coma:** This type of coma is caused by an acute infection and bacterial toxins as in fevers, botulism, and other infectious diseases; or as a result of abscess formations.
7. **Psychogenic Comas:** This type of coma is also known as a hysterical coma.
8. **Wind-Stroke Comas:** This type of coma is caused by tension, hyperactive Liver Yang, and Phlegm Fire overheating the Brain. This results in urine and stool incontinence, cerebral hemorrhaging, and thrombosis. The obstruction is often located at the union of the anterior and posterior cerebral arteries, called the Circle of Willis.

SYMPTOMS

When a patient is in a coma, the Shen is completely out of its residence and the patient cannot be aroused by external stimuli. For death to occur, it is not enough for the patient's Shen to leave, but the energy of the Hun and Po must also leave.

TREATMENT PROTOCOL FOR COMA

In ancient China, it was believed that you should never bring a light into the presence of a comatose victim, but should maintain darkness in order to not frighten off the night-roving souls. The absent souls have to be quickly captured, as foreign invaders can use this opportunity to take possession of the vacant body.

When treating coma patients, it is mandatory to use methods that will activate the patient's Qi, remove the Blood stasis, and return the Shen back into the body. In the acute stages of treatment, use Medical Qigong therapy with the Invisible Needle technique (see Volume 3, Chapter 37). It is most important to treat the coma patient as soon as possible.

The following are several case studies of coma revival. The first two case studies are taken from Dr. Lu Guo Hong's clinic at the Hai Dan Medical Qigong College in Beijing, China and the last case studies are from the clinical practice of IIMQ graduate Jose E. Gonzalez, M.M.Q. in Glendale, Ca.

Case Study #1.

Dr. Lu's patient had been in a coma for four hours prior to treatment. The patient regained consciousness within fifteen minutes during the treatment. Dr. Lu treated his patient using the Vibrating Palm technique (on points GV-20, Yin Tang, GV-15, CV-17, UB-15, Pc- 6, TB-5, and the extra points Shi Xuan at the tips of the fingers). By squeezing the Shi Xuan points, the Excess Heat was allowed to disperse (Figure 54.16).

Case Study #2.

A female patient apparently incurred a series of Transient Ischemic Attacks (TIA) over a period of two years prior to coming to Dr. Lu. As the condition progressed, she developed a thrombosis on the left side of the Brain, which paralyzed the right side of her body. The patient then apparently incurred thrombosis of the right side as well.

Because there were thrombosis on both sides of the Brain, the prognosis was poor (the patient was expected to die within a month). Dr. Lu, assisted by two other doctors, treated the patient for three days using the Extended Fan Palm, Invisible Needle, and Vibrating Palm techniques. In this particular case, the doctors used the same points as in

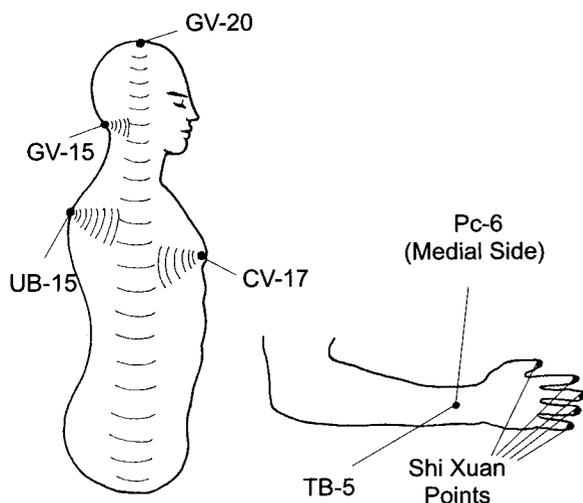


Figure 54.16. Common Points used for Coma Revival

the previously mentioned case to cultivate the patient's Yuan Qi, adding points UB-23, GV-4, CV-4, and CV-8. The patient was treated twice a day for 15 minutes, both morning and evening.

On the fourth day, the patient regained consciousness, and the treatment was continued once a day for a month using the Conception and Governing Vessel circulation points (to move the Qi along the Microcosmic Orbit), in addition to points on the arms including LI-4, LI-11, LI-15, TB-5, and TB-14 points. When treating the lower limbs, Dr. Lu used GB-30, GB-31, GB-34, Sp-6, Sp-10, and St-41 points.

The patient was given prescriptions and homework, specific to her constitution, state of consciousness, and motor control. The patient gradually regained movement in her limbs. Once the patient could move her limbs, she was given Dynamic Qigong to increase the flow of energy to her extremities. This included meditations and exercises that used guided imagery to regain muscle cellular memory. After two months, the treatment time was changed to every other month until the patient was fully restored.

Case Study #3.

After completing from the IIMQ Master's program in 2004, a talented and spiritually gifted graduate Jose E. Gonzalez, M.M.Q. established an

active Medical Qigong clinic in Los Angeles, California. Within two months, Mr. Gonzalez had successfully revived four coma patients (one who had been comatose for nine months prior to treatment). When questioned about his healing ability, Mr. Gonzalez stated that it was his observation that when any individual enters into a coma state, spirit entities begin to "feed" on the body's life-force like energetic parasites.

In order to treat the patients, Mr. Gonzalez first created a sacred healing space by performing the "One Through Ten" meditation and "Three Invocations." Next, he enveloped the patient's physical body with a Divine energetic field and began to remove any spirit entities that had been feeding on the patient's energy field. Within a few minutes after completely purging the physical body the patient's eyes would enter into a REM state. In Medical Qigong therapy, the phenomena of Rapid Eye Movement (REM) is believed to be the energetic state through which the Original Spirit (Yuan Shen) downloads information into the Eternal Soul (Shen Xian). After the REM state subsides, the patient begins to sob as the patient's Hun (Ethereal Soul) is believed to have returned back into the physical body. The patient then regains consciousness.

FACIAL PARALYSIS: BELL'S PALSY

Bell's Palsy is known as the sudden onset of unilateral facial paralysis, causing temporary or permanent loss of feeling sensation, or the loss of the ability to control facial movement. Consequently, due to the injury of the peripheral nerves, the muscles located on the unaffected side of the face pull the face into a distorted position.

ETIOLOGY

According to Traditional Chinese Medicine, the cause of Bell's Palsy is generally due to external Wind and Cold invasion affecting the peripheral distribution of the facial nerves. Emotions can also play a major part in weakening the patient's Wei Qi, allowing for increased susceptibility to Wind and Cold invasion.

SYMPTOMS

Bell's Palsy is characterized by hemiparalysis of the face. The patient experiences the swelling of the seventh facial nerve which manifests as numbness of the affected area, deviation of the eye and mouth, distorted mouth with the corners tilted on the healthy side, and a half closed eye with dacryorrhea (excess tear flow).

TREATMENT PROTOCOL FOR BELL'S PALSY

For this type of paralysis, it is important that the Qigong doctor treat the patient as soon as possible. The shorter the time between the initial onset of symptoms and the Medical Qigong treatment, the more successful the outcome of the treatment:

1. Begin by purging the Toxic Qi out the patient's face and head area, dredging the Toxic Qi down the arm and out the LI-4 point.
2. Using the Extended Fan Palm hand technique, emit Qi into the affected area.
3. Using the Tiger Claw from the Kneading Tiger Technique, extend the fingers like spikes deep into the paralysed tissue area. Continue purging and raking through the stagnation. To increase deeper penetration and vibrational resonance into the tissue area, slap the back of the inserted Tiger Claw
4. Begin to Purge the stagnation down the head and out both arms, through all the channels of the face in order to clean them. Feel and remove any energetic form of Wind Invasion.
5. Emit Qi and apply the Compression and Release Qigong Massage techniques while incorporating the Vibrating Palm technique to the trigeminal nerve area located in front of the patient's ear.
6. Begin to roll the emitted Qi from one side of the patient's face to the other. Place attention on emitting Qi through the trigeminal nerve area located in front of the patient's ear.
7. Dredge the trigeminal nerve towards the ear, then roll the ear 45 degrees and Purge. First purge from the jaw towards the patient's ear, then from the eye, and finally from the nose (Figure 54.17).
8. Begin to Tonify the tissues by emitting the Qi into the affected area, guiding the Qi to circu-

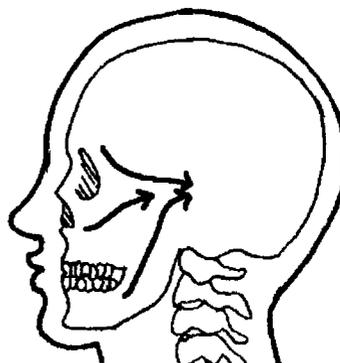


Figure 54.17. Dredge the Trigeminal Nerve towards the ear, then roll the ear 45 degrees and Purge.

- late in a small Microcosmic Orbit (Fire Cycle) from the anterior to the posterior of the patient's head.
9. Finally, initiate the Fire Cycle Microcosmic Orbit through the whole body to regulate and restore the patient's Qi and Blood circulation to the tissue area.
10. Complete the treatment by energizing the patient's Taiji Pole and Lower Dantian.

TREATMENT MODIFICATIONS

- For treatment of the first stage of paralysis, the doctor is advised to apply gentle Pressing and Kneading techniques to the patient's face before using the Extended Fan Palm hand technique.
- To treat patients whose paralysis has remained in a chronic state, the doctor is advised to use deep pressing and kneading techniques before using the Vibrating Palm technique.

PRESCRIPTIONS AND HOMEWORK

1. Have the patient massage the affected side of the face from the corner of the mouth to the ear and forehead, over the side of the ear, and down the side of the neck, 18 times.
2. The patient then focuses on the specific injured areas of the face, circle massaging them with the tips of the thumbs for 24 times.
3. The patient should be given the Wash the Face and Massage the Head exercise to perform for 18 times (see Chapter 43).

- To use Energetic Point Therapy for patients with Bell's Palsy (facial paralysis on the left side of the body), place the left hand over the paralyzed side of the face (close to the body) while the right hand faces the right side of the face (farther away from the body). Visualize light flowing from the left side of the face to the right side. The patient should repeat the sounds "Yi-Yi, Yi-Yi." Reverse the hand positions in cases of facial paralysis on the right side of the body (Figure 54.18).

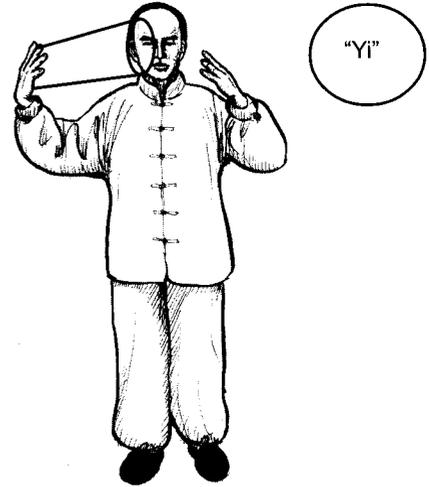


Figure 54.18. Energetic Point Therapy for Bell's Palsy (facial paralysis) on the left side of the body

MULTIPLE SCLEROSIS: MS

According to Traditional Chinese Medicine, Multiple Sclerosis is considered a type of atrophy syndrome. It is an inflammatory disease of the central nervous system in which infiltrating lymphocytes (predominantly T cells and macrophages) deteriorate the myelin sheath of the nerves. Its pathology consists in the partial destruction of the myelin sheath around the spinal cord, Brain, and optic nerves.

According to Dr. Giovanni Maciocia, there are four stages in the pathological progression of Multiple Sclerosis, described as follows:

- **Numbness and Tingling:** The first stage of Multiple Sclerosis is characterized by symptoms of External Damp Invasion, which manifest as numbness and tingling.
- **Difficulty in Walking:** The second stage of Multiple Sclerosis is characterized by symptoms of Deficient Stomach and Spleen Qi which affects the body's muscles, Gu Qi, and Wei Qi production, and results in difficulty in walking.
- **Severe Difficulty in Walking and Urinary Incontinence:** The third stage of Multiple Sclerosis is characterized by symptoms of Deficient Liver and Kidney Qi which affects the body's sinews and bones, resulting in severe difficulty in walking and urinary incontinence.
- **Pain and Spasms of the Limbs:** The fourth stage of Multiple Sclerosis is characterized by symptoms of Internal Wind (derived from

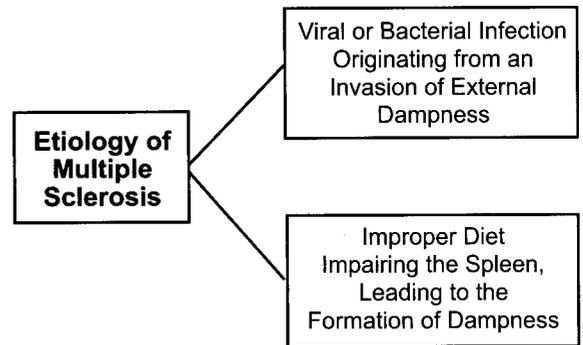


Figure 54.19. Multiple Sclerosis is suspected to be the result of an autoimmune disease.

Deficient Liver and Kidney) causing spasticity of the limbs, and Blood Stasis (causing pain and limbs).

ETIOLOGY

Multiple Sclerosis is suspected to be the result of an autoimmune disease somehow connected to the following (Figure 54.19):

- **A Viral or Bacterial Infection:** This contributing factor originates from the invasion of External Dampness (especially in the beginning stages) which often corresponds to viral or bacterial Infections. As the External Dampness invades the body, it begins to obstruct

the channels causing heaviness, numbness, and tingling in the limbs.

- **Diet:** The excessive consumption of greasy hydrogenated foods, dairy foods, or Cold foods can impair the Spleen, leading to the formation of Dampness.

CONTRIBUTING FACTORS THAT ESCALATE MULTIPLE SCLEROSIS

The following are examples of factors responsible for escalating the progression of Multiple Sclerosis (Figure 54.20):

- In the later stages of Multiple Sclerosis, excessive sexual activity can be a contributing factor for weakening the body and escalating the disease's progression. Excessive sexual activity can weaken the patient's Kidneys, contributing to such symptoms as dizziness, blurred vision, urgency or hesitation of urination, and extreme weakness of the legs.
- If excessive Liver Yang develops, symptoms will also include stiffness of the legs, severe vertigo, headaches, and vomiting.
- In the later stages of development, Liver Wind can cause tremors and severe spasms of the patient's legs.

Clinically, Multiple Sclerosis is categorized as a relapsing-remitting type of disease, in which episodes of neurologic dysfunctions are followed by times of remission, or by a steady progression of neurologic dysfunction.

SYMPTOMS

The symptoms of Multiple Sclerosis were once thought to develop gradually; however, this is not necessarily true. In about 40% of clinical cases, the onset may occur in less than a few hours. In about one half of the patients, at onset the symptoms include weakness or numbness in one or more limbs; later, the tendon reflexes become hyperactive.

In young patients, the first obvious symptom is often retrobulbar neuritis (inflammation of the nerves behind the eyeball) causing blurred vision. In older patients, the most common symptom is weakness of the legs.

Patients may experience vertigo, retrobulbar or optic neuritis, double vision, unstable walking, vomiting, and difficulty urinating. Also included

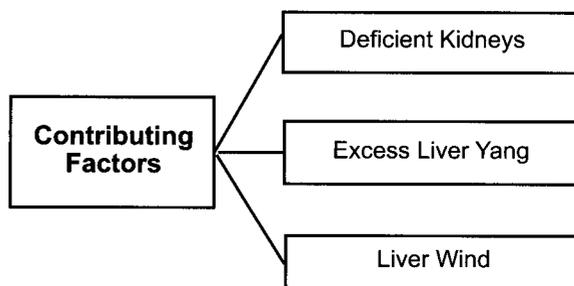


Figure 54.20. Contributing Factors that Escalate Multiple Sclerosis

are numbness or tingling of the extremities, as well as periodical electric shocks radiating through the limbs. These symptoms may be due to optic nerve, brain stem, cerebellar, and spinal cord involvement.

TWO MAIN CATEGORIES OF SYMPTOMS

Traditional Chinese Medicine divides these symptoms into two main categories: Damp Phlegm with Spleen Deficiency, and Liver and Kidney Deficiency. These two syndromes are described as follows:

- **Damp Phlegm and Spleen Deficiency:** Symptoms of Damp Phlegm and Spleen Deficiency include feeling weak, tired, and dizzy, as well as experiencing numbness, tingling, and feelings of heaviness in the legs.
- **Liver and Kidney Deficiency:** Symptoms of Liver and Kidney Deficiency include progressive weakness of the back, legs, and knees, in addition to blurred vision, dizziness, poor memory, and a hesitancy or an urgency to urinate.

TREATMENT PROTOCOL FOR MULTIPLE-SCLEROSIS (MS)

There are two basic treatment patterns in Medical Qigong for multiple sclerosis. If the treatment is started within its early stages, the symptoms can be completely eliminated, and the progression of the disease indefinitely stopped. This, of course, must be done in conjunction with an alteration in the patient's eating habits (no red meat, processed meat, sugar additives, or high fat dairy products). The patient should reduce the amount of sexual activity, get plenty of rest and

exercise, and avoid allergy causing agents. Treatments are described as follows.

MULTIPLE SCLEROSIS CAUSED FROM DAMP PHLEGM AND SPLEEN DEFICIENCY

To treat a patient with Damp Phlegm and Spleen Deficiency, begin as follows:

1. Begin by performing the Medical Qigong "Basic Treatment Protocol" (see Volume 2, Chapter 28)
2. Resolve the Dampness by Purging the patient's torso and extremities.
3. Next, dredge the Toxic Qi down the legs and out the Sp-9 and Sp-6 points.
4. After purging, emit Qi into the Yellow Court (CV-12) to Tonify the Spleen.
5. Finally, finish the Multiple Sclerosis treatment Protocol by Tonifying and Regulating the patient's Yin and Yang Heel Vessels.

MULTIPLE SCLEROSIS CAUSED FROM LIVER AND KIDNEY DEFICIENCY

To treat a patient with Liver and Kidney Deficiency, begin as follows:

1. Begin by performing the Medical Qigong "Basic Treatment Protocol" (see Volume 2, Chapter 28)
2. Next, Tonify the patient's Kidneys and Liver by emitting Qi into the patient's Mingmen and Lower Dantian.
3. Connect with the divine and pull an energetic cord into your Lower Dantian via the Taiji Pole. Imagine a cool dark blue Yin color forming within your Lower Dantian.
4. Next, emit this cool dark blue energy into the patient's Bubbling Spring (Kd-1) points and direct the Qi to flow up the patient's Yin Channels into the patient's Lower Dantian and Kidney area.
5. Finally, finish the Multiple-Sclerosis treatment Protocol by Tonifying and Regulating the patient's Yin and Yang Heel Vessels.

TONIFYING AND REGULATING THE PATIENT'S YIN AND YANG HEEL VESSELS

After performing either treatment modality, the Qigong doctor should end the treatment by stimulating and energizing the patient's Yin and Yang Heel Vessels (Figure 54.21).

Because the Heel Vessels cause the motor nerves to develop during the formative stages of the embryo, the Chinese believe the Yin and Yang Heel Vessels can be used to treat Multiple Sclerosis.

The Yin Heel Vessels are an offshoot of the Kidney Channels at the front of the body, while the Yang Heel Vessels are an offshoot of the Urinary Bladder Channels at the back of the body. Together, the Yin and Yang Heel Vessels can be used to treat structural imbalances and to harmonize the right and left sides of the body.

The left Yang Heel Vessel controls the Yang of the left side of the body, while the right Yang Heel Vessel controls the Yang of the right side of the body. Similarly, the left Yin Heel Vessel can control the Yin of the left side of the body, while the right Yin Heel Vessel can control the Yin of the right side of the body. The Yin and Yang Heel Vessels also link the channel energy of the body's Yin and Yang Channels and regulate the movement of all four limbs. They control the amount of energy being used by all of the other channels in the body. Once these vessels are full, they relax the tissues, enabling the limbs to become more dexterous.

In order to energize the patient's Yin and Yang Heel Vessels the doctor will:

1. With the patient supine, envelop the patient's left ankle with his or her right palm (embrace both sides of the lower ankle Kd-6 and UB-62).
2. Begin to softly rock the left leg, establishing a smooth rhythm.
3. Slowly reach across the patient's body and connect with the right wrist fold (Lu-7) and the lateral side of the little finger's knuckle (SI-3).
4. Once the doctor has initiated the connection, he or she will slowly pull on the patient's right arm allowing the emitted Qi to flow up the left Yin Heel Vessels and down the left Yang heel Vessels.
5. Hold this connection for several breaths allowing the Qi to overflow the vessel. Then, Regulate by drawing the Qi up the Yin Heel Vessel and down the Yang Heel Vessel. Next, proceed to the opposite side of the table and begin again.
6. End by rooting the patient's Qi into the Lower Dantian, then regulate with the Microcosmic Orbit (Fire Cycle).

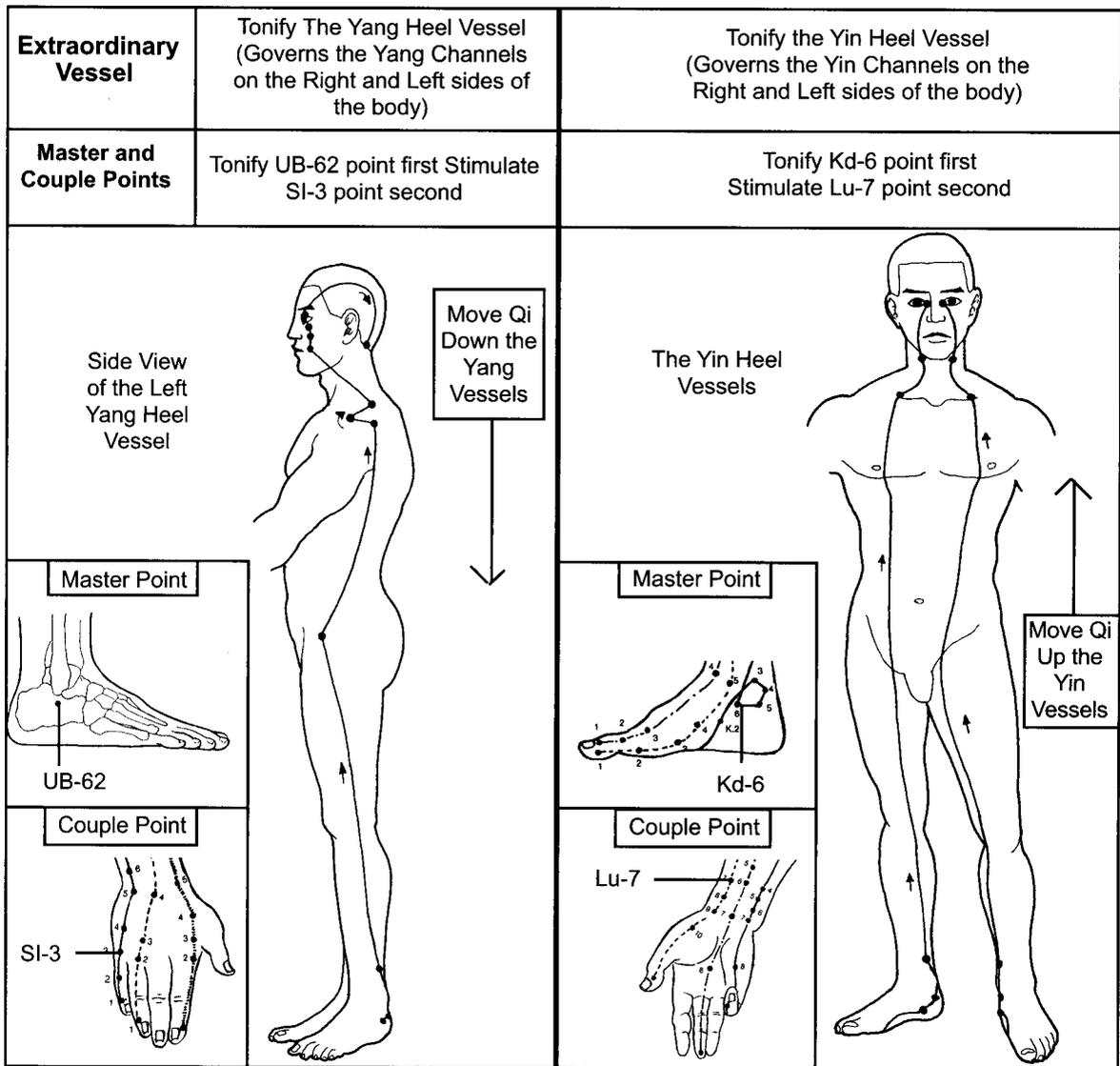


Figure 54.21. When Treating Multiple-Sclerosis (MS), Energize the Patient's Yin and Yang Heel Vessel

HOMEWORK PRESCRIPTION #1

Patients often benefit from Medical Qigong exercises such as the Descending the Yang and Ascending the Yin Technique, Walking Therapy, Daoist Five Organ Exercises, as well as Taijiquan (Tai Chi Chuan) practice.

HOMEWORK PRESCRIPTION #2

One prescription quite effective in treating Multiple Sclerosis patients is called the "Absorb-

ing the Earth Qi Meditation," described as follows (Figure 54.22):

1. Have the patient sit in a chair, feet flat on the ground, hands resting on the knees, anal sphincter closed, tongue touching the upper palate while inhaling and exhaling through the nose.
2. While using Natural Breathing, the patient fo-

cuses on the Lower Dantian to create an energy ball. With each inhalation, divine healing light is absorbed into the body and stored in the Lower Dantian. With each exhalation, this healing light radiates within the Lower Dantian. After several minutes, the patient notices the Lower Dantian becoming full of heat and light.

3. Upon inhalation, the patient imagines the energy ball in the Lower Dantian leaving the body through the coccyx into the Earth. The patient imagines the Earth Qi flowing up the center of both legs and filling the Lower Dantian. This meditation should continue for at least 20 minutes per sitting and ends with the patient gathering and rooting the energy back into the Lower Dantian.

HOMEWORK PRESCRIPTION #3

The Exchange of Fire and Water Meditation: This meditation unifies the energies of the Kidneys (Water) and the Heart (Fire) and is often called the Fusion of Kan and Li. It is used to unify opposite principles within the body, and to balance the energies of the mind, body, and Prenatal and Postnatal Shen for creating wholeness. It also strengthens the immune system and the bones, and it can be used in the treatment of rheumatoid arthritis, for slowing or preventing osteoporosis, as well as for treating muscle atrophy. The Fire and Water Meditation is described as follows:

1. Have the patient sit and begin by breathing naturally, inhaling and exhaling through the nose. The patient visualizes the Lower Dantian as an ocean of water, and the Heart as a ball of fire. As the patient inhales, he or she imagines the Water of the Lower Dantian beginning to flow up the center of the body, reversing the natural flow. At the same time, he or she imagines the Fire of the Heart is descending from the center of the body. As the Water and the Fire join in the Yellow Court (located in the lower part of the solar plexus), the Water vaporizes and becomes steam (Figure 54.23). As the patient exhales, he or she imagines this hot mist traveling throughout the entire body. It should feel warm and pleasant.

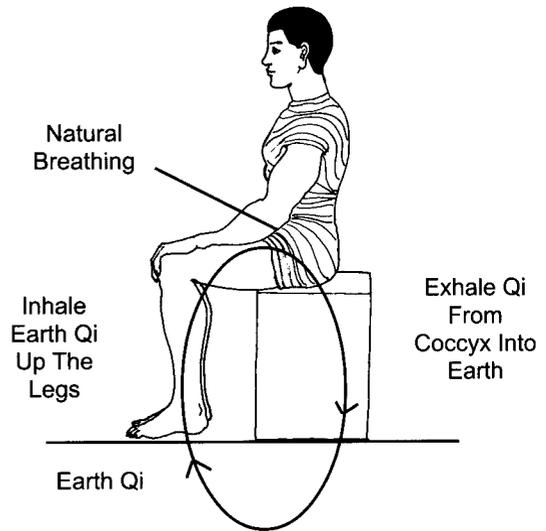


Figure 54.22. Prescription Meditation used for Multiple Sclerosis (MS)

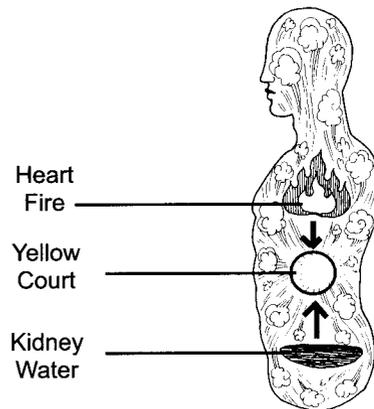


Figure 54.23. During the exchange of Fire and Water meditation, the fusion of Heart Fire and Kidney Water creates steam.

2. Next, have the patient imagine the hot mist entering into his or her bones and flowing through the Marrow. The patient imagines this mist beginning to solidify and harden, making the Bones solid and radiant with white light. Upon completion of the meditation, the patient relaxes and allows the images to disperse while sinking into the Wuji.

HOMEWORK PRESCRIPTION #4

Kidney Tonification Meditation: This exercise stimulates the Kidneys' energy and can also be used as an important adjunct to maintaining health and for strengthening the patient's Kidneys, lower back, and legs.

1. Have the patient sit in a chair, keep the feet flat on the ground, hands resting on the knees, anal sphincter closed, and the tongue touching the upper palate while inhaling and exhaling through the nose.
2. While using natural breathing, the patient focuses on the Lower Dantian to create an energy ball. With each inhalation, divine healing light is absorbed into the body and stored in the Lower Dantian. With each exhalation, this healing light radiates within the Lower Dantian. After several minutes, the patient notices the Lower Dantian becoming full of heat and light.
3. Encourage the patient to direct the focus of his or her attention in and around the knee area. As the patient taps or softly slaps the tissue surrounding the knees, he or she should imagine the energy and vibration flowing into the Lower Dantian. After several minutes (about 36 breaths) the patient can stop.

PARKINSON'S DISEASE

Parkinson's disease is a neurological disorder caused from a dysfunction of the central nervous system (brain or spinal cord). This disorder was named after the British doctor James Parkinson, who first described it as a form of "shaking palsy" in 1817.

Parkinson's disease is both chronic and progressive. It occurs when a group of cells, located in an area of the brain known as the substantia nigra (the area that produces dopamine), begins to malfunction and die. When Parkinson's disease occurs, these cells begin to die at a faster rate and the amount of dopamine produced in the brain decreases. Dopamine is a neurotransmitter that transports signals to the parts of the brain that are responsible for controlling movement initiation and coordination.

One person in every thousand develops Parkinson's Disease. It is a common disorder of the elderly, with the risk increasing as the individual increases in age. In 40 percent of the cases, the disease began between the age of 50 and 60 years of age: Approximately one in seven patients developed symptoms before the age of forty. Juvenile Parkinson's, in which the disorder appears before the age of 21, is relatively rare.

ETIOLOGY

The initial cause and development of Parkinson's disease remains undetermined. Speculations include both genetic and environmental factors. It has been suggested, however, that there is a variety of mechanisms that are believed to cause the accelerated cell death that leads to Parkinson's Disease, including oxidative stress, excitotoxicity, and mitochondrial dysfunction. The primary causative factors are described as follows:

- **Genetics:** Research scientists have discovered several "Parkinson's genes" and there is conclusive evidence that genetics play a role in at least some patients. About 15-25% of these patients report having a relative with Parkinson's Disease.
- **Environmental Factors:** Scientists have known for a number of years about several toxins that can cause Parkinson's-like symptoms, such as MPTP. Therefore, some scientists speculate that Parkinson's disease may occur when a toxin selectively destroys dopaminergic neurons. Several studies have suggested a link between rural living, herbicide use, and exposure to pesticides as possible factors. Several Parkinson's patients recall being exposed to chemicals, and believe this exposure may be a possible cause.

Overmedication can also cause Parkinson's-like symptoms. Too many older patients are overly medicated. Taking up to ten pills a day is not unusual for many seniors. In a book published by Ralph Nader, titled *Worst Pills, Best Pills*, the author emphasizes the fact that if an older person is taking over three different drugs, they are taking too many and should consult their doctor with the expressed

purpose of cutting down to a maximum of only three types of medication. There is a minimum of thirty-three drugs on the market today that can give the symptoms of Parkinson's disease. Several Qigong doctors have had their patients taken off of Parkinson's medication after demonstrating that one of their other medications caused the patient's symptoms.

- **Oxidative Damage:** Other scientists suggest that free radicals (unstable molecules whose toxic effects are believed to be caused by oxidation) may contribute to cell death, thereby leading to Parkinson's disease. Oxidation is thought to cause damage to tissues, including neurons. Antioxidant defenses that appear to be markedly reduced, as well as reduced levels of glutathione (an acid which plays a role in the detoxification of harmful compounds) have been discovered in the brains of Parkinson's disease patients.
- **Mitochondrial Dysfunction:** The mitochondria are small bodies within cells that produce energy and are considered to be the 'powerhouse' of the cell. Scientific findings indicate a reduction in the function of mitochondria in Parkinson's disease patients.
- **Excitotoxicity:** This mechanism has been documented in Parkinson's and scientists believe that glutamate excitotoxicity is the main culprit within this mechanism. Excitotoxicity occurs when selected neurotransmitters in the brain get out of balance leading to cell death.

PRIMARY SYMPTOMS

The symptoms vary from patient to patient and not everyone is affected by all of them. In some patients, the disease progresses quickly; while in others it does not. The four most common primary symptoms of Parkinson's disease are described as follows:

- **Tremor of the Hands, Arms, Legs, Jaw, and Face:** In the early stages of the disease, about 70% of people experience a slight tremor in the hand or foot on one side of the body, or less commonly in the jaw or face. It appears

as a 'beating' or oscillating movement and is experienced at regular intervals (about 4 to 6 beats per second). Because tremors usually appear when the muscles are relaxed, it is called a "resting tremor." The tremor often spreads to the other side of the body as the disease progresses, but remains most apparent on the original side of occurrence.

- **Rigidity or Stiffness of the Limbs and Trunk:** Rigidity or increased muscle tone results in stiffness or inflexibility of the muscles. This rigidity can result in a decreased range of motion and can also cause pain and cramps at the muscle site.
- **Bradykinesia or Slowness of Movement:** Bradykinesia is a slowing of voluntary movement. In addition to slow movements, a person with bradykinesia will likely also have difficulty initiating or completing movements, and with arrests of ongoing movement. Bradykinesia and rigidity can occur in the facial muscles, causing a "mask-like" expression with little or no movement of the face. The slowness and incompleteness of movement can also affect speaking and swallowing.
- **Postural Instability or Impaired Balance and Coordination:** Patients may begin to walk with short, shuffling steps (festination), which, combined with other symptoms such as loss of balance, increases the incidence of falls. They may also experience difficulty making turns or abrupt movements. They may go through periods of "freezing," which is when the patient is stuck and finds it difficult to stop or start walking.

SECONDARY SYMPTOMS

There are many secondary symptoms of Parkinson's disease. These include stooped posture, a tendency to lean forward or backward, and speech problems (softness of voice or slurred speech) caused by a lack of muscle control. Non-motor symptoms also impact the life of a Parkinson's patient. A survey published in October 2003, entitled "The Impact of Parkinson's Disease on Quality of Life" revealed that two of the top three most disabling symptoms for patients with Parkinson's dis-

ease are non-motor symptoms, including the loss of energy and pain. The following is a list of secondary symptoms of Parkinson's disease:

- Changes in Speech
- Loss of Facial Expression
- Micrographia (small, cramped handwriting)
- Drooling and Difficulty Swallowing
- Pain and Aching
- Dementia, Confusion, Memory Difficulties, and Slowed Thinking
- Sleep Disturbances
- Constipation
- Skin problems
- Depression, Fear, or Anxiety
- Urinary Problems and Sexual Dysfunction
- Fatigue and Loss of Energy

PARKINSON'S DISEASE AND TRADITIONAL CHINESE MEDICINE

The characteristic symptoms of Parkinson's disease appeared in ancient Chinese medical texts, described as the trembling of hands and the shaking of the head. The disorders of spontaneous shaking, tonic spasms, or other muscular manifestations such as paralysis were thought to be the result of a Kidney Yin and Liver Yin Deficiency, leading to the formation of Internal Wind.

According to Traditional Chinese Medicine, over time, the Yin essence of the Kidneys and Liver begins to decline. This leads to the common signs of old age (i.e., the fragility of the tissue's physical structures, the drying up of the Body Fluids, the wrinkling of the skin and withering of the flesh, the graying of the hair, and the loosening of the teeth). The *Huangdi Neijing (Suwen)*, says that "One who is over 40 years of age will have his Yin half-reduced." In ancient descriptions of trembling of hands and shaking of the head, and stiffening of the muscles, it is mentioned that these symptoms are a manifestation of Wind and involve the Liver organ system.

The *Huangdi Neijing* further states, "All kinds of Wind and dizziness are associated with the Liver; all kinds of sudden stiffness are associated with Wind." In order for the Blood and Yin of the Liver to be full, the Kidney essence must be adequate, as it is the source of the Liver Yin. The

decline of Kidney and Liver functions have a common origin in the aging process, in which Kidney Yin (or Kidney Essence) is reduced.

The Liver Yin has to become so weak that it creates Internal Wind in order for the normal aging pattern to lead to Parkinson's-like symptoms. This syndrome may occur because there are additional factors that adversely influence the Kidneys and Liver.

The genetic propensity to suffer from Parkinson's disease corresponds to inherited defects in the Kidney Jing. The susceptibility to Deficient Liver Yin and the formation of Wind may also occur as the result of prior internal diseases that may have damaged the Liver (excessive use of alcohol and drugs, or a long history of anger and rage). In addition, External Wind may penetrate the channels and invade the Liver so as to create Internal Wind.

The Internal Wind, whether caused from within or from the influence of External Wind, produces symptoms of shaking, described in the *Compendium of Chinese Medicine* as follows: "The ascending Qi in the channels and collaterals does not keep its proper position, thus causing the head to shake and the limbs to tremble."

According to Traditional Chinese Medicine, the mental disturbances that arise in some Parkinson's patients may be attributed to a failure of the Kidneys to nourish the Brain. In addition to genetic components contributing to this decline, there may also be a weakening of the Kidney Yin by excessive sexual activity, excessive fear, exposure to Cold, or by consuming foods, drugs, or other substances that are detrimental to the Kidneys. Physical injuries and surgeries can also disrupt the normal interconnection of the internal organs, resulting in a depletion of Kidney and Liver Yin.

TREATMENT PROTOCOL FOR PARKINSON'S DISEASE

The treatment of the symptoms and signs associated with Parkinson's disease requires a protocol of Purging Internal Wind, then Tonifying the patient's Kidney Yin and Liver Yin. The Tonification of the patient's Kidneys and Liver is often accomplished through both Medical Qigong and by herb

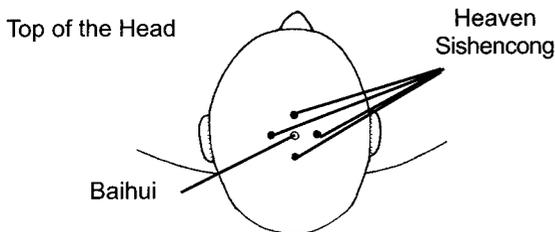


Figure 54.24. The Baihui and Sishencong areas are located at the top of the head

therapy, while the purging of Internal Wind is more frequently attempted through Medical Qigong therapy. In China, Medical Qigong and herbs are used both independently and in combination.

Two sets of treatments serve as the basis of the Medical Qigong therapy protocol for Parkinson's disease. These treatment protocols are administered alternately:

- **On the First Treatment:** The Qigong doctor begins by performing the "General Treatment Protocol," ending with purging the patient's Liver and Gall Bladder channels. Next, the doctor emits Qi into the patient's Sishencong and Baihui (GV-20), points located at the top of the head (Figure 54.24). Then the doctor will stimulate the Waiguan (TB-5), Yanglingquan (GB-34), Zusanli (ST-36), and Fenglong (ST-40) points. End the first treatment protocol by replenishing the patient's Yin, Emitting Qi into the Microcosmic Orbit Water Cycle via Master and Couple Point stimulation (Figure 54.25)
- **On the Second Treatment:** The Qigong doctor begins by performing the "General Treatment Protocol," ending with purging the patient's Liver and Gall Bladder channels. Next, the doctor emits Qi into the patient's Benshen (GB-13), Fengchi (GB-20), Quchi (LI-11), Hegu (LI-4), Sanyinjiao (SP-6), and Taichong (LV-3). The Qigong doctor should end the second treatment by stimulating and energizing the patient's Yin and Yang Heel Vessels (Figure 54.26).

Because the Heel Vessels cause the motor nerves to develop during the formative stages of the embryo, the Chinese believe the Yin and Yang Heel Vessels can be used to treat Parkinson's disease. The Yin Heel Vessels are

Treatment Protocol #1 for Parkinson's Disease	
Used to Replenish the Patient's Kidney Yin and Liver Yin	
Tonify Conception Vessel (Sea of All Yin)	
Tonify Lu-7 point first, then stimulate Kd-6 point second (Emit Cold Blue Yin Qi into the Lower Dantian and follow the Microcosmic Orbit-Water Cycle until it overflows the Vessel and completely fills the body)	
<div style="border: 1px solid black; padding: 5px; margin-bottom: 5px;"> <p style="text-align: center;">Master Point</p> <p style="text-align: center;">Lu-7</p> </div> <div style="border: 1px solid black; padding: 5px;"> <p style="text-align: center;">Couple Point</p> <p style="text-align: center;">Kd-6</p> </div>	<p style="text-align: center;">Lower Dantian</p> <p style="text-align: center;">The Conception Vessel (Side View)</p>

Figure 54.25. Tonifying the Conception Vessel

an offshoot of the Kidney Channels at the front of the body, while the Yang Heel Vessels are an offshoot of the Urinary Bladder Channels at the back of the body. Together, the Yin and Yang Heel Vessels can be used to treat structural imbalances and to harmonize the right and left sides of the body.

The left Yang Heel Vessel controls the Yang of the left side of the body, while the right Yang

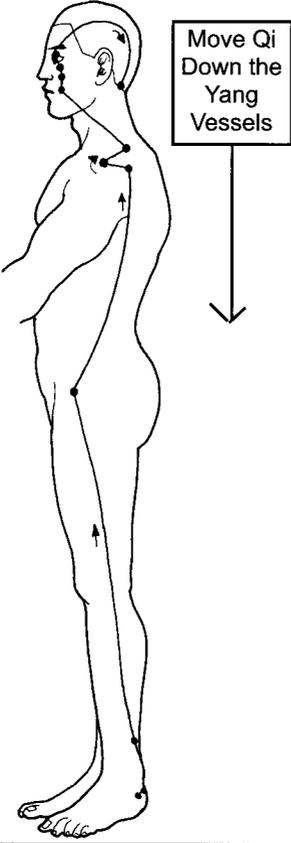
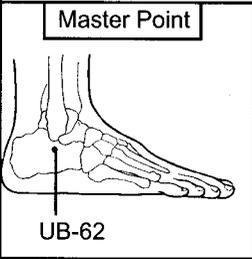
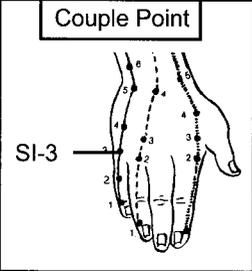
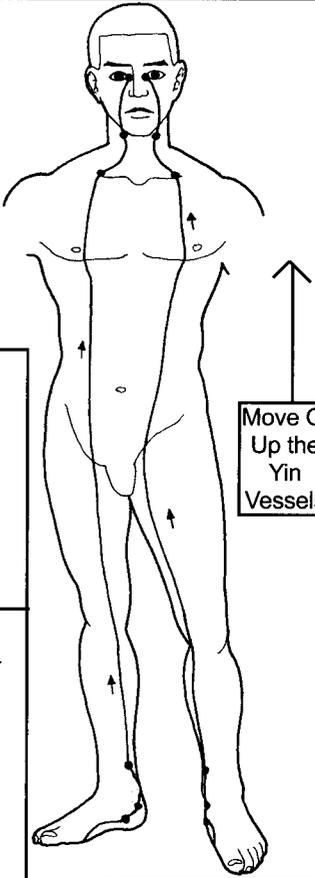
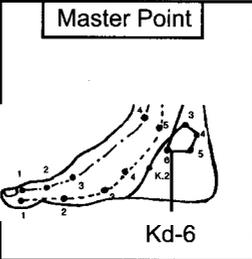
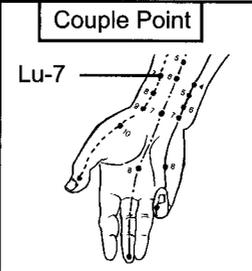
<p>Extraordinary Vessel</p>	<p>Tonify The Yang Heel Vessel (Governs the Yang Channels on the Right and Left sides of the body)</p>	<p>Tonify the Yin Heel Vessel (Governs the Yin Channels on the Right and Left sides of the body)</p>	
<p>Master and Couple Points</p>	<p>Tonify UB-62 point first Stimulate SI-3 point second</p>	<p>Tonify Kd-6 point first Stimulate Lu-7 point second</p>	
<p>Side View of the Left Yang Heel Vessel</p>  <p>Master Point</p>  <p>UB-62</p> <p>Couple Point</p>  <p>SI-3</p>		<p>The Yin Heel Vessels</p>  <p>Master Point</p>  <p>Kd-6</p> <p>Couple Point</p>  <p>Lu-7</p>	

Figure 54.26. When Treating Parkinson's Disease, Energize the Patient's Yin and Yang Heel Vessel

Heel Vessel controls the Yang of the right side of the body. Similarly, the left Yin Heel Vessel can control the Yin of the left side of the body, while the right Yin Heel Vessel can control the Yin of the right side of the body. The Yin and Yang Heel Vessels also link the channel energy of the body's Yin and Yang Channels and regulate the movement of all four limbs. They control the amount of energy being used by all the other channels in the body. Once these

vessels are full, they relax the tissues, enabling the limbs to become more dexterous.

To energize the patient's Yin and Yang Heel Vessels the doctor will:

1. With the patient supine, envelop the patient's left ankle with the right palm (embrace both sides of the lower ankle Kd-6 and UB-62).
2. Begin to softly rock the left leg, establishing a smooth rhythm.
3. Slowly reach across the patient's body and con-

nect with the right wrist fold (Lu-7) and the lateral side of the little finger's knuckle (SI-3).

4. Once the doctor has initiated the connection, he or she will slowly pull on the patient's right arm allowing the emitted Qi to flow up the left Yin Heel Vessels and down the left Yang heel Vessels.
5. Hold this connection for several breaths allowing the Qi to overflow the vessel. Then, Regulate by drawing the Qi up the Yin Heel Vessel and down the Yang Heel Vessel. Next, proceed to the opposite side of the table and begin again.
6. End by rooting the patient's Qi into the Lower Dantian, then regulate with the Microcosmic Orbit (Fire Cycle).

During each treatment, Qi Emission therapy is projected into the patient's Sishencong (located at the top of the head), Baihui (GV-20), Benshen (GB-13), Fengchi (GB-20) for several minutes. The doctor is to send the Qi through the patient's entire body and out his or her legs. To avoid any reduction of sensitivity to the stimulus over the course of the treatment, a continuous wave is first initially used, then followed by a "chaotic" vibrational resonance. This alternating type of treatment is designed to increase the flow of Qi and Blood moving through the head, thereby improving cerebral blood circulation to the affected parts of the patient's brain.

Medical Qigong is administered every other day, usually with prolonged stimulus (30 minutes). In standard practice, effects of Medical Qigong therapy may be observed immediately after the treatment, but in some cases results may not appear for two to three months.

HERBAL THERAPY FOR PARKINSON'S DISEASE

Both Medical Qigong and herbal therapies have been reported to show benefits for patients suffering from Parkinson's disease. The herb therapies are mainly high dosage preparations of herbs that nourish Yin and Blood, Sedate Wind, Tonify Blood Circulation, and resolve Phlegm Obstruction in the channels.

One of the most commonly used formulations for treating Yin Deficiency from aging is the Rehmannia Six Formula (Liuwei Dihuang Wan), with the key tonic herbs rehmannia and cornus. It might be modified with additional tonics for Kidney and Liver (typically, lycium fruit and He Shou Wu would be recommended). Yang deficiency may exist with this syndrome, and might be treated by herbs that gently strengthen Yang while benefiting Yin, such as cistanche and cuscuta. There are also several wind-inhibiting substances recommended by Chinese herbalists. The main plant-based remedy is gastrodia tuber (others include uncaria and tribulus), while most of the other substances are of animal origin, including scorpion, centipede, earthworm, antelope horn, and silkworm.

The persistence and progression of the disease may be attributable to "phlegm obstruction of the channels." According to this concept, a residue from food essences accumulates in the channels (blood vessels, and meridians) and "fixes" the wind so that the symptoms persist over a long period of time. Otherwise, wind syndromes tend to come and go. Herbs used to resolve this problem of phlegm obstruction include arisaema, pinellia, and acorus (these are botanically related). Silkworm and gastrodia are considered helpful for both calming wind and clearing phlegm obstruction.

CAUTION

Consult a licensed acupuncturist, naturopath or herbalist before taking herbs. Each individual will require specific formula based on the diagnosis of his or her constitution and symptoms.

RESEARCH

The following is a clinical report based on the treatment of 40 Parkinson's patients using herbal therapy only. The report involved 31 male and 9 female patients, with the age group ranging from 54 to 80 years. The cases were classified as either being severe (3 patients), moderate (27 patients), or mild (10 patients). All patients were considered to have Deficiency of Kidney Yin and Liver Yin with stirring up of Internal Wind. In addition, 30 of these patients were described as having Phlegm in the channels. Of the remaining 10 patients, 6 were said to have a Deficiency of Qi and Blood,

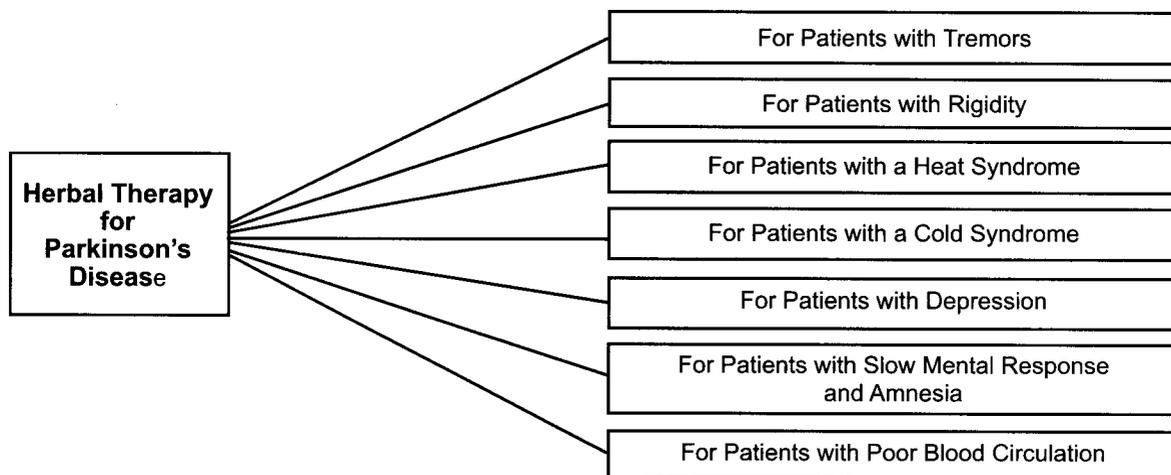


Figure 54.27. Herbal decoction was modified according to the patient's symptoms.

and 4 were said to have Deficiency of Yang. A basic prescription was developed for treatment, containing the following herbs:

- Ho-shou-wu 20 g
- Lycium 12 g
- Cistanche 12 g
- Gastrodia 15 g
- Uncaria 18 g
- Cnidium 15 g
- Acorus 10 g

The herbs were placed in a glass pot and cooked over a low fire in order to yield a decoction for drinking. The herbal decoction was modified according to the patient's symptoms, for example (Figure 54.27):

- **For Patients with Tremors:** Additional herbs including oyster shell, mother of pearl, and scorpion were added to the decoction.
- **For Patients with Rigidity:** Additional herbs including peony, chaenomeles, and magnolia bark were added to the decoction.
- **For Patients with a Heat Syndrome:** For patients who were perspiring, had constipation, and an aversion to Heat, additional herbs including phellodendron, gardenia, anemarrhena, and moutan were added to the decoction.
- **For Patients with a Cold Syndrome:** For patients who were experiencing lassitude, frequent urination, and aversion to Cold, additional herbs including ginseng, rose fruit,

eucommia, dipsacus, epimedium, and alpinia were added to the decoction.

- **For Patients with Depression, Anxiety, or Insomnia:** Additional herbs including albizzia bark, schizandra, cyperus, and Shou Wu stem were added to the decoction.
- **For Patients with Slow Mental Response and Amnesia:** Additional herbs including polygala and curcuma were added to the decoction.
- **For Patients with Poor Blood Circulation:** Salvia, and red peony were added.

After the patient had created the herbal decoction, the resulting tea was divided into three portions (each about 100 ml.) to be taken three times per day, for three months. During this three month time period the patients discontinued taking Western medications (such as l-dopa or cholinesterase inhibitors).

According to the report, 15 of the patients had "markedly improved" by the three month treatment, 15 patients had significant improvement, with the remaining 10 patients only had slight improvements. Each of the patient's improvements were evaluated on the basis of scores for symptoms characteristic of Parkinson's disease, including tremor, rigidity, hypokinesia, gait disturbance, and mask-like face. The research doctors suggested that Medical Qigong therapy, acupuncture, moxibustion, or scalp-needling might be helpful additions to the treatment.

HEALING PARALYSIS

Paralysis is a partial or complete loss of physical sensation or the inability to move a muscle in certain areas of the body, usually caused by injury to the nerves, spinal cord, or Brain. Sometimes both the muscles and the nerves are damaged. Although the spinal column normally provides adequate protection of the spinal cord, it cannot withstand violent impacts. These types of injuries are generally considered serious and can be deemed permanent, from a Western medical perspective.

The following is a list of channel points used in the treatment of paralysis. When beginning the treatment, the Qigong doctor should Purge the surrounding tissue area. This will remove Qi and Blood Stagnation and allow the patient's Channel Qi to flow smoothly into and away from the paralyzed area.

In order to stimulate the healing process, these points should be energetically Tonified. The Qigong doctor may additionally choose to use moxa for Tonifying certain acute conditions of minor paralysis. Keep in mind that these treatments are "generic," and you should always consult a trained neurologist before attempting any treatment. These points can also be used when implementing Qi Massage (Figure 54.28).

LOCAL AND COMMON PARALYSIS HEALING POINTS

1. Neck: TB-12
2. Back of Neck: SI-11
3. Sudden Hyoidal: Kd-20, CV-22
4. Shoulder: Lu-5, TB-11, TB-13, TB-14, SI-6, SI-11, UB-37
5. Scapula: SI-10, SI-12, SI-13, SI-14
6. Arm: LI-16, TB-13, SI-6, SI-13, SI-14, UB-37
7. Radial Nerve: Lu-8
8. Ulna Nerve: Ht-4
9. Elbow to Forearm: TB-2
10. Hand: SI-7
11. Heart: UB-3
12. Middle Spine: UB-36, GB-21, St-33
13. Upper Side of Body: LI-6, LI-12
14. Lower Side of Body: Lu-5, LI-9, LI-10, LI-11, LI-15, Sp-6
15. Lower Abdomen: Lv-5, Sp-13
16. Bladder: LI-8, LI-9, UB-23, CV-3
17. Testicles: Lu-5
18. Thigh: UB-52, GB-33
19. Knee: UB-63, St-35
20. Tibia: UB-62
21. Calf: UB-56, UB-61
22. Foot: UB-61
23. Total Body Paralysis: UB-67, GB-41, St-15

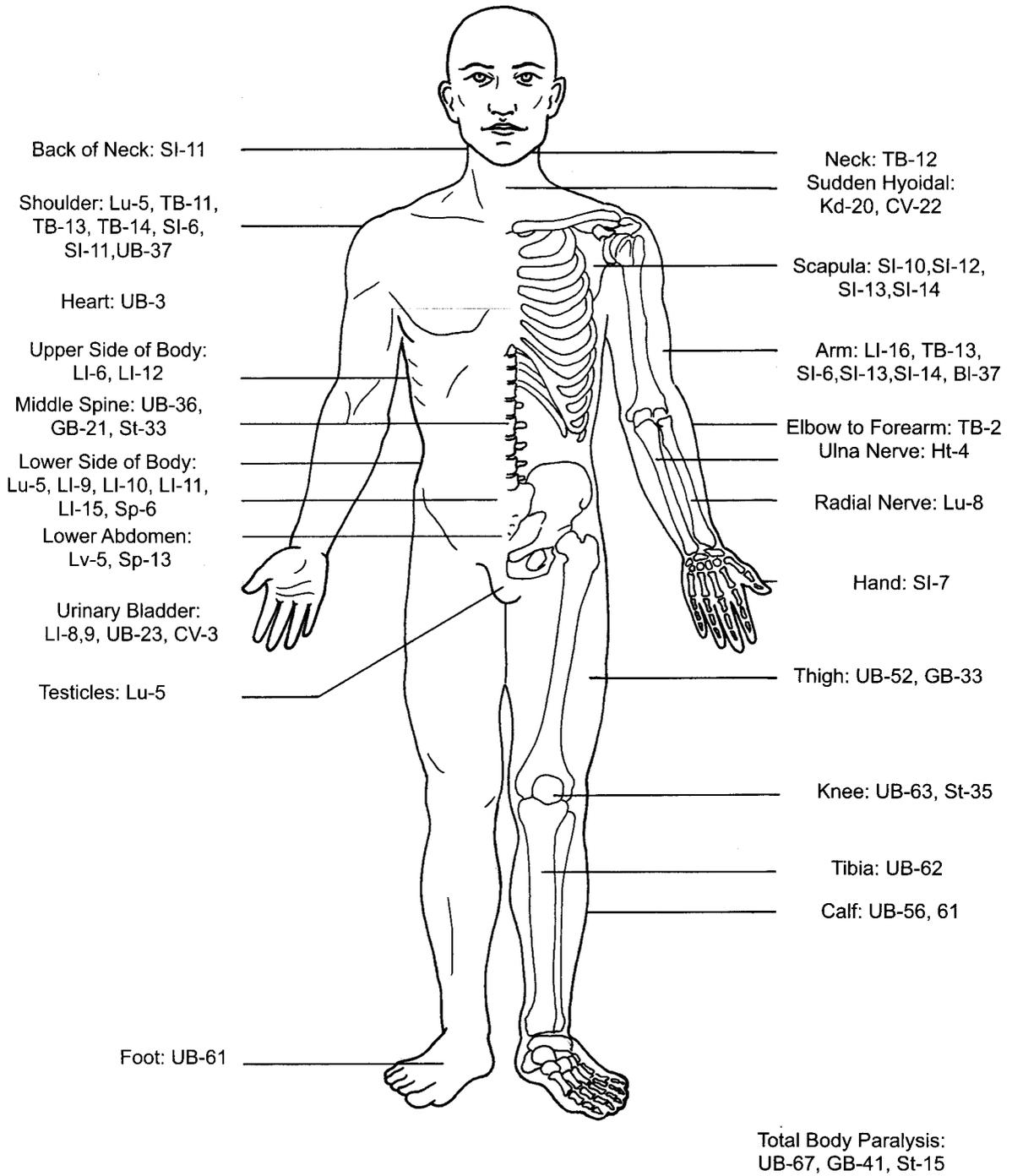


Figure 54.28. Points used for Treating Paralysis

CHAPTER 55

MEDICAL QIGONG THERAPY AND PSYCHOLOGY

INTRODUCTION TO PSYCHOLOGY

The two Chinese characters “Shen Xue” are often translated as “psychology,” but their literal meaning is “the study of the spirit.” The object of Chinese psychology is to study and understand the interplay of internal and external events on the physical, mental, emotional, energetic, and spiritual dimensions of human existence. These multidimensional interactions include the qualities and characteristics of the human psyche, as well as their relationship to the qualities and characteristics that exist within nature. At the most fundamental level, these interactions can be viewed as the transformational interactions of vibrational energy: Yin into Yang, and Yang into Yin.

THE HUMAN BODY’S REPRESENTATION OF EXPERIENCES

All matter vibrates regardless of its form. The human body receives these vibrations through the skin, eyes, ears, nose, and mouth and records them in the cells. The mind interprets these incoming vibrations as images, sounds, smells, and sensations, organizing them into memories. Similarly, the energetic and spiritual bodies are constantly broadcasting and receiving information within their respective realms.

There is an extreme difference between the world in which we live and our perceived experiences relating to it. Each of us creates within him or herself an internal representation of the external world in which we live. This internal representation determines to a large degree our experiences, perceptions, and choices.

No two human beings have exactly the same experiences, as each of us interprets an experience based on his or her ability to filter, generalize, distort, or delete facts, thoughts, and feelings. From birth every individual is trained to perceive the world according to the constraints of his or her culture and society. Children are rewarded for embodying and replicating the perceptions of adults by receiving praise and rewards, and they are similarly punished or ignored when their perceptions stray too far from the accepted norm. We see the world not as it is, but how we have been trained to perceive it.

According to Dr. Richard Bandler, in his book *The Structure of Magic*, our experiences and perceptions can generally be divided into three main categories of filtering constraints, Neurological Constraints, Social Constraints, and Individual Constraints, described as follows (Figure 55.1):

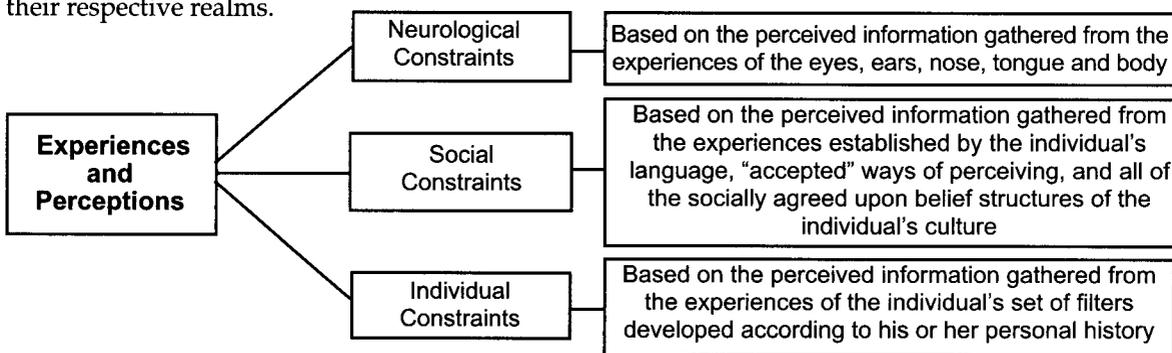


Figure 55.1. The Human Body’s Representation of Experiences and Perceptions

- **Neurological Constraints:** In normal circumstances, in this type of constraint involves the neurological filters of the human body that are considered to be the same for all human beings. These types of constraining influences manifest as the common basis for all neurological experiences that we share as members of the human race (i.e., the eyes see, the ears hear, the nose smells, the tongue tastes, and the body touches). One of the functions of the brain and nervous system is to protect an individual from being overwhelmed and confused by over-sensory input, and to eliminate certain experiences or perceptions that may be considered harmful. Our biological survival is dependent on this filtering process.
- **Social Constraints:** In this type of constraint, the individual's social filters begin to distinguish him or her from another human being. These types of constraining influences manifest as social genetic factors and are filters established by the individual's language, accepted ways of perceiving, and all of the socially agreed upon belief structures of each individual's culture. In this second type of constraint, each individual's experiences begin to differ more radically, giving rise to more dramatically different representations of the external world in which we live.
- **Individual Constraints:** In this type of constraint, the individual's set of filters are developed according to his or her personal history. These types of constraining influences are developed through each individual's unique experiences of growing up and living. The vast array of experiences occurring during the process of growth and maturation manifest as the individual's set of interests, habits, likes and dislikes, and rules of behavior (code of conduct), which are distinctly his or her own. An individual's unique Individual Constraint can create differences in his or her Social Constraint, and are the basis for the practically infinite variety of different personalities contained within society itself.

EFFECTS OF THOUGHTS AND EMOTIONS ON THE TISSUES

The human body is localized consciousness that receives, interprets, and broadcasts infinite energy. This energetic function of consciousness is limited only by the neurological, social, and individual constraints placed upon it. The extent to which the conscious mind interprets incoming data depends upon the level of consciousness and awareness of the individual at the time of the recording. Thus the constraints of each individual and each culture have their own inherent strengths and weaknesses.

Because the level of consciousness is qualified by the degree and areas of constraint placed upon it, the formation of thoughts and emotions is subject to each individual's interpretation of experience. A thought is energy that has been shaped by consciousness. Every experience, or change in experience, reflects intention, desire, and will.

When the intention and emotion are in harmony, all aspects of the body's energy reinforce each other, creating expanded levels of health, vitality, and awareness (spiritual consciousness). Alternately, any discrepancy between intention and emotion leads to a splintering reaction of the energetic self, which can cause a breakdown of the body's life-force energy and ultimately lead to disease.

Emotional energetic currents have different vibrational rates, ranging from low frequency emotional states (fear, anger, worry, etc.) to high frequency emotional states (love, forgiveness, joy, compassion, etc.). Lower frequencies deplete the physical body, draining it of its precious reserve of life-force energy. This does not mean that the patient must learn to suppress feelings of anger, hurt, etc. These are natural emotions that serve a positive function in protecting the individual from harm. It is only when emotions are suppressed, denied, and accumulated that they become highly toxic to the body. When this happens, new anger is fueled by old anger. The new hurts are suddenly blown out of proportion (related to the event), fueled by emotional pain until the patient's physi-

cal structure is overwhelmed.

This deterioration begins to manifest in the spiritual fields of energy surrounding the body and percolates down through the emotional and mental levels to eventually reach the physical level. Conversely, high frequency emotional energy raises the vibratory rate of the physical body and begins to radiate outward and upward through the energetic and spiritual fields.

When a Qigong doctor attunes his or her vibrations to the patient's energetic field and emits Qi, the body's cells responsible for sensing and storing vibrational resonances are stimulated. The doctor's intention is to release traumatic memories trapped within the patient's tissues. Projecting Qi into the patient's body often times causes the patient to relive the original traumatic experience as the recorded vibrations are released. The Qigong doctor (still in tune with the patient's energy) is receptive to the patient's reaction and is able to sense and interpret the released energy in the form of images, sensations, smells, sounds, and emotions while they are being reexperienced by the patient. This process may not necessarily be conscious for the patient. If the doctor is sufficiently attuned, he or she may even pick up the conscious thoughts of the patient during this process.

When doctors tune into the patient's cell emissions they are also able to project their own thoughts and interpretations of these memories back to the patient. This creates a positive feedback system, wherein the doctors' thoughts can influence the patients' thoughts and emotional reactions. Through thought transmission, Qigong doctors are often able to break the vicious cycle of negative thinking that often leads to disease in the body.

In Western psychology, it is believed that a person's tendency to interpret events - even negative imaginary events (e.g., assigning malicious intentions to peoples' actions) can result in a self-fulfilling prophecy. By assuming and expecting the worst behavior in people, the negative viewpoint becomes reinforced. For example, a person who habitually feels defensive may unconsciously

provoke others around him or herself to anger or irritation in order to justify being defensive.

Traditional Chinese Medicine adds to this simple behavioral understanding of self-fulfilling prophecies a new level of comprehension based on energetic interchanges between people. It is believed that different cells store different types of information in the form of different vibrational frequencies. For example, when someone observes or imagines a specific negative event, all of the cells are impacted by the energetic encounter, causing certain cells to record this information in the form of vibrations. These vibrations are received by other individual's corresponding cells, which then project a response back to the original sender, thus reinforcing the negative interpretation of the event(s). If this feedback loop continues - an imaginary wrong may become manifest, and the negative event originally imagined can actually occur.

The silent thought communications existing between the doctor and patient is one example of a positive clinical application of the above principle. It is important for the doctor to understand that all of his or her conscious and unconscious thoughts are received by the patient and therefore influence the clinical outcome. According to the principle of sympathetic resonance, each intention and emotion that the doctor creates affects a specific organ or energetic aspect of the patient's cells. These cells interrelate with the patient's emotional changes that are stored and released from the Yin and Yang organs and tissues and are expressed through the patient's Wu Jing Shen.

EMOTIONAL DISHARMONY

Emotional disharmony can manifest in either chronic or acute forms. This energetic imbalance can resonate throughout one's entire being, thereby creating a vicious circle affecting the body, mind, emotion, energy, and spirit. A disharmony in any one of these four realms can trigger the cycle (Figure 55.2).

This vicious circle can be set in motion by any major disharmony, be it environmental, physical, emotional, or behavioral. Once in motion, the dis-

ease can feed on itself. The power of the emotional energy thus generated can at times overwhelm the conscious mind. The mind then has three options:

- to succumb to the emotional tidal wave.
- to become paralyzed by the effort of controlling the emotions.
- to deny that anything is wrong.

Patients may become overactive and over-emotional when under stress, or when their energy becomes suddenly disrupted (especially when the internal organs are already in a chronically imbalanced state). Every emotional disturbance alters the breathing pattern, changing from slower to faster respirations (each breathing pattern varying according to the internal organs involved).

When emotional energy is suppressed, it accumulates within the body, causing the Qi to flow incorrectly or to condense. The unresolved emotions cause chronic blocks in the body, particularly in the back, neck, Stomach, and intestinal areas. This toxic energy stored in the muscles and organs leads to tension, stress, and illness. The root cause of chronically tense shoulder muscles, for example, can be traced to: tensing the muscles to suppress the emotion(s), a strong negative belief system, and an accumulation of unresolved past traumatic memories which continue to resurface.

Unless the initial cause of tension is released, the tissue memory associated with the initial trauma will repeat its programmed pattern, resulting in chronic tension and pain. Painful and negative emotions are not the only emotions suppressed. Many people also suppress feelings of joy and love. Most do so from fear, guilt, and a sense of unworthiness. Some forms of emotional suppression are done to support religious beliefs (e.g., believing that suffering is good for the soul, or that they are being punished for sins or have been commissioned to test their faith).

CLINICAL OBSERVATIONS

When working with patients who are progressing through emotional transitions, it is important for the Qigong doctor to consider that an individual has increased susceptibility to emo-

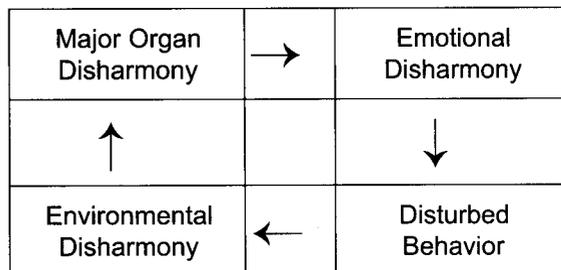


Figure 55.2. The Cycle of Emotional Disharmony

tional trauma during times that the body goes through major hormonal changes. These major hormonal changes occur during two specific times in childhood:

- Between the ages of five and seven, and
- Between the ages of ten and fourteen during puberty

Any physical or emotional trauma experienced during this time period imprints deeply into the patient's tissues. Therefore, when the patient is experiencing emotional trauma but cannot locate its exact origin, the Qigong doctor can inform him or her as to these types of transitions and inquire if there was any specific trauma that occurred during these times of hormonal transition. Usually, this will result in exposing a hidden, forgotten, or deeply suppressed memory.

ETIOLOGY OF EMOTIONAL DISHARMONY

Psycho-emotional disorders can be caused by a variety of factors, including prenatal or postnatal constitutional imbalance, diet, unbalanced sexual activity, overwork, alcohol or drug abuse, trauma, stress, emotional immaturity and instability, as well as a lack of love or spiritual perspective.

Traditional Chinese Medicine classifies the etiology of diseases into internal and external factors, thereby including all physical, mental, emotional, energetic, and spiritual influences. In Chinese psychology, the primary focus is placed on the "root" of the energetic and emotional dysfunc-

tion. The root of the energetic and emotional dysfunction is often the unprocessed emotions stored in their associated organs. Once the patient's mental and emotional symptoms have been alleviated, the energy that was formerly used to suppress the excessive emotions is then freed to focus on the physical healing.

It is becoming more commonly known in Western culture that if a patient concentrates his or her mind and emotions on healing an illness, they can accelerate recovery. Western research suggests that when the patient stops thinking and trains the mind to relax, the healing is accelerated.

Traditional Chinese Medicine recognizes the power of thoughts, images, and visualizations used by patients to generate and release emotions. Therefore the study of Chinese Energetic Psychology also includes the study of Shen Disturbances, which can manifest as psychotic delusions, hallucinations, and fantasies. Qigong doctors study these subconscious images and emotional reactions of attraction or aversion to evaluate their patient's energetic and spiritual condition. When traumatic memories and emotions are suppressed over a long period of time, or are still fresh in the mind, any minor incident can precipitate a tidal wave of emotions. A rapid influx of thoughts and images sweeps through the mind too fast for the conscious brain to register. These thoughts and images are of past painful experiences and are loaded with emotional energy. Getting cut off by someone on the freeway, for example, may cause a momentary reaction of surprise or explosive rage, depending upon the condition of the Five Yin Organs. In the latter case, a minor frustration triggers an overwhelming release of traumatic images and emotions from the past frustrations of not being acknowledged or respected.

Clinically, emotional pathology is categorized into either an excess or deficiency of the emotions at the level of the Five Elements and their corresponding organs. The excess or deficiency of an internal organ can either cause a sudden release

of thoughts and images that sweep through the patient's mind, or create a chronic emotional state. Both of which can bring about a sudden emotional response. In some instances these emotions first affect a specific organ, and then the entire balance of energy, as the first organ's energetic field deteriorates or adversely expands. When emotionally charged Qi is trapped within the tissues of the patient's internal organs, it travels through the channels affecting the metabolic order of the viscera, glands, and nervous system.

Emotions consist of energetic light that is tempered and softened by the patient's belief structure and energetic fields. When the emotions and life purpose are in harmony, the Wu Jing Shen becomes focused: the Hun and Po do not disperse, grief and anger do not arise, and the Five Yin Organs effectively combat pathogenic influences. If this energetic light becomes unstable (too excessive or deficient), the patient's inner strength and individual nature begins to undergo dramatic changes.

The patient's ontology includes the patient's growth and self-realization in relationship to the Wu Jing Shen (Five Essence Spirits), as well as the emotions stored within the body's Yin and Yang organs. According to *The Yellow Emperor's Inner Cannon* (Spiritual Axis), the Blood, Ying, Jing, Qi, and Shen are stored in the Five Yin Organs (Liver, Heart, Spleen, Lungs, and Kidneys). An excess condition will cause these components to leave their respective organs, resulting in the following dysfunctions:

- Depletion of the patient's Jing (Essence): The use of excessive amounts of Shen will deplete the patient's Qi, which in turn, will deplete the patient's Jing
- The patient's Hun (Ethereal Soul) and Po (Corporeal Soul) become unsettled
- The patient's Zhi (Will) and Yi (Intention) become muddled
- The patient's Shen (Spirit) leave the patient's body

FIVE YIN ORGAN EMOTIONAL RESPONSES

Holding on to original traumas, whether consciously or unconsciously, requires a great deal of energy. It is possible to stop this negative pattern by releasing the toxic emotional energy, and thereby creating the opportunity for the mind, body, and spirit to heal. A new pattern of harmonious balance can be maintained, however, only after the old dysfunctional patterns are consciously recognized during their occurrence. It requires a conscious effort to alter and change old habits; new patterns require time and continuous effort before becoming as automatic as the previous dysfunctional habits (Figure 55.3).

Every emotion is meant to serve as a positive function, even anger, fear, and grief. It is often important to remind patients of this fact. Every emotion also has an unhealthy aspect when repressed and avoided.

Each of the Five Yin Organs has a Yin and a Yang aspect within its energetic substance. Each of the Five Yin Organs also has emotional factors and dynamic interconnections (e.g., interconnections with all of the various aspects of Heaven, Earth, and Man). All of these factors affect the Creative and Controlling Cycles of the Five Yin organs and their associated emotional energies.

EXCESSIVE ANGER (NU) INJURES THE LIVER: WOOD ELEMENT

The Chinese character for anger “Nu” is depicted by the Heart ideograph underneath two characters. The character for woman is placed on the upper left, and the character for someone who has the upper hand is placed on the upper right. It expresses the feeling of anger and frustration of an enslaved woman being dominated by someone who has the upper hand (Figure 55.4).

THE YIN AND YANG ASPECTS OF ANGER

The Liver’s acquired nature is one of being irritable, impatient, stubborn, frustrated, resentful, rude, angry, and jealous. The Liver’s positive nature is one of being loving, compassionate, unselfish, kind, and patient. The rising of Heat from

Wood	Liver	frustration, anger, rage, jealousy and depression
Fire	Heart	nervousness, excitement and shock
Earth	Spleen	worry, suspicion and obsession
Metal	Lungs	grief, sorrow, shame, anxiety and despair
Water	Kidneys	fear, panic, loneliness and insecurity

Figure 55.3. The Five Elements, Organs and Acquired Emotions



Figure 55.4. The Chinese Character for Anger “Nu”

the Liver corresponds to the level of anger (since the Liver stores the Blood and the Blood stores the Hun). When the Hun leaves the body due to anger and rage, the animal nature of the Po takes over. As the individual’s Liver Fire rises, it causes the eyes and the face to become red. Liver Fire can also injure the Liver, as well as the Blood, bile, and Body Fluids associated with this organ.

The emotion of anger can be divided into Yin and Yang tendencies. The Yang type of anger can burst out due to accumulated pressure, resulting in the upward flow of massive amounts of Qi and Blood. The Yin type of anger implodes, remaining buried or held inside and thereby causing internal agitation, frustration, and dissatisfaction which generates blockages and stagnation.

ENERGETIC PATTERN OF ANGER

The Qi pattern of anger has a very Hot energy associated with it. When discharged, this Hot energy swells up like a tidal wave expanding from behind the person's back and over the head (Figure 55.5). It crests over the head and rushes forward like a wild animal attacking. The emotion also travels from the groin up the back of the body and out the eyes.

PATHOLOGICAL MANIFESTATIONS OF ANGER

Normal anger causes Qi to rise upward and outward in order to establish healthy boundaries. However, the *Su Wen* states that excessive anger can cause a counter-current of Rebellious Qi. If the anger is intense, there can be vomiting of Blood and diarrhea (containing food particles).

Pathological anger is considered the perverse movement of the Wood Element. Anger is a generated force that has the potential to unleash explosive amounts of Qi.

ANGER AFFECTING THE LIVER

When Liver Qi becomes depleted it retracts, causing the emotion of fear to arise. When Liver Qi fills to excess, the result is progressive restlessness, irritability, anger, and rage. In some instances, these emotions affect the entire balance of energy so that the organ begins to deteriorate. Anger can cause trembling of the entire body due to the Liver's control of the tendons and ligaments.

When an individual experiences any type of boundary invasion, the Liver Qi triggers the Heart (Shen) to recall from its long term memories past traumas (containing both anger and fear). At the same time, the Liver also drains the Kidney Qi to meet the apparent life-threatening situation. This prepares the body for the flight or fight response. The power of the emotional response causes the Heart to go into shock and prevents the Shen from directing the mind. Thus another trauma is experienced by the patient's interpretation of the event (e.g., getting cut off on the road) and will automatically trigger an exaggerated emotional response in the future.

Given that the Liver is the mother of the Heart (responsible for long term memory) and the child of the Kidneys (responsible for short term

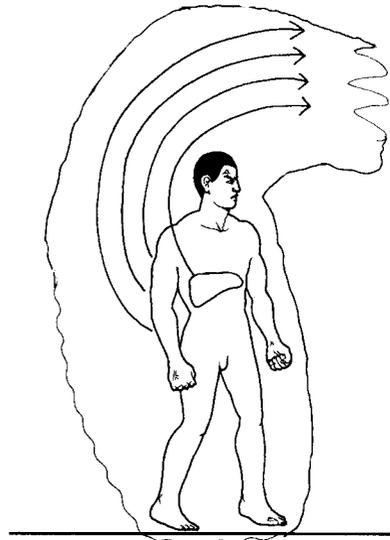


Figure 55.5. Anger rushes from the Liver over the back like a tidal wave, causing Qi to ascend.

memory), the Liver can drain the Kidneys and flood the Heart with anger, causing one's mind to go blank and the face to turn red.

ANGER AFFECTING THE SPLEEN AND STOMACH

Anger can damage the Spleen and Stomach, causing digestive problems, loss of appetite, and a sour taste in the mouth. These symptoms are directly related to the level of anger.

ENERGETIC HEALING WITH ANGER

Grief controls anger as Metal cuts Wood. At the root of anger is pain and sorrow. The anger protects the patient from feeling the initial hurt that festers like an infected wound. When the doctor energetically lances the wound allowing the toxic anger to drain, the uncovered original hurt can heal cleanly. Anger is then transformed into sorrow and grief. The compassionate, non-judgmental attitude of the doctor allows the patient to grieve openly, and the release of toxic anger and pain enables the patient to listen to the Hun. By focusing on the patient's emotional hurt from past experiences, which are the root of his or her anger, a shift from anger to hurt can occur. This exchange of emotions allows the patient to confront hurtful past memories and discharge the toxic anger.

It is very important that any anger that is uncovered be acknowledged as an aspect of the disorder and not be directed towards the doctor who is trying to help the patient resolve the negative pattern. The doctor will gently challenge toxic belief structures held by the patient until the patient begins to confront whatever issue is at the root of the anger.

When the patient becomes angry with the doctor, it is generally a condition known as "transference." If and when transference arises, the Qigong doctor can ask the patient, "Who do I remind you of right now?" or "When was the last time you felt this way?" Trace the patient's feelings as far back as possible. If the doctor gets angry with the patient, it is called "counter-transference." Both transference and counter-transference can involve any emotion (love, fear, anger, frustration).

Learning how and when to express anger is as important as not holding onto it for extended periods of time. Anger serves as a warning sign that personal boundaries are being violated, threatened, or wounded, or that injustices are being committed. Patients must be taught better communication skills so they need not resort to screaming or insulting others to protect themselves. Appropriate assertiveness skills must be learned and may require either psychotherapy or classes in assertiveness training.

Patients must also learn how to ask for what they need, without assuming that others already are aware of their needs. Without learning how to set appropriate boundaries, without the ability to say no to those who take advantage of them, they will either fall into old patterns of victimization and the accumulation of resentment, or alienate themselves from their friends, family or environment through unguarded candor when angry. Overall, the emotion of anger can manifest as either a destructive or constructive feeling:

- The unhealthy aspect of anger can cause rage and destructive patterns (both internally and externally).
- The healthy aspect of anger can cause constructive boundary setting and the righting of wrongs.

EXCITEMENT (XI) INJURES THE HEART: FIRE ELEMENT

The Chinese character for excitement or elation, "Xi" is depicted by the ideograph of a mouth positioned at the bottom of the character. Above the mouth is the ideograph of an ancient drum (with its skin stretched in the middle); and above the drum is a hand about to strike (Figure 55.6). It expresses the feeling of rhythmical ceremonies and excitation. The character gives the image of a hand beating a drum during a festival (this same character is used for music) and gives reference to the stimulation and excitation of the Qi and Blood.

The character "Xi" is different from the Chinese character used for joy: "Le." The character "Le" is depicted by the ideograph of a large temple drum, framed with bells or chimes on either side and mounted on a wooden stand (Figure 55.7). This size and purpose of this drum is different than the one mentioned in the character "Xi." It's sound is deeper and it is not made for excitation, but for spiritual correspondence with the immortals existing within the spiritual world. Because it is not the ideograph of one hand beating one drum (as in the character "Xi") but several instruments, the character for joy "Le" has the meaning or connotation of "Great" or "Royal" music. The character for joy "Le" is not considered one of the seven emotions, because "Le" is the joy of Man and the joy of Heaven and is considered the deeper harmony and unity of life. However, the lack of joy (Bu Le) is considered pathological.

THE YIN AND YANG ASPECTS OF EXCITEMENT

The Heart's acquired nature is one of feeling shock, nervousness and excitement. When the Heart's emotions are balanced, they can be experienced as joy, peace, tranquility, contentment, happiness, and pleasure. This warmth radiates through the body causing free and easy Qi circulation. Joy is communicated and felt throughout the body, mind, and soul.

ENERGETIC PATTERN OF EXCITEMENT

Elated feelings (Xi) make the body's Qi become soft and relaxed. This energetic pattern is expansive which then slows the movement of the

Qi. The Heart controls the Blood Vessels and stores the Shen, causing the Mind to be affected. The energy of excitement or elation bubbles from the center core of the body, rippling in all directions (Figure 55.8). While in this emotional state, the patient's face is full of color.

PATHOLOGICAL MANIFESTATIONS OF EXCITEMENT

The *Su Wen* states that normal excitement or elation (Xi) can cause the stimulation of the Yang, allowing the Ying Qi and Wei Qi to become loose, freely communicating and functioning together in harmony. However, excessive elation can seize the Heart, causing shock.

Excessive excitement and laughter can injure the Heart and scatter the spirit; this causes the Qi to become congested and the Heart to flutter erratically. When the Heart Qi becomes depleted, it can no longer control the Lungs, and the emotion of grief arises. When the Heart Qi becomes excess, hysteria results. Water extinguishes Fire, therefore the emotion of fear controls the emotion of excitement. By helping a hysterical patient to become aware of his or her underlying fears, the doctor can guide the patient into a sense of sobriety.

EXCITEMENT AFFECTING THE HEART

Pathological excitement and laughter are considered the perverse movement of the Fire Element. If the patient's Fire becomes uncontrollable, the Qi, which expands outward towards the periphery, will cause the patient to become hysterical. After Fire has exhausted the patient's life-force, it leaves the patient exhausted, dazed, and disenchanting. The Heart's negative nature is confusion, doubt, and greed; the positive nature is openness, peace, order and trust.

ENERGETIC HEALING WITH JOY

Joy in excess can lead to disharmony. Nervous laughter, or always playing the clown to gain acceptance and attention, can be extremely difficult to unlearn. Often professional help is needed to increase socialization skills and self-esteem:

- The unhealthy aspect of excitement can cause hysteria, or "Gallows humor" (laughing inappropriately at things that are not comical and are, in most instances, hurtful or sorrowful).



Figure 55.6. The Chinese Character for Excitement or Elation "Xi"

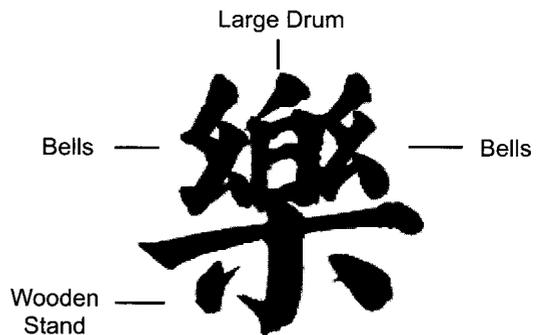


Figure 55.7. The Chinese Character for Joy "Le"

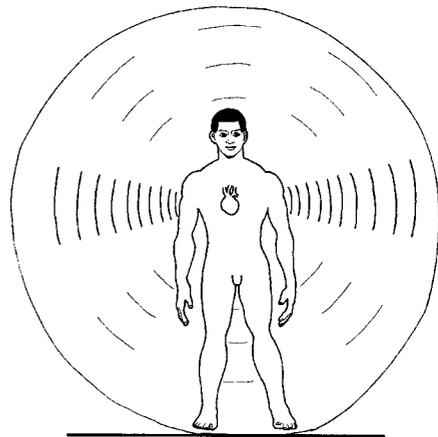


Figure 55.8. Excitement bubbles from the center of the body, rippling outward, causing the flow of Qi to disperse outward

