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CHINESE MEDICAL QIGONG THERAPY

**Volume 5:
An Energetic Approach
to Oncology**



**CHINESE MEDICAL
QIGONG THERAPY
VOLUME 5**

**AN ENERGETIC
APPROACH TO ONCOLOGY**

BY

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Disclaimer:

Qigong medicine is not intended to replace orthodox medicine, but rather to complement it. The meditations, practices, techniques and prescriptions described herein are currently practiced in the government hospitals, Medical Universities and clinics of The Peoples Republic of China. These techniques can be very powerful and may in some cases be too mentally and physically demanding for some individuals. The readers should therefore use their own discretion and consult a doctor of Medical Qigong therapy, an acupuncturist, medical doctor, or mental health professional before engaging in these exercises and meditations. The author, the International Institute of Medical Qigong, and the publishers are neither liable or responsible to any person or entity with respect to any loss or damage caused, or alleged to be caused, directly or indirectly by reading or following the instructions for any condition, or interpreting information provided in this text. The treatments mentioned in this book are not meant to be used as symptomatic prescriptions. The treatment of specific organs, channels, channel points, and prescriptions must always be selected based on a thorough understanding of the origin of the patient's disease. If an ailment is severe, or if symptoms persist, please consult a medical professional immediately.

Throughout the text I will suggest that the doctor prescribe herbs for certain conditions along with Medical Qigong therapy. The Medical Qigong Treatments and Homework Prescription Exercises and Meditations assigned to patients sometimes require herbal prescriptions, as well as regulation of the patient's diet and living environment. Herbal prescriptions will vary according to the patient's constitution, condition and specific illness, and must be prescribed only by a doctor or herbalist qualified to prescribe Chinese medical herbs. Each state in the U.S. has its own regulations and restrictions. Therefore, it is advisable for the reader to consult his or her own state medical board regarding the legalities and liabilities of the techniques described in this text.

Throughout the text I have used the term *doctor* when referring to professional practitioners of Traditional Chinese Medicine, as well as to those who use energetic medicine to treat patients. The word "doctor" means "to teach." I believe that the foremost duty of any doctor of medicine (Western or Chinese) should be as educator, to teach his or her patients the knowledge and skills for the prevention and treatment of disease and injury. Currently, the official title *Doctor of Medical Qigong Therapy* is only licensed by The People's Republic of China.

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FOREWORD

Despite the many wonderful advances in modern scientific medicine, human beings continue to become ill. Many chronic diseases such as diabetes, asthma, other allergic disorders, heart disease and cancer are increasing in frequency, and it is clear that medical intervention alone is not sufficient to help protect and maintain human health.

Alongside its great traditions of herbal medicine, acupuncture and remedial massage, Chinese traditional medical culture has long studied and practised the science of health preservation. This subject is concerned with how we can lead our daily life in such a way as to build and protect our own health, by attending to our dietary, sleeping, emotional, exercise and sexual habits. As a dedicated follower of recent research into these fields, I am continually astonished by how frequently studies confirm what was known so many hundreds of years ago. In dietary practice, for example, health preservation taught moderation in overall consumption, the importance of eating vegetables at every meal, the use of only small amounts of meat, and the value of plentiful tea drinking and regular but small amounts of alcohol. All of these have been demonstrated in the last few years to have a major impact on health.

The practise of Qigong belongs to this science of health preservation. There are numerous methods of practice but most share in common the principles of softness and relaxation of the body, calming of the mind and breath, and directing of the mind, usually with the aim of healing the whole organism. The practice of Qigong combines some of the benefits of physical exercise with what is

known in modern medicine as psychoneuroimmunology – the application of the mind to treat disease and promote good health. It is increasingly understood, and evidenced by research, that the power of the directed mind to heal is a potent tool, and it would be fair to say that the long Chinese tradition of Qigong practice embodies the most sophisticated knowledge of this method available in the world today.

Furthermore, once a person has developed substantial experience in working with the energy within their own body and mind, they can learn to direct it outwards with the aim of healing others. Whilst this form of healing has existed in every human culture throughout history, it normally appears as either a more or less random ability in a unique individual, or is associated with intense religious belief. Neither of these approach energy healing as an objective phenomenon that can be cultivated by all of us if we practise assiduously under the guidance of an experienced teacher.

As always in life, who we turn to when we want to learn something can have a crucial influence on the outcome. Dr. Jerry Alan Johnson is an outstanding teacher and practitioner of Medical Qigong. He combines a most thorough grounding in the tradition (having studied and practised extensively in China) with the more Western skills of clear and methodical explanation. Added to this, his great passion for the subject and his ability to work with intense dedication has enabled him to produce what can only be called a masterpiece. Nothing else published in English begins to compare with *Chinese Medical Qigong Therapy*.

Peter Deadman, Lic.Ac.
 Founder of The Journal of Chinese Medicine,
 Brighton, England
 Author of *A Manual of Acupuncture*

FOREWORD

This massive compendium on Qigong therapy is a veritable encyclopedia on the subject. Dr. Jerry Alan Johnson's textbooks, well recognized and greatly revered, are in many ways the professional standard. Unlike many Traditional Chinese Medicine works, they also include numerous selections on the mind and emotional states, as well as on spiritual aspects of the practice, such as the soul and

spirit, the stars, magical diagrams, and the *Yi Jing*.

They are a valuable resource on Qigong therapy and practice, and contain information on numerous issues and problems. The scope is admirable, the execution with its many illustrations highly recommendable. These volumes are a treasure trove and serve well as a reference work for students and practitioners.

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FOREWORD

In 1994, I was honored to write the Preface for the two volumes of *The Essence of Internal Martial Arts*, which was published in France by Chariot d'Or. The Preface emphasized the originality of the explicit nature of these two incredible works by Dr. Jerry Alan Johnson, which have now become the primary reference material used in the domain of the internal martial arts, within Chinese Kung Fu.

Today, I salute the publication of a *magnus opus*, with an exhaustive description of Chinese Medical Qigong Therapy. These volumes are a statement of the energetic treatments and clinical protocols which have found great hope in both curative and palliative Qigong. One would have expected such publications from Chinese experts, and yet to this day,

no work of such amplitude has ever come forth, neither in China nor in the West.

Professor Jerry Alan Johnson's merit is to have brought forth the most complete traditional and particularly Daoist methods of Medical Qigong Therapy. This largely surpasses the structure of the simple outline of gymnastic health exercises, fully expanding toward the fields of physiology, psychology, and spirituality.

In addition, all of the therapeutic aspects of Medical Qigong are also evoked with respect to the particular needs of the practitioners of this discipline. We can add that the theoretical aspects of these works go largely beyond the simple framework of Traditional Chinese Medicine, reaching the esoteric, metaphysical and spiritual roots of this art.

Professor Gérard Edde, Ph.D.

Director of Daoist Studies,

L'Institut Dragon Celeste, France

Author of *Contes du Tao Sauvage; Le Chemin du Tao; Tao et Santé; Santé et Méditation dans l'énergétique Chinoise; Digiponcture Taoiste; Qigong de la Régénértion des Moelles; La Medicina Ayurvedica; Chakras y Salud: La Medicina Tantrica de los Centros de Energia*

FOREWORD

There are a number of excellent books on various aspects and methods of Qigong. However, there has not been, in English, a comprehensive exploration of Medical Qigong. Dr. Johnson has created a breakthrough work on Medical Qigong, which is a clear and useful revelation of the Medical Qigong curriculum at the Hai Dian Univer-

sity Medical Qigong College of Beijing, China, and an excellent synthesis of Medical Qigong theory from throughout China. This textbook will very likely remain the definitive compendium of Medical Qigong in the West for many years, and become the foundation from which the field of Medical Qigong will evolve in Western society.

Roger Jahnke, O.M.D.
Chair, Department of Medical Qigong
Santa Barbara College of Oriental Medicine
Author of *The Healer Within: The Four Essential Self-Care Methods For Creating Optimal Health, The Healing Promise of Qi*

PREFACE

As we enter the new millennium, a new era of medical therapy is beginning to blossom. According to a 1993 study published in the *New England Journal of Medicine*, alternative medicine was capturing an estimated \$14 billion in out-of-pocket health care revenues from Americans each year. By 1997, the *Journal of American Medical Association* reported that the figure had more than doubled. What this trend means in real terms, is that despite the historical lack of official recognition by the American Medical Association, despite the lack of endorsement and coverage by Medicare and the majority of health insurance plans, people, in ever increasing numbers, are going to acupuncturists, energetic healers, herbalists, chiropractors, massage therapists, ayurvedic specialists, homeopathic doctors, and other traditional "healers" to meet some portion of their health care needs.

This growth of public reliance on alternative medicine has caused the Western medical establishment to sit up and take notice. In fact, some of the most vocal proponents of combining alternative medical traditions with Western medicine are medical doctors. Visionary physicians such as Deepak Chopra, Andrew Weil, Larry Dossey, Dean Ornish, and Bernie Seigel have led the way toward creating a new climate of respect for ancient medical philosophies and modalities. They have pioneered the advent in the West of health care facilities where Western medical and alternative health modalities are available under the same roof, with the goal of providing patients with the best of both worlds. This combination of ancient and modern medical traditions has been dubbed *integrative* or *complementary* medicine.

In assessing the full implications of this unlikely marriage, one must understand the differences between conventional Western medicine

and traditional Eastern medicine in their approach to health and healing.

Contemporary Western medicine grew out of the scientific revolution of the seventeenth century. The philosophy of science, rooted in Aristotle's "empirical materialism," was given a new spin by the French mathematician, Descartes. Viewing reality as that which could be substantiated materially, Descartes applied an analytical reductionist logic to penetrating the secrets of nature, including biology. These views were echoed in the physics of Sir Isaac Newton, applying a linear cause-and-effect model to explain the workings of a material universe.

Man was seen as being separate from nature, mind was seen as separate from body, and all of these processes, in nature and in humans, were seen as similar to the workings of a machine composed of discreet parts. Mechanical laws were seen to govern all processes. Structure determines function; therefore, the physician's role developed into that of a mechanic: repairing, removing, transplanting, and replacing broken-down parts. Diseases had isolated causes, which needed to be removed from the rest of the parts. Because of this approach, Western medicine has the most highly developed pharmaceuticals to kill specific organisms and the finest surgical procedures in the world today.

By contrast, Eastern medicine grew out of the empirical observation of nature, beginning at least 4,700 years ago. Asian philosophy, from the Vedas of India to the Yellow Emperor of China, views reality as an interdependent whole. This "pre-scientific" understanding parallels to the broader view of modern quantum physics and general systems theory. Rather than limiting reality to that which is material, the Eastern philosophers recognized the interdependence of mind and body,

the nonlinear nature of time and space, and the interweaving patterns of relationship between humanity and nature; in fact, they believed, we are nature. Anatomy, the study of human structure, takes a back seat to physiology, the study of human function. Thus, the Chinese formulated a general systems theory, in which the patterns of change that exist in nature are the same patterns that govern human biology, wherein function is viewed from a holographic perspective, and each part reflects the whole. Rather than being fixed and stable, the whole is in a dynamic process of constant change. For the whole to function harmoniously, every part must remain in balance. Therefore, the role of the Eastern physician is more similar to a gardener, following the patterns of change, diagnosing functional disharmony and restoring overall balance. Because of this approach, Oriental medicine has some of the most highly developed procedures for preventative medicine and for treating chronic diseases in the world today.

Western medical science, with its fundamental distrust of subjective diagnostic reliability, has progressed toward developing more and more expensive high-tech laboratory tests and diagnostic equipment. Thus we have the modern miracles of x-rays, MRI's, and ultrasound. Eastern medicine, trusting in human capacity, has progressed in a low-tech direction toward ever deeper training of the physician's sensory and spiritual diagnostic tools. Thus, we have the miracles of pulse, tongue, face, ear, eye, and energetic field diagnosis.

With such fundamental divergencies in philosophy and technique, it is almost inconceivable that these two medical systems could ever operate together in the same setting. The fact is that they do function together, and quite effectively, too. Ironically, we can thank Chairman Mao Zedong for the union of these two unlikely bedfellows.

Recognizing that there were far too few Western trained physicians and nurses to meet the primary health care needs of China's vast population, from the outset of his leadership Mao advocated the systemization of Traditional Chinese

Medicine (TCM), and advocated its implementation alongside Western medicine in China's hospitals and clinics. The results of this integration have been astonishing, as witnessed in the effective use of acupuncture anesthesia during surgery.

Nonetheless, in his efforts to create a "modern" Chinese medicine, Mao shunned some of the traditional theoretical aspects of Chinese medicine, such as the concept of Qi, which he considered feudalistic and counterrevolutionary. For this reason, he actively discouraged Medical Qigong practice as superstitious. It was not until the end of the Cultural Revolution in 1975 that Qigong reclaimed its rightful place as one of the major branches of Chinese medicine.

During Chairman Mao's reign, a high party official in Beijing was suffering from an "incurable" disease. Both Western medicine and TCM had failed to alleviate his suffering. In desperation, he went to one of the few Medical Qigong clinics operating in the country and was cured. The official then lent his support to the promotion of Medical Qigong for the benefit of the Chinese people. Before long, there were hundreds of Medical Qigong hospitals and clinics throughout China.

Thereafter, Qigong experienced an unprecedented growth in China, and became available to the general populace for the first time in history. Qigong was taught in the public education system, beginning at the elementary school level. Qigong departments were added to large urban hospitals. Colleges of Traditional Chinese Medicine developed and established sound Medical Qigong training programs. According to a recent survey, one third of the population of Beijing, China's capital city, practiced Qigong daily.

It has taken acupuncture and Chinese herbology nearly 20 years to develop into a respected profession in the United States. When the first edition of this book went to press in March of 2000, 37 states had legislation licensing professional acupuncture practice, with an additional 10 states in which legislation had recently been introduced.

Medical Qigong, however, is still at the very early stages of public recognition, understanding,

and acceptance. Traditional Chinese Medicine schools around the United States, as well as independent Medical Qigong masters, are only now beginning to establish comprehensive Medical Qigong training programs.

Traditional Chinese Medicine (T.C.M.) is divided into four main branches: acupuncture, herbs and diet, massage therapy, and Medical Qigong. It is important for T.C.M. practitioners to have exposure to all four branches to be able to understand the relative strengths and limitations of their particular field of expertise, so that they will be able to select the most effective and appropriate treatment modality for their patients. Until very recently, most schools in America have been relatively unaware of the extent to which Medical Qigong therapy has developed in China, and have failed to present Medical Qigong as a significant part of their training programs for students of Oriental medicine.

This five volume Medical Qigong textbook series contains information on how to effectively diagnose and treat patients with Medical Qigong therapy, as set forth by the Hai Dian Medical Qigong College of Beijing. At one time in China, the Medical College at the Hai Dian University was recognized as one of the top leading Medical Qigong colleges in Beijing. By the end of 1999, however, many of the Medical Qigong colleges

and universities had been closed due to the political actions of the Falun Gong organization.

Although these five textbooks have been primarily written for students and practitioners of Chinese medicine, it is also my hope that Western medical professionals and other alternative healers will benefit from the information contained herein, and that it may serve to enrich their clinical practice.

I have done my best to present the esoteric knowledge and wisdom of this ancient Chinese art of healing as it was passed onto me personally by several of my respected teachers, to whom I owe undying gratitude. Qigong has survived nearly five thousand years of growth and refinement and is now available to you, the reader, for your own personal and professional benefit. I sincerely hope that these five textbooks may serve to further bridge the partnership between Eastern and Western medicine, and that all humanity may benefit from the interchange between these two great schools of healing. It is my hope and dream that all healers, both Western and alternative, return to the "heart" of medicine, and that each doctor may view the patient as a complete energetic integration of body, mind, emotion, and spirit. May we all support each other's skills and methods of alleviating our patients' suffering.

Jerry Alan Johnson, Ph.D., D.T.C.M., D.M.Q. (China)
Pacific Grove, California
March, 2005

When the spiritual powers are passed on and transmitted they can no longer turn back; and when they turn back they cannot be transmitted, and then their moving powers are lost to the universe. In order to fulfill destiny man should go beyond that which is near at hand and consider it as trifling.

One should make public upon tablets of jade that which was hidden and concealed in treasuries and storehouses, to study it from early dawn until night, and thus make known the precious mechanism of the universe.

Huang Di Nei Jing
(*The Yellow Emperor's Canon of Internal Medicine*)

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Finally, to my three beautiful daughters: Laura Marie, Leah Ann, and Hannah Daniel, whom I will always love and forever be honored and proud to be called their father.

INTRODUCTION

The ancient Chinese approach in explaining medical concepts is generally expressed through a three dimensional convergence, seeing the physical body as an energetic hologram and observing the physical, energetic, and spiritual aspects of the tissues. By stimulating any one of these three matrices, a doctor can affect the other two and influence the body to initiate either health or disease. Diagnosis and treatment is therefore approached in a nonlinear progression, working holographically towards the health and healing of the multidimensional person.

This book is intended to educate all health professionals, whether they specialize in Traditional Chinese Medicine or Western Medicine. Although this is essentially a Medical Qigong textbook targeting cancer therapy, it is hoped that practitioners of Western Medicine will benefit from being introduced to such a comprehensive and time-tested alternative approach to cancer treatment.

In the beginning chapter, the focus is placed on a short historical introduction to the ancient Chinese understandings of cancer and its treatment. The text then progresses on to the etiology of cyst, tumor, and cancer formation; types of cancer metastases; and the Medical Qigong approach to cancer treatments.

The remaining chapters are then devoted to Chinese Medical Qigong therapy as it is applied to the treatment of cancer in China today. This includes a detailed discussion of 18 types of cancers, their etiology and pathology (as viewed by Traditional Chinese Medicine), Medical Qigong Treatment Protocols, Medical Qigong Prescription Homework, and a short overview of Herbal therapy.

Due to the fact that in many cases chemo-

therapy and radiation have shown to be of little value for improving the quality or length of a patient's life, I have included two chapters in this section addressing the benefits of Chinese Medical Qigong therapy in rectifying the energetic, emotional and physical damage caused from radiation, chemotherapy, and surgery. The fifth chapter in this section addresses Diet and Nutrition for cancer patients. The last chapters address social oncology, popular cancer prescription meditations and exercises, and understanding the process of death and dying.

It is important to note that since Chinese medicine is pattern-based, the specific energetic modalities that the doctor uses in initiating an effective Medical Qigong treatment are determined by each patient's individual energetic characteristics and clinical manifestations. This also applies when teaching effective Medical Qigong homework exercises and meditations, and when prescribing herbal formulas. Therefore, the information presented within this book is to be viewed as a basic guideline from which to build an effective treatment protocol, based on the doctor's specific diagnosis.

It is clear from studies in China and Europe that Medical Qigong is an option that every cancer patient should consider, regardless of whether Western medical techniques are also being utilized.

Western medicine has advanced very little during the last 50 years in its clinical approach to the treatment of cancer. Although the US government has invested billions of dollars into cancer research, the problem still continues to grow, and the Western Medical approach is still limited to three basic approaches: surgery, radiation, and chemotherapy.

It is sad to realize that within the United States, cancer treatment is a multi-billion dollar "industry." Having first begun treating cancer patients in 1976 (in a clinic specializing in acupuncture, herbal medicine and Medical Qigong), it was my observation that most of the patients were scared, confused, depressed, irritated and just plain frustrated with the information that they had been given, not to mention the discourteous treatments that they had received from their oncologists. After being subjected to needless surgeries, harmful radiation, and the toxic and ineffective approach of chemotherapy, society has begun to rebel against the orthodox approach to cancer therapy. Alarming books have been written containing documented reports from several major research clinics, hospitals, and medical colleges from around the world, confirming the ineffective applications of certain Western therapies towards cancer (e.g., *Dirty Medicine* from England, *The Cancer Industry* and *The Cancer Handbook Whats really working*, from the United States).

The use of Qigong for cancer treatment is well documented. In one research study entitled, *A Review of Qigong Therapy for Cancer Treatment*, presented in the *Journal of International Society of Life Information Science* Vol. 20 (2). 2002, Doctors Chen and Yeung report that there was significant evidence suggesting that Medical Qigong therapy has an inhibitory effect on cancer growth, in both

in-vitro and in-vivo studies, as well as in clinical observation. The articles presented by doctors Chen and Yeung cite over fifty-four studies demonstrating the beneficial effects of emitted Qi and/or Qigong exercises on patients with cancer.

In China, it is believed that cancer is a systemic disease that affects the whole body. Excising a specific tissue area does not completely remove the cancer from its host. It is only through treatments that also address the individual's diet, nutrition, emotional well-being and spiritual harmony that the patient's physical tissues can be brought back into a state of natural balance and health.

Cancer can occur when the body's cells follow the will of an external influence (such as a bacteria or a virus), or an internal influence (such as a genetic predisposition). Many Chinese believe that if the Qi is strong and flowing smoothly within the individual, the cells will not be easily overpowered by an external influence.

If the body's Qi becomes weak, abnormal growth within the tissues can begin to appear. The body's Qi can become weakened through poor nutrition, lack of exercise, or by mental and environmental stress. Chemotherapy and radiation put heavy additional loads of stress on the body, draining it of Qi and taxing the body's immune system. The methods of strengthening the body's Qi presented in this book are therefore tremendously valuable in the treatment of cancer.

Jerry Alan Johnson, Ph.D., D.T.C.M., D.M.Q. (China)
Pacific Grove, California
March, 2005

SECTION XII

THE TREATMENT OF CANCER WITH MEDICAL QIGONG

CHAPTER 56

MEDICAL QIGONG THERAPY AND ONCOLOGY

HISTORY OF CANCER

TREATMENTS IN CHINA

Oncology is the study of neoplastic disease (abnormal tissue growth), and is generally referred to as “the study of cancer.” Cancer cells can arise in any type of body tissue, and can occur at any age. Characteristically, the cancer cells either invade local tissues by direct extension or they spread throughout the body by way of lymphatic or vascular channels.

The observation, study, and treatment of cancer has existed in China for millennia. Over the centuries, Chinese Medical doctors have gained a wealth of experience and knowledge regarding the diagnosis, etiology, pathology, symptom identification, and clinical treatment of various types of cysts, tumors, and cancers. The following are several examples of the clinical discoveries in cancer treatment that have occurred throughout China’s various dynasties.

ONCOLOGY DURING THE SHANG DYNASTY (1600–1028 B.C.).

As early as the Shang Dynasty, the ancient doctors of Chinese medicine understood the mechanisms behind the formation of malignant tumors. The earliest records containing the character “Liu” (tumor) were found on “oracle bones” and “tortoise shells” unearthed from the ruins of the Shang Dynasty capital.

The Chinese ideograph “Liu” is composed of two characters. The character to the left is the pictorial representation of sickness and is composed of someone lying on a bed, inside of a house. The second character is the pictorial representation of the morbid condition of accumulation and stagnation, and is composed of the homonym “Liu,” which means “kept in place” (Figure 56.1).

ONCOLOGY DURING THE ZHOU DYNASTY (1028–221 B.C.).

The Zhou physicians who specialized in the treatment of tumors were referred to as “Yang Doc-

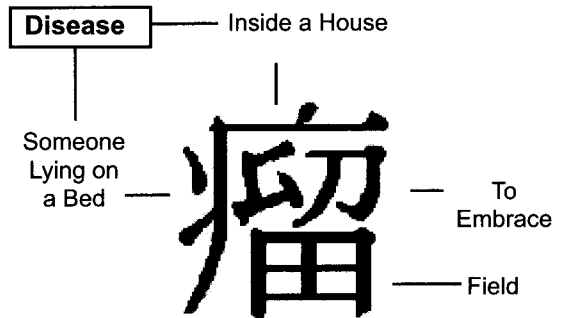


Figure 56.1. The Chinese Character for Tumor, “Liu”



Figure 56.2. The Title Page of the *Huangdi Neijing*

tors.” This historical fact was recorded in a book that was later compiled during the Qin Dynasty (221 - 206 B.C.), called the *Zhou Li* (Zhou Rituals). In modern times, tumors are still referred to as *Zhong Yang* (inflamed ulcers) in Japan and Korea.

ONCOLOGY DURING THE WARRING STATES PERIOD (475 - 221 B.C.)

The *Huangdi Neijing* (Yellow Emperor’s Inner Canon), believed to be compiled during the Warring States Period (Figure 56.2), documented in detail the descriptions of various types of tumors and tumor related illnesses, such as:

- Ovarian cysts and tumors (*Chang Tan*)
- Flesh Abscesses (*Rou Ju*)
- Uterine masses (*Shi Jia*)
- Intestinal tumors (*Chang Liu*)
- Polyps (*Xi Rou*)

- Sinew tumors (*Jin Liu*)
- Bone tumors (*Gu Liu*)

The clinical writings of the *Huangdi Neijing* are believed to be the foundation for the study of oncology in Traditional Chinese Medicine, and are still used for clinical diagnosis throughout the world today.

By 200 B.C., Chinese medical texts were emphasizing the hardness of tumors and their common origin in the impaired circulation of Qi and Blood. These ancient medical texts described “congestion” as the first stage in tumor formation; “stagnation” as the second stage; and “accumulation” as the third stage. According to these ancient doctors, both external and internal factors could set the process of tumor formation into motion.

The *Nanjing* (Canon of Perplexities) expanded upon the foundational theories of the *Neijing*, summarized the etiology of certain types of tumors, and provided a detailed explanation of symptom differentiation between malignant and benign tumors (Figure 56.3).

ONCOLOGY DURING THE WESTERN HAN DYNASTY (206 B.C. - 8 A.D.)

The physician Liu Xi, of the Western Han Dynasty described tumors as “inflamed tissue, with uneven surface like a rock.” Consequently, the term “Yan” became a synonym for “rock,” and is still used in China today in modern medicine.

ONCOLOGY DURING THE QIN AND HAN DYNASTY PERIODS (221 B.C.-220 A.D.)

During the time of the Qin and the Han Dynasty periods, two prominent doctors of Chinese medicine came to the forefront. One was Zhang Zhongjing (Figure 56.4), who is considered the “Father of Prescriptions” in Chinese medicine, and who is also credited for developing and expanding the classification of clinical herbal medicine. Zhang Zhongjing’s observations and commentaries on herbal prescriptions are still used today in China.

Dr. Zhang Zhongjing wrote in his book, *Jin Kui Yao Lue* (Synopsis of the Golden Chamber), the general descriptions of 36 types of women’s diseases. Included in his writings are the diagnosis and treatments of Uterine tumors, as well as the metastasis and infiltration of malignant tumors within the pelvis.

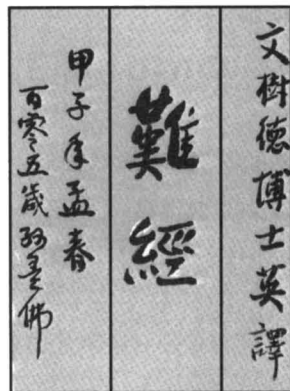


Figure 56.3. The Title Page of the *Nanjing* (Canon of Perplexities)



Figure 56.4. Zhang Zhongjing (150-210 A.D.)



Figure 56.5. Hua Tuo (110-207 A.D.)

The second famous doctor to gain recognition during this time period was Dr. Hua Tuo (Figure 56.5), a contemporary of Dr. Zhang Zhongjing. Hua Tuo is considered the “Father of Surgery” in Chinese medicine, and he also originated several modalities of physical therapy, including hydrotherapy and various therapeutic exercises.

Hua Tuo stressed in his book *Zhong Zang Jing* (A Storehouse of Chinese Medicine), that it was the internal dysfunction of the Zang-Fu organs which played an important role in tumor formation. He recognized that although tumors were a localized pathological condition, they were also in fact a systemic disease.

ONCOLOGY DURING THE THREE KINGDOMS PERIOD (220 -280 A.D.)

The etiology, pathology and treatment of tumors was further explored and studied during the Three Kingdoms Period. For example, in 259 A.D., the famous physician Huangfu Mi (Figure 56.6) described numerous treatment protocols used for conditions that are now considered cancer symptoms in his book *Zhen Jiu Jia Yi Jing* (the Classic of Acupuncture and Moxibustion).

ONCOLOGY DURING THE JIN DYNASTY (265-317 A.D.)

During the Jin Dynasty, the famous Daoist alchemist Ge Hong (Figure 56.7) pointed out in his book *Zhou Hou Bei Ji Fang* (A Handbook of Prescriptions for Emergencies), that the onset and development of a tumor generally follows a certain progression of symptoms, and he urged patients to visit their doctor to have these conditions diagnosed and treated as soon as the symptoms appear. In this way, the doctor can help to prevent the further development or spreading of the tumor.

ONCOLOGY DURING THE SUI DYNASTY (581-618 A.D.)

During the Sui Dynasty, Chao Yuanfang (Figure 56.8), in his book *Zhu Bing Yuan Hou Lum* (A General Treatise on the Causes and Symptoms of Diseases), described various types of tumor etiology, and divided the tumors into benign (Liu) and malignant (Shi Yong) classifications. Chao Yuanfang also distinguished between the immovable type of abdominal mass (Zheng) and the movable type of abdominal mass (Jia).

ONCOLOGY DURING THE TANG DYNASTY (618-907 A.D.)

The most famous physician during the Tang Dynasty was Sun Simiao (Figure 56.9), who wrote the first treatises on Diet Therapy (see Chapter 60), introduced during the Sui and Tang Dynasties



Figure 56.6. Huang Fu Mi (215-286 A.D.)



Figure 56.7. Ge Hong (281-341 A.D.)



Figure 56.8. Chao Yuan Fang (550-630 A.D.)



Figure 56.9. Sun Si Miao (590-682 A.D.)

(618-907 A.D.). In the book *Qian Jin Yao Fang* (Prescriptions Worth a Thousand Gold Pieces for Emergencies), Sun Simiao wrote a chapter on specific examples of special foods used to treat various conditions such as thyroid tumors.

Although the first acupuncture charts are believed to have been produced during the Han Dynasty (206 B.C.-220 A.D.), Sun Simiao is credited for drawing the first charts of the anterior, posterior, and lateral views of the body. These charts showed the Twelve Primary Channels in Five Element colors, with the Extraordinary Vessels drawn in a sixth color. This anatomical format is still being used today in all T.C.M. colleges and clinics around the world. Sun Simiao is also credited with the introduction of the system of proportional measurement (the Chinese inch: *cun*), which allows for accurate location of the channel points.

Sun Simiao described the treatment of certain types of breast tumors, as well as the symptoms of late stage uterine and cervical cancer. Additionally, Sun Simiao classified all types of tumors into seven specific categories:

- Qi Tumors (*Qi Liu*)
- Blood Tumors (*Xue Liu*)
- Flesh Tumors (*Rou Liu*)
- Sinew Tumors (*Jin Liu*)
- Bone Tumors (*Gu Liu*)
- Fatty Tumors (*Zhi Liu*)
- Goiters and Tumors of the Neck (*Ying Liu*)

ONCOLOGY DURING THE SONG DYNASTY (960-1279 A.D.)

During the Song Dynasty, emperor Hui Zong ordered the compilation of a book called *Sheng Ji Zong Lu* (General Collection for Holy Relief), which first appeared in the public between the years 1111 and 1117. In this book, a tumor was defined as "*Liu*" (meaning stagnation and lack of movement).

By the year 1171, the word "*Ai*" (cancer) first appeared in the Chinese medical classic, *Wei Ji Bao Shu* (A Treasury of Relief and Treatment), written by Dongxian Jushi. This Chinese character "*Ai*" is composed of two characters. The character to the left is the pictorial representation of sickness

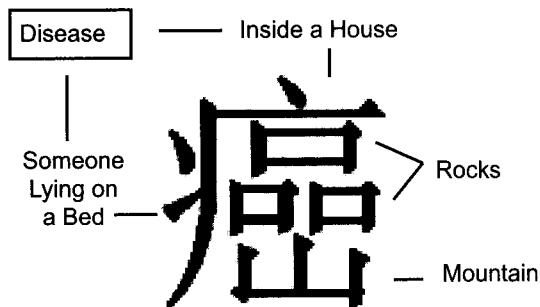


Figure 56.10. The Chinese Character for "Ai"

and is composed of someone lying on a bed, inside of a house. The second character is the pictorial representation of rocks, which can be defined as a hard malignant type of tumor (Figure 56.10).

Additionally, several books were written during this time period in order to give imperial doctors a deeper understanding of specific types of disease, in particular, cancer. For example:

- In the book *Ren Zhai Zhi Zhi Fu Yi Fang* (Ren Zhai's Indications with an Appendix on Omitted Formulae), cancer is described as infiltrative and metastatic.
- In the book *Chuang Yang Jing Quan Shu* (A complete Manual of Experience in the Treatment of Sores), Dou Hanqing described the diagnosis, symptoms and pathology of breast cancer (Ru Yan)
- In the book *Ji Sheng Fang* (Prescriptions for Succoring the Sick), published in 1253, Yan Yonghe described the diagnosis, symptoms and pathology of Liver, Stomach, and Lung cancer.
- In his book *San Yin Fang* (Formulae for the Three Categories of Etiological Factors), the physician Chen Wuze divided goiters (*Ying*) and tumors (*Liu*) of the neck into five types of *Ying* and six types of *Liu*. At this time in China, tumors were divided into six specific categories: Qi Tumors (*Qi Liu*), Blood Tumors (*Xue Liu*), Flesh Tumors (*Rou Liu*), Purulent Tumors (*Nong Liu*), Bone Tumors (*Gu Liu*), and Fatty Tumors (*Zhi Liu*).

ONCOLOGY DURING THE JIN DYNASTY (1115-1234 A.D.)

During the Jin Dynasty, the great physicians Zhang Congzheng (Figure 56.11) and Zhu Danxi (Figure 56.12) wrote in their book *Ru Men Shi Qin* (Confucian's Duties to their Parents), that tumor formation was due the accumulation of chronic internal stagnations and/or chronic emotional suppression. Zhang Congzheng was a military physician who developed the "purgative" school of medicine, which favored herbal diaphoretics, emetics and purgatives over tonics.

In his book *Danxi Xin Fa* (Danxi's Experiential Therapy), Zhu Danxi (also known as Zhu Zhen Heng) gave a relatively detailed description of the etiology, symptom development, prognosis, and treatment of breast cancer and cancer of the esophagus and stomach.

According to the famous physician Li Gao (also known as Li Dong Yuan), when treating cancer, the only option open to the doctor is to attack the cancer formation, while supporting the body's internal organs by using herbal supplementation (Figure 56.13).

ONCOLOGY DURING THE YUAN DYNASTY (1279-1368 A.D.)

The ancient doctors of the Yuan Dynasty developed the first comprehensive theoretical understanding of the role of congealed Phlegm and Blood in the pathology of tumor formation. Doctor Zhu Danxi in particular considered herbal treatment to be an essential adjunct in treating such conditions.

During this time period in 1347, Zhu Danxi published another major clinical work entitled *Ge Zhi Yu Lun* (On Inquiring into the Properties of Things). In this book he describes the formation of Phlegm cysts occurring in the upper, middle and lower aspect of the body, and further explains the clinical progression of benign tumors transforming into malignant tumors.

ONCOLOGY DURING THE MING DYNASTY (1368-1644 A.D.)

During the Ming Dynasty, the *Nufu Daquan Liangfang* (An Encyclopedia of Effective Prescriptions for Women), gave detailed information about the etiology and treatment of breast tumors and



Figure 56.11. Zhang Congzheng (1156-1228 A.D.)



Figure 56.12. Zhu Danxi, also know as Zhu Zhen Heng (1281-1358 A.D.)



Figure 56.13. Li Gao, also known as Li Dong Yuan (1180-1251 A.D.)

cancer. During this time period, details regarding cancer diagnosis, etiology, symptoms, and treatment protocols had become much more refined and specific.

**ONCOLOGY DURING THE QING DYNASTY
(1644-1911 A.D.)**

Throughout the centuries, countless doctors have contributed a wide variety of their own effective treatment methods and herbal formulae for treating tumors. By the Qing Dynasty, descriptions of various types of cancer and their treatments had become well-documented within the Chinese medical profession.

In the *Yi Zong Jin Jian* (The Golden Mirror of Medicine), Doctor Wu Qian wrote that if patients with breast cancer could control their emotions and exposure to stress, and get adequate rest, the disease would be curable. Additionally, if treated early and properly, a patient with pre-cancerous symptoms could have a natural life span despite the disease.

**ONCOLOGY DURING THE REPUBLIC OF CHINA
(1911-1944 A.D.)**

During the formation of the Republic of China, Chinese Medicine maintained that when recuperating from cancer, the patient should follow the following important advice:

- Monitor food and diet
- Adopt a regular and consistent pattern of daily activities (eating, working and sleeping)
- Live in a peaceful and secluded environment
- Avoid anxiety, depression, and anger
- Practice Qigong and other recreational activities

**ONCOLOGY DURING THE REPUBLIC OF CHINA
(1944-PRESENT)**

Since 1949, a number of medical institutions have been established in China for the study, research and further exploration of cancer formation. Large scale clinical and laboratory research has been carried out on the theoretical study of the prevention, diagnosis, etiology and treatments of various types of cancers, using both Traditional Chinese Medicine and conventional Western Medicine.

In studies measuring the prevention and treatment of tumors, extensive research has indicated that the most effective methods for the treatment of cancer include the integration of several different modalities, including Medical Qigong Therapy, Diet, and Herbal Therapy.

CYSTS, TUMORS, AND CANCER

In Traditional Chinese Medicine, cysts, tumors, and cancers are commonly referred to as “a retention of mass.” Retention, in this context, denotes stagnation. Cysts, tumors, and cancer originate from flowing substances within the body such as Qi, Blood, and Phlegm (both substantial and non-substantial). These substances can cause specific types of stagnation when they are attacked by external and internal pathogenic factors. The combined result of these interactions can become toxic to the body’s internal organ systems, and can gradually take on the form of a lump or mass as a result of excessive accumulation.

**THE DIFFERENCES BETWEEN NORMAL CELLS
AND CANCER CELLS**

In certain situations, cells can undergo specific transformations that can cause them to grow and multiply without control. As these cells grow, they can become dangerous to the body because they absorb oxygen, nutrients, and space from healthy cells. As these cells continue to multiply, they form masses of cells called tumors, which can begin to encroach on surrounding cells, eventually causing damage and destruction to the body’s healthy tissues.

When studying cancer formation, there are several noticeable differences (in physical shape and chemical structure), between normal cells and cancer cells, for example (Figure 56.14):

- Normal cells have a large amount of cytoplasm, whereas cancer cells have a relatively small amount.
 - Normal cells have a nucleus with a single, smooth border, whereas cancer cells have multiple nucleoli with large irregular borders.
 - Normal cells have a nucleus with a single nucleolus (a small round body of protein in a cell nucleus, which contains RNA, and is involved in protein synthesis), whereas cancer cells can have multiple large nucleoli.
 - In normal cells the chromatin (the nuclear material that makes up chromosomes consisting of DNA and protein) is fine, whereas in cancer cells the chromatin is coarse.
- To help the reader to understand and diag-

nose the specific pathogenic forms of the various types of cysts, tumors, and cancers, the section that follows has been divided into six separate divisions:

- Cyst Formation According to Ancient Chinese Medicine
- Tumor Formation According to Ancient Chinese Medicine
- The Categorization of Tumors According to Modern Chinese Medicine
- The Six Categories of Cancers According to Modern Chinese Medicine
- Tumor and Cancer Etiology and Pathology
- Risk Factors

CYST FORMATION ACCORDING TO ANCIENT CHINESE MEDICINE

A cyst is a closed pocket or pouch of tissue that can be filled with air, fluid, pus or any other material. A cyst can form in any tissue of the body. For example, cysts occurring within the lymph system or Kidneys are usually filled with fluid; while cysts occurring within the Lungs are usually filled with air. Migrating parasites can also form cysts within the body. Cysts are also commonly formed on the surface of the skin as a result of an infection, the clogging of a sebaceous gland, Qi and Blood stagnation, or developmental abnormalities.

In ancient China, if a lump subsided spontaneously, it was commonly referred to as a cyst. However, many cysts and benign tumors can persist indefinitely. A cyst that develops into a soft or hard lump and is exposed as a nodule beneath the surface of the skin indicates disease associated with one or several of the Twelve Primary Channels manifesting through the Twelve Skin Zones (Figure 56.15).

In ancient China, cysts were divided into either Yin or Yang categories, depending on their origin. A Yang (hard) cyst is derived from Blood Stagnation, while a Yin (soft) cyst originated from a Phlegm Stagnation.

YIN AND YANG CATEGORIZATION

The most common form of benign cyst formation is known as a lipoma. A "lipoma" (or pal-

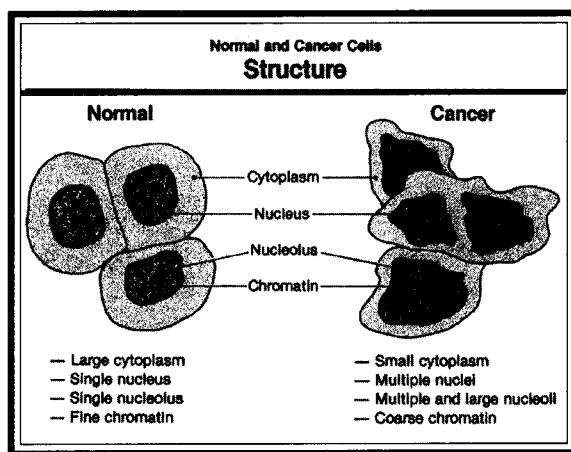


Figure 56.14. The Differences Between Normal and Cancer Cell Formation By Pat Kenny of the National Cancer Institute (August 1990)

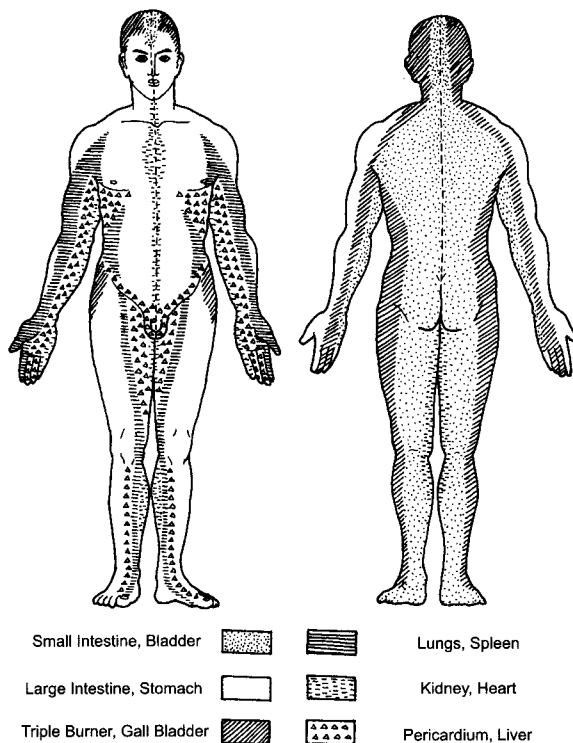


Figure 56.15. The Body's Twelve Cutaneous Regions (Skin Zones), are based on the external flow of Qi from the Twelve Primary Channels and their Fifteen Collaterals

pable lump) can develop from a variety of sources. A lipoma can be divided into either Yin or Yang types (Figure 56.16):

- **The Yang (Hard) Cyst:** This type of lipoma is developed from congealed or Stagnant Blood. Blood Stasis exists when the Blood is unable to flow smoothly, and instead becomes obstructed or congealed. Blood Stasis can be caused by an impact trauma, Deficient Blood, Stagnant Blood, Blood Heat, Blood Cold, or Stagnant Qi. Blood Stasis results in localized pain which worsens with pressure, and causes swelling of the internal organs and the formation of cysts and tumors. The organ most often affected by Blood Stasis is the Liver. A Yang cyst is generally fixed (immobile) and hard or firm to the touch. In early American medical history, this type of cyst was often referred to as a "bible bump." The treatment used to dissolve the formation required that the patient take the family bible (usually a heavy, hard-bound book) and smash the cyst with the firm edge of book.
- **The Yin (Soft) Cyst:** This type of lipoma is developed from Stagnant Phlegm. The main cause of Phlegm formation is Spleen Deficiency. If the Spleen becomes weak and fails to transform and transport the Body Fluids, the Body Fluids can accumulate and transform into Phlegm. However, Phlegm formation can also occur if the Lungs fail to disperse and lower Fluids, or if the Kidneys fail to transform and excrete Fluids. A Yin cyst is generally not fixed (mobile), and it is soft or malleable to the touch. This type of cyst is often either drained via syringe or completely ignored by Western physicians (provided the location is not detrimental to the patient's health).

EIGHT TYPES OF YIN AND YANG LIPOMAS

In ancient China, there were eight types of lipomas observed in the clinical environment (Figure 56.17):

- The Shrimp Lump is shaped in the form of a shrimp.
- The Turtle Lump is named for its shape and

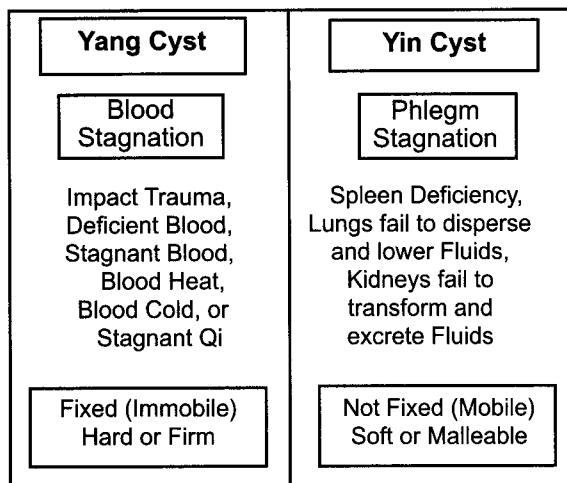


Figure 56.16. Yin and Yang Cyst Formations

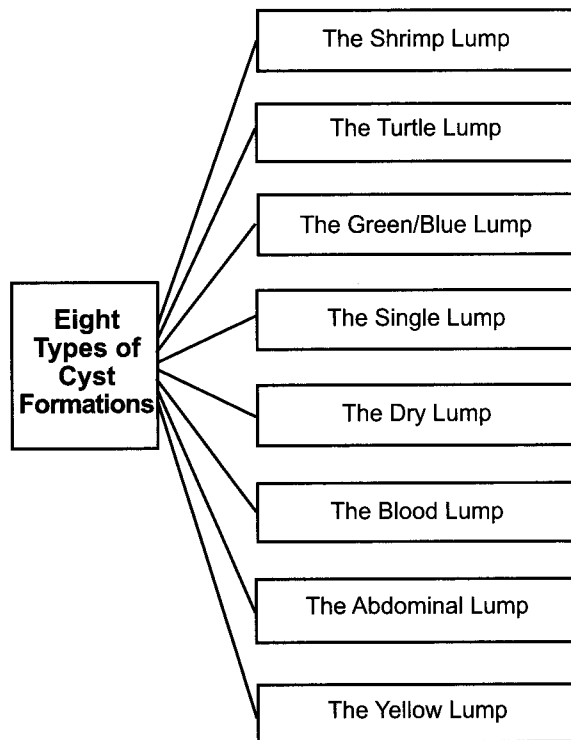


Figure 56.17. Eight Types of Cyst Formations

often has multiple lump formations.

- The Green/Blue Lump derives its name and color from the superficial blood vessels on which it forms.

- The Single Lump appears in isolation and is differentiated from multiple lump formations.
- The Dry Lump indicates an obstruction.
- The Blood Lump relates to congealed Blood.
- The Abdominal Lump is named for its physical location.
- The Yellow Lump is named because of the yellow color in the specific region of the lump.

TUMORS FORMATION ACCORDING TO ANCIENT CHINESE MEDICINE

In ancient Chinese medicine, a benign tumor was noted as the sudden swelling in the skin and flesh area (muscle tissue) that could become as large as a plum at onset. The tissue mass gradually increases in size, being neither painful nor itchy. If left untreated, it can become huge and will not disperse without treatment. According to the famous physician Sun Si Miao (590-682 A.D.), the most common types of benign tumors are divided into seven categories: The Qi Tumor, Blood Tumor, Flesh Tumor, Sinew Tumor, Bone Tumor, Fatty Tumor, and Goiters and Tumors of the Neck, described as follows (Figure 56.18):

- **Qi Tumor (Qi Liu):** This type of tumor grows on the external surface of the body and is soft and “puffy.” In Chinese medicine, it is believed to be caused from stress damaging the Lungs and by an invasion of External Evils. Unassociated with Hot or Cold, this type of tumor becomes larger or smaller depending on the patient’s emotions. In Western Medicine, the Qi Tumor corresponds to the neuroma cutis type of tumor.

A Medical Qigong treatment for a Qi Tumor consists of Purging the Stagnation, transforming Phlegm, Tonifying the Lungs and Regulating the patient’s Qi. Homework Prescriptions should include Purging the channels on which the tumor is located, as well as exhaling the “Shang” sound. Herbal prescriptions might include the Tong Qi San Jian Wan formula.

- **Blood Tumor (Xue Liu):** This type of tumor grows on the external surface of the body (lips, neck, or limbs) and is characterized by swelling, distended, and expanded Blood Vessels,

that knot together. It is purple or red in color (surrounded by dimly visible red threads) and has hard and soft spots within its structure. In Chinese Medicine, the Blood Tumor is believed to be caused from Blood that binds and Qi Stagnation that obstructs the channels and network vessels. The condition is further complicated if the tumor becomes contracted with an invasion of External Evils. In Western Medicine, the Blood Tumor corresponds to the angioma type of tumor.

A Medical Qigong treatment for a Blood Tumor consists of Purging the Qi and Blood Stagnation, transforming Heat, cooling and nourishing the Blood, and Tonifying Yin. Homework Prescriptions should include Purging the channels on which the tumor is located, as well as exhaling the “Zheng” sound. Herbal prescriptions might include the Qin Lian Er Mu Wan formula.

- **Flesh Tumor (Rou Liu):** This type of tumor grows on the external surface of the body and is raised, soft, and spongy (like steamed buns). It is characterized by single or multiple lumps, which look like upturned cups which appear to well up from the flesh. It has a broad root, is firm but supple, and can grow to the size of a peach or fist. There are no signs of Heat or Cold, and no change in skin color. This type of tumor never ruptures. In Chinese Medicine, it is believed to be caused from stress and anxiety binding and depressing the patient’s Spleen Qi and a failure to transform Phlegm. In Western Medicine, the Flesh Tumor corresponds to the lipoma type of tumor.

A Medical Qigong treatment for a Flesh Tumor consists of Purging the Stagnation, transforming Phlegm, and Tonifying the patient’s Spleen and Righteous Qi. Homework Prescriptions should include Purging the channels on which the tumor is located, as well as exhaling the “Gong” sound. Herbal prescriptions might include the Gui Pi Tang formula.

- **Sinew Tumor (Jin Liu):** This type of tumor grows on the external surface of the body and is characterized by “green/blue sinews” and

Type of Tumor	Organ of Concern	External Manifestation	Caused From	Purging Sound	Herbal Formula
Qi Tumor	Lungs	Soft and puffy, becoming larger or smaller according to the emotions	Stress damaging the Lungs and invasion of External Evils	Shang	Tong Qi San Tian Wan
Blood Tumor	Heart	Purple or Red in color with hard or soft spots within its structure; swelling, distended, with external blood vessels knotted together	Blood and Qi Stagnation within the channels and vessels	Zheng (Jong)	Qin Lian Er Mu Wan
Flesh Tumor	Spleen	Raised and spongy with broad root, firm but supple, can grow to the size of a peach or fist	Stress and anxiety binding and depressing Spleen Qi, failure to transform Phlegm	Gong	Gui Pi Tang
Sinew Tumor	Liver	Blue/green in color with sinews swelling, appears like a pile of knotted intertwined worms	Anger stirring Liver Fire, Dryness from Blood Deficiency and sinew hypertonicity	Guo	Gan Lu Hui Wan
Bone Tumor	Kidneys	Immovable and hard, grows fast, as tumor progresses in size it becomes brownish purple in color with dilated vessels	Insufficient Kidney Qi and Cold Damp carrying Phlegm to the bones causing the Qi and Blood to congeal	Yu	Shen Qi Wan and Yang He Jie Ning Gao plaster
Fatty Tumor	Spleen	Round and soft with black and greenish-blue spots in the center; pus can be squeezed from tumor	Phlegm Stagnation and Spleen Deficiency	Gong	Varies according to the tumor's location
Goiters and Tumors of the Neck	Spleen and Stomach	Appears as a swollen, round tumor that moves up and down when the patient swallows	Damp Phlegm, and Qi and Blood Stagnation	Dong	Varies according to tissue affected

Figure 56.18. Seven Types of Benign Tumor Formations According to Ancient Chinese Medicine

swells up from the sinews. It appears like a hard lump, and looks like a pile of knotted intertwined worms (varicose veins). In Chinese Medicine, it is believed to be caused from anger stirring Liver Fire, Dryness from Blood Deficiency and sinew hypertonicity. In Western Medicine, the Sinew Tumor corresponds to the phlebangioma, varicosity, cavernous hemangioma and other shallow legion type of tumors.

A Medical Qigong treatment for a Sinew Tumor consists of Purging the Liver, removing stagnation, soothing the sinews, and Tonifying the patient's Blood. Homework Prescriptions should include Purging the channels on which the tumor is located, as well as exhaling the "Guo" sound. Herbal prescriptions might include the Qing Gan Lu Hui Wan formula.

- **Bone Tumor (Gu Liu):** This type of tumor grows swiftly, is immovable, hard as a rock,

and is located on the external surface of the body, attached to the patient's Bone. As the tumor progresses in size, it becomes brownish purple in color with dilated vessels. In ancient China, this type of tumor was sometimes known as a "bone flat-abscess." In Chinese medicine, it is believed to be caused by an insufficiency of Kidney Qi and Cold Damp carrying Phlegm to the Bone, causing Qi and Blood to congeal. In Western medicine, the Bone Tumor corresponds to both benign and malignant types of bone tumors.

A Medical Qigong treatment for a Bone Tumor consists of dispersing the swelling, removing stagnation, breaking up the hardness, and Tonifying the patient's Kidney Qi. Homework Prescriptions should include Purging the channels on which the tumor is located, as well as exhaling the "Yu" sound. Herbal prescriptions might include the Shen Qi Wan formula internally, and a topical Yang He Jie Ning Gao plaster.

- **Fatty Tumor (Zhi Liu):** This type of tumor grows on the external surface of the body (face, head or back) and appears as a round, soft tumor, with a black and green/blue spot in the center. Periodically, pus can be squeezed from the tumor. The main cause of Phlegm formation is Spleen Deficiency. If the Spleen becomes weak and fails to transform and transport the Body Fluids, the Body Fluids can accumulate and transform into Phlegm. However, Phlegm formation can also occur if the Lungs fail to disperse and lower Fluids, or if the Kidneys fail to transform and excrete Fluids. In Western medicine, the Fatty Tumor corresponds to the cystic type of tumor.

A Medical Qigong treatment for a Fatty Tumor consists of dispersing the removing stagnation, transforming Phlegm, and Tonifying the patient's Spleen and Righteous Qi. Homework Prescriptions should include Purging the channels on which the tumor is located, as well as exhaling the "Gong" sound. Herbal prescriptions will vary according to the tumor's location.

- **Goiters and Tumors of the Neck (Ying Liu):** This type of tumor grows on the external surface of the body (front and sides of the neck) and appears as a swollen, round tumor that moves up and down when the patient swallows. Sometimes a Stone Tumor (Shi Liu) can form on the neck, manifesting as hard, fixed lumps that feel uneven to the touch. Symptoms can also include profuse sweating, pressure in the chest, heart palpitations and irritability. In advanced cases, the patient's windpipe, trachea and vocal cords are all subjected to pressure. In Western medicine, the Goiters and Tumors of the Neck corresponds to the cystic type of thyroid gland tumor.

A Medical Qigong treatment for Goiters and Tumors of the Neck consists of dispersing and removing stagnation, transforming Phlegm, and softening the hard tissue mass, and Tonifying the patient's Spleen and Righteous Qi. Homework Prescriptions should include Purging the channels on which the tumor is located, as well as exhaling the "Dong" sound. Herbal prescriptions will vary according to the specific type of tissue or gland involved.

CATEGORIZATION OF TUMORS ACCORDING TO MODERN CHINESE MEDICINE

All tumors can be divided into either benign or malignant classification, according to their histological nature, the degree of differentiation of the tumor cells, their manner and rate of growth, recurrence, influence on the host and metastasis. Based on their biological and histogenic characteristics, modern Chinese medicine places tumor classification into five major categories: Tumors of the Epithelial Tissues, Tumors of the Mesenchymal Tissues, Tumors of the Lymphatic Reticular, Tumors of the Nerve Tissues and Tumors Derived from Other Tissues, described as follows (Figure 56.19):

- **Tumors of the Epithelial Tissues:** This type of tumor is derived from the epithelial tissues of the skin, mucous membranes and glands
- **Tumors of the Mesenchymal Tissues:** This type of tumor is derived from the bones, muscles, Blood Vessels and Lymph Vessels

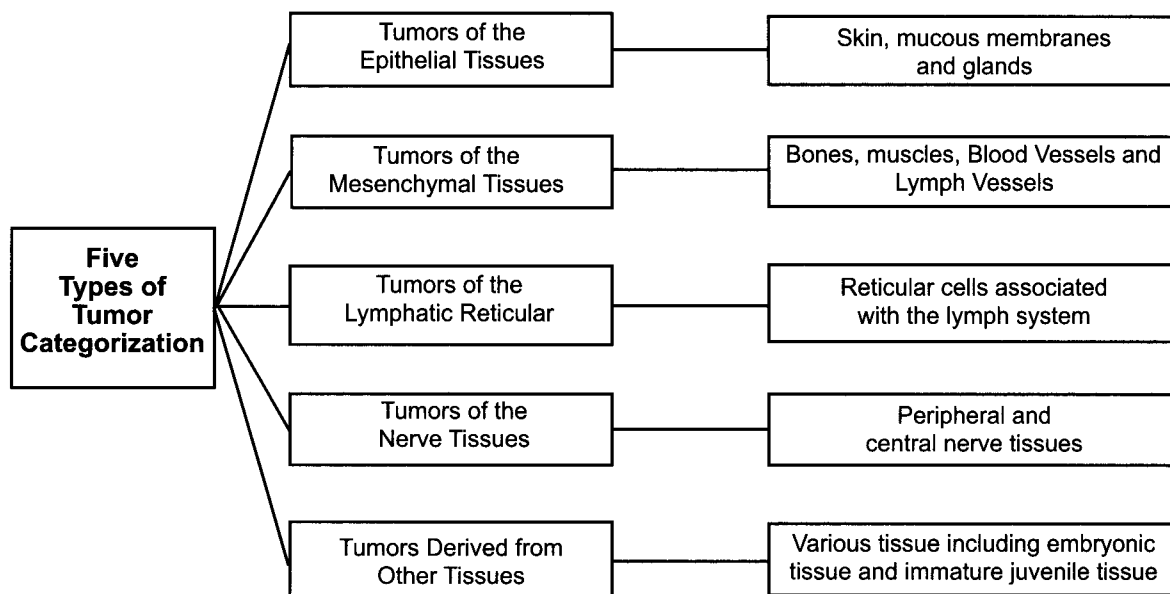


Figure 56.19. The Five Types of Tumor Categorization According to Modern Chinese Medicine

- **Tumors of the Lymphatic Reticular:** This type of tumor is derived from the network of reticular cells associated with the lymph system
- **Tumors of the Nerve Tissues:** This type of tumor is derived from the peripheral and central nerve tissues
- **Tumors Derived from Other Tissues:** This type of tumor is derived from the various tissue including embryonic tissue and immature juvenile tissue

BENIGN AND MALIGNANT TUMOR FORMATIONS

For general classification, tumors can be further categorized into either “benign tumors in a state of non-diffusional transference (in situ)” and “malignant tumors in a state of diffusion (metastatic).” Both types of tumors are energetically related, as they can sometimes transform into each other. A benign tumor can become malignant if it becomes affected by some internal or external pathogenic factor (i.e., Damp Heat); if the slow growing tumor suddenly expands its growth, festers, and begins bleeding; if the surface temperature of the tumor increases; or if relatively hard nodes appear in the tumor (Figure 56.20).

Likewise, a malignant tumor can sometimes gradually stop its expansion and become benign. This is primarily due to the strengthening of the patient’s internal organ Qi, Righteous Qi and immune functions (achieved through Medical Qigong, Herbal Therapy, Diet and other modalities). The most common cases of a malignant tumor becoming benign are seen in carcinomas of the Urinary Bladder, renal carcinomas, choriocarcinomas, and malignant melanomas, etc.

BENIGN TUMORS: IN A STATE OF NON-DIFFUSIONAL TRANSFERENCE - IN SITU

Normal tissue does not increase in shape, size, or structure beyond certain functional limitations. The tissues of a benign tumor, however, can grow in expansive ways. The margins of a benign tumor are clearly defined with firm boundaries, and the tumor is easily manipulated through palpation. There is no temperature differentiation between the skin surrounding a benign tumor and normal skin tissue. Benign tumors are very distinct, and for the most part keep to themselves. A benign tumor generally grows slowly, and can spontaneously stop growing or disappear by itself.

Often, no symptoms surround the internal lo-

	Benign Tumor	Malignant Tumor
Process of Development	Grows Slowly, Can Stop or grow Intermittently, May Disappear Without Treatment	Grows Quickly And Expands Within a Relatively Short Time Period
Process of Growth	In Situ: Margin is Clearly Defined With Firm Boundaries, Easy to Move Through Palpation	Metastatic: Infiltrative With No Clearly Defined Boundary, Not Easy to Move When Palpating
Temperature	No Temperature Differentiation Between Skin Tissue and Tumor	Skin Surrounding Tissue of Tumor is Energetically Hot
Influence On The Body	Can Disrupt the Functional Activity of Nearby Organs, Can Cause Bleeding and Inflammation	Degeneration, Festering, and Hemorrhaging
Symptoms	Generally No Symptoms, However, Can Cause Glandular Dysfunction And Structural Changes	Symptoms Vary According to Location; Including Fever, Pain, Weight Loss, Hemorrhaging, Night Sweats, and Fatigue
Relapse	Seldom or Never Occurs	Often Occurs

Figure 56.20. Benign and Malignant Tumors

cation of a benign tumor. As the tumor grows in certain areas of the patient's body, however, it can disrupt the functional activity of a nearby organ. Benign tumors have been known to cause bleeding and inflammation. If the tumor is located within an endocrine gland, it can cause an abnormal function within the gland itself, although such a tumor does not usually endanger the patient's life. Benign tumors can, however, become life threatening if the location compresses specific areas of the patient's Brain or vital organs.

After treating benign tumors, the Qigong doctor will combine an effective dynamic exercise prescription with a quiescent meditation. Some examples of non-aggressive tumors/cancers which are considered as energetically in a non-aggressive state of transition are:

- Prostate cancer
- Cervical dysplasia
- Endometrial adenocarcinoma (uterine)
- Basal cell skin cancer

- Squamous cell skin cancer

MALIGNANT TUMORS: IN A STATE OF DIFFUSION, I.E., METASTATIC

A malignant tumor (also known as cancer) is a type of tumor that can spread by invasion or metastasis. The word "cancer" is Latin in origin, meaning crab. It was given this name hundreds of years ago because certain advanced cancers appear to resemble a crab, with claws reaching out into the surrounding tissues. This metastatic action can be seen with an electron microscope (Figure 56.21).

Cancerous cells are larger in size and shape than normal cells. The volume of the nucleus of a cancerous cell regularly increases in size and shape (often manifesting as an abnormal shaped nuclei, giant nuclei, double nuclei, or multiple nuclei).

Compared to normal tissue cells, the protein metabolism in cancerous tissue is more active. As the protein synthesis of the cancerous tissue becomes increasingly stronger, it begins absorbing

the protein of the surrounding normal cells, energetically and physically weakening the surrounding tissue. At this expansive state, the cancerous tissues form into a malignant tumor.

Malignant tumors grow very fast, potentially doubling every two months. Degeneration, festering, and hemorrhaging often accompany malignant tumors. Malignant tumors are infiltrative and can metastasize. They can branch off from the main tumor and spread throughout the body by travelling through the blood or lymph system, where they can establish a new residence and begin to replicate. A malignant tumor has no clearly defined boundary. Its appearance is irregular and fastened (e.g., not easy to move through palpation). The skin temperature surrounding the malignant tumor is considered energetically Hot, as it is warmer than the normal surrounding tissue.

Compared to normal tissue cells, the cancerous cells frequently multiply, divide, and escape the control of the organism they inhabit. Cancerous cells are also able to pass on their aggressive and metastatic nature to the other cells that they produce, propagating additional cancer cells that maintain the same invasive characteristics. Most malignant tumors either metastasize to nearby or distant areas of the body.

The body's symptoms can include fever, pain, anemia, fatigue, and general weakness. In many cases, if left untreated, they can cause death.

After treating malignant tumors, the Qigong doctor will prescribe quiescent Medical Qigong exercises which are similar to the Hibernation Breathing exercise, in combination with strengthening exercises.

In certain cases, dynamic Medical Qigong exercises which accelerate the Blood flow are forbidden for patients with aggressive types of cancer. Some examples of tumors that are considered energetically Hot and in an aggressive state of transition are:

- Pancreatic cancer
- Leukemia
- Cervical cancer
- Clear cell carcinoma (uterine)
- Melanoma (skin cancer)

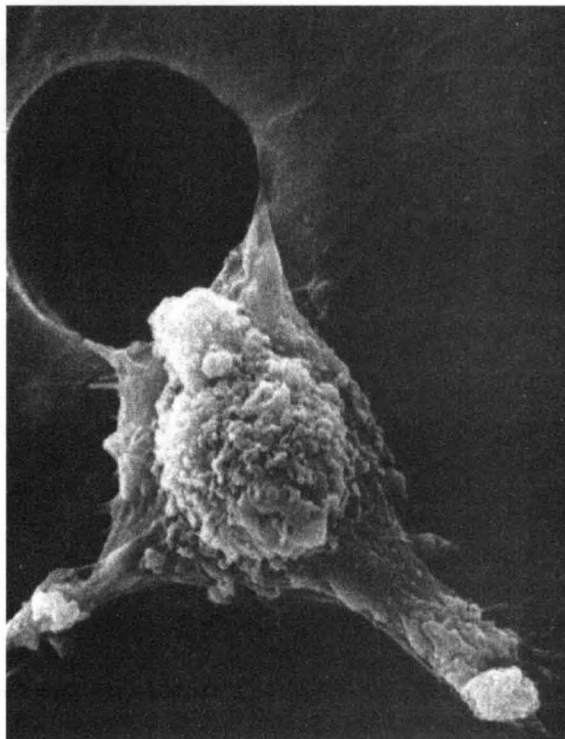


Figure 56.21. Scientists have identified a protein named Autocrine Motility Factor (AMF) that causes cancer cells to grow "arms" or pseudopodia. These arms enable the cancer cells to migrate to other parts of the body. (Photo from Dr. Raouf Guirgus, and Dr. Liotta's Laboratory 1988).

CATEGORIZES OF CANCERS ACCORDING TO MODERN CHINESE MEDICINE

Cancer usually forms as a solid tumor mass physically manifesting as a carcinoma, sarcoma or melanoma. However, certain cancers such as leukemia, lymphoma, and multiple myeloma are blood-forming cancers which circulate through the blood and blood-forming organs.

There are six basic types of cancer: carcinomas, sarcomas, leukemias, lymphomas, multiple myelomas, and melanomas, described as follows (Figure 56.22):

1. **Carcinoma:** This is the most common type of cancer. It is a malignant growth or tumor that occurs in the epithelial tissue (the outer surface or first layer of tissue that lines the body's internal organs, as well as the principal tubes

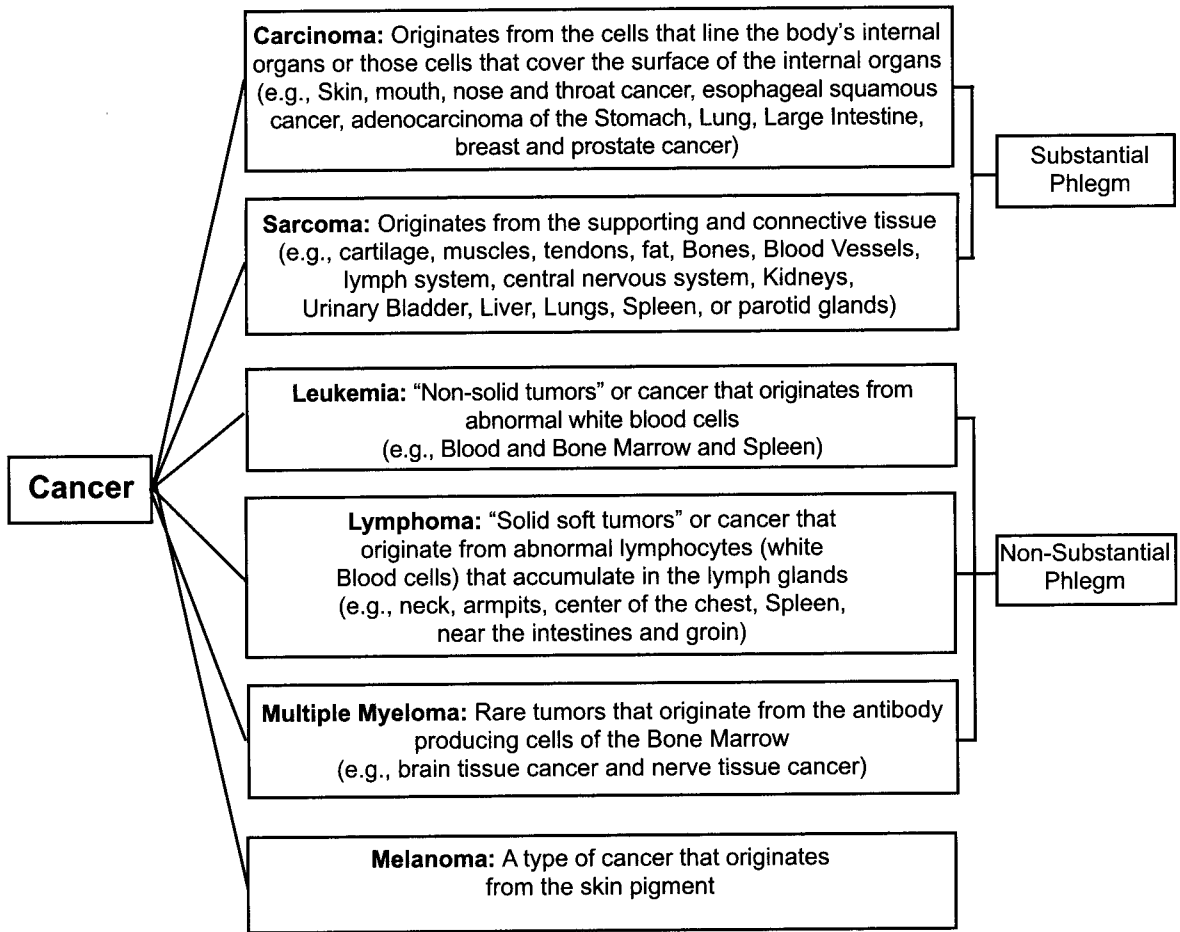


Figure 56.22. The Six Types of Cancer Categorization

and passageways leading to the exterior of the body). A carcinoma originates from the cells that line the body's internal organs or those cells that cover the surface of the internal organs. Skin cancer, mouth cancer, nose cancer, throat cancer, esophageal squamous cancer, adenocarcinoma of the Stomach, prostate cancer, Lung cancer, cancer of the Large Intestine, and breast cancer all belong to this type of cancer. A carcinoma may affect any organ or part of the body; it may spread by direct extension or by indirect extension through the lymphatic system and bloodstream. Carcinomas can be further categorized as follows:

- **Adenocarcinomas:** This type of cancer origi-

nates within the epithelial tissue of the mucus membranes, glands, and ducts within the patient's breasts, Lungs, Large Intestines, or cervix. It specifically affects the glands and the cells associated with each gland, including the prostate, thyroid, etc.

- **Mucoid Carcinomas:** This type of cancer originates within the cells that secrete mucin, frequently located within the patient's Stomach, Large Intestine, or rectum.
- **Squamous Carcinomas:** This type of cancer originates within the epithelium of the skin or tissue lining of the tongue, esophagus, or cervix.

2. **Sarcoma:** This is a malignant solid growth or

tumor that occurs within the supporting, connective, or mesenchymal tissue. Originating from the supporting and soft connective tissue surrounding the internal organs and tissues, it may affect the cartilage, muscles, tendons, fat, Bones, Blood Vessels, lymph system, central nervous system, Kidneys, Urinary Bladder, Liver, Lungs, Spleen, or parotid glands. Examples of sarcomas include: rhabdomyosarcoma (sarcoma of the muscles), osteosarcoma (sarcoma of the bones), lymphosarcoma (sarcoma of the lymphatic system), chondrosarcomas (sarcoma of the cartilage) and fibrosarcomas (sarcoma of the fibrous sheath of the large muscles).

3. **Leukemia:** Are “non-solid tumors” or cancers that originate from abnormal white Blood cells. They affect the Blood and Bone Marrow directly, and they can also travel through the body’s internal system to affect other organs such as the Spleen.
4. **Lymphoma:** Are “solid soft tumors” or cancers that originates from abnormal lymphocytes (white blood cells) that accumulate in the lymph glands. The lymph glands act as filters to remove impurities and are concentrated primarily around the neck, armpits, center of the chest, Spleen, near the intestines and groin. Hodgkin’s and non-Hodgkin’s lymphomas are two of the most common types of this form of cancer.
5. **Multiple Myeloma:** Are rare tumors that originate from the antibody producing cells of the Bone Marrow. Examples of multiple myeloma carcinomas include Brain tissue cancer and nerve tissue cancer.
6. **Melanoma:** Are a type of cancer that originates from the skin pigment, comprised of cancerous cells known as melanocytes.

CANCER TERMINOLOGIES

Within these basic types of cancer there are different terminologies used to describe the cells from which they originate. A tumor, for example, arising from a gland-forming cell in the patient’s pancreas would be called an adeno (gland) carcinoma of the pancreas; a cancer of the flat cells lin-

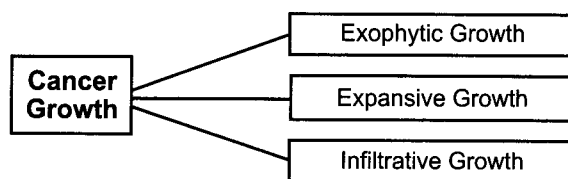


Figure 56.23. The Three Types of Cancer Growth

ing the anus would be called a squamous (scale) cell carcinoma of the anus.

THREE TYPES OF CANCER GROWTH

According to Dr. Pan Mingji, Director of the Fuzhou Cancer Institute of the Integration of Traditional Chinese and Western Medicine, there are three forms of cancer growth: Exophytic Growth, Expansive Growth, and Infiltrative Growth (Figure 56.23):

1. **The Exophytic Growth:** This type of cancer growth consists of cancer cells that occur on the skin, body cavity, or gastrointestinal mucosa. The cells often form on the surface of the body’s tissues through papillary masses projecting outwards on the skin and mucosa. The Exophytic Growth forms protrusions on the skin and mucous membrane such as benign papillomas, polyps, cauliflower masses or modular masses. However, Exophytic Growth can also include papilla-shaped tumors, gingival cancer, esophageal cancer, Stomach cancer, intestinal cancer and malignant skin cancer (Figure 56.24).
2. **The Expansive Growth:** This type of cancer growth occurs when tumor cells gather and crowd together on certain parts of the body. This type of tumor submerges into the deeper layers of the tissues, expanding and growing towards the adjacent tissues, pressing and forcing them to form a fibrotic external layer. In Expansive Growth, the cancer cells proliferate, constantly growing and expanding towards the outside. The cancer cells of the surrounding tissue then form a wall to resist the tumor’s expansion. This wall becomes the external membrane of the tumor, which now has an evident boundary separating it from the normal tissue. Tumor growth begins in this

way in the early stages of both benign tumors and malignant sarcomas (Figure 56.25).

3. **The Infiltrative Growth:** This type of cancer growth consists of cells that not only group together but also separately invade the intercellular spaces and tubular tissue of normal cells. They establish their foundation within the tissues and proliferate daily, expanding outward with no boundary system between the cancer tumor and the normal tissue. Since there is no surrounding wall of membrane, the growth spreads en masse. Malignant tumors, especially carcinoma growth, infiltrate in this way (Figure 56.26).

Benign tumors do not spread, they only grow in expansive or exophytic ways and are considered “low-grade” or slow growing tumors. The growth of a malignant tumor is different, as the cancer cells do not remain in their original location but expand from the mass outward. This expansion extends into other organs and tissues by way of the body’s lymphatic plexus and Blood circulation. The phenomenon of “high-grade” or fast growing cells is known as metastasis.

CANCER METASTASIS

Traditional Chinese Medicine maintains that cancer formation is caused primarily from a Deficient condition (whole body weakness), which can then develop into a localized Excess condition (the specific cancer tissue formation). In T.C.M. theory, the Deficiency is considered the “root,” and the Excess condition is considered its manifested “branches.” The acquired Excess condition can also enhance the development of a systemic Deficiency (the deterioration of the entire body), as well as destroy the entire body’s immune system.

Research scientists have discovered that cancer is not a single event with a simple causative agent like a bacterial infection. Cancer arises only after there have been multiple “attacks” to different genetic structures (usually two or more). These attacks can convert the body’s proto-oncogenes (the body’s genes responsible for the regulation of normal cellular growth) to oncogenes (genes that can foster malignant cell production), inhibit the regulatory action of tumor suppressor genes,

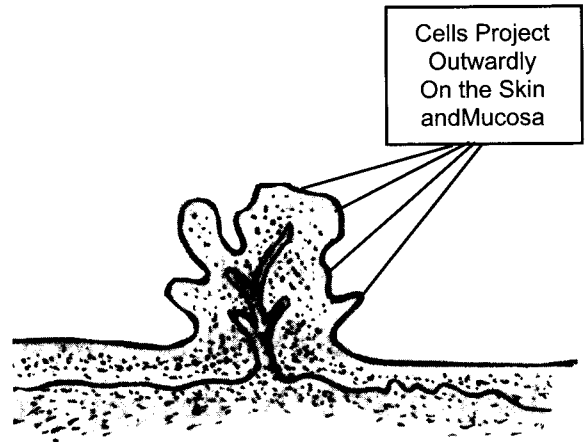


Figure 56.24. The Exophytic Growth Type of Cancer

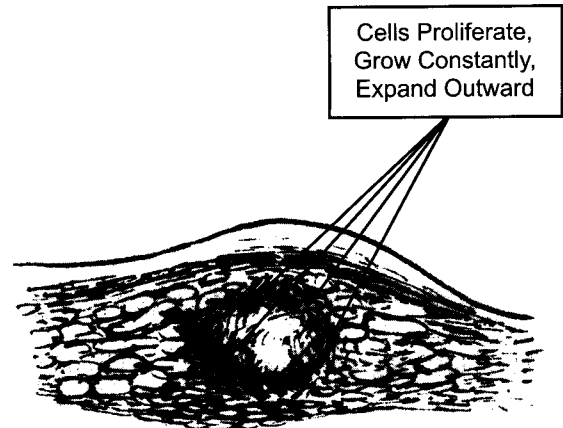


Figure 56.25. The Expansive Growth Type of Cancer

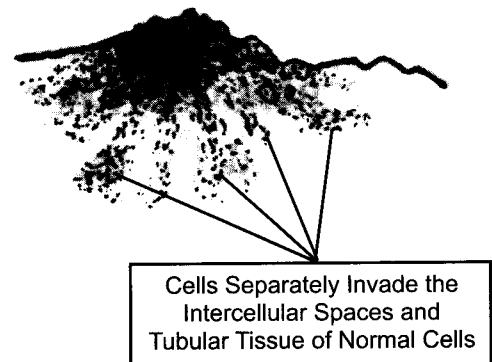


Figure 56.26. The Infiltrative Growth Type of Cancer

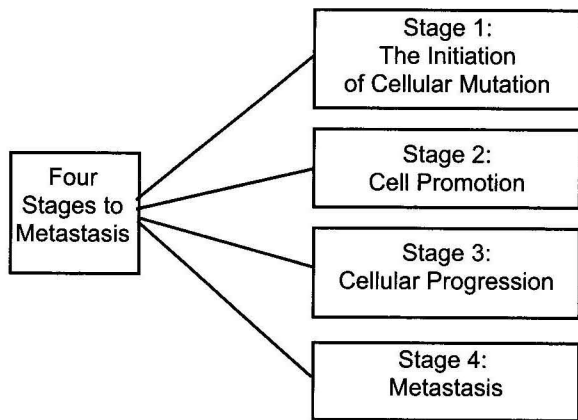


Figure 56.27. The Stages of Cancer Metastasis

or disrupt the body's normal mechanism of cellular self-regulation and self-repair. Cancer is observed to progress through four phases or stages of transformation (Figure 56.27):

1. Stage 1: The Initiation of Cellular Mutation.

When the damaged genetic material of a cell escapes the body's defenses, and the cell is transformed from one that is normal to one that has the potential to create the malignant and uncontrolled growth of cancer, it enters into the first phase of cancer known as the Initiation of Cellular Mutation. In this first stage, specific cells have begun to mutate and no longer perform their normal function.

- 2. Stage 2: Cell Promotion.** Once the Initiation of cellular mutation has taken place, the body's cells are damaged, vulnerable, and capable of malignant transformation and uncontrollable cellular division. This stage is known as cell "promotion." The expansion of the tumor cell population now begins to interfere with the normal functioning of the body. After the initiation of cellular mutation and cellular promotion, cancer is now considered to be present within the body. While in the second phase of cellular promotion, the cells' proliferation is no longer controlled by the organism, and the mutated cells can begin to manifest themselves in endless growth and reproduction. At this stage, some types of cancer can be detected through blood analysis.

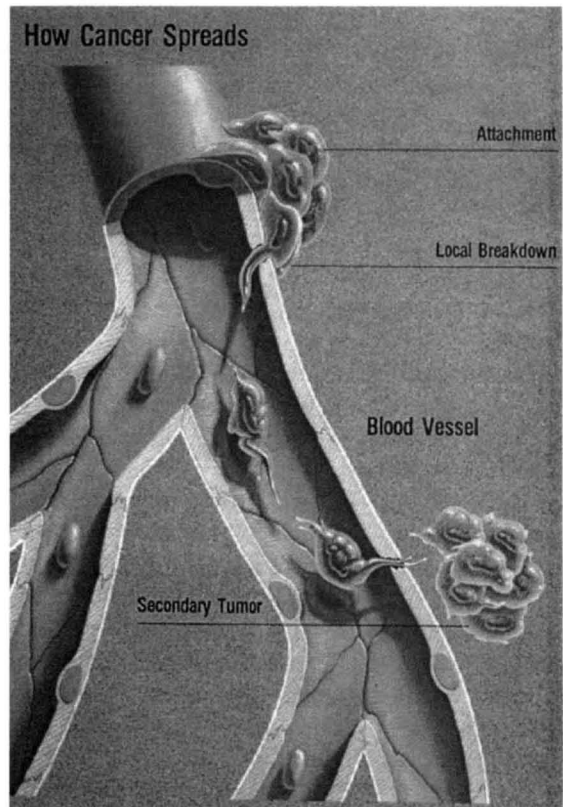


Figure 56.28. This illustration by Jane Hurd explains the process of cancer metastasis. Once the metastatic cells are attached to the basement membrane, they break through with the help of an enzyme called IV Collagenase. The cancer cells then move through the blood stream enabling them to spread to other parts of the body.

- 3. Stage 3: Cellular Progression.** While in the third phase of cellular progression, the rapid reproduction creates a series of biophysical and biochemical changes within the body. The original tumor (the result of Stage 2) now reaches a state where it grows in size, invades surrounding tissues (including blood vessels and lymphatics), and manifests through symptoms (e.g., bleeding, pain, fatigue, etc.). At the cellular progression phase the tumor can be detected through regular diagnostic procedures (palpitation, sonograms, CT scans, etc.). In non-invasive cancers, if the growth is confined to one area and does not extend be-

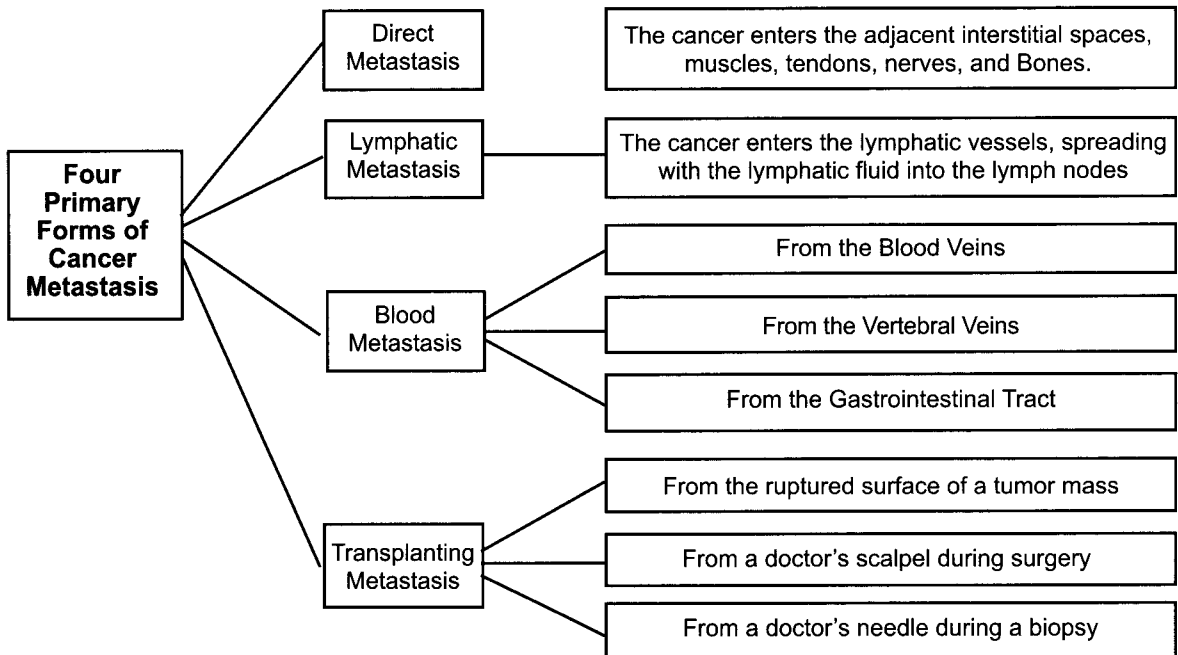


Figure 56.29. The Four Primary Ways that Cancer Metastasizes

yond its origin or affect the surrounding tissue, it is known as a “carcinoma in situ.”

4. **Stage 4: Metastasis.** When the cancer cells from the original or primary site migrate to distant parts of the body, the progression is known as “cancer metastases.” These cells multiply, crowding normal tissue, stealing energy and cell nutrition. Cancer cells that are metastasizing can travel to distant parts of the body and start new colonies of cancer cells. The malignant cells can enter the blood vessels and lymph vessels through the surrounding tissues, and are then transported to other areas of the body where they can form secondary tumors. Once a cancer cell has entered the stroma (connective tissue) of another organ or tissue, it must induce its own vascular network before it can become a secondary growth. The four stages of metastasis are as follows: Attachment, Local Breakdown, Locomotion, and Secondary Tumor (Figure 56.28).

The location of the first tumor is known as the “primary” tumor, or primary cancer site. The secondary tumor can cause even more

damage by disrupting the functional activities of the body’s internal organs, for example:

- Secondary tumors that occur within the Lungs can obstruct small airways which can result in breathing difficulties and infections.
- Secondary tumors that occur within the bones can weaken their structure, causing them to break more easily.

Each different type of tumor tends to form secondary tumors within the body in accordance with specific patterns, for example:

- Prostate cancer tends to metastasize to the bones.
- Bone cancer will often begin in the arm or leg and spread to the Brain, Lungs, and Liver.

FOUR PRIMARY WAYS CANCER METASTASIZES

The manner of tumor dissemination can be divided into four primary forms of cancer metastasis, described as follows (Figure 56.29):

1. **Direct Metastasis:** In this form of metastasis, the cancer enters the adjacent interstitial spaces, muscles, tendons, nerves, and Bones.
2. **Lymphatic Metastasis:** In this form of metastasis, the cancer enters the lymphatic ves-

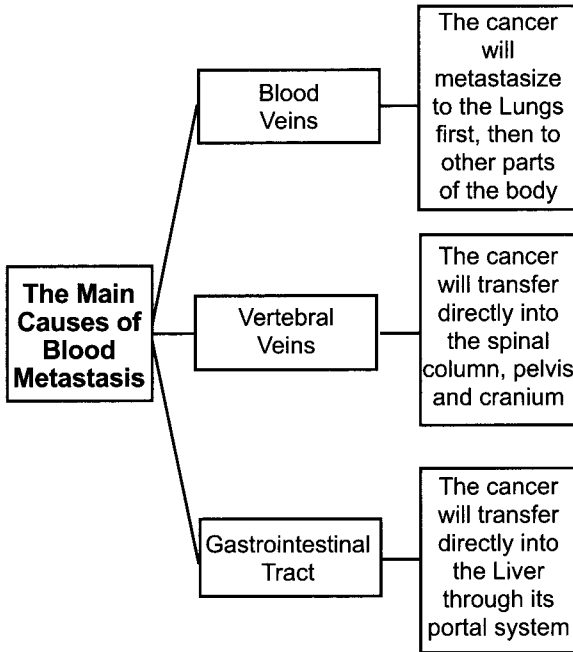


Figure 56.30. The Three Main Causes of Cancer Metastasis Through Blood

sels, spreading with the lymphatic fluid into the lymph nodes, creating new tumor masses in the surrounding tissues.

3. **Blood Metastasis:** In this form of metastasis, the cancer enters into the blood capillaries, spreading with the blood circulation to any site in the body creating new tumor masses (Figure 56.30). For example:
 - Cancer cells that invade the blood veins metastasize to the Lungs first, then to other parts of the body.
 - Cancer cells that invade the vertebral veins are transferred directly into the spinal column, pelvis and cranium without first passing through the Lungs.
 - Cancer cells that invade the gastrointestinal tract are transferred directly into the Liver through its portal system.
4. **Transplanting Metastasis:** In this form of metastasis, the cancer is transplanted from its original site onto surrounding tissues (Figure 56.31), for example:

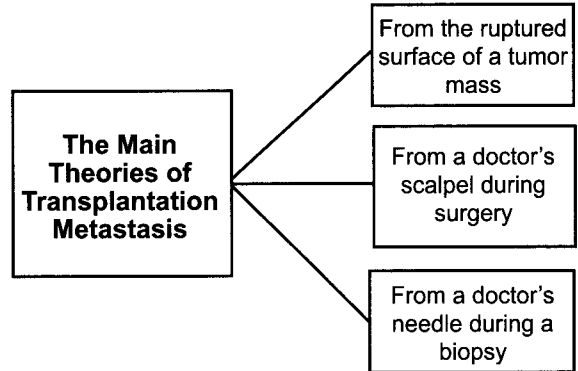


Figure 56.31. The Three Main Theories of Cancer Transplantation Metastasis

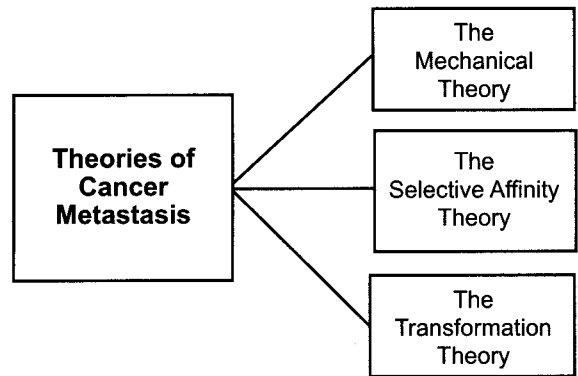


Figure 56.32. The Three Main Theories of Cancer Metastasis

- Cancer cells from the ruptured surface of a tumor mass can become transplanted into the surrounding tissue, creating new tumor masses.
- Cancer cells that have adhered to a surgeon's scalpel during surgery can become transplanted into surrounding tissue creating new tumor masses.
- Cancer cells that have adhered to a surgeon's needle during biopsy can become transplanted into surrounding tissue creating new tumor masses.

WHY CANCER METASTASIZES

There are three common theories used to describe the main causes leading to why a specific type of cancer will metastasize: Mechanical Theory, Selective Affinity Theory, and Transformation Theory, described as follows (Figure 56.32):

Four Stage Cancer System	Modern T.N.M. System
Stage I: Cancer is small and localized	Stage I: Tumor: (T_) Node (Lymph): (N_) Metastases: (M_)
Stage II: Cancer has infiltrated into nearby tissue and nodes	Stage II: Tumor: (T_) Node (Lymph): (N_) Metastases: (M_)
Stage III: Cancer has advanced into nearby tissues, nodes and internal organs	Stage III: Tumor: (T_) Node (Lymph): (N_) Metastases: (M_)
Stage IV: Cancer is inoperable and has metastasized to distant parts of the body	Stage IV: Tumor: (T_) Node (Lymph): (N_) Metastases: (M_)

Figure 56.33. Cancer Staging Systems

- **The Mechanical Theory:** This theory maintains that cancer metastases are the direct function of the number of cells passing into the circulation. For example, alimentary cancers (cancers relating to food or nutrition) have a tendency to metastasize to the Liver, since the gastral intestinal tract is drained by the portal vein. Mechanical factors such as the trans-capillary passage, filtration, cancer cell size versus the lumen of vessels, etc., are major factors in determining the location and distribution of the metastases.
- **The Selective Affinity Theory:** This theory maintains that cancer metastases are the direct function of the "soil rather than the seed." Meaning that certain viscera are better growing sites for certain cancers. For example, Wilms' tumor tends to seed into the patient's Lungs, while neuroblastomas tend to seed into the patient's Bone Marrow. The Liver organ may collect cancer cells from many sites since it is rich in metabolites (skeletal muscles rarely permit metastatic growth).
- **The Transformation Theory:** This theory maintains that cancer metastases are the direct function of DNA genomes entering the host cells and transforming them into cancer

cells. In this particular theory, the body's immune system plays a major role.

CANCER STAGING SYSTEMS

The growth of a tumor can be measured by the proportional difference that occurs between the growth and death rate of cells, existing within a certain specific time frame. Every tumor has its own growth rate, as there are several factors that can contribute to the cancer's growth and manifestation. Cancer staging systems were developed in order to assist the doctor in monitoring the cancer's progression, as well as in determining the effectiveness of the treatment.

Cancer staging systems are commonly divided into four stages (Figure 56.33). These stages (denoted by Roman numerals I through IV) are used to describe the cancer's progression and are a determining factor in cancer treatment and understanding the patient's prognosis. The following is an explanation of these four stages:

- Stage I: The cancer is small and localized
- Stage II: The cancer has begun to infiltrate into nearby tissue and nodes
- Stage III: The cancer has advanced into nearby tissues, nodes, and internal organs
- Stage IV: The cancer is inoperable and has me-

tastasized to distant parts of the body

Each of these four stages is defined according to the specific type of cancer. The prognosis thus depends on the type, location, and stage of the cancer. A Stage II Lung cancer, for example, will have a different prognosis than a Stage II cervical cancer.

The most current system used to classify cancer is known as the TNM system (Tumors, Nodes, and Metastases) and is generally used to define Stage I through IV groupings. Each of these letters is classified by a number to define the extent of the cancer growth. For example, a T1, N1, M0 is a small tumor (T1) with one lymph node involvement (N1) and has no metastases (M0).

TUMOR AND CANCER ETIOLOGY AND PATHOLOGY

From a Traditional Chinese Medical perspective, all cancers are considered different manifestations of constrained Liver Qi. Because the Qi commands the Blood and keeps it moving in its proper pathways, any disorder in the Qi will lead to a disorder in the Blood. As the circulation slows down, the Blood begins to congeal and becomes stagnant. This comprises the first stage in the potential development of a cancerous tumor.

All toxic substances are first processed in the digestive system. If toxins begin to build up and accumulate within the intestines, they preoccupy the Qi, which becomes tired and sluggish. Stagnant Qi weakens the Liver, interfering with the Liver's function of maintaining the free and easy flow of Qi, Blood, and Shen. This obstruction can in turn lead to the formation of cancer.

In Traditional Chinese Medicine, Deficient Spleen, Lungs and Kidney Qi is also considered a contributing factor in the development of cancer. These specific internal organs are directly involved in stimulating and nourishing the body's True Qi, Righteous Qi, Ying Qi, and Wei Qi. Deficient Qi in the Spleen, Lungs, and/or Kidneys depletes the body's natural defenses, making it easier for diseases of all types, including cancer, to take root and thrive. This can happen in many ways, for example:

- If the Kidneys are Deficient, they will be unable to provide adequate support for the Liver, which eventually leads to constrained Liver Qi, congealed Blood, and cancer.
- The Lungs are responsible for creating and maintaining Wei Qi and distributing it to all the vital organs. A Deficiency of Lung Qi will cause a breakdown in the Lungs' vital function, resulting in a weakening of the body's defensive energy and a poor resistance to disease.
- A Deficiency in Spleen Qi results in an ineffective digestive process, which can lead to an excessively moist, mucous-filled internal environment. This Excess production of Phlegm encourages the growth of cancer cells.

According to Dr. Pan Mingji, Director of the Fuzhou Cancer Institute of Integration of Traditional Chinese Medicine and Western Medicine, "there are no exceptions to the fact that all disease, including tumors, occur because of external, as well as internal pathogenic conditions."

From intense studies at a bio-molecular level, research indicates that the cause of cancer can be found in the molecular changes occurring within the DNA of organic cells being invaded by carcinogenic factors. From a Traditional Chinese Medical perspective, the origin of carcinogenic factors includes the invasion of both pathogenic external factors and pathogenic internal factors.

EXTERNAL PATHOGENIC FACTORS

Since ancient times, the Chinese have recognized the influence that the Six External Pathogenic Factors (also called the Six Exogenous Evils) have on the energetic creation and formation of cysts and tumors. The Six External Pathogenic Factors include: Wind, Cold, Summer-Heat, Dampness, Dry-Heat, and Fire (Figure 56.34). The energetic invasion of any of these external pathogens can impede the functions of the body's internal organs, obstructing Qi and Blood circulation, causing Qi and Blood Stagnation, and allowing for the accumulation of Phlegm-Dampness. If left untreated, any of these conditions can eventually lead to the formation of cysts and tumors:

1. **Pathogenic Wind:** Wind is considered the "mother of one hundred diseases," and can be

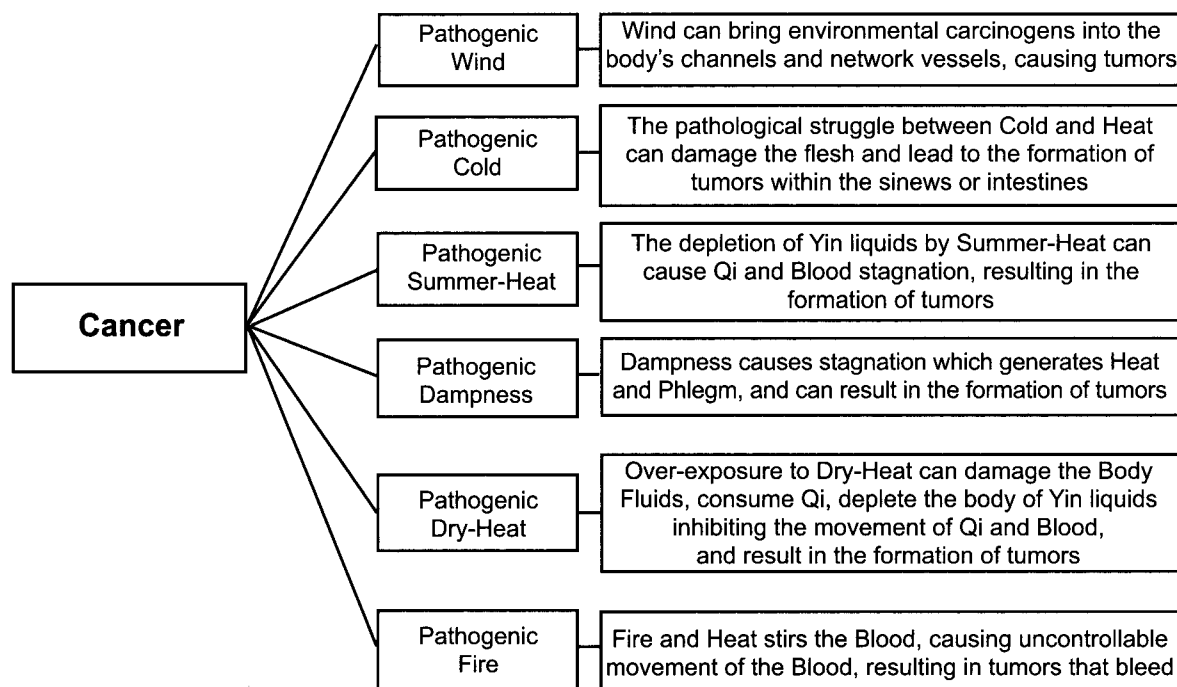


Figure 56.34. The Six External Pathogenic Factors that Contribute to the Formation of Cancer

seen as the main contributing factor in many environmental carcinogens. For example, aside from cigarette smoke, air pollution is considered one of the main causes of both Lung and esophageal cancer. According to the *Ling Shu* (the Magical Pivot), "The eight Winds of the four seasons settle within the channels and network vessels, causing tumors."

2. **Pathogenic Cold:** The energetic property of Cold is congealing and stagnant in nature, often obstructing the movement of Qi and Blood. It is considered one of the etiological factors in tumor formation. According to the *Ling Shu*, in Deficiency patterns, the pathological struggle between Cold and Heat will damage the flesh, and can lead to the formation of tumors within the sinews or intestines.
3. **Pathogenic Summer-Heat:** Over-exposure to Summer-Heat can damage the Body Fluids and consume the Qi. When the Body Fluids are damaged, the depletion of Yin liquids inhibits the movement of Qi and Blood. Qi and Blood stagnation can result in the formation of tumors.

4. **Pathogenic Dampness:** The energetic quality of Dampness is heavy, turbid, and sticky, and has a tendency to gather and accumulate. When pathogenic Dampness invades the body, it often causes stagnation to occur within the Zang Fu organs, channels, and collaterals. The accumulation of Dampness generates Heat and Phlegm, which can result in the formation of tumors.
5. **Pathogenic Dry-Heat:** Over-exposure to Dry-Heat can damage the Body Fluids and consume the Qi. When the Body Fluids are damaged, the depletion of Yin liquids inhibits the movement of Qi and Blood. Qi and Blood stagnation can result in the formation of tumors. One example of Dry-Heat damaging the Body Fluids is radiation pneumonitis (inflammation of the Lungs), which can occur during radiation therapy for esophageal, Lung, or breast cancer.
6. **Pathogenic Fire:** Fire is considered an extreme form of Heat. The energetic property of Fire is that it tends to burn, scorch, and flame upwards. Because Fire and Heat stir the Blood,

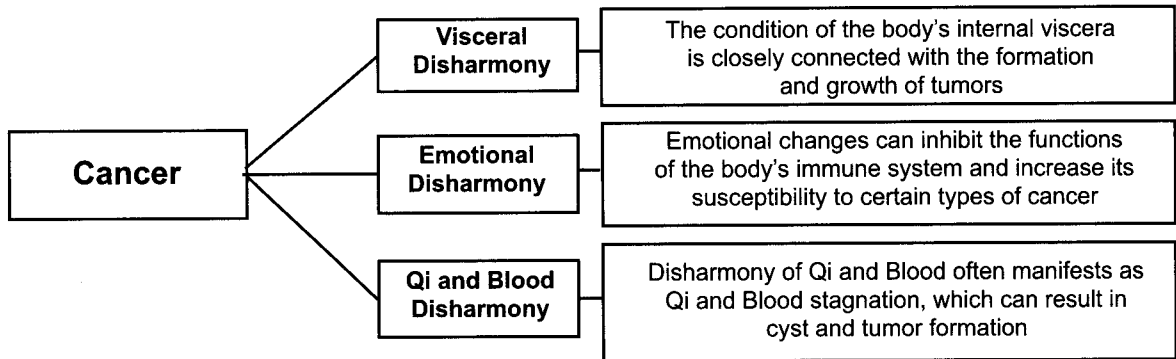


Figure 56.35. The Three Internal Pathogenic Factors that Contribute to the Formation of Cancer

they cause uncontrollable movement of the Blood, and tumors associated with Fire or Heat usually involve massive bleeding.

INTERNAL PATHOGENIC FACTORS

The ancient Chinese recognized that cyst and tumor formation could also be caused from visceral disharmony, emotional disharmony, and Qi and Blood disharmony (Figure 56.35). According to the *Yang Ke Xin De Ji* (A Collection of Experiences in the Treatment of Sores), “Cancers and tumors are not formed by binding the body’s Yin, Yang or Righteous Qi, but from Blood Stagnation occurring within the five Zang organs (Liver, Heart, Spleen, Lungs, and Kidneys), and the stagnation of turbid Qi and Phlegm.” The three internal pathogenic factors that contribute to the formation of cancer are described as follows:

1. **Visceral Disharmony:** The condition of the body’s internal viscera is closely connected with the formation and growth of tumors, as well as the subsequential health of the body’s tissues. One example of visceral disharmony that can lead to tumor formation is described as follows:
 - Traditional Chinese Medicine maintains that in addition to their responsibility of regulating the digestive system and urinary system, the Spleen and Kidneys are responsible for the body’s nervous system, endocrine system, a portion of the circulatory system, and for governing part of the body’s psychic perceptions. When the energetic functions of the Spleen and

Kidneys are weakened due to a deficiency of visceral function, tumors are prone to occur.

2. **Emotional Disharmony:** Emotional changes can initiate a specific stimulation or inhibition response within the body’s nervous system. This can inhibit the functions of the body’s immune system and increase its susceptibility to certain types of cancer. The emotional factors described in Traditional Chinese Medicine include the functions of the body’s neurohumoral system. According to the *Wai Ke Wen Da* (Questions and Answers in External Diseases), “A Sinew Tumor is a disorder caused from depression and anger damaging the Liver, and anxiety and thought damaging the Spleen and Lungs.”
3. **Qi and Blood Disharmony:** Disharmony of Qi and Blood often manifests as Qi and Blood stagnation, which can result in cyst and tumor formation. Nearly all tumors have an element of Qi and Blood stagnation, and many types of solid tumor formations are due primarily to Qi and Blood Stagnation.

THE MULTIFACETED CAUSES OF CYST, TUMOR, AND CANCER FORMATIONS

In Traditional Chinese Medicine, the etiologies of cysts, tumors, and cancers are considered multifaceted in their disease formation. They are generally viewed as being created and formed through a constant bombardment, attack, and weakening of the tissues, originating from imbalances in one or more of the five following factors: Environmental

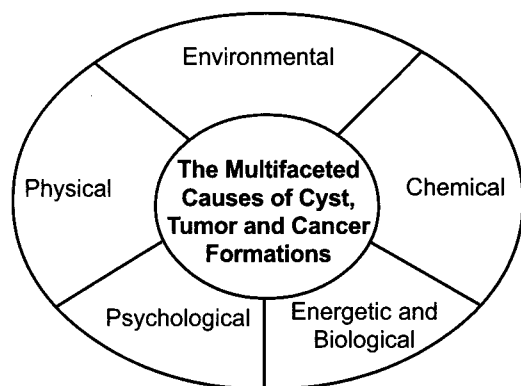


Figure 56.36. The Multifaceted Causes of Cyst, Tumor and Cancer Formations

Factors, Chemical Factors, Physical Factors, Psychological Factors, and Energetic and Biological Factors, described as follows (Figure 56.36):

ENVIRONMENTAL FACTORS

In addition to the adverse changes in climate and the overexposure to the previously described Six Pathogenic Factors (Wind, Cold, Summer-Heat, Dampness, Dry-Heat, and Fire), Environmental Pathogenic Factors also include exposure to radiation, ultraviolet rays, industrial toxins, environmental pollutants, and electromagnetic fields generated by electrical wires and equipment (above and under the ground). In ancient China, “bad” Feng Shui (the Earth’s energetic current of wind and water flowing through the environment) was also considered a contributing factor.

Recent research also adds the exposure to certain types of viruses to the category of Environmental Pathogens responsible for cyst, tumor, and cancer formation. For example:

- Viral Hepatitis B is linked to Liver cancer
- The Human Papilloma Virus (HPV) is linked to cervical cancer
- The parasitic infection Schistosomiasis is linked to Urinary Bladder cancer

CHEMICAL FACTORS

Chemical poisoning linked to cancer formation can take place through exposure to asbestos, pesticides, herbicides, growth hormones in meat and dairy products, genetically altered foods and con-

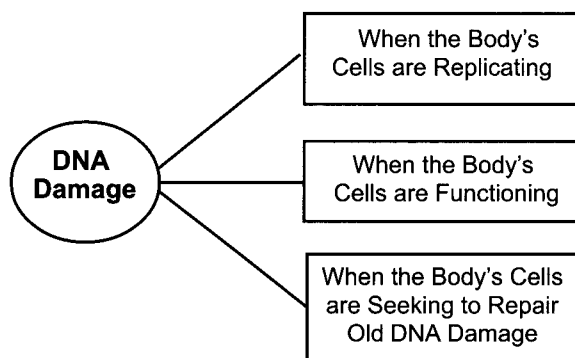


Figure 56.37. Three Categories Defining DNA Damage

taminated water. Chemical poisoning can also be induced from: an unhealthy diet of foods containing nitrosamines, bacteria, fungi, and viruses; meat containing preservatives; overindulgence in alcohol and fried, fatty, or rich foods; overeating (there is a link between excessive weight and esophageal, breast, Kidney, endometrial, and colorectal cancer).

PHYSICAL (GENETIC) FACTORS

A congenital tendency towards specific types of tumors and cancers (inherited weakness), involves the inability to repair weakened DNA. This leads to uncontrolled cellular replication, and hormonal imbalances. Generally, there are three categories used to define how DNA damage occurs (Figure 56.37):

- **DNA damage occurring when the body’s cells are replicating:** As the cells replicate, each chromosome is responsible for making an exact copy of itself. The dividing cell splits into two cells, each cell carrying one copy of the chromosome. The DNA within the cells is most susceptible to damage during this replication process.
- **DNA damage occurring when the body’s cells are functioning:** The chemical bonds within the cells can become weak and break; while moving about the cell, one of the cell’s molecules can collide into another molecule, causing a break in the DNA’s double-helix; sunlight can cause a double-helix to adhere to itself, creating DNA damage; substitution damage can occur when an outside influence

alters the sequence in which the DNA chemicals bind, changing the way the cell functions.

- **DNA damage occurring when the body's cells are seeking to repair old DNA damage:** If the body's repair mechanisms are impaired, the repair process itself can create an increase in new DNA damage.

Genetic factors affect the risk of developing certain types of benign or malignant tumors. Certain carcinomas such as breast, Liver, Stomach, cervical, and colorectal cancers, as well as multiple neurofibromas, multiple lipomas, nephroblastomas, and retinoblastomas are included in this list of hereditary types of cancer.

In Traditional Chinese Medicine, cancer cells are considered "infant bodies" which absorb nourishment from the host (mother) body for their own growth; thus, they are called "pathogenic embryos" or "evil embryos." Cancer cells are actually components of the "original" or "mother" body and have a better chance of forming when there is energetic stagnation present.

In normal cellular physiology there are genes, carried within our cells, called "proto-oncogenes" (before tumor). Proto-oncogenes are involved in the regulation of normal cell growth or proliferation. Due to exposure to cigarette smoke, chemical poisoning, radiation poisoning, environmental poisoning, or as a result of spontaneous mutation, the proto-oncogene may convert into an oncogene. If this transformation takes place, the oncogene becomes capable of transforming normal cells into malignant cancerous cells.

PSYCHOLOGICAL FACTORS

Traditional Chinese Medicine maintains that an individual's Shen is affected and influenced by the "Seven Emotions" (anger, excitement, shock, anxiety, grief, worry, fear). Emotional stress can originate from an inability to handle intense emotional states, causing the individual to suppress his or her emotions, and resulting in chronic organ disharmony. Once the harmony of the body's Qi, Blood, Body Fluid, internal viscera, and channel circulation is disrupted, the immune system becomes overworked, which lowers the body's resistance to disease.

EMOTIONAL COMPONENTS OF CANCER FORMATION

From a clinical perspective, if the cancer is internally induced through emotional suppression, there will be a series of emotional transitions that the Qigong doctor can observe during its development. This development begins when there is an accumulation of negative emotions, and instead of dissipating and disposing of the toxic Qi, the patient's body begins to isolate this type of energy, thus creating an energetic cyst. The energetic cyst then acts as a repository for chronic suppressed emotions. Shen, Qi, and Blood are additionally gathered into the repository in order to aid the body in the suppression of these toxic emotions, which eventually transform into a cyst or tumor.

The body creates potential tumors and cancer cells every day. The macrophages or monocytes (large phagocytes) in the immune system are supposed to aggressively attack and dissolve the cancer cells once the body becomes aware of them. However, areas in the body which are armored in denial tend to attract and protect these distorted cells, allowing them to cluster and mass together.

Cancer cells can grow and accumulate wherever emotions are being repressed. The patient's suppressed internal emotions intensify the production and formation of the cyst and feed the cancer cells, which can result in an uncontrolled, rapid growth rate of these cells.

The patient's denial maintains the constant unconscious flow of Qi to these tissue areas. The phagocytes and other components of the immune system do not attack these toxic pockets of emotional energy because of the patient's continuous denial of their existence. Consciousness and awareness exist even at the cellular level of the body. The continuous emotional energy bombarding the cells and tissues causes these tissues to go into an emotional state of shock. Emotional shock causes a release of endogenous opiates and corticosteroids that deplete the white blood cells and prevent the immune system from protecting the body. Because the immune system is in a weakened state of resistance, infection can more easily occur and the body's tissues become more susceptible to the proliferation of cancer cells.

The creation and growth of cancer can be influenced by stress. Scientific studies in China and in the West have shown that stress can stimulate the neuroendocrine system to the extent that it leads to the depression of the immune system. Removal of psychological stress alone can alter the neuro-immunologic functioning of the body to the extent that it can prevent and even change the course of cancer development. In a patient with emotional blocks, chronic tension can begin to interrupt the flow of Qi. If the emotional block is deep and long standing, this tension becomes chronic. The capacity to express or discharge the trapped emotion then becomes very difficult.

As the awareness dims, the natural communication between the conscious and subconscious mind deteriorates. The original conscious decision to suppress certain emotions becomes a habit; thus, it becomes an unconscious aberrant automatic function. When emotions are expressed, the conscious and subconscious mind are in harmony and synergized. When emotions are suppressed, the subconscious mind can no longer perform its job of healing the body. It diverts its energy to shield and maintain the patient's denial system. Thus, the Shen itself becomes misaligned with the patient's life purpose. The patient's posture, movements, and lack of spiritual growth reflect this misalignment. Changes also occur in skin temperature, body chemistry, and skin tone. The overall level of vital life force visibly drops.

Dr. Xu, at the Xi Yuan Hospital in Beijing, China, often stated that emotional upheaval and the restriction of the breath could cause the patient's Qi to stagnate or deviate from its path. The deviated Qi then draws more energy to its pathway, compounding the disease. Medical Qigong therapy and exercises can expose the patient's deepest secrets, thus revealing the underlying causes of the disease, which can then be treated.

The patient's being is energized through his or her personal perceptions and belief structures. Therefore, it is necessary to change the patient's belief structure to increase the level of awareness and perceptual accuracy. The patient must be enabled to let go of suppressed emotions in order to

fully allow and experience deep emotional and spiritual changes. The Qigong doctor initiates the release of toxic Qi to begin this healing process that can thereafter be maintained through the appropriate prescription exercises.

When cancer, cysts, or tumors are internally induced, they are formed from long-standing suppressed emotions that have become trapped within the tissue. These emotions usually consist of anger, guilt, grief, shame, and disappointment. The energetically formed cyst or tumor will remain armored until the emotional energy is dissipated. Cysts, or tumors, can lodge themselves anywhere. They can penetrate deep into the major viscera, causing visceral dysfunction; they can also superficially lodge themselves beneath the skin.

If the nature of the emotional energetic matrix (i.e., belief structure) is negative, the patient easily retains the energy of the injury, making it difficult to heal. If, however, the emotional matrix is positive, then the energy of the injury can be easily dispersed.

Once the Qigong doctor's energy reaches the cyst or tumor, the energetic resonance that has been supporting the tumor formation is interrupted. As the doctor continues to disrupt the cyst or tumor's physical mass, the frozen energetic pattern begins to unwind. The doctor continues to unravel the energetic mass until all the Heat has been released from the tissues and the energetic pattern's unwinding is complete.

The underlying pathophysiology of healing can be organized into four components:

1. The mind affects tissue matter through the emotions.
2. The emotions cause neuropeptides to be released.
3. The emotions (via the neuropeptides) influence the direction and movement of the immune cells (e.g., monocytes) sending them to various parts of the body.
4. The immune system (e.g., monocytes and phagocytes) heals the body.

The neuropeptide receptor sites are located on the immune cells linking the body's immune system with the functions of the mind, emotions, and spirit. Neuropeptides are produced in re-

sponse to the individual's state of mind and emotions. They influence the state of health of all the internal organs (Figure 56.38).

Through dynamic Medical Qigong training, neuropeptides, in the form of endorphins, are released within the body's system. This release of energy and endorphins helps to facilitate the patient's healing.

Through the use of Medical Qigong therapy, exercises and meditations, areas of denial and subconscious energetic patterning can be altered. The energetic matrix which supports the tumor(s) or cyst(s) thus dissolves.

When a healing session occurs, the Qigong doctor's external energy field envelops the patient's tissues, allowing the patient's cells to receive new information to reprogram the toxic energetic patterns. This reaction occurs, provided the patient's tissues are open to receive the information needed to either rebuild them or disperse the disease's cell formation.

CANCER FORMATION AND THE PATIENT'S MIND, EMOTIONS, AND SPIRIT

Emotions can strongly influence the increase or decrease of tumor size, and it is therefore important to regulate the patient's mind, emotions, and spirit. When the patient's mind, emotions, and spirit are free from distractions and are in harmony, the patient is able to manage negative emotions. Regulating the Mind (see Chapter 18, Volume 2) is considered the primary Medical Qigong technique used for teaching patients how to avoid succumbing to or creating negative emotions.

The patient must learn to let optimism prevail over pessimism. The practice of Medical Qigong not only cultivates vital energy for the patient's health, but promotes the development of optimism by developing a quiescent mind. Tranquility and optimism improve circulation of Qi and Blood, thereby strengthening the immune system and inhibiting cancer cell proliferation.

While visiting in Maui, Hawaii, I came in contact with four people who had been diagnosed with terminal cancer and had a life expectancy of two weeks, according to their Western physicians. Each person had his or her own unique story as to how and why they had come to the Hawaiian

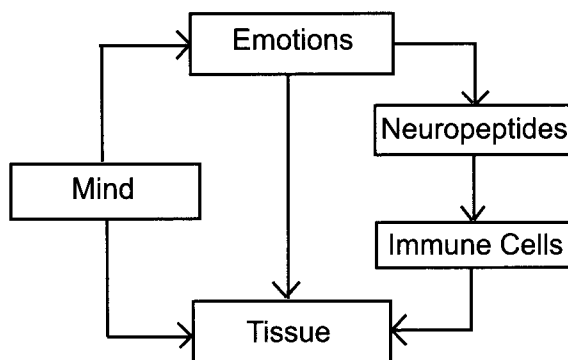


Figure 56.38. The Pathophysiology of Healing

Islands to die. What struck me as fascinating was that each one of these individuals had either left successful but extremely stressful businesses or long term abusive relationships. Each had made amends the best they could with the relationships from their past (those who had hurt them or those whom they had hurt), and they had all separately come to paradise to live their last few weeks in peace. It turns out that all of this took place several years ago! It seems that upon resolving all personal conflict and leaving their stressful environments, their cancers had gone into spontaneous remission. Each individual was now concentrating on enjoying the pleasures of a simpler life, focused on spiritual growth.

STRESSFUL LIFE ACTIVITIES AND THE IMMUNE SYSTEM

When an individual is experiencing a stress-free life, the mind, emotions, and body are in a state of peace and regulated harmony. The individual generally feels content and safe within his or her environment, and the body's respiration flows smoothly and unobstructed.

Stressful life activities create a flood of adrenaline within the body. This occurs both from the endings of the vertebral lumbar division at the core segment of the major internal organs, and from the core of the adrenal gland in the medulla (which specifically is a sympathetic ganglion and responds to stress by releasing adrenaline into the blood stream). Adrenaline spreads throughout the body and activates the body's sympathetic nervous system, the adrenal glands, the Heart rate, respiratory rate,

Blood pressure, and Blood flow to the muscles. This increase in adrenaline is commonly known as the “fight or flight” syndrome.

The release of adrenaline causes the mind and body to react. Therefore, the immune system must then seek to balance the chemical imbalances created within the body before it can return to its normal function of monitoring cellular activity and defending against pathogens. If a patient is already vulnerable to a specific disease, added stress thus causes the patient’s immune system to weaken. Meditation removes the patient from being in a state of constant stress, deactivates the adrenal glands, and normalizes the function of the immune system.

There are many different causes and varieties of stress. An unstable life-style is very stressful and can lead to depression and Qi deviations. Conflict can produce stress, which causes anxiety; likewise, chronic stress wears down the mind and body, which leads to anxiety or depression. Stress can also result from happy occasions (such as weddings) and other normally pleasant events. When the patient’s life-style is not properly balanced, over time Qi deviations and illness can result. Stress begins with an overexcitement of the nervous system, and slowly works its way deep into the body like wet cement. It can cause the shoulders and upper back to become tense and rigid. The capacity to bear stress is related to the strength of the nerves. When stress levels surpass the nervous system’s capacity, the nerves “break down.” This results in various physical, mental, and emotional disturbances. These disturbances, if untreated, can eventually lead to organ malfunctions, cysts, tumors, cancer, and premature death. To avoid such states, a balance between work and rest must be maintained.

At a conference of the International Society for Neuro-immunomodulation (*The Effects of Stress and Depression on Physical Disease*), Dr. Philip Gold of the National Institute of Mental Health stated that stress and depression send hormones (e.g., cortisol) into the bloodstream. An imbalance of hormones, if unregulated, can:

- destroy the appetite
- cripple the immune system
- shut down the processes that repair tissue
- inhibit sleeping patterns

- break down bone density
- aid the onset of infection
- instigate the growth of cancer cells

An individual’s emotional past determines his or her present state of health, both physical and emotional. Past emotional belief structures are responsible for both creating and healing diseases. Just as thoughts drift through the mind (but do not become active until they reside within a belief structure), emotional wounds reside within the tissues and cells, waiting to be activated by emotional upheavals. Our thoughts become form via choices and then manifest within the body.

In most societies, the sharing of traumatic wounds is often the first act of intimacy and bonding. Traumas provide a common ground for relationships while also serving to support and protect the pain structure that cements the relationship. People can thus become addicted to empowering wounds, which in turn support and empowers the disease. The exchange of painful personal traumas is reinforced by receiving sympathy and strong empathy, which binds rather than releases the pain from the tissues. Desire for sharing one’s pain in order to receive love can lead to a habitual way of relating to those closest and dearest. When such individuals feel taken for granted or unappreciated, they may immediately resort to sharing past traumas to illicit the desired response. When such techniques fail to elicit the desired response, a new wounding is experienced.

Many individuals will continue to unconsciously create new traumas in the hope that, this time, the desired outcome will be achieved. This in turn can become an addiction, empowering old wounds (including illness), as new ones are created. Thus, the spirit becomes divided to support the new belief structure (i.e., that pain and misery gain love and attention), and the life-force energy deviates from its assigned job of protecting the body, creating illness. Creating new wounds is not a conscious process, but is an unconscious process that needs to be brought into the patient’s awareness in order to be healed. Only then can the mind and spirit act as one unit and direct the body’s Qi towards its proper function of healing.

USING MEDICAL QIGONG TO STRENGTHEN THE IMMUNE SYSTEM

Medical Qigong treatments and homework prescription exercises can be designed to increase leukocyte production, stabilize the body's Blood pressure, and improve the body's immune function. The dynamic movements of Medical Qigong exercises generate heat, soften the body's connective tissues, and encourage the flushing of the intercellular fluid throughout the body's tissues and organs. Energetic Qigong practices increase oxygenation in the Blood and improve circulation, thereby enhancing leukocyte production and strengthening the body's immune system.

The immune system is not an independent system, but is an interactive functional system. Immune cells that live in the Blood and lymph fluid are commonly known as leukocytes (white blood cells). Lymphocytes are a type of leukocyte that is created in the Spleen. The purpose of these cells is to work together to defend against pathogenic factors. The function of leukocytes and lymphocytes is to identify, ingest, destroy, and eliminate disease-causing organisms, as well as remove all dead, damaged, or irregular cells.

Immune cells are produced in the lymph tissue and Bone Marrow and are stored in the lymphatic organs and the Blood. To perform the function of protecting and cleaning, immune cells must circulate throughout the entire body through the capillaries and vessels that carry Blood and lymph fluid. Immune cells travel from the lymph nodes and the lymphatic organs of the thymus gland, Spleen, and tonsils, which are responsible for filtering the lymph fluid to remove impurities.

For an external pathogen to affect the body, it must first pass through protective layers of cells. Generally, the macrophages present within the tissues ingest the pathogens and dead tissues. Macrophages are reinforced by the action and movement of the body's Wei Qi. When a pathogenic intruder invades the body, the macrophages are often the first to attack the intruder. If the macrophages are not strong enough, more Blood and fluid are brought to the area, which contain more diverse immune cells. The increased fluid engorges the tissue, which engenders more cellular

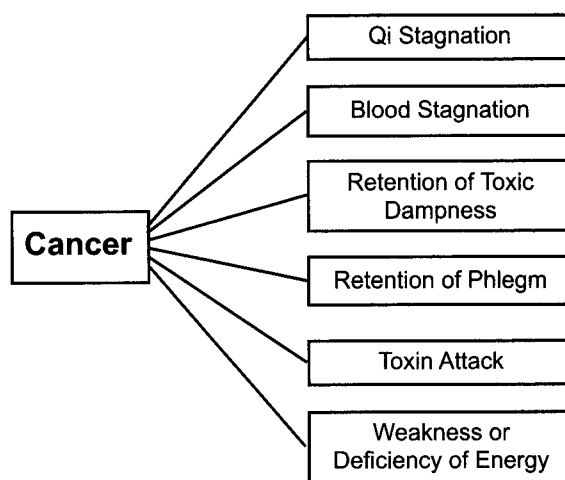


Figure 56.39. Six Pathogenic Evils That Cause Cancer

activity. The increased Blood and cellular metabolism increases the local temperature. The immune cells break down and ingest the pathogens, creating a process which continues until the disease is eliminated.

ENERGETIC AND BIOLOGICAL FACTORS

Traditional Chinese Medicine maintains that a tumor is a systemic disease (affecting the whole body). A tumor can be summarized as a disorder of the internal organs caused by emotional strains and an imbalance of the viscera that has allowed the pathogenic evils to enter the body and obstruct the channels and collaterals. These pathogenic evils cause problems that may eventually lead to the stagnation of Qi and Blood and develop into tumors. According to Traditional Chinese Medicine, cancer and tumor symptoms can arise from the following six pathogenic evils: Qi Stagnation, Blood Stagnation, Retention of Toxic Dampness, Retention of Phlegm, Toxin Attack and Heat Stagnation, and Weakness or Deficiency of Energy.

These six pathological changes may occur either alone or in combination: i.e., Qi and Blood stasis, Phlegm stagnation and Toxic Dampness, Phlegm stagnation and Blood stasis, weakness of the body's Yuan Qi, and strong pathogenic evils. The six pathogenic evils are described as follows (Figure 56.39).

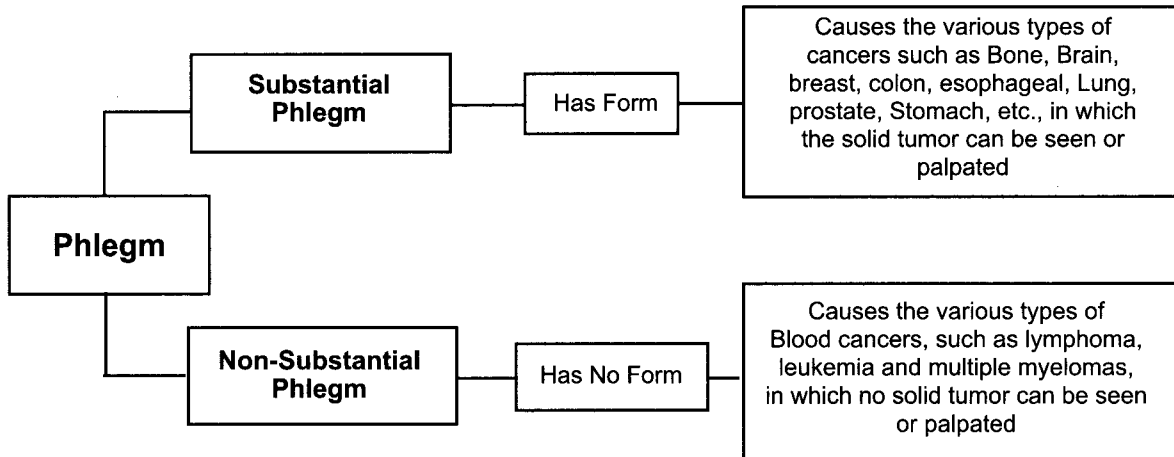


Figure 56.40. Substantial and Non-Substantial Phlegm Formations

QI STAGNATION

Energetic stagnation can be caused from emotional strains, depression of Liver Qi, or external pathogenic evils. Long term Qi stagnation can cause stagnation of Blood, which eventually causes clots. It is known that pathogenic Cold and Heat can eventually cause Blood clots.

BLOOD STAGNATION

Since Blood and Qi flow together, the obstruction of Qi can lead to an interference in Blood circulation. This interference gradually leads to Blood stasis. Blood stasis is always further complicated by stasis of Qi. Blood stasis is sometimes referred to as “Dead Blood,” due to the fact that the Blood is not moving. When Dead Blood accumulates in a certain area of the body, it eventually develops into an immovable mass or lump.

RETENTION OF TOXIC DAMPNES

A weakness of the Spleen and Stomach (and also indigestion), can cause retention of fluid in the body. Long term fluid retention can produce toxic materials that can accumulate and form lumps.

RETENTION OF PHEGM

Functional disorders of the Lungs and Spleen can lead to poor assimilation of water and food, thus leading to poor distribution of Body Fluids. Fluid retention causes Phlegm, especially when it is complicated by Excess Heat. If Phlegm is un-

able to move upward to be dispersed out the body, it collects and stagnates. The stagnation of Phlegm in the Lungs can lead to asthma. The stagnation of Phlegm in the Stomach can cause gastric disorders and nausea. If Phlegm goes beneath the skin, it can take the form of a movable mass or lump.

Phlegm Formation and Cysts, Tumors, and Cancer

In Traditional Chinese Medicine, the treatment of cysts, tumors, and cancer is based on the understanding of the accumulation of Phlegm formation. The accumulation of Phlegm can result in the formation of a mass. Once a mass has formed, it begins obstructing energy flow, affecting Qi distribution and creating consumptive diseases. In its original form, Phlegm is created from Dampness (originating from either exogenous or endogenous causes).

Phlegm originally comes from water retention and Dampness accumulation. When combined with interior warmth, the Dampness transforms into stagnated water. Generally, Phlegm is caused from interior humidity created from one of the following:

- Spleen Qi Deficiency (not enough Spleen Qi to regulate the body’s water metabolism)
- Liver Qi Stagnation (causing the Qi to slow down)
- Lung Deficiency (not enough Lung Qi to disperse and descend water down the Triple Burners)

Types of Phlegm

In Traditional Chinese Medicine, there are two types of Phlegm: Substantial Phlegm and Non-Substantial Phlegm (Figure 56.40). Both Substantial and Non-Substantial Phlegm can assume different forms of disease, based on the existence or effects of Heat, Cold, Damp, Wind, Qi, and Body Fluids.

1. **Substantial Phlegm** is described in ancient texts as “having a form.” It can be observed as the thick mucus that collects within the Lungs, and is spat out during bronchial infections and other Lung diseases. Substantial Phlegm is relatively denser than Insustantial Phlegm. As it has a grosser form, Substantial Phlegm can be identified by observation and auscultation. As the Lung disease progresses, the patient’s mucus changes color, progressing from clear watery to yellow and thick, then to green with pus, and finally to brown and red.

Substantial Phlegm accumulates inside the body and has a close relationship with any cancer, tumor, or mass that can be seen or palpated. Cancers such as Bone, Brain, breast, colon, esophageal, hepatoma, Lung, lymphoma, pancreatic, prostate, cervical, rectum, renal, Stomach, or testicular cancer can all be related to the accumulation of Substantial Phlegm.

2. **Non-Substantial Phlegm:** Is described in ancient texts as “having no form.” Non-Substantial Phlegm can accumulate within:
 - the body’s organs, forming stones
 - the joints, forming arthritic bone deformations
 - the skin, forming lumps or cysts
 - the channels, causing stagnation of Qi and Blood, resulting in numbness.

Non-Substantial Phlegm contributes mainly to the non-palpable malignancies, causing various types of Blood cancers, such as lymphoma, leukemia, and multiple myelomas, in which no solid tumor can be seen.

Stages of Phlegm Formation

The first stage of Phlegm buildup is known as the Damp-Phlegm stage. In this beginning stage, the Damp-Phlegm is still benign, and it can

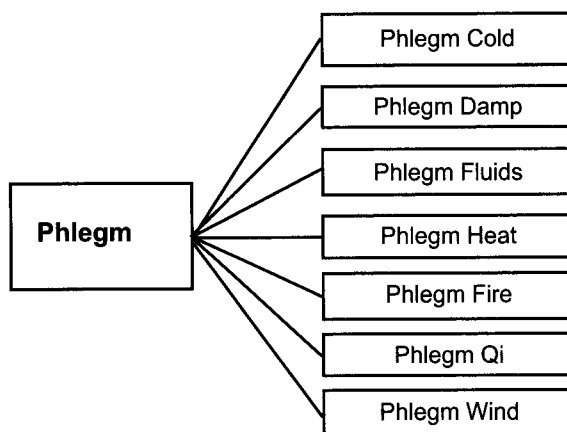


Figure 56.41. Seven Types of Phlegm Formations

easily be transformed back into water through the use of Medical Qigong purging techniques (used to extinguish internal fire) and aromatic herbs. The longer the Damp-Phlegm exists in the patient’s body, however, the higher the risk of developing cancer.

In the second stage of Phlegm buildup, other pathogens become involved, congealing with the Phlegm and creating different energetic properties (Phlegm Cold, Phlegm Damp, Phlegm Fluids, Phlegm Heat, Phlegm Fire, Phlegm Qi, and Phlegm Wind). This fusion with other pathogens results in the manifestation of different clinical syndromes (Figure 56.41). When the Phlegm congeals with other pathogenic factors, the treatment should be as follows:

- **Phlegm Cold:** Warm the body and transform the Phlegm
- **Phlegm Damp:** Drain the Dampness and expel the Phlegm
- **Phlegm Fluids:** Drain the Dampness and expel the Phlegm
- **Phlegm Heat:** Purge the Heat and transform the Phlegm
- **Phlegm Fire:** Purge the Heat and transform the Phlegm
- **Phlegm Qi:** Purge the Qi and transform the Phlegm
- **Phlegm Wind:** Purge the Wind and expel the Phlegm

Before moving it out of its location (draining it out of the body through spitting, vomiting, nasal drainage, urination, or bowel movements), it is necessary for the doctor to first change the form of the Phlegm, allowing it to become thinner and more liquid. After the doctor drains the Phlegm, dries the Phlegm, expels the Phlegm, and transforms the Phlegm, the patient's tumor can begin to shrink. The herbal medicines used for these purposes tend to have pungent, warm properties (e.g., black plum, ginger root, licorice, pinellia tuber, poria, and tangerine peel).

TOXIN ATTACK AND HEAT STAGNATION

A tumor or cancer is known in Traditional Chinese Medicine as an Excess Condition, created through stagnation. When Qi, Blood, and Body Fluid begin to stagnate and become "Hot," a serious condition is usually generated. Research scientists have known for years about the chain of thermal and biological events leading to the development of cancer via the heating of the tissues. When the tissues become heated, the body's cellular physiology is altered, resulting in a breakdown in the basic cellular metabolic process of providing nutrients to the cells and controlling cellular functions. The breakdown of these functions can cause cellular mutations and damage the body's immune system.

Significant heating of the cells and tissues can cause the death of the cells, and damage the body's DNA. This in turn can severely damage the biological tissue, resulting in impaired organ and tissue function. If the rate of DNA damage is greater than the body's ability to repair the broken DNA, serious mutations and chromosomal anomalies can occur. This can lead to the development of immune system problems and cancer.

Heat Stagnation can occur from exposure to toxic evils from environmental poisons (e.g., exposure to pesticides, preservatives, chemicals, asbestos, ultraviolet rays, radiation, alcohol, tobacco, pharmaceutical drugs, xeno estrogens, etc.) or may be generated by the stagnation of Excess Heat within the body. This Excessive Heat can cause abnormal cell fusion and growth within the body leading to cancer formation and a systemic break-

down of normal cell growth. Chemical carcinogens can enter the body and transform the cells through somatic mutation, affecting the nonreproductive cells and tissues. This infiltration of chemical carcinogens then alters the existing DNA structures. Recent findings have linked several types of cancer to the absorption of pesticides and herbicides found in food.

WEAKNESS OR DEFICIENCY OF ENERGY

Deficiency of both Qi and Blood, as well as a weakness of Yuan Qi, make the body more vulnerable and susceptible to the formation of new growth. When pathogenic Evils enter the body, they damage the Blood and Qi. If the Yuan Qi cannot be restored, the disease can lead to a vicious, destructive cycle, making the individual more and more debilitated.

RISK FACTORS

In 2000, ten million people worldwide developed malignant tumors and 6.2 million died of cancer. This accounts for 12% of the nearly 56 million deaths that occurred worldwide. From 1991 to 2001, 1.7 million people died of cancer in the United States. The most common cancers occurring worldwide in the year 2000, accounting for approximately 30% of the total number of new cases, are Lung cancer (1.2 million new cases annually), breast cancer (1 million cases annually) and colorectal cancer (940,000 occurring annually). However, the three leading cancer killers worldwide are Lung cancer (accounting for 17.8% of all cancer deaths, 80% due to tobacco smoke), Stomach cancer (10.4%), and Liver cancer (8.8%).

According to the American Cancer Society, "a risk factor is anything that increases a person's chance of getting a disease." Having a risk factor increases an individual's likelihood of developing cancer at some point in his or her lifetime.

Some risk factors can be changed, others cannot. Specific risk factors for cancer include an individual's age, sex, family medical history, environmental factors, and lifestyle choices (diet, alcohol, tobacco, sun exposure, sleep, etc.).

Based on congenital strengths or weaknesses, some individual's with one or more risk factors may never develop cancer, while others develop cancer with no apparent exposure to any risk factors what so ever. Even when an individual who has a risk factor is diagnosed with cancer, there is no way of clinically proving that the specific risk factor actually caused the cancer, there is only a statistical association.

According to research, various types of cancer have different risk factors. Some of the major risk factors include the following:

- Cancers of the mouth, esophagus, larynx,

Lungs, pancreas, Kidneys, Urinary Bladder, and cervix are related to tobacco use, including cigars, cigarettes, chewing tobacco and snuff. Smoking alone causes one-third of all cancer deaths.

- Breast cancer risk factors include several factors: changes in hormone levels, number of pregnancies, obesity, alcohol consumption, and congenital factors.
- Prostate cancer risk factors include several factors: age, race, diet, and congenital factors.
- Skin cancer is related to unprotected exposure to strong sunlight.

CHAPTER 57

INTRODUCTION TO CLINICAL PROTOCOL

The following chapters contain several Medical Qigong techniques and treatment protocols currently used in China for the treatment of various types of energetically induced cysts, tumors, and cancers. When utilizing these clinical modalities, it is advisable to have a Western medical doctor monitor the patient's progress. In China, if the patient shows no signs of improvement after six weeks of Medical Qigong treatment and consistent practice of the Medical Qigong prescription homework, the treatments are usually modified with spiritual support that prepare the patient for death.

It is also advisable to compliment Medical Qigong treatments and prescription homework with customized herbal prescriptions. Usually, the cancer patient's herbal prescriptions must be modified to be compatible with Western pharmaceutical prescriptions.

The order of the clinical treatment protocols in this section is designed to follow a descending progression, starting at the head (treating Brain tumors) and progressing to the lower perineum (treating colorectal cancer). The last chapters focus on the treatment of Skin Cancer and Blood Cancers such as Leukemia, Malignant Lymphoma, and Multiple Myeloma (Figure 57.1).

Each chapter will begin with an introduction to the basic Western (biochemical) and Eastern (energetic) approaches to the anatomy and physiology of a specific internal organ. This is to provide an understanding of a healthy internal organ, so that the Qigong doctor can compare and contrast the proper state of the patient's tissues before they become diseased.

Each tumor or cancer treatment protocol must begin with the Medical Qigong doctor preforming the "General Treatment Protocol" (see Volume 3, Chapter 28), which is used for diagnosing and purging the patient's body before the specific cancer treatment is administered.

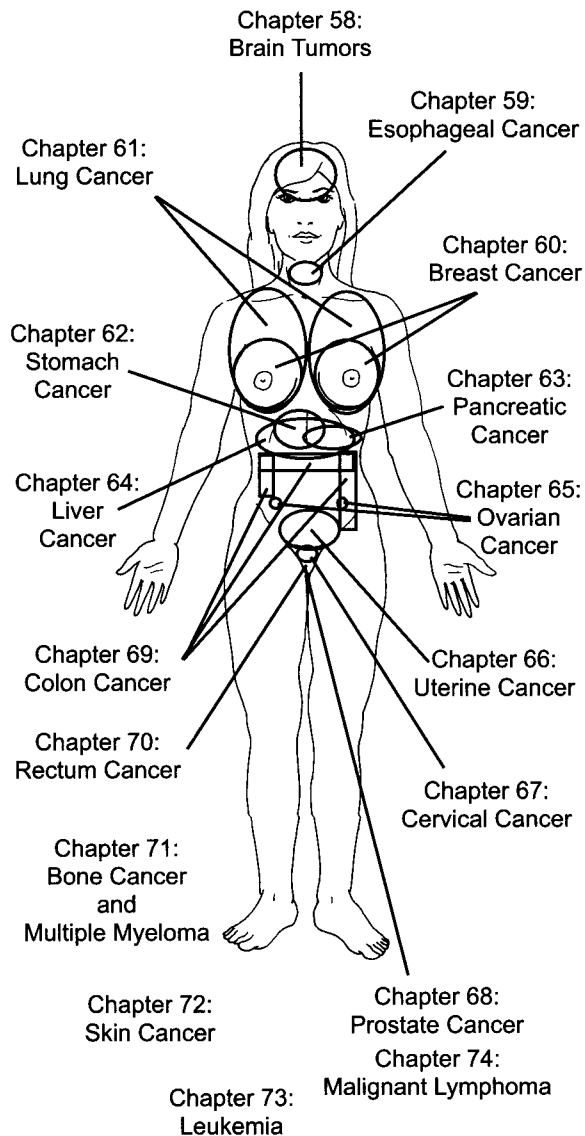


Figure 57.1. Cancer treatments in this text are organized according to a descending progression

MEDICAL QIGONG APPROACH TO CANCER TREATMENTS

When diagnosing and treating cysts, tumors, and cancer, Traditional Chinese Medicine first directs its attention to the patient's overall condition rather than focusing on the specific cancer itself or the particular symptoms. Most Chinese doctors are of the opinion that the three primary factors in the development of cysts, tumors, and cancer are the stagnation of Qi, Blood, and Phlegm, in addition to the accumulation and binding of Heat Toxins, and a serious Deficiency of the patient's Righteous (Zheng) Qi.

According to the *General Treatise on the Etiology and Symptomatology of Diseases*, a tumor is one of the many diseases that responds to Dao Yin (Medical Qigong) exercises and meditations. These exercises and meditations support the circulation of the patient's Qi, Blood, and Body Fluids, as well as increase the body's Righteous (Zheng) Qi.

In order to prevent the formation of cysts, tumors, or cancer, and to increase the strength of the patient's immune system, Qigong doctors encourage patients to monitor their diet, maintain emotional stability and avoid stress, increase physical exercise through Medical Qigong prescriptions, and avoid exposure to pollutants (toxic food and air).

Medical Qigong treatment methods for cancer are techniques that are designed to Purge the patient of Toxic Heat and Turbid energy that support the tumor growth. These techniques also include Tonifying the patient's Righteous Qi. The goal of these clinical treatment patterns is to first focus on treating the patient's Excess syndrome through Purgation. Purgation is then followed by Tonification, which is followed by Regulation. The rapid growth of healthy energy and the fast expulsion of Evil factors should lead to normal body function restoration, and create more vigorous metabolic activity. More nourishment can then be absorbed, delivered, and distributed throughout the body.

Tumor and cancer cells create their own space within the body's tissues by crowding the normal

tissues. The tumor and cancer cells grab nourishing energy at the expense of the host tissues, thus damaging the patient's body. In Medical Qigong clinics, tumors are viewed as being similar in their expansion and growth to the energetic pattern of a plant's Qi flow. When tracing the origin of a tumor, the Qigong doctor begins at the tumor's location (considered the flower or fruit of the disease) and traces its energetic branches to the organ of origin (the actual root of the disease). If the disease is internally induced, the original source (i.e., the dysfunctional internal organ) feeds the tumor through suppressed emotional trauma.

Using the analogy of a plant, Medical Qigong doctors view the flower (tumor) as the physical manifestation of the body's internal condition, with the root of the plant feeding and nourishing the energetic matrix of the flower. Because cancer is systemic in nature, chopping off the top of the flower (surgically removing the tumor) will only result in having the flower inevitably reappear sometime in the future. Thus, both the flower and the root structure of the illness must be located and treated. Without such comprehensive treatment, the imbalance cannot be eradicated, and worse, the disease can become aggravated.

From a Western biological perspective, the Chinese analogy of a flower with roots also proves accurate. At the initial point in its development, a tumor can actually scoop blood vessels and begin to create a feeding system for itself. The following diagrams (Figure 57.2 through Figure 57.5) are graphic illustrations by artist Stanley Coffman of Duke University Medical Center, and are replications of actually cancer cell activity occurring after cancer cells have been injected with a phosphorus protein. The four diagrams show cancer cells beginning to migrate towards a blood vessel and then wrapping themselves around it to create their own feeding supply (just as roots naturally seek out soil and water for nutrition).

CLINICAL TREATMENT APPLICATION

When treating cancer, a Medical Qigong doctor will employ a variety of treatment modalities. Clinical applications include the use of Purging and Tonifying techniques in order to initiate en-

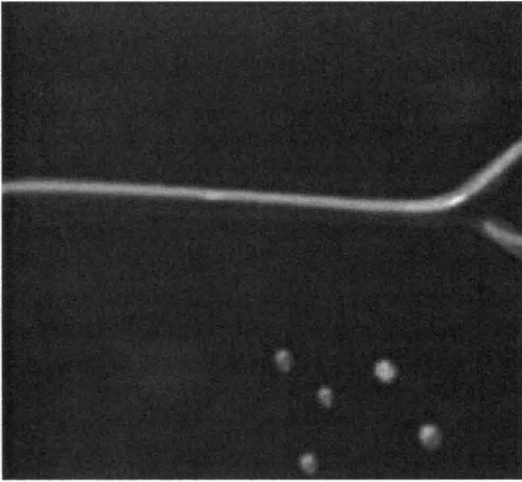


Figure 57.2. The implanted cancer cells begin to find their way towards the energetic fields of the Blood Vessel
(Inspired by the original artwork of Stanley Coffman, Duke University Medical Center).

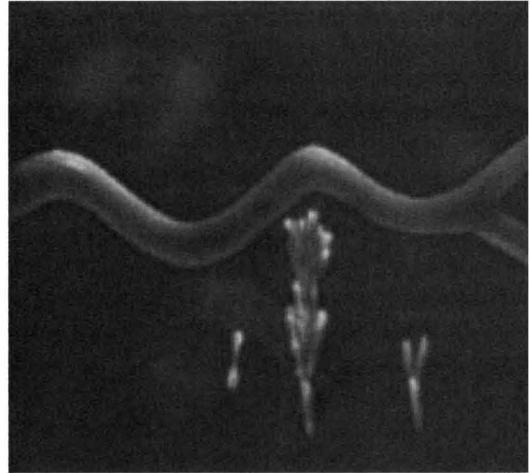


Figure 57.3. Three of the original cancer cells have survived and begin replicating. The signals between the existing Blood Vessel and the growing cancer cells cause the cancer cells to grow further towards the Blood Vessel
(Inspired by the original artwork of Stanley Coffman, Duke University Medical Center).



Figure 57.4. The three cancer cells have now reached the energetic and physical structure of the Blood Vessel
(Inspired by the original artwork of Stanley Coffman, Duke University Medical Center).

ergetic movement within the patient's tissues. These are followed by Regulating techniques that are used to balance the patient's internal organ Qi and energetic fields (Figure 57.6).



Figure 57.5. Once the cancer cells have grown in number (100 - 300), the newly formed cluster can create a new, fully functioning Blood Vessel
(Inspired by the original artwork of Stanley Coffman, Duke University Medical Center).

In most T.C.M. hospitals and clinics in China today, doctors use a combination of Medical Qigong, acupuncture, and herbs when treating cancer. The general treatment protocols for can-

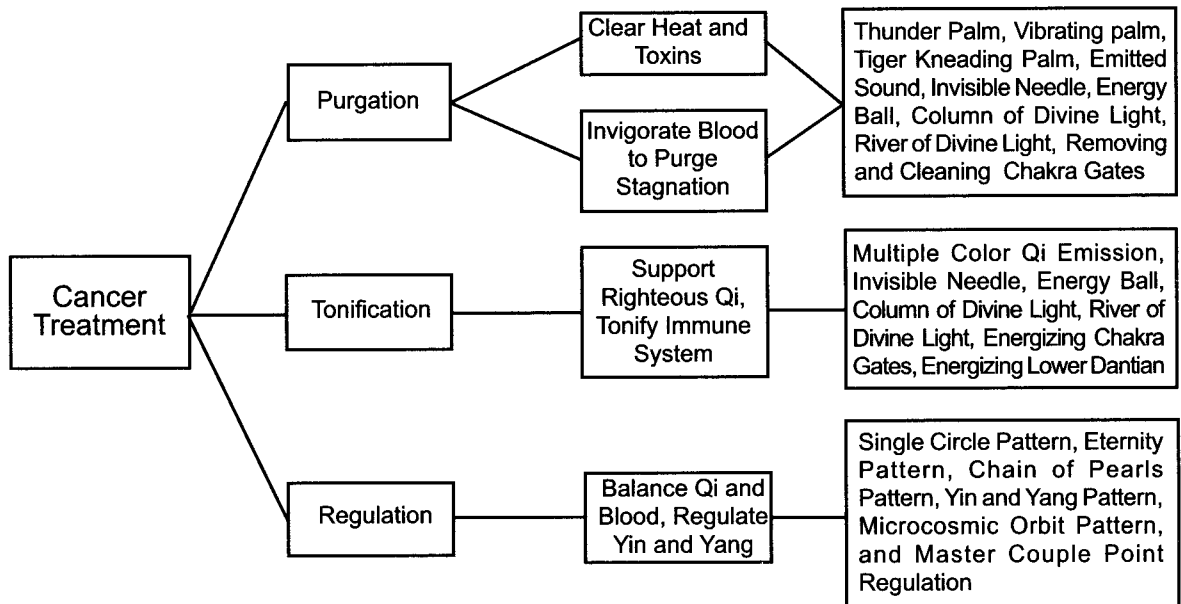


Figure 57.6. The Three Clinical Applications Used For Treating Cancer

cer require the doctor to use the following methods: Clear Heat and Toxins, Invigorate Blood to Purge Stagnation, and Support the Righteous Qi (Tonify Immune System), described as follows:

- **Purgation In Order To Clear Heat and Toxins:** The most common Qi emission techniques used in cancer treatment for Purging Heat and Toxins include: Thunder Palm, Vibrating palm, Emitted Sound, Invisible Needle, Energy Ball, Column of Divine Light, River of Divine Light, and Removing and Cleansing the Chakra Gates.

Prescription Homework for clearing Heat and toxins involves focused sound exhalation and hand postures that lead the Toxic Qi away from the body.

Anti-Viral Herbs are given to the patient twice a day (morning and evening) to further assist in the Purgation method.

- **Invigorate Blood to Purge Stagnation:** The most common Qi emission techniques used in cancer treatment for Invigorating Blood and Purging Stagnation include: Thunder Palm, Vibrating palm, Tiger Kneading Palm, Emitted

Sound, Emitted Color, Energy Ball, Column of Divine Light, River of Divine Light, and Removing and Cleansing the Chakra Gates.

Prescription Homework for Invigorating the Blood to Purge Stagnation involves focused sound exhalations that purge the stagnation and Invigorate the patient's Blood

Herbs are generally given to the patient twice a day (morning and evening) to further assist in Purging the Stagnation and Invigorating the patient's Blood.

- **Tonify and Support the Righteous Qi (Strengthening Immune System):** The most common Qi emission techniques used in cancer treatment for Tonifying and Supporting the patient's Righteous Qi involve: Multiple Color Qi Emission, Invisible Needle, Energy Ball, Column of Divine Light, River of Divine Light, Energizing Chakra Gates, and Energizing the Lower Dantian. In the late stages of cancer, it is often difficult for patients to tolerate the Western treatments of radiation therapy and chemotherapy due to their weakened condition caused by an extreme defi-

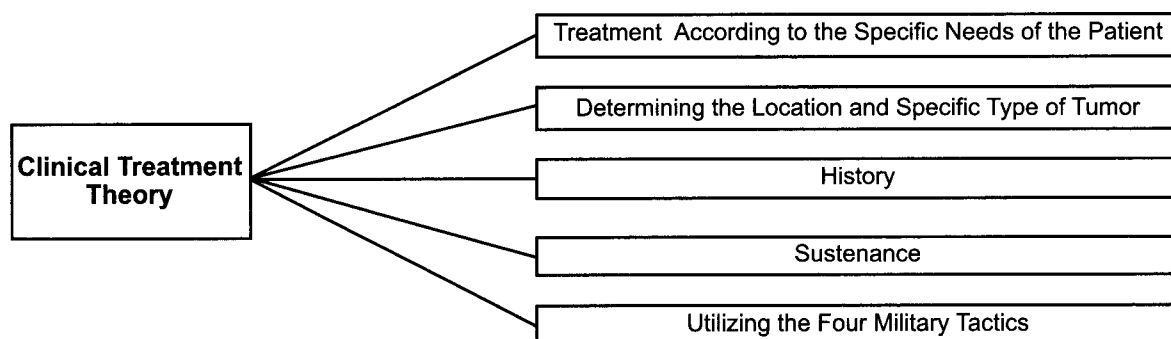


Figure 57.7. The Five Steps of Clinical Diagnosis and Treatment Evaluation

ciency of Righteous Qi (which is being consumed by the cancer's raging pathogenic Heat). In ancient China there is a saying, "When Righteous Qi prevails, the pathogenic factors are reduced; when the pathogenic factors are unrestrained, the Righteous Qi is debilitated."

Prescription Homework for Tonifying the patient's Righteous Qi involves focused color inhalations and hand postures that lead the clean Qi into the body.

Herbs are given to the patient twice a day (morning and evening) to further assist in Tonifying the patient's Righteous Qi

- **Regulation:** The most common Qi emission techniques used in cancer treatment for Regulating the patients Qi and Blood include: The Energetic Circle Patterns (Single Circle Pattern, Eternity Pattern, Chain of Pearls Pattern, Yin and Yang Pattern and the Microcosmic Orbit Pattern) and the Master Couple Point Regulation.

Prescription Homework for Regulation involves quiescent meditation used to relax the patient's nervous system.

CLINICAL TREATMENT THEORY

Before treating the patient, the Qigong doctor will proceed through five steps of diagnosis and treatment evaluation: Treatment According to the Specific Needs of the Patient, Determining the Location and Type of Tumor, History, Suste-

nance, and the Utilization of the Four Military Tactics, described as follows (Figure 57.7):

TREATMENT ACCORDING TO THE SPECIFIC NEEDS OF THE PATIENT

The same type of cancer may be treated according to different T.C.M. principles if the etiologies, pathologies, or clinical manifestations of the tumor formation differ. For example, differences in the patients' specific lifestyles, living environments, work environments, and diets all affect their physiology. These in turn, all affect the tumor's pathology, becoming either supportive or detrimental factors in treatment and prognosis.

Because of each patient's unique constitution, each individual will vary in susceptibility to Cold or Heat. This susceptibility is reflected by the functional and pathological characteristics of the individual's Qi, Blood, and Zang Fu organs.

Additionally, patients of different ages and in varying stages of cancer progression require specific modifications of clinical protocols. For example, most cancers occurring in the elderly are due to an extreme deficiency of Righteous Qi; alternatively, in children with cancer, the body's Qi and Blood have not fully developed and their pathology changes rapidly from deficient to excess patterns.

Therefore, when treating each cancer patient, the Medical Qigong doctor will specifically design and "tailor" the patient's treatment protocol and homework prescription exercises to match the patient's particular needs.

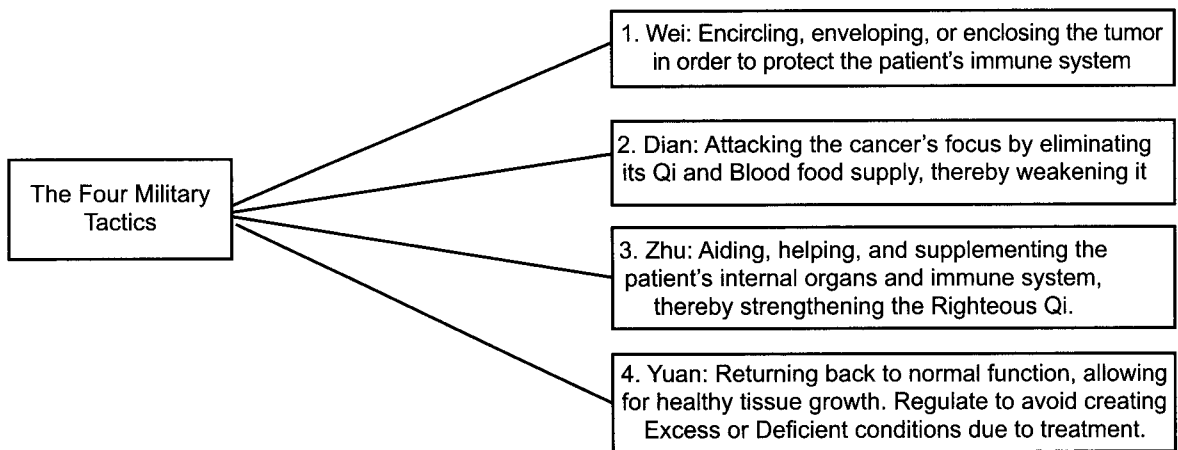


Figure 57.8. The Four Military Tactics used in Siege Warfare are also used for treating cancer

DETERMINING THE LOCATION AND SPECIFIC TYPE OF TUMOR

Before beginning clinical treatment, it is important for the doctor to understand the location of the tumor, determine which tissues areas are primarily affected, and determine which internal organs and organ systems are affected. For example, diseases occurring in environments in which Cold and Dry predominate, usually manifest as pathogenic Dry-Cold patterns. Diseases occurring in environments where Hot and Damp predominate, usually manifest as pathogenic Damp-Heat patterns

HISTORY

According to Traditional Chinese Medicine etiology, cysts, tumors, and cancers are considered multifaceted in their disease formation. Tumors are generally viewed as being created and formed through a constant bombardment, attack, and weakening of the tissues, originating from imbalances caused from environmental factors, chemical factors, physical factors, psychological factors, energetic factors, and biological factors.

Therefore, the first thing that the doctor should determine is the tumor's history: when did the tumor first appear, and what happened six to twelve months prior to its formation. Through this information, the Medical Qigong doctor can determine the cancer's trigger mechanisms, ascertaining if the tumor's origin is related to physical

trauma, emotional traumas, exposure to toxic chemicals, radiation exposure, etc.

SUSTENANCE

It is also important for the Qigong doctor to determine which internal organs and channels energetically feed the tumor and maintain its life and function. Emotions, for example, can strongly influence the increase or decrease of the tumor's size.

UTILIZING THE FOUR MILITARY TACTICS

In China, the standard approach for clinical application in the treatment of tumors and cancer can be described as similar to the four military tactics used in Siege Warfare: Wei, Dian, Zhu, and Yuan. These four military tactics are described as follows (Figure 57.8):

1. **Wei:** Refers to encircling or wrapping up, and describes enveloping or enclosing the tumor in order to protect the patient's internal tissues, organs, and immune system. When encircling a specific tissue area and destroying the cancer cells, it is important that no damage to the patient's immune system (Righteous Qi) occurs. Consider this clinical application the technique of encircling the cancer to attack and rescue the "kingdom" of the internal organ or affected tissue.

2. **Dian:** Refers to attacking the cancer's focus of stealing and absorbing the body's food and nutrients. When focusing on the cancer, it is important to eliminate the tumor's supply of Qi and Blood, thereby weakening its function. If ferocious medicines are used indiscriminately (i.e., chemotherapy) and a head-on clash is launched against the cancer tissue, the result will inevitably come to failure. Although some cancer cells are destroyed and the tumor may temporarily regress, the patient's immune system has also been greatly compromised, allowing the cancer to rebuild and rapidly mount an aggressive counterattack.
3. **Zhu:** Refers to aiding, helping, and supplementing the patient's internal organs and immune system, thereby strengthening the Righteous Qi. When helping and supporting the patient's internal organs and immune system (Righteous Qi), it is important not to allow the cancer the ability to absorb the nutrients and increase in size and strength.
4. **Yuan:** Refers to returning the body back to the original state of normal tissue function, and re-establishes healthy tissue growth. When supporting the energetic functions of the patient's normal tissues, the doctor is always aware of maintaining balance, and avoids creating an excess or deficient condition during treatments.

The four military tactics of Wei, Dian, Zhu, and Yuan help assist the doctor's focus on cutting off the supply of Qi, Blood, and nutritional substances (Ying Qi, Yuan Qi and Gu Qi) to the cancer cells. These four techniques help the patient's "normal" tissue cells resist, inhibit, counterattack and destroy the toxic cancer cells. In Traditional Chinese Medicine, these four clinical techniques also apply to the application of Herbal therapy. This includes both the internal use (administration of oral herbal formulas) and the external application of encircling the form of the cancer (the tissue area surrounding the cancer cells). When treating cancer patients, equal emphasis must be placed on the application of both internal teas and external Qi emission therapy.

CLINICAL TREATMENT PROTOCOL FOR TUMORS AND CANCER

The Medical Qigong doctor always begins each cancer treatment by following the "General Treatment Protocol" (see Volume 3, Chapter 28). The treatment protocols used for cancer therapy will vary depending on the specific stage of the tumor formation. The Medical Qigong doctor divides his or her approach into three stages, the Early Stage, the Intermediate Stage, and the Advanced Stage, described as follows (Figure 57.9):

- **Early Stage (Stage I):** Patients in the early stages of cancer still have a relatively strong constitution, and their Righteous Qi is still active (not yet deficient). Generally, in the early stages of cancer the tumor is still localized and confined to the specific tissue of its origin (Stage I). Therefore, in the early stage, when the patient's vital Qi is still strong, the treatment should be focused on attacking the energetic structure of the tumor formation, and dispelling any and all pathogenic factors. This approach of Purgation therapy is then followed by replenishing the patient's Righteous Qi and Kidney Qi.

The patient should be treated once a week, and should also be given specific Medical Qigong prescription homework that will support the doctor's treatment approach (Purgating exercises that attack the tumor formation). Then, around the end of the first month (depending on the patient's condition), the doctor will change the focus of the treatment to include purging toxins and replenishing the patient's Righteous Qi and Kidney Qi.

- **Intermediate Stage (Stage II and Stage III):** In the intermediate stage of cancer formation, the cancer cells have begun to invade the surrounding tissue, or have spread to the regional lymph nodes. However, the patient's overall condition is still relatively good (Stage II and Stage III). As the cancer develops, the patient's Righteous Qi will begin to weaken, becoming Deficient. Therefore, in the intermediate stage, when the patient's vital Qi is strong but the pathogenic evil is growing, the treatment

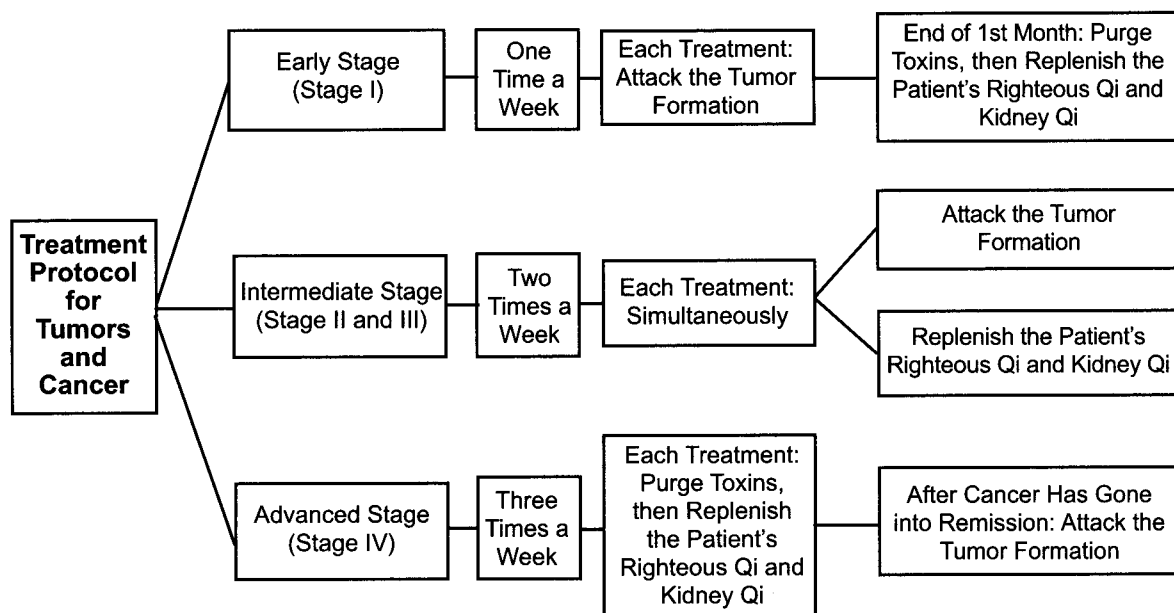


Figure 57.9. The Treatment Protocol used for Tumor and Cancer Therapy is Divided into Three Stages

should be focused on attacking the cancer tumor formation, while simultaneously replenishing the patient's Righteous Qi and Kidney Qi.

The patient should be treated two times a week, and should also be given specific Medical Qigong prescription homework that will support the doctor's treatment approach. The first half of the exercises should focus on Purging Toxic Qi and attacking the tumor formation; the second half of exercises should focus on Tonifying and replenishing the patient's Righteous Qi and Kidney Qi.

- **Advanced Stage (Stage IV):** In the advanced stage of cancer formation, the cancer is considered to be inoperable, and cancer cells have metastasized outward from the tissue of origin, infiltrating into distant parts of the patient's body (Stage IV). The patient's overall condition is comparatively weak with Deficient Qi and Blood. In the late stage of cancer development the patient's Righteous Qi will also be extremely deficient, and too weak to withstand an energetic attack utilizing the

application of Medical Qigong Purgation. Therefore, in the advanced stage, when the patient's vital Qi is weak, the treatment should be focused on replenishing the patient's Righteous Qi and Kidney Qi first. Then, as the patient regains his or her strength, the doctor can begin to attack the actual tumor or cancer formation.

The patient should be treated three times each week, and should also be given specific Medical Qigong prescription homework that will support the doctor's treatment approach (exercises that focus on Tonifying and replenishing the patient's Righteous Qi and Kidney Qi). Once the patient's condition has stabilized (is no longer considered metastatic), the doctor can change the treatment protocol to focus on attacking the tumor formation, in addition to prescribing specific Medical Qigong homework exercises that will directly attack the energetic matrix of the tumor.

It is important to note that generally, in either patients who are currently receiving treatment, or have just completed receiving treat-

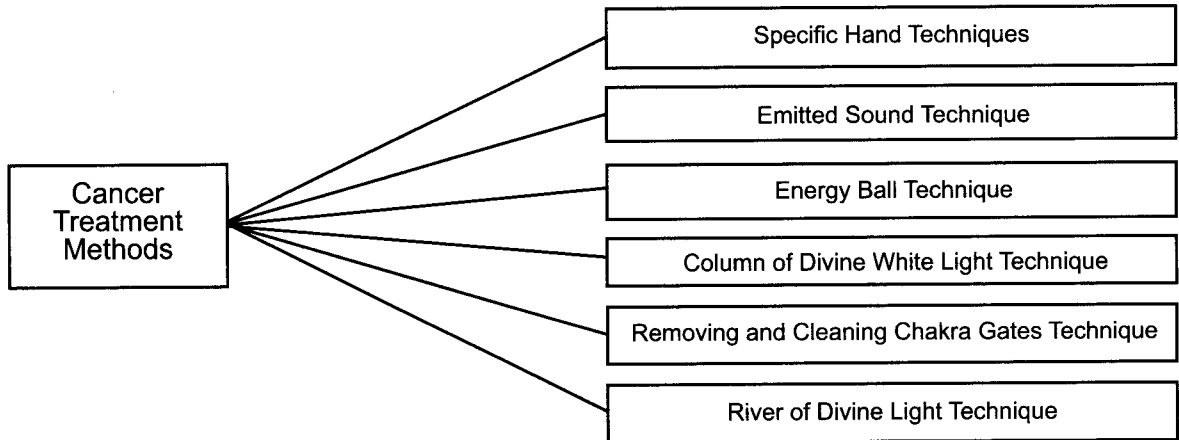


Figure 57.10. The Six Primary Methods Used to Treat Cancer

ment rounds of chemotherapy, the Righteous Qi will also be extremely deficient, and too weak to withstand an energetic attack utilizing the application of Medical Qigong Purgation. Therefore, when the patient's vital Qi is weak due to chemotherapy, the treatment should also be focused on replenishing the patient's Righteous Qi and Kidney Qi first.

CLINICAL TREATMENT MODALITIES

In China, there are six primary methods of Medical Qigong clinical applications used to treat cancer: Specific Hand Techniques, Emitted Sound, Energy Ball, Column of White Light, Removing and Cleaning Chakra Gates and the River of Divine Light, described as follows (Figure 57.10):

- **Specific Hand Techniques:** The most common hand techniques used to purge the cancer tissue area of Toxic Heat caused by radiation or chemotherapy include the Kneading Tiger Technique, Vibrating Palm Technique, and Thunder Palm Technique
- **Emitted Sound Technique:** The most common emitted sound techniques used to purge the cancer tissue area of Toxic Heat caused from radiation or chemotherapy include the "Guo," "Zheng," "Gong," "Dong," "Shang," "Ni," "Yu," and "Duo" projected sounds
- **Energy Ball Technique:** The most common

specialized technique used in the treatment of cancer is the Energy Ball technique. It can be used to either Tonify or protect a specific internal organ by utilizing specific colors, or it can be projected as a ball of white light energy to Purge, dissolve, and eliminate Toxic Qi from the patient's tissues

- **Column of Divine White Light Technique:** Another specialized energetic technique used in the treatment of cancer is the Column of Divine White Light technique. It can be used to either Tonify and strengthen a specific internal organ, or to Purge, dissolve, and eliminate Toxic Qi from the patient's tissues
- **Removing and Cleaning Chakra Gates Techniques:** The technique of Removing and Cleaning Chakra Gates is organ specific, and varies depending on the location of the cancer and the internal organs involved
- **River of Divine Light Technique:** This is one of the most popular energetic techniques used in the treatment of Blood, Bone, and Lymph cancers. The River of Divine Light allows the Medical Qigong doctor to dissolve the energetic structures of the patient's Spiritual Body, Energetic Body, and Physical Body; thereby removing all Toxic Heat and pathogens, and rebuilding the three energetic structures of the tissues.

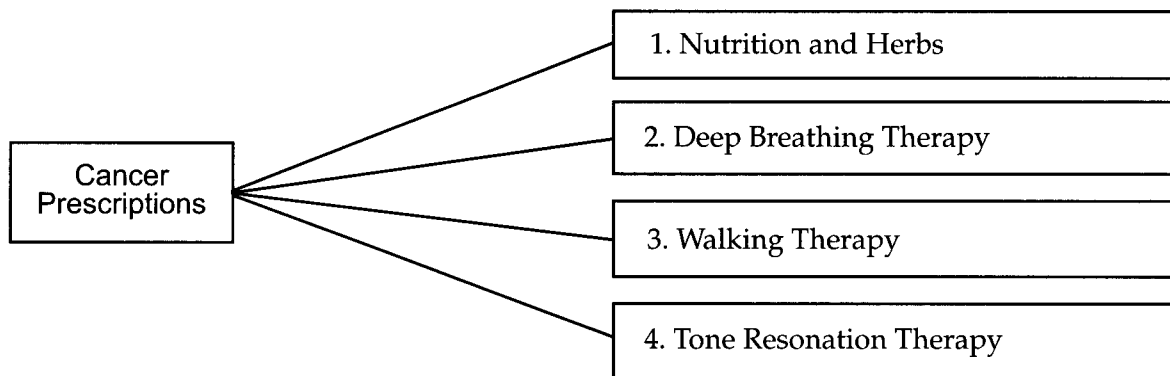


Figure 57.11. The Four Prescriptions Used For Treating Cancer

MEDICAL QIGONG APPROACH TO CANCER PRESCRIPTIONS

There are various types of Medical Qigong breathing, walking and toning prescription therapies, which energize the body's Qi, causing it to flow so vigorously through the Conception Vessel that the patient's Yin and Yang energy is balanced and the Lung channels are strengthened. In the course of treating the tumor or cancer, the patient's True Qi (Zhen Qi) is fostered and the immunity of the body is strengthened.

It is believed by most Medical Qigong doctors that blood clots and tumors can be dissolved by several different means. For example, the Qigong doctor will prescribe several of the following four types of cancer treatment methods after the first initial treatment: Nutritional Counseling and Herbal Prescriptions, Tone Resonating Therapy, Deep Breathing Therapy, and Walking Therapy (Figure 57.11). The type of nutritional counseling and herbal prescriptions, as well as the specific Medical Qigong prescription exercises and meditations used (as well as its duration time), will depend on the patient's overall condition (energetic strength and physical constitution):

1. **Nutrition and Herbs:** Dietary factors are an important consideration when focusing on the cancer's etiology. As demonstrated by the latest biochemical, epidemiological, and clinical research, proper nutrition directly supports

the body, protects the tissues against cancer, and also mobilizes our genes to better preserve normal cell growth.

Chinese herbs are also noted for their energetic stimulation of specific channels and organs, and are classified according to their general movement of Qi (inward, downward, outward). The herbal formulas used in treating cancer have a number of significant actions. Formulas are used to stimulate the immune system by enhancing Qi, dissolving Phlegm, increasing Blood circulation, inhibiting platelet aggregation and clotting, enhancing antitumor cellular activity, inhibiting chemotherapy induced immunosuppression, and reducing nausea and vomiting after chemotherapy (see Chapter 77).

2. **Deep Breathing Therapy:** The Deep Breathing Method tranquilizes the patient's mind and enhances his or her Yuan Qi. By increasing the patient's Yuan Qi, the patient's immune system is improved and the vital Qi is nourished. The Deep Breathing method is used to treat various cancers induced primarily by mental and emotional factors, by changing the patient's normal breathing patterns. In China, these Respiratory prescriptions are also used to Purge Excess Qi from the patient's channels and collaterals, remove Blood stasis, disperse Qi stagnations, and pro-

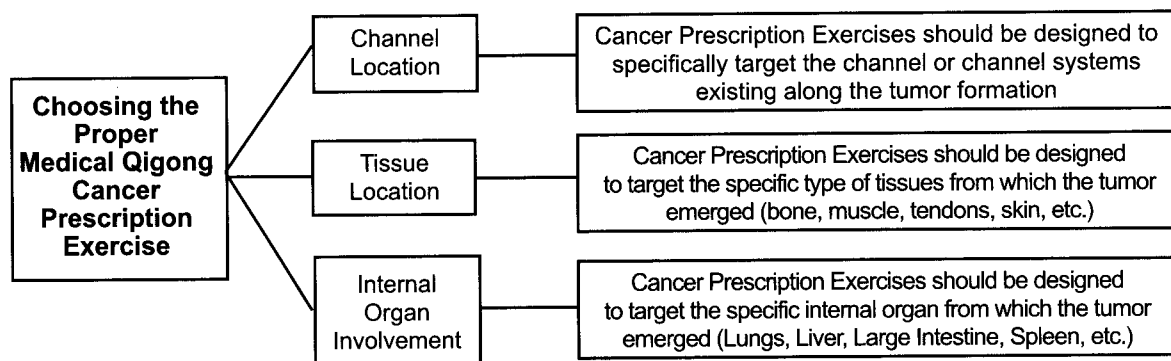


Figure 57.12. Choosing the Proper Medical Qigong Cancer Prescription Exercise

mote the circulation of Qi. Additionally, Deep Breathing exercises can be used to harmonize the ascending Yang (clean Qi) and the descending Yin (turbid Qi), which promotes the flow of clean Qi and Blood throughout the internal organs (see Chapter 79).

3. **Walking Therapy:** There are three main types of walking therapy utilized in the treatment of benign tumor formations and cancer (Stages I-III). Research from China proves that persistent walking, vigorous enough to increase a person's heartbeat to 70-80% of its maximum capacity, helps dissolve Blood clots. Other clinical reports state that long distance running can be effectively used to cure cancers. These reports help explain why fast walking and breathing methods are effective for preventing and treating cancer (see Chapter 80).
4. **Tone Resonation Therapy:** Diseased internal organs, cysts, tumors, and cancer are characteristic of excess stagnation of Qi, Blood, and Phlegm, as well as stagnations of Heat and Cold. Chronic diseases, marked by the obstruction of channel Qi, disorders of Qi and Blood, and the imbalance of Yin and Yang are also included as excess stagnation syndromes. Sound Therapy (the method of exhaling specific sounds) involves a special series of tone resonance exercises which disperse stagnations (see Chapter 80).

CHOOSING THE PROPER MEDICAL QIGONG PRESCRIPTION

The choice of Medical Qigong clinical applications should be based on the differentiation of symptoms and signs. Since cancers are primarily caused by a combination of emotional strains, strong pathogenic evils, and a weakness of the patient's Yuan Qi, clinical therapy should be focused on Tonifying the patient's Yuan Qi and purging the evil pathogenic factors.

Similar to choosing the proper clinical Medical Qigong therapy, the choice of Medical Qigong Prescription exercises and meditations should also be based on the differentiation of the patient's symptoms and signs. Choosing the proper Medical Qigong cancer prescription exercises involves a careful consideration of three primary factors: Channel Location, Tissue Location, and Internal Organ Involvement. An example of these three factors when purge toxic Heat from the patient's body is described as follows (Figure 57.12):

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

emerged (Lungs, Liver, Large Intestine, Uterus, etc.).

WHEN THE TUMOR STOPS SHRINKING

Sometimes when treating a patient, the tumor may suddenly stop shrinking, allowing the energetic matrix which supports the tumor formation to stabilize. At this point in treatment, the Medical Qigong doctor may consider that the patient's energetic field has reached an "impasse," wherein any additional treatment must now be re-evaluated, and a new approach be considered (Figure 57.13).

In order to progress any further, the deeper psychological core that supports the tumor's energetic formation must be addressed. This emotional core is constructed with certain subconscious beliefs and thoughts that maintain the subtle energetic matrix of the tumor mass.

For additional support, the Qigong doctor may suggest that the patient undergo some form of personal, energetic regression therapy (i.e., Soul Retrieval, psychotherapy, etc.) in order to locate and remove the subtle "hidden agendas" and "secondary gains" used by the patient in order to subconsciously sabotage the healing process. Once the energetic wall has been located and removed, the tumor will generally continue to disperse and shrink, as the toxic thoughts and beliefs are no longer there to impede and resist the patient's healing process.

CLINICAL TREATMENT AND THE DOCTOR'S INTERNAL BELIEF SYSTEM

When treating cancer, it is important that the Medical Qigong doctor understand the full potential of his or her treatments. Without proper instruction, Qi Emission techniques can potentially cause devastating results within the patient's tissues.

The challenge with energy extension lies not in releasing life-force energy but in understanding and controlling the power and flow of its projection. If the Qigong doctor is distracted or unstable in the projecting energy, he or she may induce further imbalances in the patient's body. For example, Tonifying too much can create an Ex-

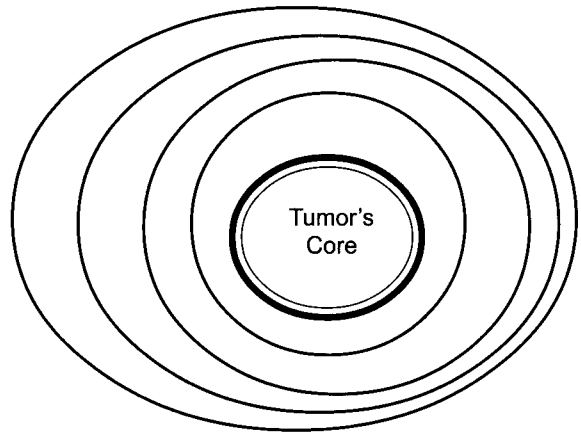


Figure 57.13. The Tumor Suddenly Stops Shrinking and Stabilizes

cess condition which can then cause the tumor to increase in size. Purging too much can create an extreme Deficient condition, resulting in atrophy syndrome and the potential of metastasis.

Several years ago in the People's Republic of China, Medical Qigong masters were tested for their ability to treat cancer. Three flasks containing cancer cells were presented on a table in front of the Medical Qigong masters. Each master was directed to emit Qi into two of the flasks to affect the growth of the cancer cells. In the first flask, the Qigong masters were directed to Tonify the energy surrounding the cancer cells, which would cause the cancer to grow; in the second flask, the Qigong master was directed to Purge the energy surrounding the cancer cells, which would cause the cancer to die. The Qigong master was directed not to disturb the third flask, as it would act as the control for the experiment. To everyone's amazement, each of the Medical Qigong doctors was successful in increasing the cancer production in the first flask, as well as destroying the cancer in the second flask. The experiments were repeated several times, and consistently yielded the same results.

There have been several times in my own clinic when I have had to contend with well meaning "energy healers" who were actually increasing my patient's cancer by Tonifying the disease instead of Purging the cancer toxins. Not having

proper training in the treatment of cancer, and lacking (sometimes resisting) any exposure to Chinese Medical Qigong therapy or Medical Qigong prescription exercises for cancer treatment, these “energy healers” were unwittingly destroying the patient’s chances of healing by Tonifying (strengthening) the disease.

MAINTAINING CHILD-LIKE FAITH

Another important point to address in addition to the various clinical protocols for treating cancer is that the patient’s “faith” and the treating doctor’s “belief” can both have a powerful effect on the outcome of the treatment.

When a Western doctor addresses cancer with an analytical mind, he or she empowers the disease by giving it a specific name, acknowledging its cellular and structural tissue formation, and its innate surviving power. As more tests confirm the “seriousness” of the cancer, clinical “hexing” begins to take place. The doctor essentially condemns the patient by implanting fear, which slowly erodes all hope. The patient is then informed that his or her case is indeed serious and that they must undergo several clinical approaches in order to hopefully save their life. However, there are never any guarantees that the treatments will work.

One example of the detrimental results of trusting and believing in the finality of a Western medical doctor’s diagnosis, which eventually led to the patient’s demise, occurred in California in 1999. In this particular incident, two patients with the exact same name had their lab tests accidentally switched. The first patient was healthy, however, he was informed by the doctor that he had terminal cancer and advised to immediately undergo aggressive chemotherapy treatments. The second patient had terminal cancer, however, he was given a clean bill of health and resumed a normal, active lifestyle. The first patient, having undergone aggressive chemotherapy treatments, died nine months later. An autopsy confirmed the misdiagnosis and litigation is now pending. The second patient (who was initially terminally ill), believing that there was no disease, experienced a complete remission of his cancer (several lab

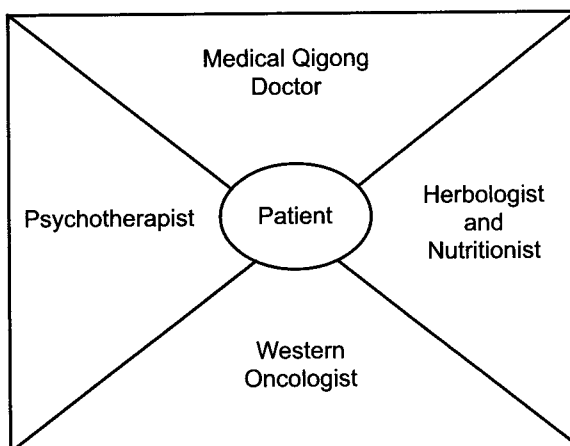


Figure 57.14. The Medical Qigong doctor should maintain a current list of other medical professionals from which to refer his or her patient.

tests confirmed the termination of the disease’s progression).

When a Medical Qigong doctor approaches cancer, he or she sees it as a form of energetic stagnation, acknowledging only its need to be Purged and dissolved back into the energetic Void from which it came. The Medical Qigong doctor also acknowledges the simple belief that “doctors treat and the Divine heals,” and that any form of disease has spiritual, energetic, and physical considerations that must be addressed. It is because of their simple approach of obtaining energetic harmony that the Medical Qigong doctors have a reputation for healing advanced stages of cancer and performing what Western Medicine considers the “impossible.”

ADDITIONAL PROFESSIONAL SUPPORT

It is generally advised that the Medical Qigong doctor maintain a list of other medical professionals to whom he or she can refer patients. This list should include the following (Figure 57.14):

- **A Supportive Western Physician:** It is important for the patient to have an allopathic physician to monitor his or her progress. Generally, a six week period is allotted to initiate a change in the tumor’s size and function. This six week time period should be monitored by

the careful eye of an oncologist who is supportive of the patient's decision to use Chinese Medical Qigong therapy as an alternative approach to cancer treatment.

- **An Herbologist and Nutritionist:** It is important to select an Herbologist and Nutritionist who has extensive experience in cancer therapy. Certain Herbologists and Nutritionists excel in the treatment of specific types of tumor and cancer formations. Therefore, when referring a patient, the Medical Qigong doctor is encouraged to keep a list of several Herbologists and Nutritionists, categorized according to their expertise (i.e., breast tumors, ovarian tumors, prostate cancer, cervical cancer, colorectal cancer, etc.).
- **A Psychotherapist:** It is important to have a list of several psychotherapists from which to refer the patient to (if need be). As each therapist will have his or her own unique personality and approach towards emotional healing, it is important to effectively match the patient's emotional needs with the style of a supportive therapist.

CHAPTER 58

CLINICAL PROTOCOL FOR BRAIN CANCER

THE BRAIN (NAO)

According to the *Yellow Emperor's Inner Canon: Su Wen*, "The Brain is Yin." Being Yin, it is the end pool and junction for all Yang Qi. The Brain functions like a lid, allowing all the vapors of Yang Qi and Essence to gather and be retained within the Sea of Marrow. In ancient China, the Brain was viewed as a canopy (Gai) and was believed to attract and receive the subtle emanations of Heaven.

The body's Jing, Qi, and Shen travel from the Five Zang (Yin) and Six Fu (Yang) organs into the Brain, allowing the seven upper orifices (eyes, ears, nostrils, and mouth) to work. The ancient Chinese believed that the Brain was the Fu (bowel) of the Yuan Shen, allowing the influence of the Shen of the Heart and the Hun of the Liver to be present in the upper orifices and the Brain.

The Brain depends on the Heart's Blood for its nourishment. Because the Kidneys store the Jing and the Heart governs the Blood, the Brain depends on a balanced state of the Heart and Kidneys for its vitality. The Brain is considered a chamber of transformation for both Prenatal and Postnatal Essence (Jing) and Energy (Qi). The Brain is regulated by the Governing Vessel, as well as the Yin Heel Vessels and the Yang Heel Vessels.

CHINESE CHARACTERS FOR BRAIN

The ideograph depicting the Chinese characters for the Brain "Nao" is described as follows (Figure 58.1):

- The Chinese character that depicts the ideogram for "Nao" is composed of three images: 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 on the right is itself composed of two characters: the upper right hand



Figure 58.1. The Chinese Ideograph for the Brain (Nao)

portion depicts head hair and reflects the manifestation of the Kidney's Jing. The bottom right portion depicts a box with something inside of it, representing the skull filled with Marrow. Together, these characters are used to depict the body's Brain. In ancient China, the character for Brain did not have the "flesh" radical on the left, but had another character that indicated the two halves of the symmetrical structure of the Brain.

THE BRAIN AS THE SEA OF MARROW

In Traditional Chinese Medicine, the Brain is also called the Sea of Marrow, and it is considered to extend from the top of the head to the GV-16 (Wind Palace) point, just below the external occipital protuberance. There is an old Chinese saying, "The Marrow returns to the Brain." The Kidney Essence produces Marrow, a unique semi-fluid substance (different from the marrow of Western Medicine) that fills the spinal cord (cerebrospinal fluid) and the Brain. In Chinese Medicine, the Sea of Marrow flows into the cranial cavity and congeals to form the Brain.

The main functions of the Brain are that of Controlling Mental Activities and Thinking Activities, and Guiding Sense Activities and Lan-

guage Activities, described as follows (Figure 58.2):

1. Controlling Mental and Thinking Activities.

The Brain is considered to be the house of the innate intelligence (Yuan Shen) and the seat of mental function. The ancient Chinese believed that the spine and spinal cord extend consciousness into the body from the Brain. The thinking ability is strengthened when Qi and Blood in the cerebral cortex are abundant. The “memory zone,” as well as the “thought center,” are also located in the cerebral cortex, and these will not develop until the Kidney Channels travel through the spine (along with the Liver Channels) to reach the cortex. When the Qi of these two channels is abundant, the memory function is strong.

2. Guiding Sense Activities and Language Activities. Chinese Medicine maintains that the senses and the control of the body’s physical movements are related to the Brain. The Brain is functionally related to the Kidneys and controls memory, concentration, hearing, touch, sight, and smell. The audio and visual associations are especially emphasized.

WESTERN MEDICAL PERSPECTIVE

The Chinese energetic viewpoint is quite different from the Western approach which views the brain’s anatomy as consisting of five regions including (Figure 58.3):

1. The cerebral hemispheres, or cerebrum (the neocortex, neopallium)
2. The thalamus, hypothalamus, and epithalamus (pineal)
3. The midbrain/mesencephalon (the colliculi and cerebral peduncles)
4. The pons and cerebellum
5. The medullae oblongata

The cerebral cortex of the brain is divided into two hemispheres that communicate with each other via a large bundle of fibers known as the corpus callosum. The left side of the body is controlled mainly by the right side of the cortex, and the right side of the body is controlled by the left cortex. The left hemisphere is predominantly re-

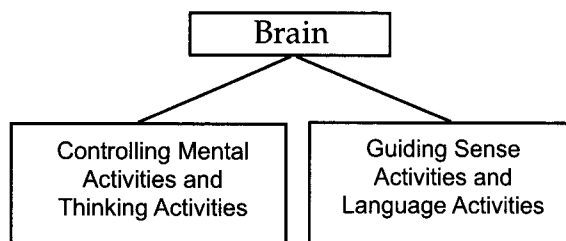


Figure 58.2. The Two Functions of the Brain

sponsible for the individual’s analytical and logical thinking, as well as verbal skills, reading, writing, and the ability to make complex mathematical calculations. The right hemisphere is predominantly responsible for the individual’s artistic and musical abilities, as well as the recognition of faces, body language, nonverbal (symbolic) ideas, and creativity.

The frontal lobes of the brain govern functions such as analytical decision making; the cerebral hemispheres are responsible for the body’s sense and movement; the brain stem controls the heart-beat and breathing; the cerebellum directs the balance and muscle coordination; and the hypothalamus regulates the body’s temperature and the release of hormones.

In Western medicine, the oldest part (evolutionarily speaking) of the brain is often called the “reptilian brain” because its anatomical formation is similar to that found in lizards, alligators, and turtles. The reptilian brain is situated at the top of the brain stem and is surrounded by the limbic system, which itself is known as the mammalian brain. The third part of the brain is called the neocortex which wraps itself around the limbic system. All three parts of the brain (reptilian, mammalian, and neocortex) are viewed as biologically distinct, both in chemistry and in structure. The older formations of the brain are responsible for the autonomic nervous system, whereas the neocortex (being the most recent to evolve) is responsible for thinking and voluntary movement. It is interesting to note that ninety-eight percent of the protein-based tissue in the Brain is replaced once a month.

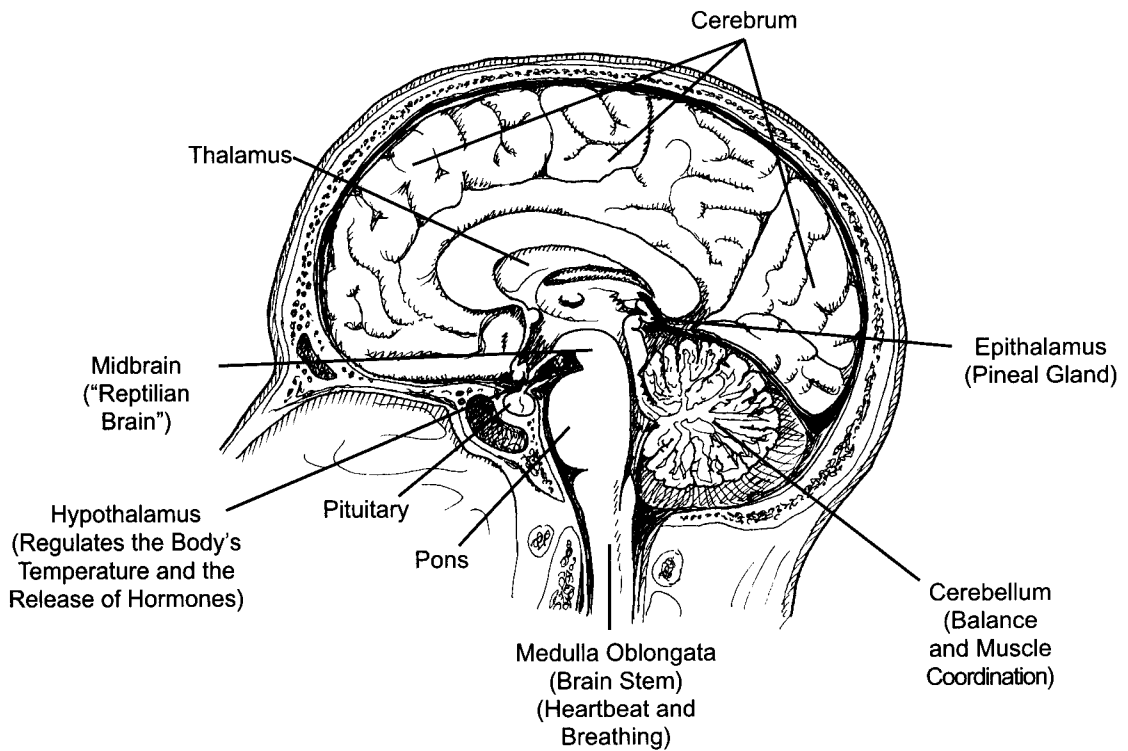
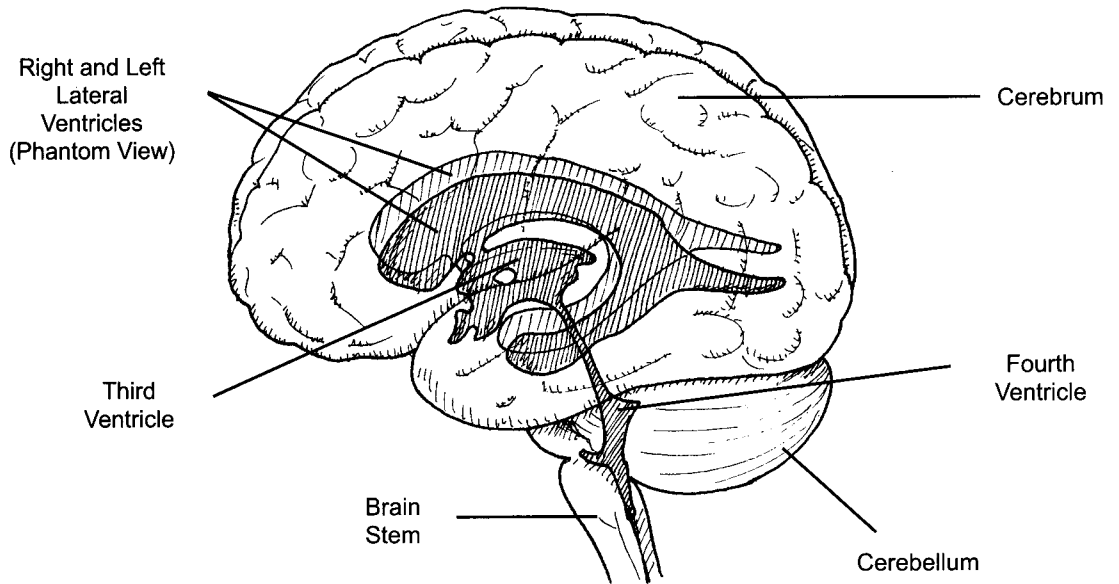


Figure 58.3. The Human Brain (Inspired by the original artwork of Dr. Frank H. Netter).

Stage	State of Consciousness	Psychological Dimension	Brainwave Pattern	Realm of Experience
1st	Awake	Conscious Mind	Beta (13-26 Hertz)	Consciousness: waking consciousness, sensory awareness receiving external information
2nd	Prayer, Meditation	Superconscious Mind	Alpha (8-12 Hertz)	Day dreaming: calm, relaxation, hypnagogic state between being awake and asleep, visionary states, archetypal imagery
3rd	Dreaming Sleep	Subconscious Mind	Theta (4-7 Hertz)	Deep Relaxation: deep relaxation, drowsiness (the beginning hypnagogic state before sleep), and release of suppressed emotions
4th	Deep Sleep	Unconscious Mind	Delta (0.5-4 Hertz)	Sleep or Unconsciousness: the awakening of primal instincts and primitive drives

Figure 58.4. The Four Main Frequencies of Brain-Wave Patterns

BRAIN-WAVE PATTERNS

Normal brain function involves the continual electrical activity of the neurons. This electrical brain-wave activity is measured in patterns or cycles per second, known as "hertz." Traditionally, Western medical science divides brain-wave activity into four main frequency domains: Beta, Alpha Theta and Delta, described as follows (Figure 58.4):

- **Beta (13-26 Hertz):** The Beta state is associated with an active, waking consciousness, and open eyes
- **Alpha (8-12 Hertz):** The Alpha state is associated with a calm, relaxed body, with the eyes closed (or day dreaming with the eyes open). The maximum number of alpha rhythms are present in the occipital and parieto-occipital regions of the brain and are usually diminished by visual or mental activity.
- **Theta (4-7 Hertz):** The Theta state is associated with a deep relaxation, and drowsiness (the hypnagogic state before sleep). This state is common in children and in adults during the early stages of sleep. The maximum number of theta rhythms are often found over the parietal and temporal areas of the brain.
- **Delta (0.5-3.5 Hertz):** The Delta state is associated with sleep or unconsciousness.

At the borderline between any two states (e.g., between the Beta and Alpha state), the brain-waves generally manifest as a combination of both

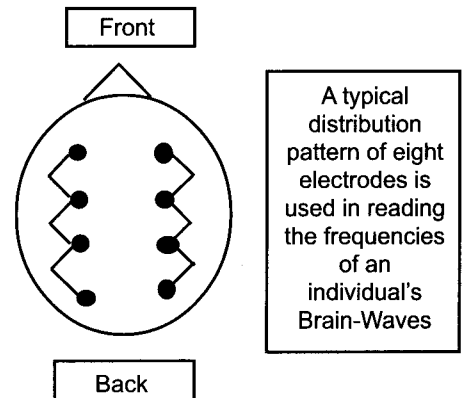


Figure 58.5. Reading the frequencies of an individual's Brain-Waves

patterns. Research conducted in England by C. Maxwell Cade on brain-wave patterns revealed a hierarchy of states of consciousness, each with physiological correlations (Figure 58.5). State "Four" is comparable to the "relaxation response" state associated with traditional meditation; States "Five" and beyond are considered to be "mystical" states. While in these deeper states, Cade's subjects began to speak like mystics, while others, with no previous artistic talent, produced beautiful drawings or ecstatic poetry. In these mystical states, it was noted that the subjects experienced new patterns of neural activity, which affected both hemispheres of the brain, as well as

both parts of the limbic system and brain-stem. The research concluded that mystical states of awareness can be induced by balancing the right and left hemispheres of the brain.

Research containing EEG studies on the brain-waves of children under the age of five has shown that they habitually function in an Alpha mode of consciousness (the first state of altered consciousness), rather than the Beta mode.

SCIENCE, THE BRAIN AND MEMORY

Scientists have discovered that the brain primarily “talks to itself” through the language of wave interference (phase, amplitude, and frequency) and patterns, as opposed to images or chemical impulses. Within this model, we can understand that the electrical and chemical structures and impulses within the brain are governed by the more subtle energetic wave form patterns of the Upper Dantian. The brain perceives and analyzes an object by first “resonating” with its energetic wave pattern, then breaking it down into wave frequencies and transmitting this wave-pattern to the rest of the body.

Each set of human Brain cells absorbs and records sets of vibrations. The Brain primarily receives these vibrations through the skin, eyes, ears, nose, and mouth, and it records them as patterns of resonance within its cells. The mind interprets these incoming vibrations as images, sounds, smells, and sensations, and then organizes these into memories. The accuracy and extent of the interpretation of this incoming data depends upon the level of consciousness of the individual at the time of the interaction.

By applying the model of wave interference patterns to the process of memory, it has been conservatively estimated that the average human brain has the potential to accumulate more than 280 quintillion (280,000,000,000,000,000,000) bits of information during a lifetime. The brain retrieves “old” information the same way it processes “new” information, through the holographic transformation of wave interference patterns.

The brain contains a certain mechanism that acts as a highly sensitive frequency analyzer, sorting perceptions and incoming knowledge in order

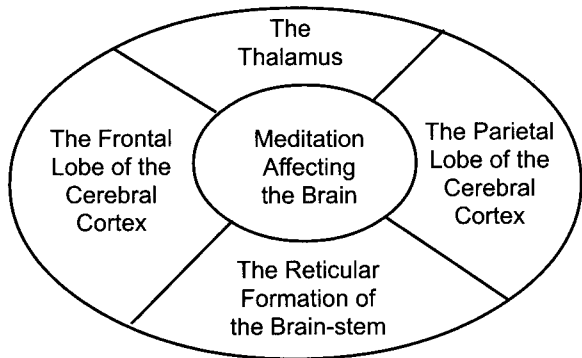


Figure 58.6. Four major changes occur within the brain during meditation.

to prevent “information overload.” Without this, the infinite wave information contained within the Wuji would overwhelm the individual’s personality. Normally, the brain is “tuned in” to only a limited range of frequencies; however, through prayer, meditation, and quiescent relaxation, the receptive areas in the brain become increasingly open to the near infinite spectrum of wavelengths existing within the Wuji. In this way, the individual personality is capable of expanding into a greater awareness and harmony with the Dao.

Scientists believe that the aspect of the brain that creates wave-interference patterns might not be located in only one particular area or group of cells, but rather it exists in the spaces between the cells. The brain simply retrieves and relates the information of the Wuji. What we think of as perception and memory is simply a coherent emission of signals stemming from the Wuji; the stronger memories are but a structured grouping of this type of wave information.

FOUR MAJOR CHANGES OCCURRING IN THE BRAIN DURING MEDITATION

According to current research conducted by Dr. Gregg Jacobs of Harvard Medical School, scientists have now discovered that four major changes occur within the brain during meditation, described as follows (Figure 58.6):

1. **Meditation Affects the Frontal Lobe of the Cerebral Cortex:** The frontal cortex is the most highly evolved part of the brain. It is responsible for intellectual functions such as reason

and abstract thinking, aggressive and sexual behavior, smell, speech, language, and the initiation of movement. During meditation, the normal active processes of the frontal cortex shut down.

2. Meditation Affects the Parietal Lobe of the Cerebral Cortex: The Parietal Lobe is concerned with the recognition of specific sensory stimuli concerning the surrounding environment; the ability to use symbols as a means of communication; the ability to develop ideas and the motor responses to carry them out; and the ability to orientate in space and time. During meditation, the activity in the Parietal Lobe slows down.

3. Meditation Affects the Thalamus: The thalamus is considered to be part of the diencephalon (the smaller of the two derivatives of the early forebrain), consisting of several groups of cell bodies and processes that function mostly as a complex relay center. The relay nuclei of the thalamus receives ascending input indirectly from most of the sensory neurons of the cranial and spinal nerves. Acting as the "gate keeper" of the senses, it primarily focuses the mind's attention by funneling sensory data deeper into the brain and stopping other signals from overloading the system. During meditation, the flow of information flowing into the thalamus is reduced to a trickle.

4. Meditation Affects the Reticular Formation of the Brain-stem: The Reticular Formation is a massive but vaguely delineated neural apparatus composed of closely intermingled gray and white matter extending throughout the central core of the brain-stem into the diencephalon. It acts as the brain's sentry. Always receiving incoming stimuli, it puts the brain on alert, ready to respond. During meditation, the arousal signals taper down.

After training in meditation for only eight weeks, subjects showed a pronounced change in brain-wave patterns, shifting from the beta waves (the conscious thought wave pattern) to alpha waves (the relaxation wave pattern).

CHINESE ENERGETIC MEDICINE

In Chinese energetic medicine, the central nervous system governs both conscious and unconscious actions. The lower Brain stem and spinal cord are connected to the Yin energetic field, while the cerebral cortex is connected to the Yang energetic field.

When a Qigong doctor attunes his or her vibrations to the patient's energetic field and emits Qi, the patient's brain cells responsible for receiving and storing vibrational patterns become active. When these vibrational patterns are accessed through the energy projected by a Qigong doctor, the patient's tissues respond and reproduce an energetic pattern similar to the original pattern used to record the patient's physical, mental, emotional, energetic, and spiritual experiences. This energetic reaction occurs physically due to the fact that the patient's tissue and cells conform to the subtle vibrational patterning of the Energy Body.

BRAIN CELLS RECEIVE, RECORD, AND MAINTAIN THE VIBRATIONS OF THOUGHTS

One set of brain cells receives, records, and maintains the vibrational patterns that make up thoughts, pictures, actions, and movements of various forms of energy and matter. These vibrational patterns can be perceived and registered within the Mind of the Qigong doctor. Once perceived and registered, these vibrational patterns can then be reproduced and projected.

The Qigong doctor can arrange the energetic patterns of his or her cells in such a way as to reproduce the sounds and movements of these forms or objects, and even the thoughts of the individuals that sent them. Through these energetically activated cells, the Qigong doctor can assist the patient, as well as him or herself, in controlling thoughts.

It is believed accidents and disease are brought into existence through the resonant influence of the cells' energetic patterns. For example, when someone either observes or imagines a specific event occurring, that particular vibrational pattern becomes registered and fixed within the cells. When this pattern is energetically fed through focused intention (whether con-

sciously or unconsciously), it develops a powerful charge. This vibrational pattern is then projected outward to be imprinted on the corresponding cells of another's Brain, which is then projected back until the incident is so fixed that the event actually occurs. This is known as a self-fulfilling prophecy.

Another set of Brain cells receives, records, and maintains the vibrations of the thoughts and activities of the divine. The divine energy vibration pervades every substance and is always sending out divine knowledge in the form of true wisdom. All of the cells within the body naturally receive and project the vibrations of the Divine Mind. If the doctor separates him or herself from the divine in thought, he or she will also separate from the divine in manifestation.

PATHOLOGY OF THE BRAIN

According to the *Yellow Emperor's Inner Canon: Su Wen*, "An Excess of the Sea of Marrow allows one to become alert and robust, with much strength. It permits the individual to fulfill the number of his or her allotted years. A Deficiency of the Sea of Marrow causes the Brain to spin (vertigo), the ears to buzz (tinnitus), the legs to become weak with a form of lower back paralysis (lumbago) and causes the eyes to lose their sight. One becomes slow and lazy, and desires to lay down quietly."

"Hot" diseases can also affect the Brain and Marrow, especially when combined with either Wind or Cold invasion.

THE BRAIN DETECTS EMITTED QI

The following is a synopsis of clinical research on the effects of Qi emission and the human Brain gathered by Richard Lee, Director of China Healthways Institute, San Clemente, California, and Professor Lu Yan Fang at the National Institute of Electro-Acoustics in Beijing, China, and the Beijing College of Traditional Chinese Medicine:

I had learned in my many years of research with the Electro-Encephalograph (EEG) that the human Brain responds to even the most subtle of stimuli to the body, so I reasoned that, if there were really any scientific basis to emitted Qi, it would show up in the

Brain waves of test subjects who were placed in the path of these emissions. I expected to see no difference between the resting states and the Qi emission states.

What we saw was extraordinary. Within a few seconds after the Qigong master began to emit Qi, the subject's EEG would begin to shift. The EEG power spectrum was enhanced on all channels while the most pronounced increase was in the frontal lobe. Also, there was an enhancement and synchronization of the Alpha Rhythm in all channels. When the Qigong master stopped emitting Qi, the EEG would gradually shift back toward the baseline readings.

To determine whether infrasonic energy was a significant part of the emitted Qi, we used the infrasonic Qigong prototypes in the same experiment. It was located 18 inches away, directly behind the back of the head of the test subject. The EEG electrodes were attached as before. The simulator was activated for short periods of time and the results recorded. We found that the effects on the receiver's EEG were quite similar to those of the emitted Qi.

Our further research involved monitoring the various sensory-cortical evoked potentials during Qigong meditation, emitted Qi, and infrasonic Qigong simulation. We again found very similar results from all three stimuli. We found that a large portion of the cerebral cortex was inhibited while other somatosensory cortex were excited. One of the significant findings of this study is that the inhibition of the cerebral cortex during Qigong meditation is clearly different from the excitation of the cerebral cortex that is measurable during sleep.

Through Acoustical Brainstem Evoked Response (ABER), it was found that the brainstem structures from the medulla to the hypothalamus were significantly facilitated. The brainstem plays an important role in regulating the functions of the inner organs, motor function, and emotion.

The implications of these studies were startling. Qigong masters can, without touch, voice, eye contact or any other traditional communication means, induce a clear, strong, and highly measurable change in a subject's Brain functioning. A synchronization of alpha rhythm indicates deep relaxation, and is closely associated with accelerated healing. Enhanced power spectrum in the frontal lobe is especially significant

because the association cortex of the frontal lobe is concerned with higher motor action, higher sensory function, emotional and motivational aspects of behavior, and integration of autonomic function. Facilitation of the Brain stem, with its regulation of internal organs, may be a mechanism by which physical healing is induced or accelerated.

Despite these highly significant changes in EEG and evoked potentials, the subjects had felt nothing and had no idea of the profound changes taking place within them.

The findings of these studies are solid evidence that a Qigong master can induce real physiological changes in a subject from several feet away, and further, may help to explain the high rate of recovery from chronic degenerative diseases in groups of hospital patients under the care of Qigong masters (Figure 58.7). These studies also show that the infrasonic Qigong simulator can induce similar changes in Brain function and that, through Qigong meditation, a Qigong master can induce these same changes in his own Brain.

SCIENTIFIC CONTROLS

There is much disagreement on how emitted Qi affects the Brain. Many doctors insist that Brain changes are psychologically induced, and that verbal suggestion, impressive hand motion, and the subject's expectations account for the observed phenomena surrounding Qi emission.

To test this, we had several people pretending to be Qigong masters treat the test subjects. The subjects were told that all were Qigong doctors, and all moved their hands in similar ways. We saw no significant changes in Brain wave patterns with the fake Qigong masters, but when the real doctors emitted their Qi, we repeatedly got the highly significant changes.

Even this did not satisfy many of the doctors who reviewed our work, so we repeated the study with animals. We monitored EEG in awake rabbits and ABER (Acoustical Brainstem Evoked Response) in anesthe-

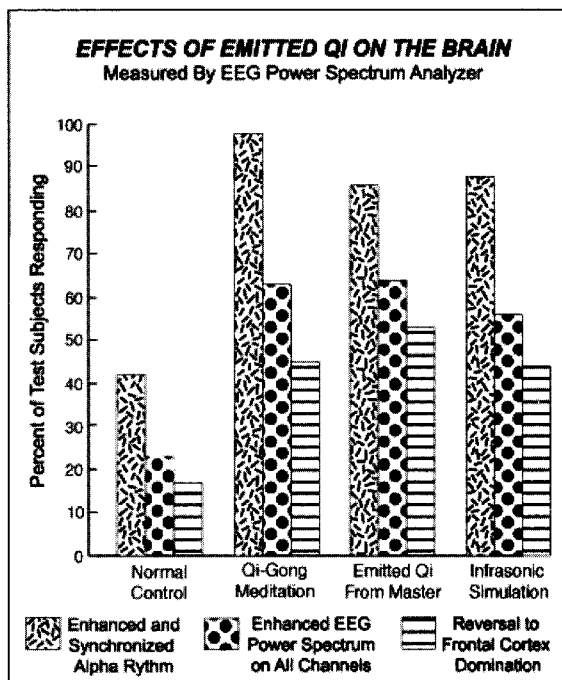


Figure 58.7. Emitted Qi has a pronounced and repeatable effect on EEG measurements. It enhances frontal and occipital EEG power spectra, and often enhances the frontal so much that frontal becomes the dominant EEG activity (whereas occipital dominance is more common). Emitted Qi also enhances and synchronizes the Alpha

tized cats as Qigong masters emitted Qi toward them. Even though there was no voice or eye contact between the Qigong masters and the animals, and the masters emitted Qi from several feet away, we saw shifts in EEG and ABER similar to those observed in the human subjects. This is a highly convincing result because all kinds of placebo effects are eliminated, yet modification of Brain function at a distance remains constant.

BRAIN TUMORS AND CANCER

A Brain tumor is a generic term used to describe any intracranial mass: neoplastic, cystic, inflammatory (abscesses), or syphilitic.

ETIOLOGY OF BRAIN TUMOR FORMATIONS

There are many causes for intracranial tumors. From a Traditional Chinese Medical perspective, most intracranial tumors are held in the category of Brain and spinal cord diseases. The pathogens can be classified according to the type, location, and manifestation of the tumor. Several pathogens that can lead to Brain tumor formation are described as follows:

- **Qi and Blood Stagnation:** If Cold accumulates inside the channels in the head, and the Qi and Blood circulation becomes sluggish and stagnates, then tumor formation can occur.
- **The Accumulation of Toxic Exogenous Factors:** This is the formation of a Brain tumor caused from the various accumulations of external Wind Cold or Damp Heat affecting the intracranial collaterals, becoming obstructed, and causing Phlegm formation. The failure of the Yang to flow upward and the Turbid Yin to flow downward causes Qi and Blood Stagnation. The retention of Phlegm and obstructed Wind, Fire, and Phlegm within the Brain results in tumor formation.

Additionally, recent clinical investigations from Stanford University and Integrated Laboratory Systems in Research Triangle Park, N.C. reported chromosomal changes in Blood cells subjected to the same type of electromagnetic radiation emitted by hand-held cell phones. An epidemiological study showed that, compared to those people who do not use cell phones, in individuals who frequently used hand-held cell phones there was nearly a tripling in the incidence of neurocytomas which grow internally from the periphery of the Brain. Another study found that right handed individuals who use the cell phones had developed Brain tumors on the right side of their Brain. Side effects caused from exposure to electromagnetic radiation on

the Brain and body's nervous system include: elevated skin temperature, loss of concentration, memory loss, mental fatigue, earaches, blurred vision, and dizziness.

- **Deficient Qi and Blood:** The Brain is the reservoir of the spinal fluid, which is developed from Jing and Blood from the Kidneys and Liver, and nourished by the essential substances in the Blood that are transferred by the Spleen and Stomach. If the Liver Yin is deficient, the Liver Yang excessive, and the Liver Qi Stagnant, then Liver Fire is created. Excess Liver Fire dissolves the body's Kidney Yin. The Kidney Yin then fails to wash over the Brain, lubricate the tissues, and disperse pathogens. The dissolution of Kidney Yin within the Brain can cause stagnation, resulting in tumor formation caused from Toxic Heat. This pathological pattern explains why the electromagnetic radiation emitted by hand-held cell phones can also contribute to the formation of Brain cancer.
- **Cerebral Trauma:** Head trauma, caused by sports injuries and accidents can contribute to the formation of energetic clusters and Brain tumors.
- **Metastasis:** Although the primary tumors of the Lungs and breast frequently metastasize to the Brain, less common tumors such as a carcinoma of the Kidneys and melanomas (of the skin or mucous membranes) have been known to metastasize to the Brain as well (Figure 58.8). Most cancers are diagnosed before the onset of symptoms to the patient's central nervous system. However, because the time period between diagnosis and metastatic spread is shorter with more aggressive tumors, Brain metastasis may occasionally be the first manifestation of an aggressive tumor such as Lung cancer. Most tumors metastatic to the Brain spread through the patient's bloodstream and lodge in the border between the white and gray matter. The tumors are most often solid but may be cystic and lodge in a random pattern. Their location depends on Brain mass. The focal neurological symptoms will also vary depending on the location of the tumor.

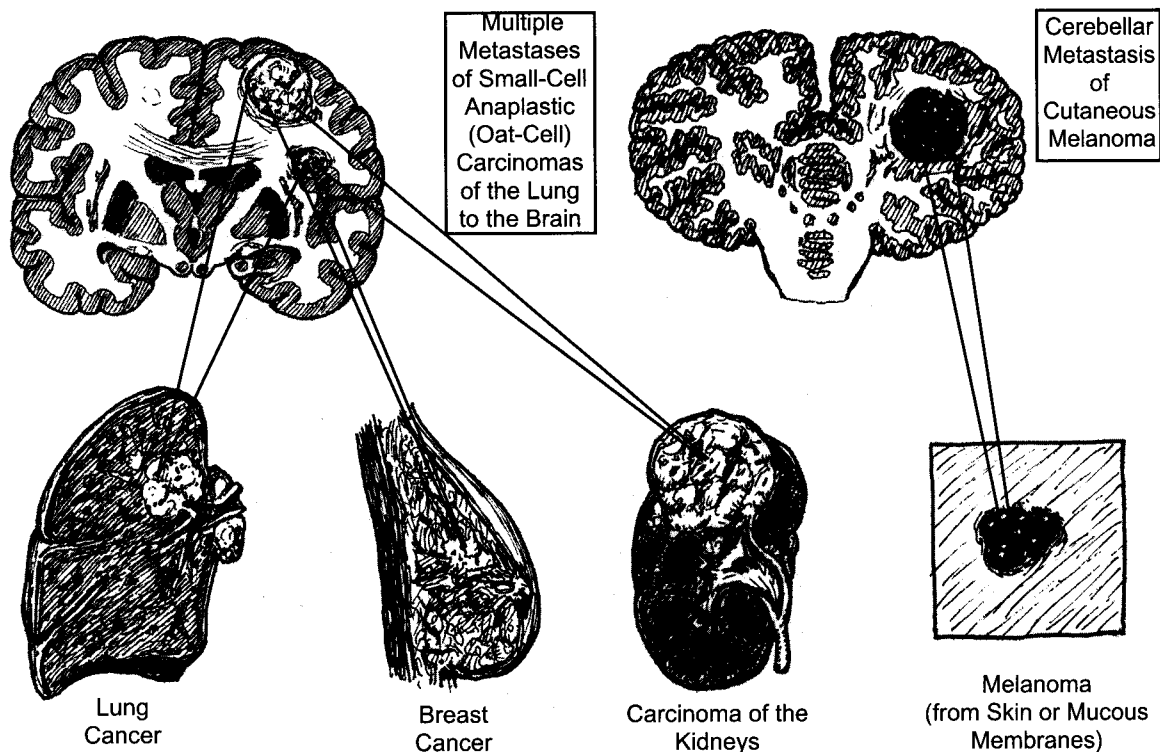


Figure 58.8. Examples of Tumors Metastatic to the Brain (Inspired by the original artwork of Dr. Frank H. Netter).

SYMPTOMS

Intracranial tumors produce symptoms primarily by two mechanisms: the infiltration and destruction of the normal Brain tissue; or the tumor mass affecting the surrounding tissue, which causes edema, thus increasing the intracranial pressure.

Symptoms of a Brain tumor result from either elevated intracranial pressure (caused by an enlarged tumor mass, or hydrocephalus resulting from an obstruction of the cerebrospinal fluid pathways in the ventricular system), or focal Brain dysfunction.

General symptoms include headache (due to intracranial pressure), changes in the retina (e.g., papilledema - edema and inflammation of the optic nerve at its point of entrance into the eyeball), and vomiting (without nausea).

Knowledge of the pathology and clinical

symptoms of various intracranial tumors permits the Medical Qigong doctor to obtain an accurate anatomical and histological diagnosis. Categories of Brain tumor symptomatic pathology are described as follows:

- **Disturbances of Mental Activity:** Generally, difficulty or changes in concentration in the absence of elevated intracranial pressure implies that the tumor is located bilaterally on the frontal lobe (unilateral frontal lobe tumors seldom produce such symptoms). Symptoms can include mental and emotional changes such as dullness, giddiness, or epileptic convulsions.
- **Disorders of Equilibrium:** Equilibrium disorders can occur with either posterior fossa tumors or frontal lobe tumors.
- **Motor or Sensory Problems:** Problems of the

motor or sensory system relate to the particular corresponding cortical areas involved in the tumor formation. For example, when a pituitary tumor has extended outward to compress the optic chiasm, the Western doctor's visual field examination may reveal that the patient has developed blindness in the temporal field of vision of both eyes (known as bitemporal hemianopsia).

- **Focal Seizures:** Problems of focal seizures also relate to the particular corresponding cortical areas affected by the tumor (e.g., tumors affecting the brainstem or optic chiasm produce symptoms related to local involvement of the brainstem nuclei or optic apparatus).

BENIGN BRAIN TUMORS: MENINGIOMAS

Meningiomas are the most frequently observed form of benign Brain tumor, arising from arachnoid cells in the meninges. Classification can be based on either the tumor's location or on histological findings. Meningioma Brain tumors are divided into categories of either the meningo, fibromatous, and angioblastic types.

Meningiomas are slow-growing and produce little reaction in the Brain. The symptoms produced by a meningioma depend on its location, growth rate, and specific attachment to the adjacent structures of the Brain. Symptoms manifest as a dysfunction related to the specific part of the Brain being compressed. For example, tumors located over the cerebral convexity produce focal seizures or hemiparesis, while those located in the parasagittal area cause hemiparesis in the legs (and can sometimes be diagnostically confused with spinal tumors). Many tumors arising from the parasagittal area invade the sagittal sinus (Figure 58.9).

BRAIN TUMORS: GLIOMAS

Gliomas are considered the most common tumors of the Brain, arising from the supporting tissue in the Brain rather than from neurons. One popular concept suggests that gliomas originate in a common stem cell that differentiates into a more mature glial cell or neuron (Figure 58.10).

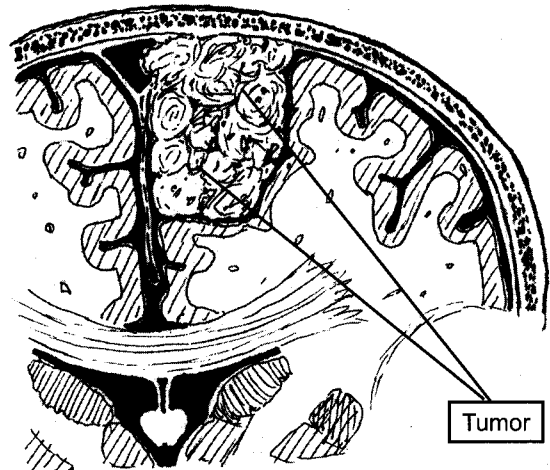


Figure 58.9. An example of a benign brain tumor (Meningioma) invading the superior sagittal sinus (Inspired by the original artwork of Dr. Frank H. Netter).

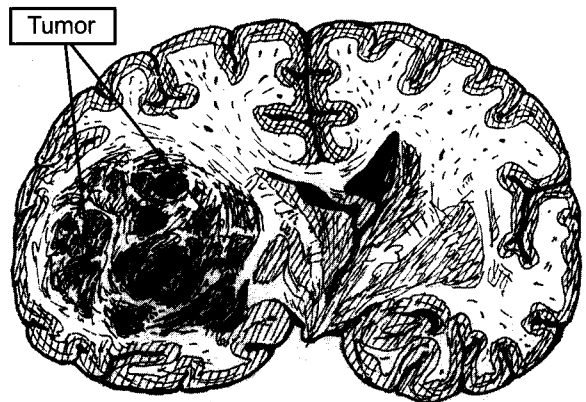


Figure 58.10. An example of a large brain tumor (Glioma) known as a Glioblastoma Multiforme with central areas of necrosis (Inspired by the original artwork of Dr. Frank H. Netter).

Tumors in any cell group range from fairly well-differentiated, slow growing neoplasms to histologically pleomorphic, rapid growing tumors, the most common of which is glioblastoma multiforme. Clinical manifestations depend on the location, size and growth rate of the tumor. If the tumors are small and superficial to the motor area of the cerebrum, the patient may experience seizures. If the tumor is deeper into the Brain, it can reach an enormous size before producing focal neurological symptoms.

Headaches and dementia are early symptoms of these types of deep tumors (especially if the corpus callosum is involved).

BRAIN TUMORS: CRANIOPHARYNGIOMAS

Craniopharyngiomas originate from a small part of the craniobuccal pouch (a structure originating in the embryonic pharynx) and are the most common paracellular tumors in children. These tumors can be solid or cystic (containing an oily fluid, calcium and keratin) and will eventually extend into the optic chiasm (Figure 58.11).

A craniopharyngioma will cause visual symptoms secondary to its compression of the optic apparatus. Endocrine dysfunction is also seen in half of the patients, manifesting as diabetes insipidus, panhypopituitarism and gonadal deficiency in adults and growth retardation and obesity in children.

BRAIN TUMORS: IN THE PINEAL REGION

Tumors located within the pineal region tend to be difficult to classify pathologically. Their classification divides pineal tumors into those of germ cell origin, tumors of the pineal parenchyma, and a miscellaneous group. Tumors of germ cell origin are considered either germinomas and teratomas.

- **Germinomas** comprise 50% of all pineal region tumors and can manifest through endocrine abnormalities. These tumors tend to spread in the cerebrospinal fluid and seed the hypothalamic region of the third ventricle.
- **Teratomas** may be initially manifested by diabetes insipidus and the early onset of puberty. These tumors are not invasive and may contain elements of bone, cartilage, and hair.

Symptoms result from increased intracranial pressure secondary to hydrocephalus, dysfunction of the mesencephalic tectum, and endocrinopathy (Figure 58.12). The most common symptoms are headaches, ataxia (defective muscle coordination), and papilledema (edema and inflammation of the optic nerve at its point of entrance into the eyeball).

If the delicate tissue next to the cerebrum becomes obstructed, it can cause such symptoms as hydrocephalus (increased accumulation of cere-

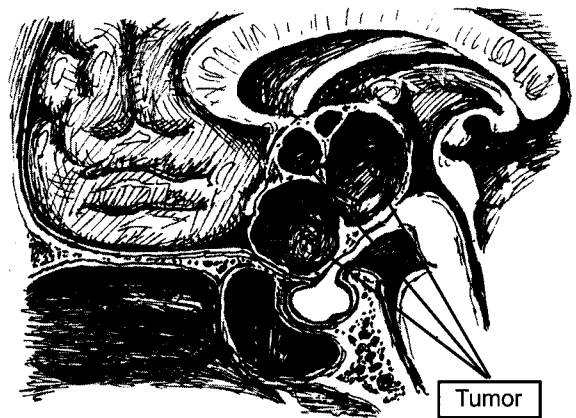


Figure 58.11. An example of a large cystic Suprasellar Craniopharyngioma Brain Tumor compressing the optic chiasm and hypothalamus (Inspired by the original artwork of Dr. Frank H. Netter).

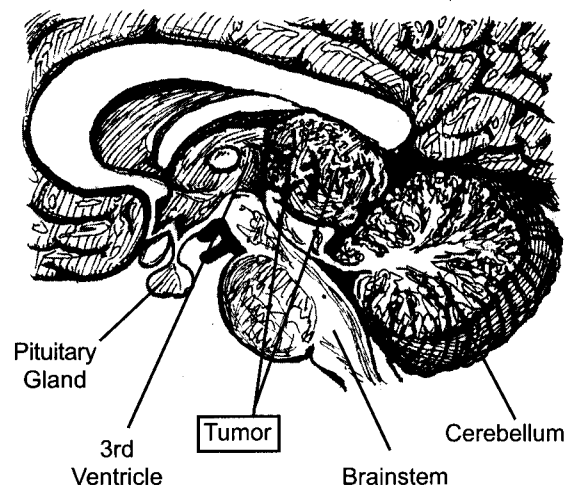


Figure 58.12. An example of a tumor located in the pineal region (Inspired by the original artwork of Dr. Frank H. Netter).

brospinal fluid within the ventricles of the Brain). Additional pressure on the mesencephalic tectum will produce the characteristic Parinaud Ophthalmoplegia Syndrome (paralysis with a vertical gaze, paresis of convergence, and unequal pupils). Occasionally, if the tumor spreads to the anterior third ventricle and hypothalamus, diabetes insipidus results.

BRAIN TUMORS: INTRAVENTRICULAR

Intraventricular tumors are considered histologically heterogeneous lesions, but are grouped together because of their unique position within the brain's ventricular system. Symptoms result from increased intracranial pressure, commonly producing hydrocephalus. Hydrocephalus usually develops slowly, manifesting through such symptoms as headaches, changes in the patient's personality, and unsteadiness.

- **Tumors of the Lateral Ventricle:** These tumors may develop from the choroid plexus (the meningioma and choroid plexus papilloma which do not invade the Brain) or from the Brain tissue itself. Tumors that develop from the Brain tissue include the ependymoma (Figure 58.13) and astrocytoma tumors (the more aggressive type of tumors); and the subependymoma (Figure 58.14) and the giant cell tumor of tuberous sclerosis (which are slow growing types of tumors).
- **Tumors of the Third Ventricle:** Tumors located in the anterior third ventricle of the Brain are colloid cyst, giant craniopharyngioma, and pituitary adenoma. Tumors located in the posterior third ventricle of the Brain are known as pineal region tumors.
- **Tumors of the Posterior Cranial Fossa:** These tumors are subdivided into three groups: extra-axial, cerebellar hemispheric and intra-axial. The extra-axial (acoustic neurinoma, meningioma and cholesteatoma) and cerebellar hemispheric (cystic astrocytoma and medulloblastoma in children; metastasis and malignant astrocytoma in adults) tumors are not intraventricular in origin; as they expand, they compress the fourth ventricle and may cause hydrocephalus.

PATIENT INTAKE

The Medical Qigong doctor's first step in treating Brain tumors is to analyze the syndrome and the patient's emotional outlook. When treating Brain tumors, the growth of the disease must first be stopped. It is important to check the patient's external living conditions, and evaluate the patient's psychological profile to determine

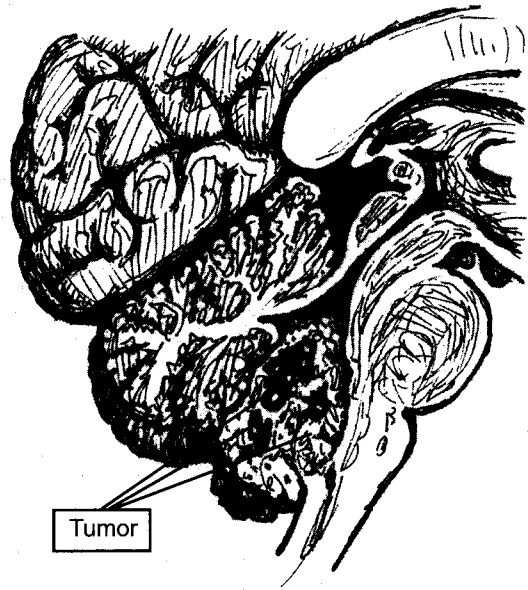


Figure 58.13. An example of an Intraventricular Tumor (Ependymoma)
(Inspired by the original artwork of Dr. Frank H. Netter).

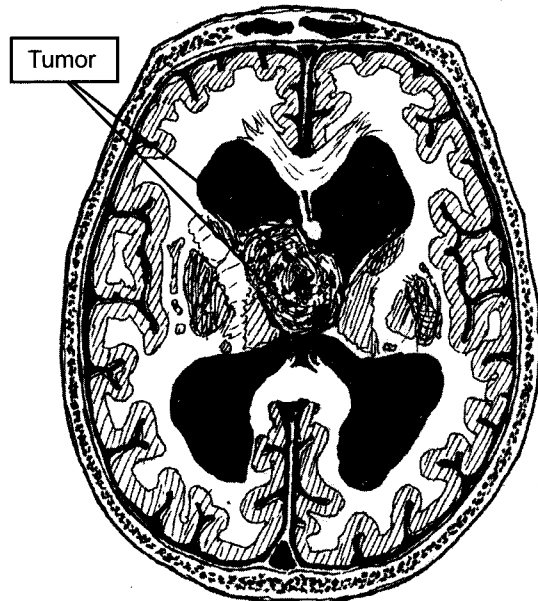


Figure 58.14. An example of an Intraventricular Tumor (Subependymoma) located on the left anterior horn of the left lateral ventricle, obstructing the interventricular foramen
(Inspired by the original artwork of Dr. Frank H. Netter).

any chronic detrimental patterns.

One must also determine if the patient has received radiation therapy or chemotherapy before treatment, as this will affect the Medical Qigong clinical protocol used to treat such conditions.

It is important to note that out of all of the cancer treatment protocols used in the Medical Qigong clinic in China, brain tumors are traditionally dissolved at a much slower rate. The reason for this is that in treating brain tumors, the patient's subconscious mind must be given adequate time to become accustomed to the new energetic pattern. Otherwise, if the brain tumor is dissolved quickly, it will grow back quickly.

TREATMENT PROTOCOL #1: FOR BRAIN TUMORS

The following protocol can be used for tumors located throughout the Brain:

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Liver and Gall Bladder Channels. This protocol is used in order to Purge Excess Heat from the patient's tissues and to disperse general Qi and Blood stagnation.
2. Move to the head of the table and begin stimulating the patient's Upper Dantian and Taiji Pole. Next, emit Qi into the patient's GV-16 point (below the occiput), leading the energy to flow along the cerebral falx, purging and dispersing toxins out of the Governing Vessel and Sea of Marrow.
3. Purge the right and left hemispheres of the patient's Brain and begin leading the energy to flow along the tentorium to purge and disperse toxins out through the patient's ears. Pull the ears at a 45° angle downward, towards the direction of the treatment table while inaudibly sounding the "Duo" sound into the tumor area via the Yintang point.
4. Begin focusing attention on dissolving the energetic matrix of the patient's Brain tumor by using Vibrating Palm while exhaling and inaudibly projecting the "Duo" sound into the

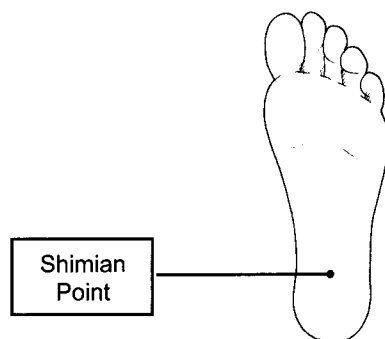


Figure 58.15. The Qigong doctor emits Qi into the patient's "Brain Tumor" point (also called the Shimian, meaning insomnia point) located at the bottom of the patient's Heel

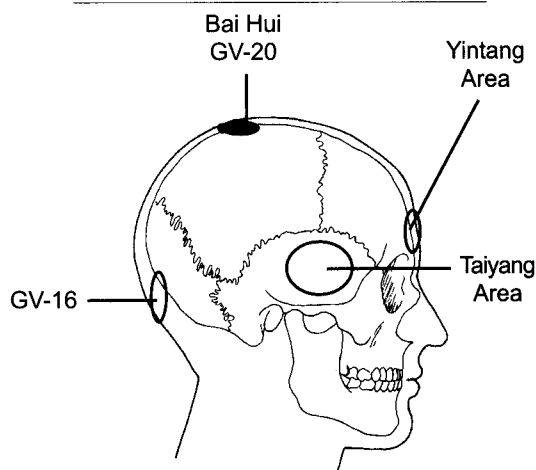


Figure 58.16. Baihui (GV-20)

- tumor area.
5. Go to the patient's feet and create Invisible Needles, extending them into the bottom of the patient's heels via the Brain tumor (Shimian) points, located just above the heels. Imagine and feel the Invisible Needles flowing up the legs, through the body and into the Brain tumor (Figure 58.15).
 6. Emit vibrant blue light into the Invisible Needles, up the legs and spine into the Brain to envelop, rinse, and slowly dissolve the tumor.
 7. After purging the tissue area dislodge and purge the patient's upper crown chakra gate filter (located on the Baihui area) at the top of the head and the front upper chakra gate fil-

- ter located at the Yintang (Third Eye) area.
8. Reset the Crown and Front Upper Chakra Gate Filters making sure to root and energize them into the patient's Taiji Pole.
 9. With the left hand positioned above the patient's Baihui GV-20 area (Figure 58.16) and the right hand positioned above the patient's Lower Dantian, reinforce the patient's Kidney Qi by connecting and rooting the patient's energetic Sea of Marrow flow stemming from the Upper, to the Middle, and Lower Dantians.
 10. End by regulating the patient's Yin and Yang energy via the Microcosmic Orbit (Fire Cycle).

TREATMENT PROTOCOL #2: FOR PITUITARY TUMORS

While the following protocol is used primarily for pituitary tumors, it can also be used for tumors in other locations in the Brain. Either the Taiyang points (located in the temporeal region, at the sides of the head) or both nostrils can be used for Invisible Needle insertion. However, during treatment, the doctor will still use the Baihui area for initiating the divine light insertion.

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Liver and Gall Bladder Channels. This protocol is used in order to Purge Excess Heat from the patient's tissues and to disperse general Qi and Blood stagnations.
2. Next, begin to focus on removing any Excess Heat by purging the patient's head using the Tiger Kneading Palm method.
3. Connect with the divine and draw a cord of light into the patient's Brain via the Baihui (GV-20) point. Stabilize this energetic cord with your left hand, your right hand is then placed over the patient's Yintang area to help mold the energy. With your intention, encircle the pituitary area and form an energetic ball of light the size of the tumor.
4. With your right hand insert an Invisible Needle (see Volume 3, Chapter 37) into each nostril. With the left hand (still above the

Baihui area) use the Extended Fan Palm and Bellows Palm techniques to draw the Invisible Needles deeper into the patient's Brain, into the ball of light.

5. Use a "Bellow's Palm" hand technique above the Invisible Needles (rotating counterclockwise) to Purge the pituitary tumor. Simultaneously project the "Duo" sound sub-audibly into the patient's Yintang area to breakup the stagnation.
6. Remove the Invisible Needles and go to the patient's feet. Extend crystal dark, midnight blue energy to flow into the Shimian points (Brain tumor points) on the heel, leading the dark blue energy up the legs, into the Lower Dantian to Tonify the patient's Kidney Yin.
7. Once the Lower Dantian and Kidneys overflow, lead the dark blue energy to flow up the spine and wash over the Brain to nourish the Sea of Marrow.
8. End the treatment by circle wrapping each of the Wei Qi fields, disconnecting, etc.

TREATMENT PROTOCOL #3: FOR HYPOTHALAMUS AND PINEAL TUMOR

The following protocol can also be used for tumors in other locations in the Brain:

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Liver and Gall Bladder Channels. This protocol is used in order to Purge Excess Heat from the patient's tissues and to disperse general Qi and Blood stagnation.
2. Next, begin to focus the treatment on removing any excess Heat by purging the patient's head using the Tiger Kneading Palm method.
3. Connect with the divine and draw a cord of light into the patient's Baihui (GV-20) area. Stabilize this energetic cord with your left hand; your right hand is then placed over the patient's Yintang area to help mold the energy. Encircle the hypothalamus and pineal tumor with your intention and form an Energy Ball.

4. With your right hand, use the Sword Fingers hand technique to insert and emit Qi into the patient's right Taiyang (temple) area. Keep your left Extended Fan Palm above the patient's Baihui area to help pull your right Sword Fingers deep into the Brain tumor. Energetically drill clockwise and counterclockwise, back and forth to open the patient's Taiyang area. Then repeat the same sequence using your left Sword Fingers pointed to the patient's left Taiyang area
5. Once you can feel the tumor cluster, then project the cancer healing sound "Duo" sub-audibly into the patient's Brain. The Brain tumor can be accessed by projecting Qi through the Yintang area.
6. Using the Extended Fan Palm, apply the Single Circling Energy technique by emitting Qi into the patient's ears, while moving both palms back and forth in the same direction, (move both palms to the right, then to the left, like flossing) to help create energetic flow through the patients Brain (Figure 58.17).
7. Purge the toxins from the Brain, then go to the patient's feet and begin to emit dark midnight blue energy into the Shimian points (Brain tumor points) on the heel, leading the dark blue energy up the legs and into the Lower Dantian to Tonify the patient's Kidney Yin.
8. Once the Lower Dantian and Kidneys overflow, lead the dark blue energy up the spine and wash over the Brain to nourish the Sea of Marrow, following the Microcosmic Fire Orbit (up the spine and down the chest).
9. End the treatment by circle wrapping each of the Wei Qi fields, disconnecting, etc.

TREATMENT PROTOCOL #4: FOR TREATING BRAIN TUMOR METASTASIS

The following protocol can also be used for treating cancers that have metastasized from other areas of the body to the Brain. This method refers to the technique of creating an energetic ball of light from within the doctor's Lower Dantian, extending it into his or her right palm, combining the energy ball with a cord of divine healing light,

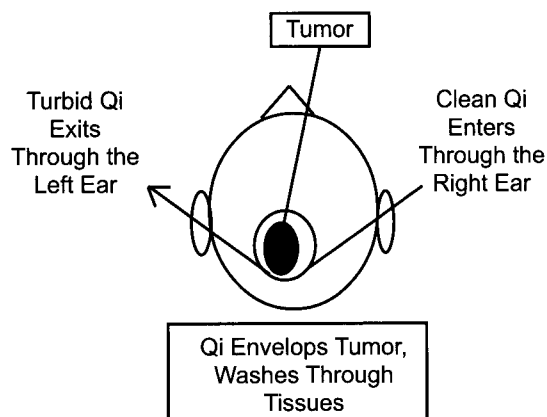


Figure 58.17. Using the Single Circling Energy technique to dissolve a brain tumor

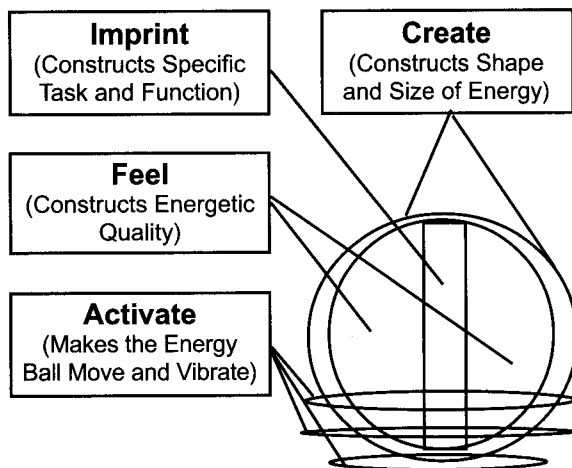


Figure 58.18. The Four Primary Functions of Qi Used to Create an Energy Ball

condensing the light into a powerful energetic orb, imprinting it with a specific task, activating it, and then emitting it into the patient's body in order to disperse stagnations and dissolve the Brain tumor.

It is important to remember that the Qigong doctor will utilize all Four primary properties of Qi when creating the energy ball (see Volume 3, Chapter 27 and Chapter 37). The Four primary properties of Qi are described as follows (Figure 58.18):

- **Create (Chuangzao):** The Creative property of Qi is used to construct the shape and size of the energy ball.
- **Feel (Ganjue):** The Feeling property of Qi allows the doctor to feel and acknowledge the

presence of energy contained within the energy ball, (e.g., Hot, Cold, heavy, light, vibrating, spiralling, etc.).

- **Imprint (Mingli):** The Imprinting property of Qi allows the doctor the ability to impregnate the energy ball with a specific task and function (e.g., Tonifying, Purging, Regulating, protecting, destroying, isolating, healing, etc.).
- **Activate (Shi Huodong):** The Activating property of Qi awakens the energy ball's vibrational movement, giving it life.

CREATING AN ENERGETIC BALL OF VIOLET LIGHT

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Liver and Gall Bladder Channels. This protocol is used in order to Purge Excess Heat from the patient's tissues and to disperse general Qi and Blood stagnation.
2. Next, begin to focus the treatment on removing any excess Heat by purging the patient's head using the Tiger Kneading Palm method.
3. The Energetic Ball of Violet Light technique is then initiated by the doctor first reaching towards the heavens, connecting with the divine, and drawing a cord of divine light into his or her Taiji Pole and Lower Dantian. As this energetic cord enters the doctor's Lower Dantian it automatically transforms into a ball of healing white light energy.
4. Next, the Qigong doctor again connects with the divine, pulling an energetic cord of healing light into the center of the his or her right palm, creating a second energetic ball of white light.
5. The doctor then imagines and leads the Lower Dantian energy up his or her torso and into the right palm, combining and fusing the Qi of the Energy Ball from the Lower Dantian with the Energy Ball existing in his or her right palm. This energetic fusion condenses the two energetic fields and creates a powerful violet colored energetic orb (the size of the brain tumor).
6. After the violet colored energy ball has been

Inhale up the
Inside of the Legs

Exhale Down the
Outside of the Legs

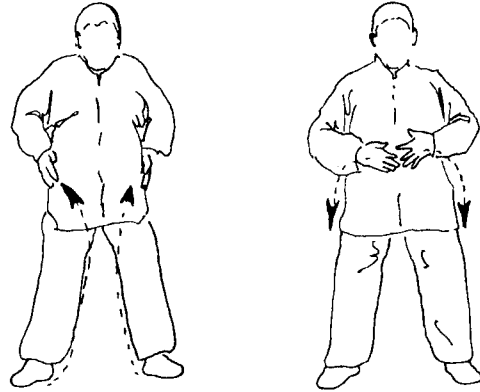


Figure 58.19. The Ascend the Yin and Descend the Yang Technique

- imprinted with a specific task of enveloping and dissolving the brain tumor, it is then considered activated. Now it can be placed into the patient's brain in order to begin its work.
7. The doctor will leave the violet energetic ball in the patient's brain and proceed to work on the other tissue areas in the body where the cancer has metastasized. After the treatment is completed, the doctor will remove the violet energetic ball and disperse it into the energetic vortex created into the Earth, under the treatment table.
 8. The Qigong doctor will then go to the patient's feet and begin to emit crystal dark midnight blue energy into the Shimian points (Brain tumor points) on the heels. This dark blue energy is directed up the legs and into the Lower Dantian, and is used in order to Tonify the patient's Kidney Yin.
 9. Once the Lower Dantian and Kidneys overflow, lead the dark blue energy up the spine and wash over the Brain to nourish the Marrow.
 10. End the treatment by circle wrapping each of the Wei Qi fields, disconnecting, etc.

HOMEWORK PRESCRIPTION EXERCISES

1. **Healing Sound "Guo":** Have the patient prepare their Liver area for Healing Sound

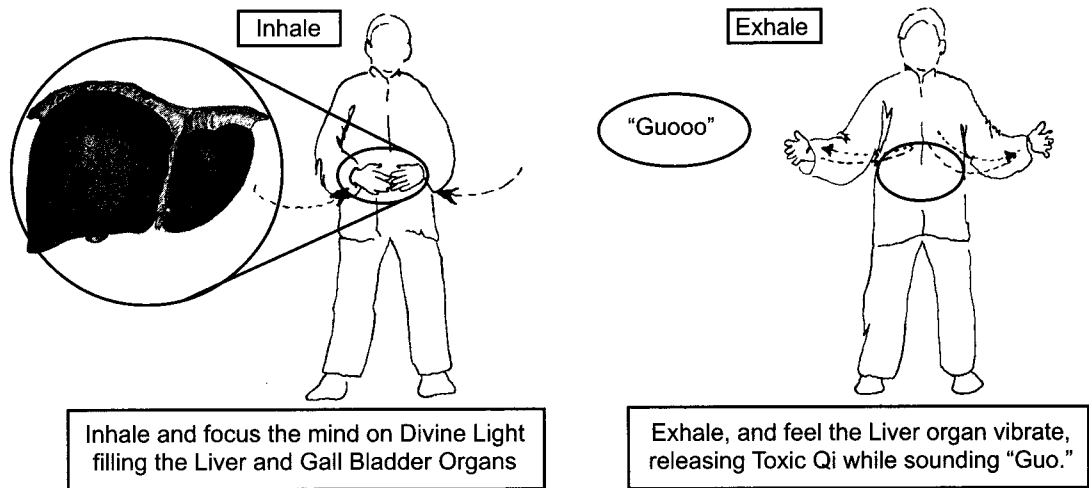


Figure 58.20. To Purge Liver Stagnation, use the sound "Guo"

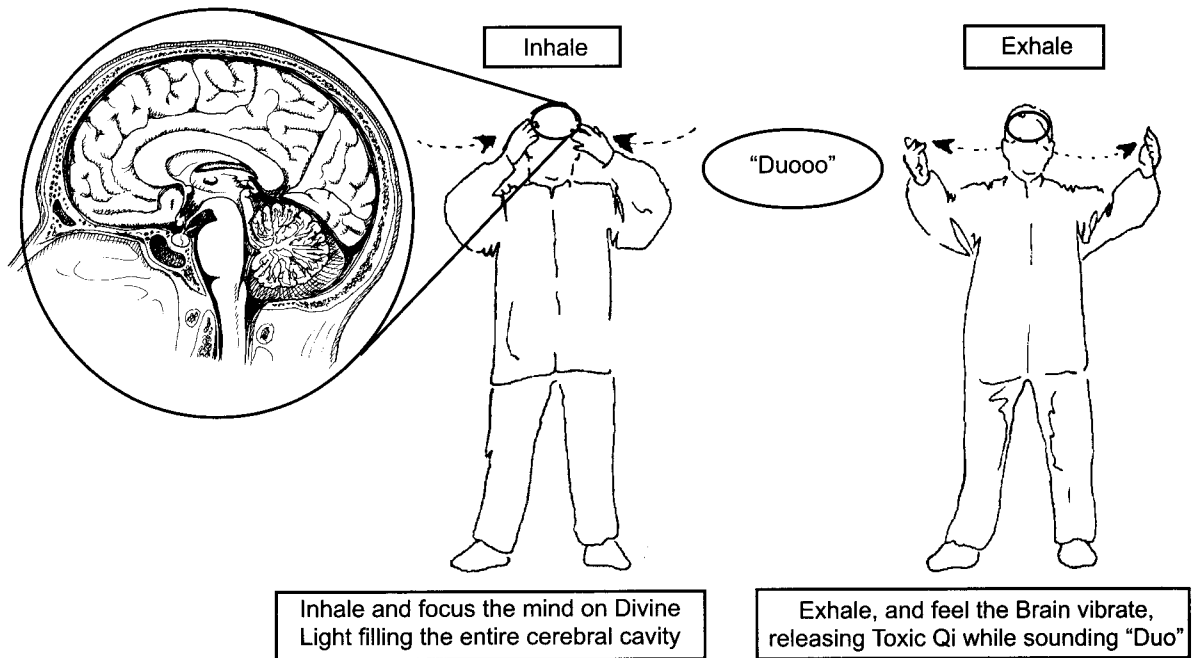


Figure 57.21. Opening and Closing the Upper Dantian: For Brain Cancer, the sound is "Duo"
(Inspired by the original artwork of Dr. Frank H. Netter).

Therapy by performing the "Ascend the Yin and Descend the Yang" exercise nine times (Figure 58.19). Then, once the Liver area has been prepared, 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 58.20).
2. Healing Sound "Duo": Have the patient practice the healing sound "Duo" (24 breaths while using the Opening and Closing the Upper Dantian method). This exercise should be practised five times a day to dissolve the

tumor (Figure 58.21)

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 time in order to strengthen the Kidney Qi, Marrow and immune system.
 - Sit in a chair with both feet firmly rooted onto the Earth, lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting in front of a calm, deep, dark blue pool of still water. Towards the left, the moon is slowly rising, reflecting a great luminous light upon the deep dark pool of water.
 - Imagine and feel a dark blue luminous mist ascending from the deep pool and encircling your body. Inhale, and feel the dark blue luminous mist enter into your body and gather into the Kidneys, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the dark blue luminous mist is absorbing into the tissues and glowing brighter and stronger within your Kidneys after each inhalation.
 - Practice this meditation for 15 minutes.
4. **Taking in the Red Qi:** Have the patient practice the "Taking in the Red Qi" three times a day for 15 minutes each session to strengthen the Heart and Small Intestine.
 - Sit in a chair with both feet firmly rooted onto the Earth, lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting in front of a warm, blazing red fire.
 - Imagine and feel a warm, red luminous vapor ascending from the vibrant flames, encircling your body. Inhale, and feel the red luminous vapor enter into your Heart and Small Intestine, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that red luminous vapor absorbing into the tissues and glowing brighter and stronger within your Heart and Small Intestine after each inhalation.
 - Practice this meditation for 15 minutes.

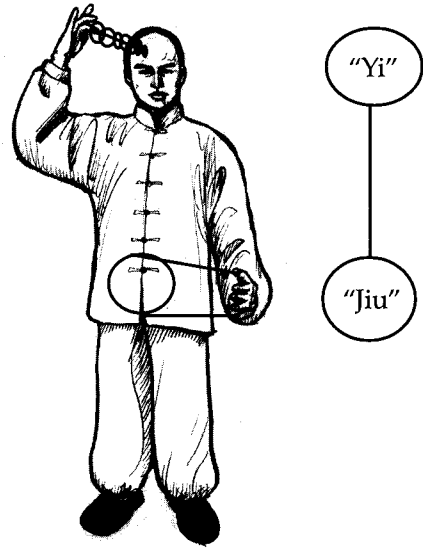


Figure 58.22. For benign Brain tumors and Stage I cancer, shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the location of the brain tumor (close), while the left hand faces the Lower Dantian (farther away).

5. **Energetic Point Therapy:** Can be practiced by patients with benign Brain tumors by having them imagine that they are dipping their right hand into the Brain, while shaking and pointing the middle finger of their right hand using the Soaring Dragon Hand Posture (see Volume 3, Chapter 35) at the location of the Brain tumor (close). Meanwhile, their left hand should face and dip into their lower abdomen and pull the energy from the Brain into the Lower Dantian (as the left hand moves farther away from the body). The patient should visualize divine light flowing from their head to their Lower Dantian, while imagining that divine healing light extending from the middle finger is dissolving the tumor (like a laser beam). The patient should repeat the sounds "Yi-Jiu, Yi-Jiu" for 36 breaths, three times a day (Figure 58.22).

The success of this exercise depends 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 trans-

ported 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. Walking Homework Prescriptions: In most cancer treatments, the patient will practice a minimum of 20 minutes a day in focused, meditative walking therapy. For treating Brain tumors, have the patient practice the Slow Walking Method for treating cancer. This walking method is mainly prescribed for patients with Kidney and urogenital cancer. However, since the Kidneys regulate the Brain through their control of the Sea of Marrow, this exercise is quite appropriate. The Preparation exercise is good for the patient's general tonification and for increasing respiration for Lung cancer patients:

- Start from a Wuji posture, inhale and exhale through the nose. Place your palms facing the lower abdominal area and begin extending Qi into the naval. Imagine the energy flowing into your navel, extending deep into your Mingmen and Lower Dantian area (Figure 58.23).
- Face your palms toward the ground, inhale and absorb the Earth Qi into your Lower Dantian (Figure 58.24). Absorb the Earth's energy for a few minutes.
- Turn your palms upwards, towards the Heavens, and begin absorbing the Universal Qi for several minutes (Figure 58.25).
- Close the exercise by allowing your palms to turn back towards your navel, absorbing and rooting the Qi back into the Lower Dantian.

To begin Medical Qigong Walking therapy, the patient steps forward with the left foot first and then with the right foot. Each step is accompanied by two inhalations and one exhalation. The patient steps forward with the heel while taking two inhalations and then touches the ground with the ball of the foot while exhaling. Because one step involves three breathing movements, the walking speed should be relatively slow, under 20 steps per minute (Figure 58.26). To end the Medical Qigong Walking therapy, the following exercises are taught to the patients to bring their

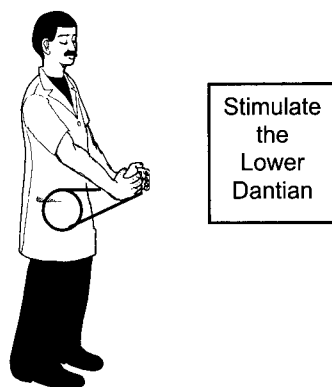


Figure 58.23. Begin by placing the palms toward the navel, in order to stimulate the Lower Dantian Qi.

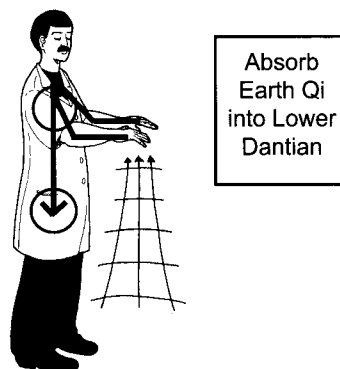


Figure 58.24. Face the palms towards the ground and absorb the Earth Qi into the Lower Dantian Area.

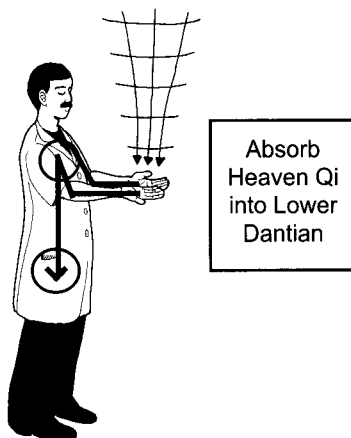


Figure 58.25. Turn the palms upward to absorb Heaven Qi into the Lower Dantian Area.

Qi back into their Lower Dantian and to return to a state of quiescence:

- Pulling Down the Heavens to lead the Qi back into the Lower Dantian and to root and to stabilize the Qi.
- Remain for a few minutes in Quiet Standing to officially close the prescription
- Self-Massage by brushing off any excess Qi generated from the walking or any external pathogens that have been purged from the internal organs and channels that remain on the skin.

HOMEWORK PRESCRIPTION MEDITATIONS

Assign the patient the Brain Tumor Dissolving Meditation and instruct him or her to inhale and visualize divine light energy rising from the Lower Dantian ascending into the Brain to envelop the tumor.

- As the patient exhales, he or she imagines the tumor mass being transformed by the divine light into Yuan Qi, which then descends the patient's Conceptional Vessel and ends at the Lower Dantian.
- In China, the tumor growth is traditionally reversed by first converting the solid mass into soft tissue, and then further transforming it into a fluid type of energetic mass. This energetic mass is then dispersed out of the body or restored into the energetic fields of the Lower Dantian. The tumors must be softened, then slowly dispersed to avoid any recreation of the energetic channels' dysfunctions.
- Each time the patient meditates, it is important that he or she imagines that the tumor is much smaller than it was during the last meditation. This allows the subconscious mind to assist in reprogramming the size of the tumor.

HERBAL PRESCRIPTIONS

Refer the patient to a qualified Chinese Medicine Herbalist for herbal prescriptions. In most herbal prescriptions designed to treat Brain Cancer, the following herbs are among the main ingredients:

- Chaparral, *Larrea tridentata*; *Larrea divaricata*
- In addition to these specific herbs, Michael

While stepping, place both palms on the Lower Dantian, regulate your breath, and draw the Qi upward from the bottom of each foot. Press your Mingmen area backwards while breathing in the Qi.



Figure 58.26. The Kidney Strengthening Step

Tierra, OMD, L. Ac., a specialist in Chinese herbology, recommends drinking three cups of tea comprised of Red Clover (blood purifier), Burdock (cleans Liver Blood and strengthens the Kidneys), Chaparral (to stimulate the brain), and P'au D'Arco (to strengthen the immune system) daily

- The doctor should also prescribe herbal teas to enhance the patient's Kidney Yin

CAUTION

Consult a licensed acupuncturist, naturopath, or herbalist before taking herbs. Each individual will require specific treatments and formulas based on the diagnosis of his or her constitution and symptoms.

CASE STUDY

In 1995 the Pacific Grove, California clinic treated a patient with an inoperable Brain tumor, located on the superior aspect of his pituitary gland (about the size of a golf ball). His physician had informed him that because of its size and location, there was nothing that could be done, with the exception of a new experimental drug that had just become available; however, there were no guarantees. He was then told to go home and think about what he wanted to do.

I began treating him once a week and he was given Medical Qigong prescription exercises as homework, to perform five times a day. After only

four weeks of receiving Medical Qigong therapy and practicing the homework prescriptions, the tumor had shrunk to the size of a dime.

The treating physician became alarmed that the tumor had begun to regress and suddenly wanted to operate on the patient. My only concern was that the initial cause of the tumor had not been completely removed and although the

patient could have the tumor drained, it was most likely to return. I encouraged the patient to wait two more weeks before agreeing to have the surgery and to continue his treatments and homework prescriptions. Persuaded by his physician to the contrary, the patient elected to receive the surgery, which proved to be temporarily successful.

CHAPTER 59

CLINICAL PROTOCOL FOR ESOPHAGEAL CANCER

THE ESOPHAGUS

The esophagus secretes mucus and transports food to the Stomach. It is a 10 inch, muscular, collapsible tube, that lies behind the trachea. The esophagus is naturally collapsed when not involved in food transportation.

WESTERN MEDICAL PERSPECTIVE

The esophagus begins at the inferior end of the laryngopharynx, passing through the mediastinum, anterior to the vertebral column, inserting through the diaphragm and terminating at the superior portion of the Stomach at the cardiac orifice.

The passage of food from the laryngopharynx into the esophagus is regulated by the upper esophageal sphincter. After food is transported through the laryngopharynx, it is routed into the esophagus posteriorly as the epiglottis closes off the larynx to prevent food from entering the trachea. During the esophageal stage of swallowing, food is transferred through the esophagus by a series of involuntary muscle movements called peristalsis (Figure 59.1).

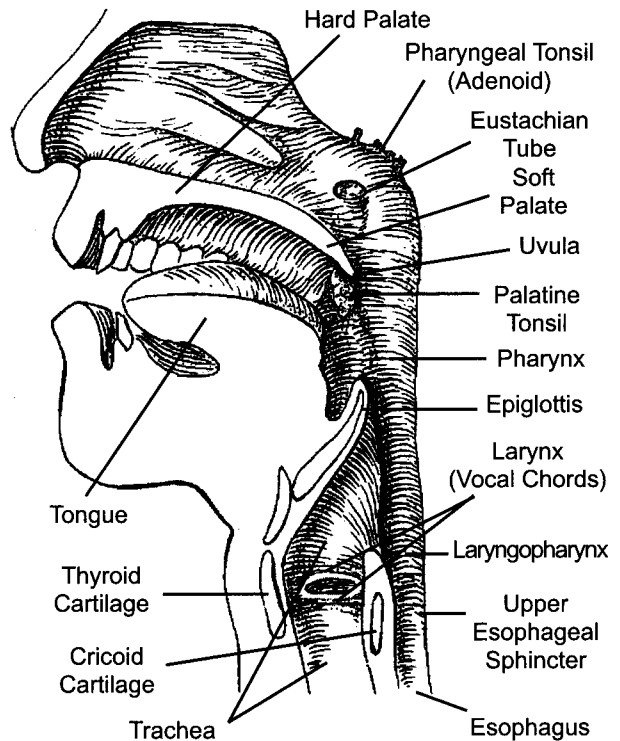


Figure 59.1. The Esophagus

ESOPHAGEAL CANCER

Carcinoma of the esophagus is currently the eighth most common type of malignant tumor in the world. According to Traditional Chinese Medicine, this type of carcinoma is called a "Ge Shi," and accounts for approximately one quarter of cancer deaths in China. Forty percent of these cancers are caused from squamous cell carcinomas occurring in the middle third of the esophagus, with a similar proportion accounted for by adenocarcinomas occurring within the lower third of the esophagus, and at the cardia. Other types of

esophageal cancer can include lymphomas, leiomyosarcomas, and metastatic cancers. Since it is difficult to diagnose the early stage of esophageal cancer, generally 70-80% of the patients are already in the intermediate or late stage of the disease before it is discovered. Esophageal cancer most commonly occurs in men over the age of 40.

ETIOLOGY OF ESOPHAGEAL CANCER

The cause of esophageal cancer is unknown. According to both ancient and modern Chinese medical perspectives, the pathogenic factors and pathogenesis of esophageal cancer suggest that

the disease may stem from the following list of causative factors:

- **Improper Diet**, which harms the Spleen and Stomach resulting in Excess Phlegm production. Improper diet also includes the intake of large quantities of spicy hot foods or moldy food, the consumption of polluted foods with a high content of nitrates, and habitually eating too fast.
- **Stagnation of Phlegm-Dampness**, caused from damage to the Spleen and Stomach, which leads to tumor formation.
- **Suppression of the Seven Emotions**, which leads to Stagnation of Qi and Blood. Chronic stress can also create Internal Fire, which gradually consumes the Body Fluids and leads to tumor formation.
- **Smoking**, causing a Heat and Dry external pathogenic invasion.
- **Frequent and excessive alcohol intake**, creating Damp Heat.
- **Pathogenic Cold and Heat**, impairing the Stomach and Intestines.
- **Congenital Kidney Jing Deficiency and an internal insufficiency of health**, due to old age or a prolonged illness.
- **Gastric esophageal reflux disease (GERD)**, also known as acid reflex.
- **Chronic ulcers.**
- **Traumatic injury.**
- **The growth of a polyp and fistula.**
- **Poor oral hygiene**, resulting in tooth decay and periodontal disease.

COMMON SITES OF ESOPHAGEAL CANCER

In clinical practice, the esophagus is divided into three energetic fields, and described as three regions. Within these three fields are three types of esophageal cancer that invade the wall of the esophagus, described as follows:

1. The Upper Esophageal Field (Neck Region):

Only 5.3 - 14.3% of all esophageal cancers are located in this region. The tissue of the tumor is considered flat, similar to that of circular cartilage. Pictured above, in the neck region, is an ulcerous carcinoma of the esophagus that grows towards the outside of the esophagus

Neck Region of the Esophagus

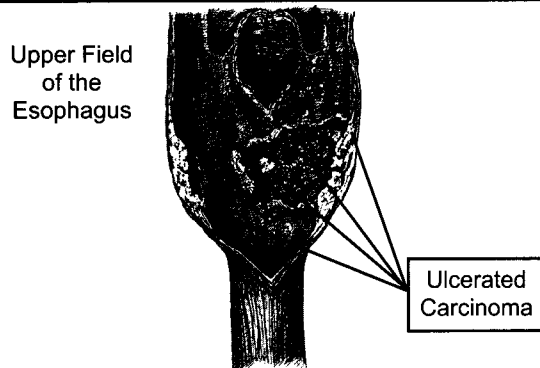


Figure 59.2. An example of Esophageal Cancer (Ulcerated Carcinoma) obstructing the lumen of the mouth of the esophagus. (Inspired by the original artwork of Dr. Frank H. Netter).

Chest Region of the Esophagus

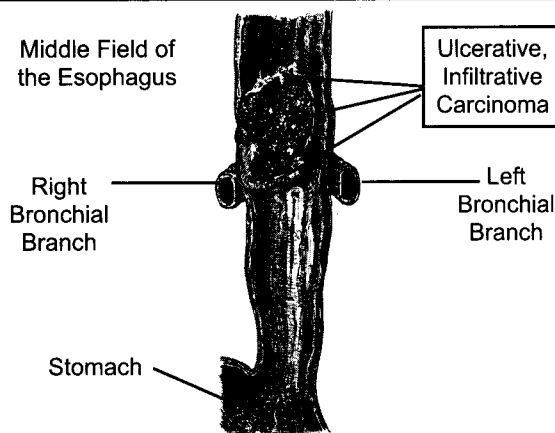


Figure 59.3. An example of Esophageal Cancer (Ulcerative, Infiltrative Carcinoma) obstructing the middle of the esophagus. (Inspired by the original artwork of Dr. Frank H. Netter).

(Figure 59.2). Choking and dysphagia (difficulty in swallowing) is evident in this type of cancer.

2. **The Middle Esophageal Field (Chest Region):** Usually 50 - 70% of all esophageal cancers are located in this region. The tissue of the tumor is located in-between the left and right bronchial branches. Pictured above, in the chest region, is a tumor which grows in a

circular formation (Figure 59.3). In this type of cancer, the lumen is narrow and easily obstructed. The dominant clinical manifestations are pain radiating into the interscapular region, dysphagia, weight loss and the regurgitation of food into the trachea (after eating).

3. **The Lower Esophageal Field (Solar Plexus Region):** Generally 16 - 44% of esophageal cancer is located in this region. The tissue of the tumor is connected to the Stomach via the esophageal hiatus of the diaphragmatic muscle. Pictured in the solar plexus region, a tumor attaches itself to one side of the esophagus, while the other side is still healthy and can still dilate. In this type of cancer, symptoms of obstruction appear slowly, but are characterized by morning vomiting of the food ingested during the previous evening (Figure 59.4).

CHINESE DESCRIPTIONS OF ESOPHAGEAL TUMOR FORMATIONS

In China, the pathogenic manifestations of esophageal cancer are generally categorized into five types of clinically observed esophageal tumor formations: the Marrow Diathesis type, the Mushroom type, the Ulcerative type, the Contracted and Narrow type, and the Intracavitary type, described as follows:

1. **The Marrow Diathesis Type of Esophageal Tumor:** This type of tumor invades each layer of the esophageal wall and expands into the surrounding vena, swelling to become thick and prominent. The upper and lower edges of the tumor are raised with sloping sides. The surface of the cancer tissue has either a deep or shallow ulceration. As the tumor expands, it contaminates the full diameter or almost the entire circumference of the esophagus.
2. **The Mushroom Type of Esophageal Tumor:** This is a round, oval, flat type of tumor. It is raised with defined edges, and has the shape and formation of a mushroom. The tumor is always turned outwards with many shallow ulcerations on its surface.
3. **The Ulcerative Type of Esophageal Tumor:** Generally, this type of tumor is embedded

Solar Plexus Region of the Esophagus

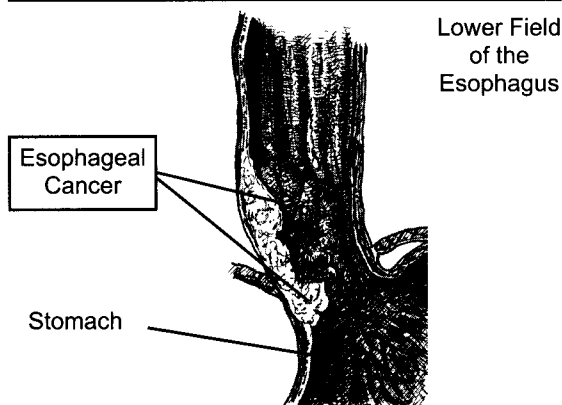


Figure 59.4. An example of Esophageal Cancer obstructing the lower end of the esophagus. (Inspired by the original artwork of Dr. Frank H. Netter).

deep in the esophageal muscle tissue. This causes the tissues surrounding the ulcerated tumor to be slightly raised.

4. **The Contracted and Narrow Type of Esophageal Tumor:** This is a short, narrow type of tumor, positioned along the entire diameter of the esophagus.
5. **The Intracavitary Type of Esophageal Tumor:** This type of tumor is generally of the squamous type and grows mainly on the intracavitary of the esophagus.

SYMPTOMS

Carcinoma of the esophagus causes pain in the epigastric and sternal area. Swallowing aggravates the symptoms. The main clinical manifestations of esophageal cancer include the following symptoms:

- the sensation of a lump or foreign body in the throat
- swelling in the neck due to enlarged lymph nodes
- difficulty in swallowing (dysphagia)
- hoarseness (due to the agitation of the laryngeal nerves)
- excessive salivation
- poor digestion
- nausea and epigastric fullness and distension (due to Liver Qi invading the Stomach resulting in Rebellious Stomach Qi)

- pain behind the sternum and vomiting of mucus (due to Excess Dampness and Spleen Deficiency)
- loss of weight
- pain in the chest, diaphragm and back (caused from stagnation of Spleen Qi leading to depression of the Liver and the blockage of Qi within the Gall Bladder Channels)
- emaciation and weakness (due to Kidney Deficiency)
- dry stool
- in advanced stages: enlarged lymph nodes, severe weight loss, and difficulty in swallowing

TREATMENT PROTOCOL FOR ESOPHAGEAL CANCER

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Liver and Gall Bladder Channels. This protocol is used in order to Purge Excess Heat from the patient's tissues and to disperse general Qi and Blood stagnation.
2. Next, begin to focus the treatment on removing any Excess Heat by purging the patient's throat, Lungs, and Liver areas.
3. Purge the cancer tissue area.
4. Dislodge the patient's front Chakra Gate Filter, Purge it, then reset the Chakra Gate and reconnect it to the patient's Taiji Pole:
 - **Neck Region of the Esophagus:** Dislodge the patient's front Fifth Chakra Gate Filter
 - **Chest Region of the Esophagus:** Dislodge the patient's front Fourth Chakra Gate Filter
 - **Solar Plexus Region of the Esophagus:** Dislodge the patient's front Third Chakra Gate Filter
5. The doctor should then raise the right hand to connect to the divine and imagine a cord of white light energy filling and energizing his or her Lower Dantian.
6. From the Lower Dantian, direct the divine energy up the center of the torso and lead it

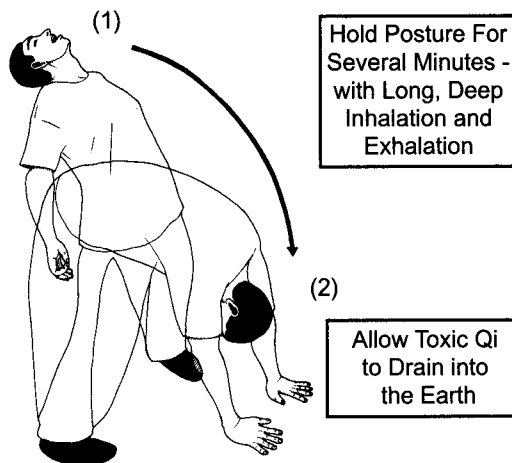


Figure 59.5. Dry Crying

- into the center of the right palm. Then create an Energy Ball of white light in the center of the right palm (the doctor should feel as if he or she is palming an energetic water balloon).
7. Insert the Energy Ball into the patient's cancer tissue area and begin to spin the energy ball in a counterclockwise direction. Imagine that the energy ball is absorbing the patient's pathogenic Qi while spinning. Mentally "Imprint" the energy ball to absorb the pathogenic Qi.
8. While spiralling the Energy Ball within the patient's tissues, project the inaudible cancer healing sound "Dong" into the cancer tissue area. Since the tumor is considered a part of the Stomach, the doctor should exhale the inaudible "Dong" sound.
9. After several minutes, remove the energy ball and disperse it into the Earth.
10. Tonify and Regulate the patient's Spleen, Kidney, and Mingmen areas.
11. Regulate the Qi of the patient's esophagus via the Microcosmic Orbit, then root the patient's Qi down to the Lower Dantian.

HOMEWORK PRESCRIPTION EXERCISES

1. **Dry Crying:** Have the patient practice the "Dry Crying" exercise for a period of 15 minutes twice a day (Figure 59.5).

2. **Healing Sound "Dong":** If the tumor is producing Heat within the throat, chest or abdominal region, have the patient prepare the tissue area with the "Opening and Closing Technique," described as follows:

- **Neck Region of the Esophagus:** If the tumor is located in the throat area, have the patient prepare the tissue area with the "Open and Close the Upper Burner Technique." Inhale and focus the mind on divine light filling the upper esophageal region, then, Exhale, and feel the esophagus vibrate, releasing Toxic Qi while sounding "Dong." Practice the descending healing sound "Dong" for 24 breaths, 9 times a day (Figure 59.6).

- **Chest Region of the Esophagus:** If the tumor is located in the chest area, have the patient prepare the tissue area with the "Open and Close the Upper Burner Technique." Inhale and focus the mind on divine light filling the middle esophageal region; then Exhale, and feel the esophagus vibrate, releasing Toxic Qi while sounding "Dong." Practice the descending healing sound "Dong" for 24 breaths, 9 times a day (Figure 59.7).

- **Solar Plexus Region of the Esophagus:** If the tumor is located just above the Stomach, in the area of the abdomen, have the patient prepare the tissue area with the "Open and Close the Middle Burner Technique." Inhale and focus the mind on divine light filling the lower esophageal region, then, Exhale, and feel the esophagus vibrate, releasing Toxic Qi while sounding "Dong." Practice the descending healing sound "Dong" for 24 breaths, 9 times a day (Figure 59.8).

5. **Energetic Point Therapy:** This can be practised for patients with benign tumors and Stage I Esophageal cancer located within the neck, chest or solar plexus region. Have the patient shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the location of the tumor (close to the body) while the left hand faces the Heart (further away from the body). Visualize light flowing from the tumor area to

Neck Region of the Esophagus

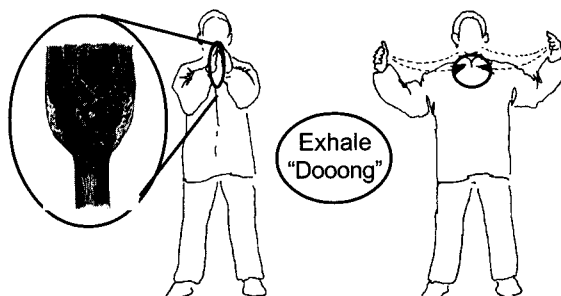


Figure 59.6. For Upper Esophageal Cancer obstructing the throat, located in the lumen at the mouth of the esophagus, the sound is "Dong."

Chest Region of the Esophagus

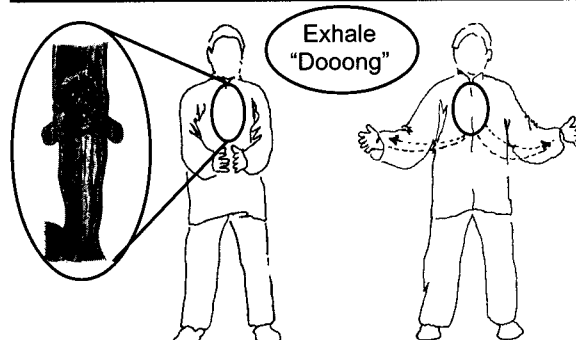


Figure 59.7. For Middle Esophageal Cancer, located in the chest region, the sound is "Dong"

Abdomen Region of the Esophagus

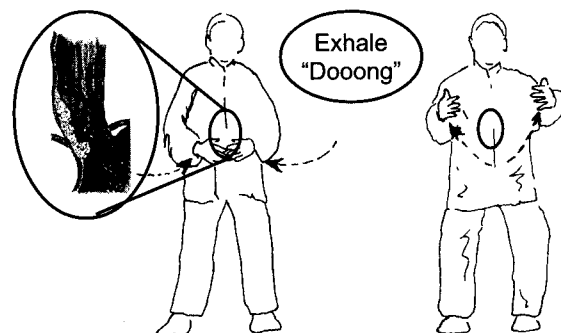


Figure 59.8. For Lower Esophageal Cancer, located above the Stomach, in the area of the abdomen, the sound is "Dong"

the Heart, while imagining that the Divine healing light from the middle finger is dissolving the tumor (like a laser beam). The patient should repeat the sounds as follows:

- “Yi-Jiu, Yi-Jiu” for tumors located in the neck region (Figure 59.9).
- “Er-Jiu, Er-Jiu” for tumors located in the chest region (Figure 59.10).
- “Si-Jiu, Si-Jiu” for tumors located in the solar plexus region (Figure 59.11).

The success of this exercise is based 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 Middle or Lower Dantian. This allows the patient’s Righteous Qi and Yuan Qi to become stronger, which supports the body’s immune system.

HOMEWORK PRESCRIPTION MEDITATIONS

1. **Taking in the White Qi:** Have the patient practice the method of Taking in the White Qi three times a day for 15 minutes each time to strengthen the Lungs.
 - Sit in a chair with both feet firmly rooted onto the Earth, lightly close the anal sphincter closed, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting high on a majestic mountain cliff. Towards the left, the sun is slowly rising, reflecting a great luminous light upon the majestic mountain cliff.
 - Imagine and feel a white luminous mist descending from the Heavens and encircling your body. Inhale, and feel the celestial white mist enter into your Lungs, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the white luminous mist is absorbing into the tissues and glowing brighter and stronger within your Lungs after each inhalation.
 - Practice this meditation for 15 minutes.
2. **Taking in the Yellow Qi:** While in a sitting meditation posture, have the patient practice the method of “Taking in the Yellow Qi” three times a day for 15 minutes each time in order

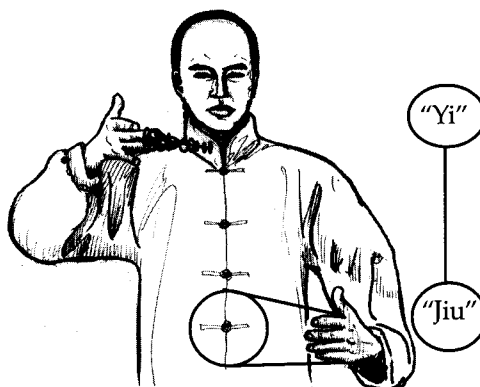


Figure 59.9. For Benign Esophageal Tumors and Stage I Esophageal Cancer located in the Upper Esophageal Field (Neck Region): Shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the location of the tumor (close to the body) while the left hand faces the Heart (further away from the body).

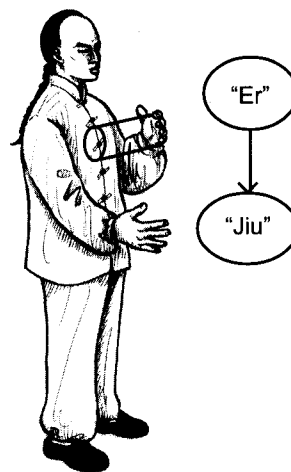


Figure 59.10. For Benign Esophageal Tumors and Stage I Esophageal Cancer located in the Lower Esophageal Field (Chest Region): Shake and point the middle finger of the left hand (using the Soaring Dragon Hand Posture) at the location of the tumor (close to the body) while the right hand faces the Heart (further away from the body). Visualize light flowing from the Middle Dantian to the Lower Dantian. Repeat the sounds “Er-Jiu, Er-Jiu”

to cool Heat and straightens the Esophagus.

- Sit in a chair with both feet firmly rooted onto the Earth, lightly close the anal sphincter closed, keep the spine straight, and place the tongue on the upper palate.
- Relax and imagine that you are sitting high on a majestic mountain cliff. Towards the left, the sun is slowly rising, reflecting a great luminous light upon the majestic mountain cliff.
- Imagine and feel golden yellow rays descending from the Heavens and penetrating your body. Inhale, and feel the golden yellow rays enter into your Spleen, bringing health and healing.
- Exhale any turbid, stale Qi. Imagine and feel that the golden yellow rays are absorbing into the tissues and glowing brighter and stronger within your Spleen after each inhalation.
- Practice this meditation for 15 minutes.

Have the patient practice the method of "Taking in the Golden Yellow Qi" three times a day for 15 minutes per session to cool and treat the Esophageal cancer.

3. **Dispelling the Filth Meditation:** Have the patient practice the method of "Dispelling the Filth" meditation three times a day for 15 minutes per session to treat the cancer. The Dispelling the Filth meditation is prescribed with the patient focusing on his or her Esophageal area, and is practiced as follows (Figure 59.12):
 - From a sitting posture, with the eyes closed, and the body relaxed, place the tongue against the upper hard palate, behind the teeth.
 - Breathe naturally and evenly.
 - Inhale through the nose and imagine divine light energy whirling into the body through the upper area of the throat and esophagus. Imagine the radiant white light energy transforming it into wind and circulating clockwise on a horizontal plane. As the white light energy wind spirals it begins absorbing the noxious Heat and filthy Qi from the surrounding the esophageal region. Building momentum, the white light energy wind begins to flow down the patient's torso following the Stomach and Intestines.

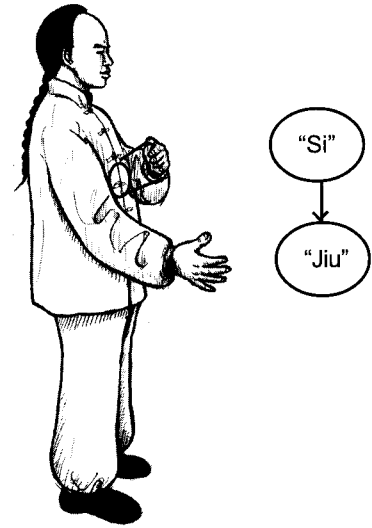


Figure 59.11. For Benign Esophageal Tumors and Stage I Esophageal Cancer located in the Lower Esophageal Field (Solar Plexus Region): Shake and point the middle finger of the left hand (using the Soaring Dragon Hand Posture) at the location of the tumor (close to the body) while the right hand faces the Heart (further away from the body).

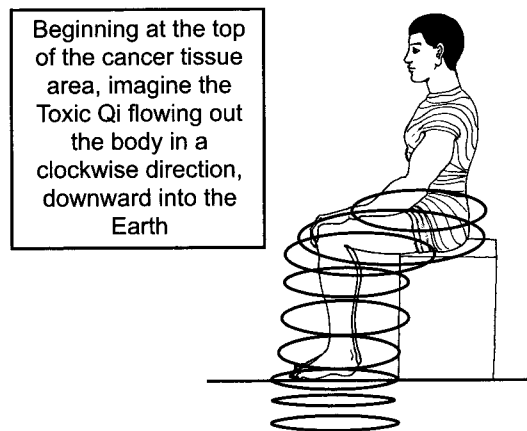


Figure 59.12. Perform the "Dispelling the Filth" Meditation from an "Upright Sitting" Posture

- Once the energy has reached the anus, the patient will imagine that the whirling Qi is being dispelled downward, out through the anus. The sequence of imagination and visualization is repeated 10 times.

- Perform the “Pulling Down the Heavens” exercise in order to further cleanse and purify the tissues.
- Next, gently close the anal sphincter while inhaling and imagine the Golden Yellow Qi flowing into the body through the feet and legs. This energy flows into the Lower Dantian, becoming transformed into wind. This wind begins circulating in a counter-clockwise direction on a horizontal plane, spiraling up the body, through the esophagus and exits through the mouth with each exhalation. This is also practiced for 10 repetitions.
- Finally, focus the attention on the Lower Dantian: imagine the vital Qi returning to its origin, while rubbing the abdomen in a clockwise direction on a vertical plane, to end the prescription.

WALKING HOMEWORK PRESCRIPTIONS

Prescribe the Fast to Moderate Exhaling Breathing Method along with the Moderate Cancer Walking method for treating Lung disease. Moderate Walking Therapy should be practiced by patients for 20 minutes a day.

HERBAL PRESCRIPTIONS

The following is a list of herbs (Chinese and Western) used in the treatment of Esophageal Cancer:

- *Rabdosia*, *Rabdosia rebescens* hora
- Pau D'Arco, *Tabebuia serratofolia*; *Tabebuia aellandedae*

CAUTION

Consult a licensed acupuncturist, naturopath or herbalist before taking herbs. Each individual will require specific treatments and herbal formulas based on the diagnosis of his or her constitution and symptoms.

SURGERY

The early diagnosis of esophageal cancer is difficult, therefore 70-80% of the patients are not able to receive surgery. Even when surgery is performed in the early stages of the disease, there is still a significant possibility of the cancer recurring or metastasizing.

If an esophageal cancer patient has elected to receive surgery, the Qigong doctor should proceed as follows:

PRE-OPERATIVE CARE

The patient should be treated in order to strengthen the Righteous Qi and enhance his or her immune system. The focus should be placed on Tonifying the patient's Kidneys and Spleen organs.

The patient should also be given herbs and Medical Qigong prescription exercises that Tonify the Righteous Qi. This will assist the patient's recovery and help improve the chances of healing from the operation.

POST-OPERATIVE CARE

After the surgery, it is important for the Medical Qigong doctor to locate and treat the root cause of the patient's cancer. By removing the existing energetic patterns that were responsible for the physical construction of the tumor the doctor can assist the patient in preventing the cancer from continuing its growth (still energetically patterned throughout the patient's physical tissues).

After the operation, the patient should be treated with both herbs and Medical Qigong therapy for Qi and Yin Deficiency; Depletion and Damage to Qi and Blood; and Spleen and Stomach Disharmony.

After surgery, the patient should also be given food followed by a liquid or semiliquid diet high in nutritional value (e.g., soups made from fresh meat stock, eggs, and vegetables). The intake of certain types of foods can also reduce heat and dryness (e.g., pears, sesame, persimmons, and honey).

Foods that are spicy or hot should be avoided. Alcohol, cigarettes, chili and fried foods are also contraindicated.

RADIATION AND CHEMOTHERAPY

In the treatment of esophageal cancer, chemotherapy or a combination of radiation and chemotherapy has so far only had a limited effect, with the damage to the patient's tissues and immune system outweighing the therapy's healing potential.

CHAPTER 60

CLINICAL PROTOCOL FOR BREAST CANCER

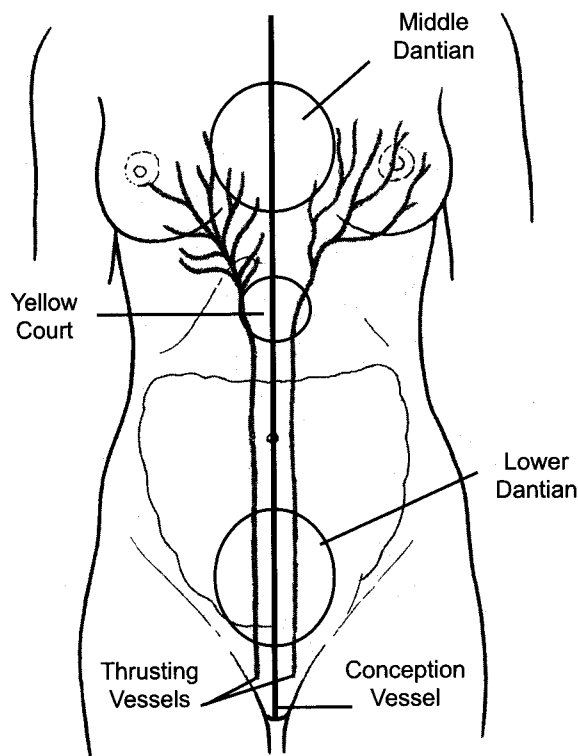


Figure 60.1. The Conception Vessel and Thrusting Vessels are the most important vessels in terms of diagnosing breast pathophysiology

THE BREAST

Traditional Chinese Medical views the Conception Vessel and Thrusting Vessels as having an important influence on the breast. Both the Conception and Thrusting Vessels extend from the space between the woman's Kidneys and flow through her Uterus, moving upward into the chest, and connecting with the breasts (Figure 60.1). The Kidney Jing and Liver Qi and Blood also play an important role in breast development.

WESTERN MEDICAL PERSPECTIVE

According to Western anatomy, mammary glands (breasts) are present in both sexes, but are normally functional only in females. The mammary glands are modified sudoriferous (sweat) glands that are actually part of the skin (part of the integumentary system).

Each mammary gland is contained within a rounded skin-covered breast, located over the pectoralis major and serratus anterior muscles of a woman's body. Each mammary gland consists of 15 to 20 lobes (compartments), composed of connective tissue and separated by adipose tissue. Strands of connective tissue known as the "suspensory ligaments of the breast" are extended between the skin and deep fascia, providing support for the breast. The amount of adipose tissue determines the size of a woman's breasts (Figure 60.2).

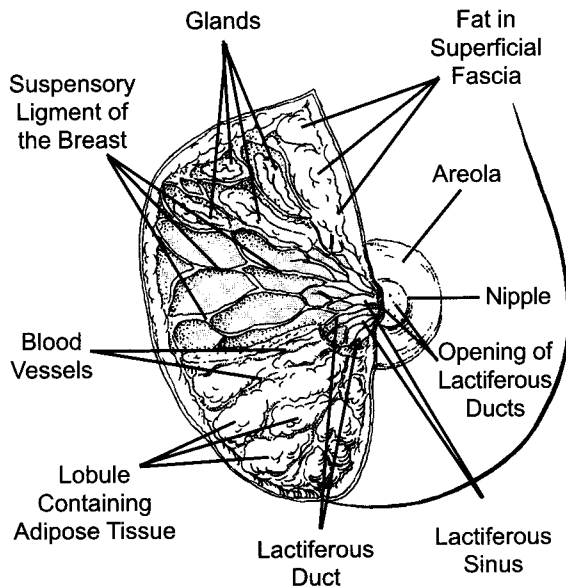


Figure 60.2. An Anatomical View of the Breast

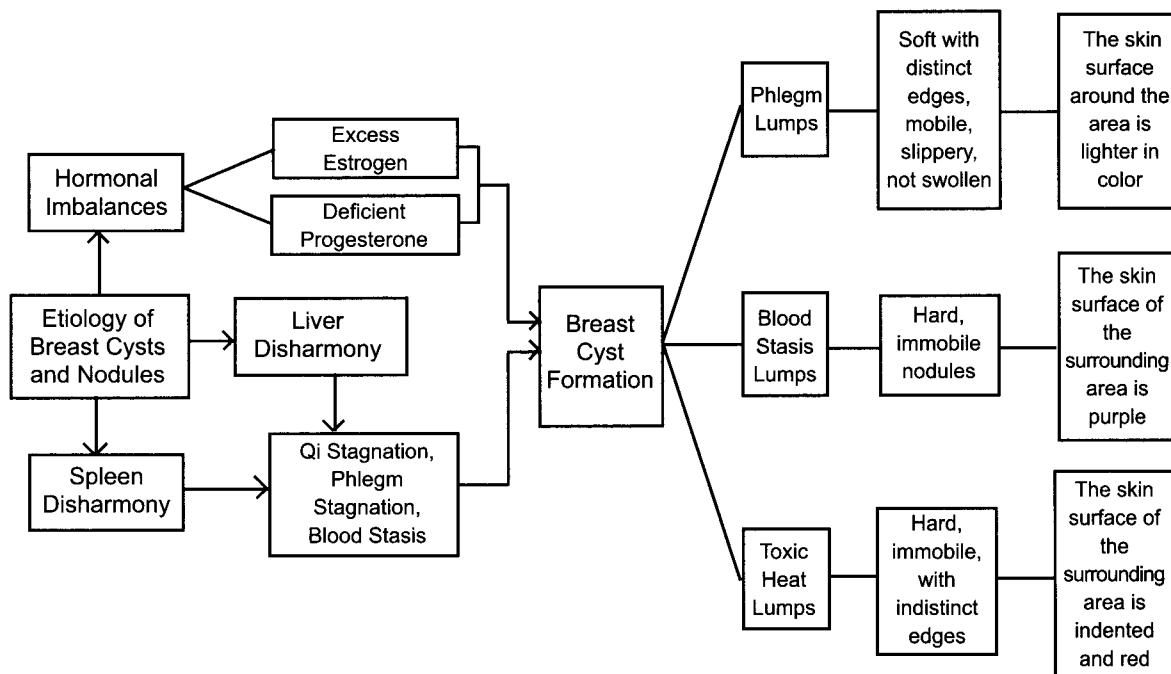


Figure 60.3. The Three most common types of breast cyst formation

Mammary ducts extend to the nipple and expand to form the lactiferous sinuses where milk can be stored. The circular pigmentation of skin surrounding the nipple is called the areola and contains modified sebaceous (oil) glands. The autonomic nervous system controls the smooth muscle fibers in the areola and nipple, causing them to expand and become erect when stimulated.

The hormonal balance between the estrogen and progesterone determines the amount of fat deposited in the breast tissue. If there is an excess in estrogen and a deficiency in progesterone, there will be an excess of fat deposit in the breast tissue and therefore manifest in the specific dimension and size of the breast.

BREAST CYSTS

DIFFERENT TYPES OF BREAST CYSTS

A breast cyst is a lump or nodule found within the breast tissue. These lumps feel like hard nodules. They are usually painless, round, flat,

and mobile. The lumps do not feel hot or cold to touch, and the skin color and the size of the lump may vary depending on the patient's mood changes.

Breast cysts or nodules can be divided into three major categories: Phlegm, Blood Stasis, and Toxic Heat, described as follows (Figure 60.3):

1. **Phlegm Lumps:** These types of lumps are mobile, slippery, and soft with distinct edges. They are not swollen, and the skin surface around the area is lighter in color.
2. **Blood Stasis Lumps:** These types of lumps are hard and immobile nodules. The skin surface of the surrounding area is purple.
3. **Toxic Heat lumps:** These types of lumps are hard and immobile, with indistinct edges. The skin surface of the surrounding area is indented (known as dimpling) and red.

ETIOLOGY OF BREAST CYSTS

Western medicine maintains that breast disorders (Chronic Cystic Mastitis) are due to a hormonal imbalance of excessive estrogen secretion

and progesterone insufficiency. This excessive estrogen secretion stimulates the growth of the glandular lobes and fibrous tissues of the breasts, creating the formation of breast cysts.

Traditional Chinese Medicine, however, looks for the root cause of breast disorders in the spiritual, emotional, and mental conditions that support the energetic function of the body's internal organ systems. Chronic Cystic Mastitis is often caused by the patient's Liver and Spleen being affected by anger, stress, poor diet, worry, and depression. The Spleen Qi is weakened, thus disrupting the free-flow of the Liver Qi. This leads to conditions of nodules due to both Qi and Phlegm Stagnation. Long term Qi Stagnation eventually leads to the accumulation of Phlegm and Stasis of Blood. According to the *Yi Zong Jin Jian* (The Golden Mirror of Medicine), "Hard nodes within the breast are caused from retention, binding and stagnation of Qi in the Liver and Spleen channels. In mild cases, the nodes take the form of the mammary lotus (*Ru Lian*), in severe cases, they take the form of the mammary rock (*Ru Yan*).

Breast cysts can be internally induced by suppressing the emotions of grief (generally mother issues relate to the left breast and Lung, while father issues relate to the right breast and Lung). These types of cysts are characterized by their process of development; they generally start small and increase in size after several months. According to the *Fu Ren Da Quan Liang Fang* (Complete Effective Prescriptions for Woman's Diseases), "A woman who has been in a chronic state of anxiety and depression will have obstruction of the Spleen Qi and Rebellious Liver Qi. This will gradually give rise to dormant breast nodes."

From a Traditional Chinese Medicine perspective, fibrocystic changes that occur within a woman's breast tissue are commonly divided into three levels of benign breast cyst disorders (Figure 60.4):

- **Level-1 Chronic Cystic Mastitis (Mastodynia):** Mastodynia is considered the first stage of a mammary dysplasia, and it includes the development of small benign lumps or nodules. These cysts can become tender with glandular swelling.

Chronic Cystic Mastitis	
Level-1 Mastodynia	The development of small benign lumps or nodules (can become tender with glandular swelling)
Level-2 Adenosis	The development of multiple nodules in one or both breasts (cysts can become cord-like and nodular with "saucer edges")
Level-3 Cystic Disease	Larger cysts that bulge into the subcutaneous fat of the patient's breast (Blue Dome)

Figure 60.4. The Three Levels of Benign Breast Cyst Disorders

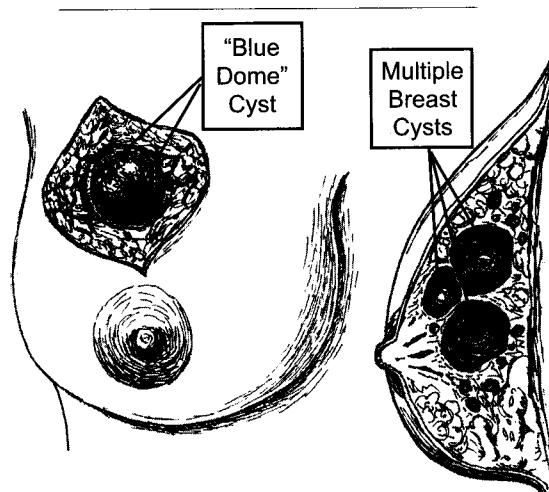


Figure 60.5. Examples of Chronic Cystic Mastitis (Inspired by the original artwork of Dr. Frank H. Netter).

- **Level-2 Chronic Cystic Mastitis (Adenosis):** Adenosis is considered the second stage of a mammary dysplasia, and it includes the development of multiple nodules in one or both breasts (usually distributed in the superior and lateral areas of the breast). These cysts can become cord-like and nodular with "saucer edges."
- **Level-3 Chronic Cystic Mastitis (Cystic Disease):** Cystic Disease is considered the third stage or late variety of a mammary dysplasia.

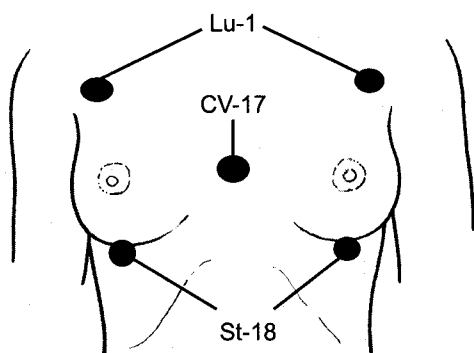


Figure 60.6 The Qigong doctor will stimulate specific points to initiate channel flow and remove breast stagnation.

sia. When these larger cysts are exposed during operation they have a characteristic “Blue Dome” that bulges into the subcutaneous fat of the patient’s breast (Figure 60.5).

TREATMENT PROTOCOL FOR BREAST CYSTS

The Qigong doctor’s treatment will focus on eliminating stagnation and removing Phlegm using Qi purging and dispersing techniques, described as follows:

1. After completing the “1 through 10 Meditation” and “3 Invocations,” prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Liver, Lung, and Stomach Channels. This protocol is used in order to Purge Excess Heat from the patient’s tissues and to disperse general Qi and Blood stagnation.
2. After clearing the diseased area of Toxic Qi, the Qigong doctor uses the Sword Fingers technique to stimulate CV-17, St-18, Lu-1, UB-18, and UB-21 points to open the points along the Liver, Lung, and Stomach Channels (Figure 60.6).
3. The doctor emits Qi, using the Vibrating and Shaking Hand techniques, in conjunction with the projected “Shang” sound in order to disperse the energetic stagnation that supports the cyst formation.
4. The doctor then applies the Dragon Mouth

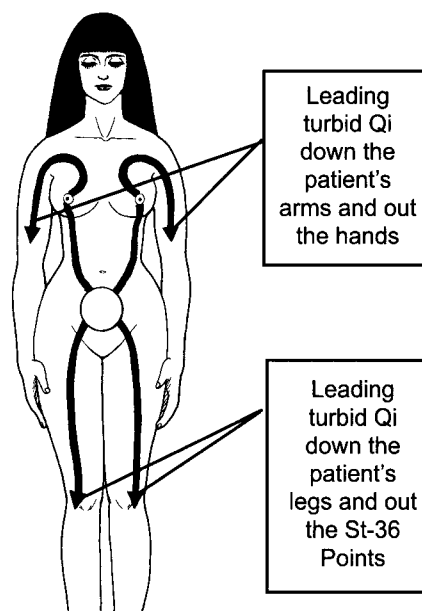


Figure 60.7. After purging the Toxic Qi from the patient’s upper body, the Qigong doctor continues to disperse the patient’s Toxic Qi from the lower abdomen leading it down the patient’s legs and out the St-36 points.

manipulation to dredge the patient’s body by pushing, pulling, and leading the Stagnant and Toxic Qi down the patient’s Lung Channels and out the arms, as well as leading the Stagnant and Toxic Qi down the Liver, Gall Bladder and Stomach Channels and out the legs (Figure 60.7).

HOMEWORK PRESCRIPTION EXERCISES

1. **Jing Point Therapy:** The patient is given the following Jing Point Therapy prescriptions and is asked to knead the surface and surrounding tissue of the cyst once a day. Generally, the patient will stimulate the CV-17, St-18, and Lu-1 Jing points to open the channel flow along the Liver, Lung, and Stomach Channels (refer back to Figure 60.6).
2. **Dry Crying:** Have the patient practice the “Dry Crying” exercise for a period of 15 minutes twice a day (Figure 60.8).
3. **Healing Sound “Guo”:** Have the patient prepare the Liver area for Healing Sound Therapy with the “Ascend the Yin and Descend the Yang” exercise (Figure 60.9). Then, exhale the

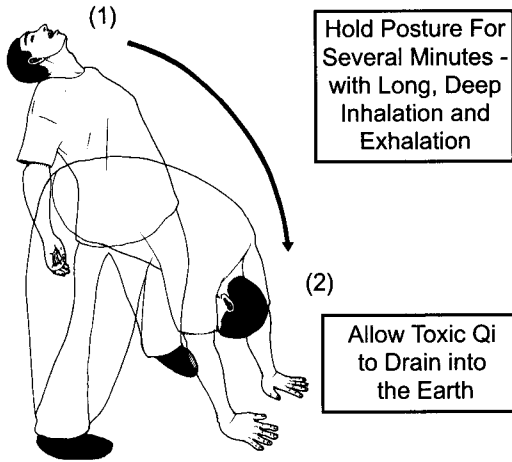


Figure 60.8. Dry Crying

"Guo" purging sound to remove Liver Stagnation and Heat 36 times. This exercise is to be practiced five times a day to purge Liver Stagnation and Liver Heat (Figure 60.10).

4. **Healing Sound "Shang":** Have the patient prepare the tissue area with the "Sun and Moon Rotating Technique" exercise. End with the hands placed above the tumor area, then, have the patient practice the healing sound "Shang" for 18 breaths, then the descending "Shang" sound for 18 breaths 5 times a day to further dissolve the cyst, and to dispel the Toxic Qi out of the breasts (Figure 60.11).

Inhale up the Inside of the Legs



Exhale Down the Outside of the Legs



Figure 60.9. The Ascend the Yin and Descend the Yang Technique

"Guooo"

Exhale, and feel the Liver organ vibrate, releasing Toxic Qi while sounding "Guo."

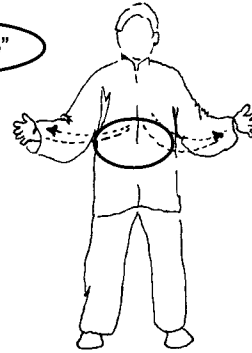
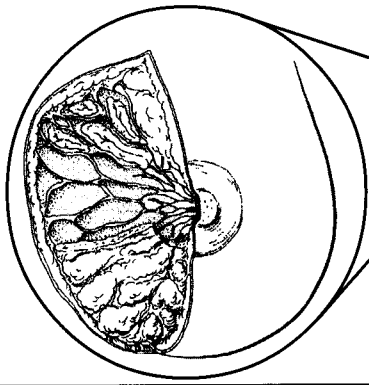
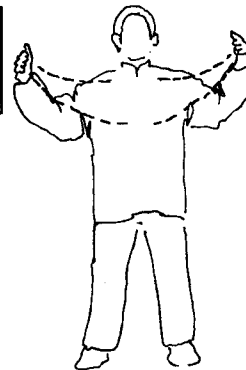


Figure 60.10. To Purge Liver Stagnation use the sound "Guo"



Inhale Qi into Breast Tissue

Exhale "Shaaang"



Inhale and focus the Mind on Divine Light filling the breast tissues, while circling both palms towards the outside

Exhale, and feel the Breasts vibrate, releasing Toxic Qi while sounding "Shang"

Figure 60.11. For treating breast cysts, the sound is "Shang."

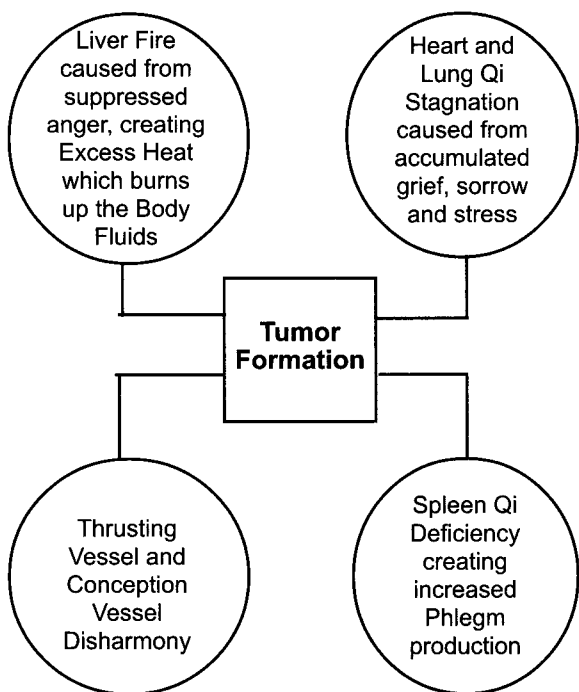


Figure 60.12. Etiology of an Emotionally Induced, Chronic, Benign Breast Tumor Formation

BENIGN BREAST TUMORS

DIFFERENT TYPES OF BREAST TUMORS

Benign breast tumors can be divided into two major categories: Benign Intracystic Papillomas and Fibroadenoma.

ETIOLOGY OF BENIGN BREAST TUMORS

Both Fibroadenomas and Intracystic Papillomas are caused by Qi and Blood stagnation, resulting from the stagnation of the Liver or Gall Bladder Qi, which is accompanied by Toxic Heat in the Stomach Channels.

Chronic benign tumors can also be caused by the following four conditions (Figure 60.12):

- Liver Fire and Excess Heat burning up the Body Fluids, caused from chronic Liver Stagnation due to suppressed anger and depression.
- Heart and Lung Qi stagnation due to the accumulation of grief, sorrow, stress, and exasperation.

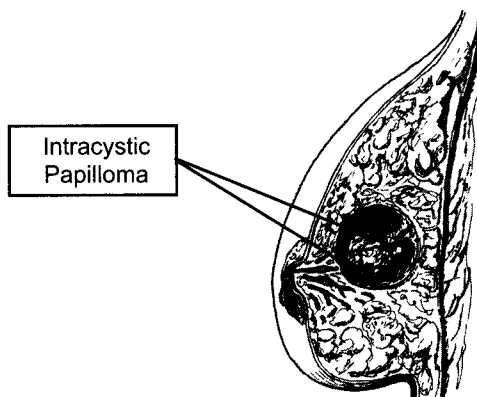


Figure 60.13. Example of a Benign Intracystic Papilloma. (Inspired by the original artwork of Dr. Frank H. Netter).

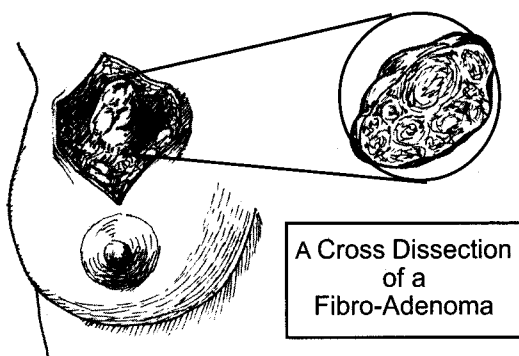


Figure 60.14. Example of a Benign Fibroadenoma. (Inspired by the original artwork of Dr. Frank H. Netter).

- Spleen Qi Deficiency causing Phlegm.
- Disharmony of the patient's Thrusting and Conception Vessels

BENIGN TUMORS:

INTRACYSTIC PAPILOMAS

A Benign Intracystic Papillomas is a soft, movable epithelial tumorous growth occurring within the mammary duct or cystic gland (Figure 60.13). A intracystic papilloma is an encapsulated tumor, surrounded by Blood or Body Fluid.

BENIGN TUMORS: FIBROADENOMAS

A Fibroadenoma is considered the most common type of benign breast tumor (Figure 60.14). It is firm, round and moveable and can cause painful inflammation of the breast skin and underlying tissue.

TREATMENT PROTOCOL FOR BENIGN BREAST TUMORS

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Stomach, Lung, and Liver Channels. This protocol is used in order to Purge Excess Heat from the patient's tissues and to disperse general Qi and Blood stagnation.
1. After clearing the diseased area of pathogenic Qi, the Qigong doctor uses the Thunder Palm technique to disperse the tumor.
2. After several minutes of targeting the area with the Thunder Palm, the Qigong doctor uses the Spiraling and Circling Energy techniques to circle the tissue areas surrounding the tumor, drawing the pathogenic Qi down and out the patient's nearest arm via the Lung Channel (Figure 60.15).
3. The Qigong doctor then uses Projected Sound Therapy ("Shang" and "Ni") in conjunction with energetic Pulling and Shaking techniques to release the pathogenic Qi from the patient's body and to draw it out the Lung Channels of the arm. Additionally, the doctor must pull and snap each of the patient's fingers and thumbs to release and disperse the Excess Heat and pathogenic Qi.
4. Purge and drain any excess energy from the patient's breast tissue area down the body, through the lower legs, and out the St-36 points.
5. Finally, fill the Lower Dantian and circle regulate the Governing and Conception Vessels using the Microcosmic Orbit to balance the Yin and Yang energy.

HOMEWORK PRESCRIPTIONS

This therapy allows the patient to purge the organs that are found to be the root cause of the disease. In Medical Qigong, the doctor views the patient's cyst or tumor as a flower. If, through surgery, the top of the flower is plucked from its stem (and the branch, stem, and root cause of the disease is left intact), the tumor or cyst will return again. In

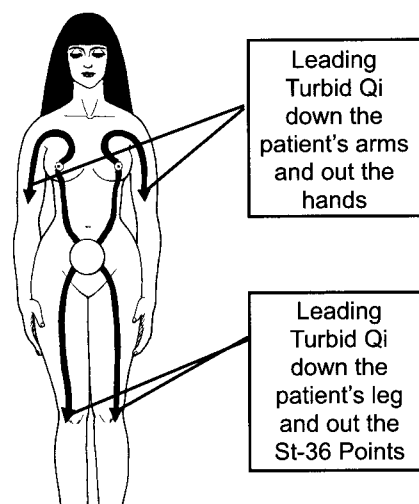


Figure 60.15. After purging the Toxic Qi from the patient's upper body, the Qigong doctor continues to disperse the patient's Toxic Qi from the lower abdomen leading it down the patient's leg and out the St-36 points.

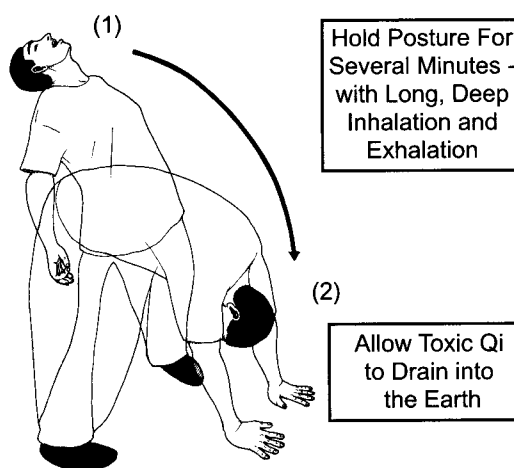


Figure 60.16. Dry Crying

order to heal the patient's condition, the doctor must also address the original cause of the disease and destroy the entire cyst or tumor support system. Homework prescriptions are especially tailored to the patient's condition, in order to destroy the disease's entire root system and prevent the opportunity for the tumor or cyst to return.

1. **Dry Crying:** The Dry Crying prescription is given to purge the emotions of grief and sorrow from the patient's Lungs (Figure 60.16).

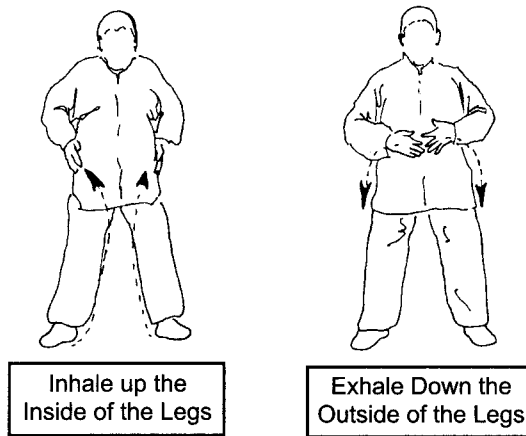


Figure 60.17. The Ascend the Yin and Descend the Yang Technique

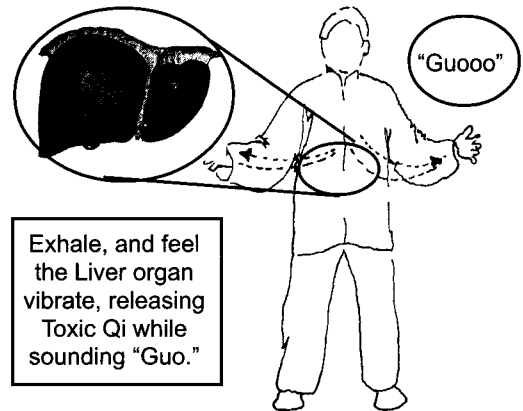


Figure 60.18. To Purge Liver Stagnation use the sound "Guo"

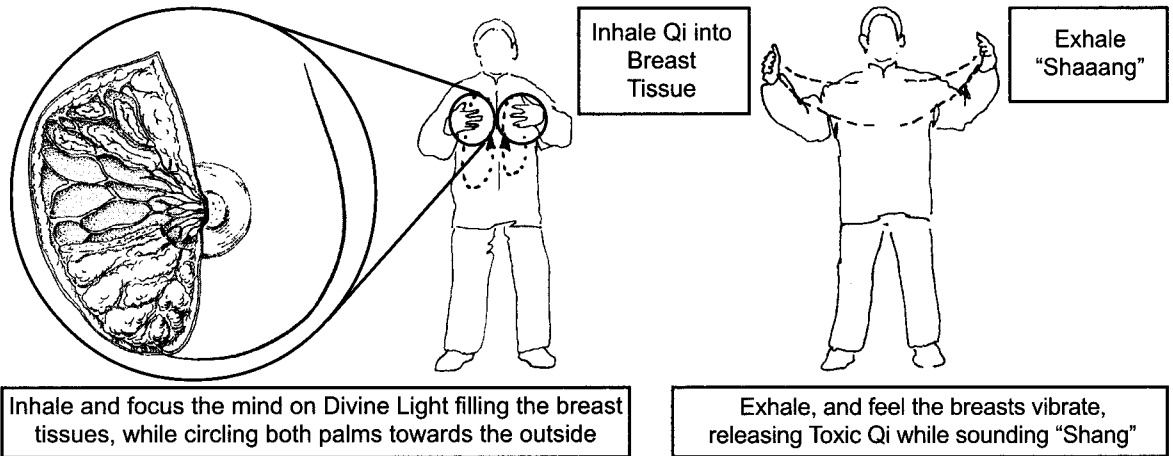


Figure 60.19. For Treating Breast Tumors, the sound is "Shang"

2. **Healing Sound "Guo":** Prepare the Liver area with the "Ascend the Yin and Descend the Yang" technique (Figure 60.17). Then sound the "Guo" healing sound to purge the Liver Fire (Figure 60.18).
3. **Healing Sound "Shang":** Have the patient prepare the tissue area with the "Sun and Moon Rotating Technique" exercise (Figure 60.19). Then, the "Shang" healing sound is prescribed for 36 breaths 3 times a day to dissolve the cyst or tumor.
4. **Jing Point Therapy:** Specific points are prescribed for the patient to enhance the doctor's

treatments and increase healing potential. The patient is encouraged to stimulate specific areas of the body by emitting Qi while pressing and focusing the intention into the following points:

- The SI-3 point affects the patient's breast disease caused by Rebellious Qi and Qi depression (Figure 60.20).
- The St-18 point is used for the treatment of breast abscess, breast pain, and scanty lactation. Stimulating this point frees the Qi to flow locally in the patient's breast (Figure 60.21).
- The St-36 point is generally used to Regulate

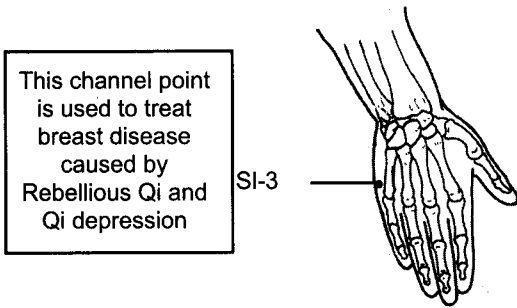


Figure 60.20. The SI-3 Point

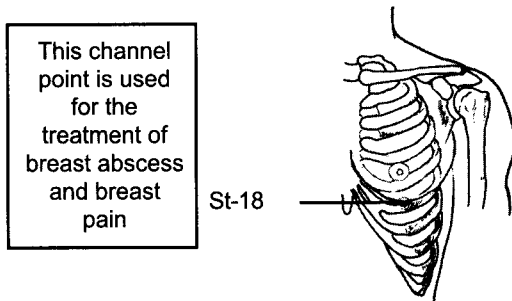


Figure 60.21. The St-18 Point

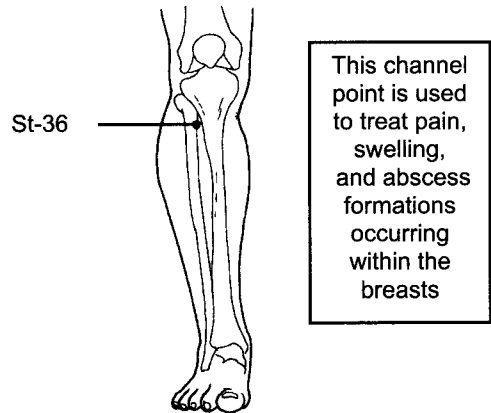


Figure 60.22. The St-36 Point

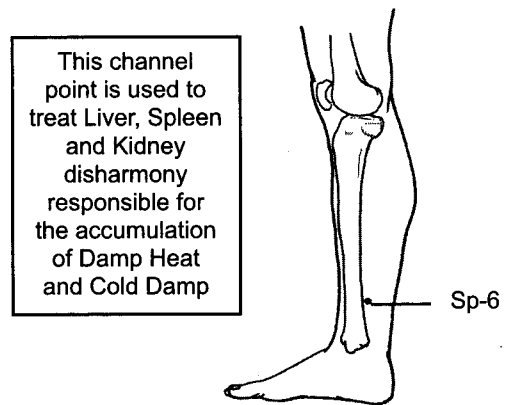


Figure 60.23. The Sp-6 Point

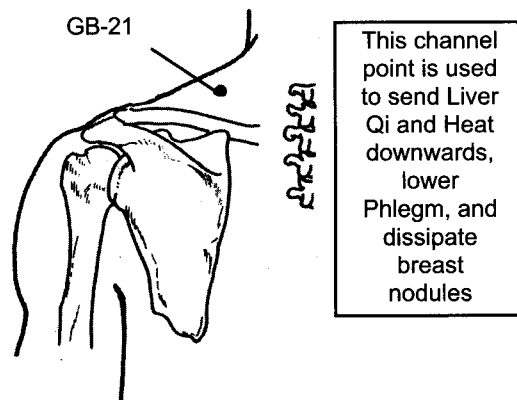


Figure 60.24. The GB-21 Point

the Qi of the patient's entire body. In the treatment of breast disease, however, it is used to treat pain, swelling, and abscess formations occurring within the breasts (Figure 60.22).

- The Sp-6 point is specifically chosen for treating breast cysts and alleviating chest pain (Figure 60.23).
 - The GB-21 point (Shoulder Tapping) is prescribed to assist the patient in sinking Liver Qi and Heat, and is also used for the treatment of breast abscess, breast pain, and scanty lactation (Figure 60.24).
5. **Energetic Point Therapy:** Can be practiced by having patients with 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 divine healing light from the middle finger dissolving the tumor (like a laser beam). The patient should repeat the sounds "Er-Er-Er" (Figure 60.25). Reverse the hand posi-

tion for tumors located on the opposite side of the breast.

The success of this exercise depends on imagining that Divine healing light is purifying and transforming the disease. The image of divine light helps purify the Toxic Qi, allowing the clean Qi to become transformed and transported to the other breast. This helps the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

6. **Fast Walking Therapy:** The patient should practice Fast Walking Therapy for 20 minutes a day.

HERBS FOR BREAST CYSTS AND BENIGN TUMORS:

The following is a list of herbs (Chinese and Western) used in the treatment of Breast Cysts and Benign Tumors:

- **Astragalus**, *Astragali membranaceus* (Huang Qi)
- **Shitake**, *Lentinus edodes*
- **Poke**, *Phytolacca americana*
- **Burdock**, *Arctium lappa*
- **Chaparral**: *Larrea tridentata*; *Larrea divaricata*
- **Dandelion**, *Taraxacum officinale* (Pu Gong Ying)
- **Honeysuckle**, *Lonicera japonica* (Jin Yin Hua)
- **Mistletoe**, *Viscum album*
- **Sundew**, *Drosera rotundifolia*
- **Red Clover**, *Tritolium pratense*
- **Thuja**, *Thuja occidentalis*
- **Turmeric**, *Curcuma longa* (Huang Jing)

CAUTION

Consult a licensed acupuncturist, naturopath, or herbalist before taking herbs. Each individual will require specific treatments and formulas based on the diagnosis of his or her constitution and symptoms.

CASE HISTORY

A female patient (age 30) came to the Medical Qigong clinic in 1996. The doctor she had been seeing had performed a biopsy and wanted to perform surgery in order to remove a large two inch diameter Fibroadenoma tumor. She was in-

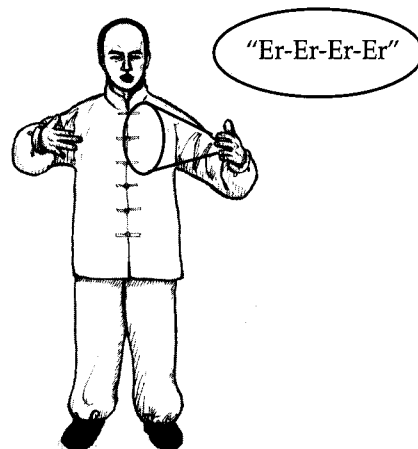


Figure 60.25. Energy Point Therapy For Benign Breast Tumors.

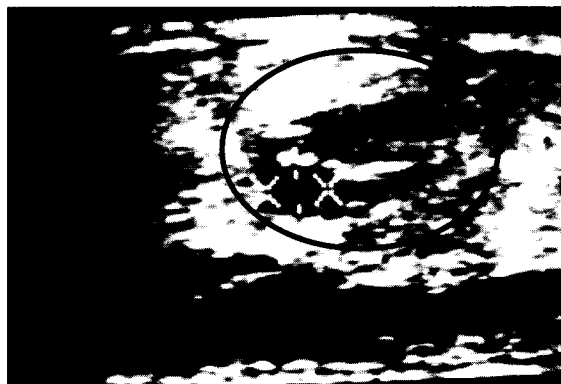


Figure 60.26. A breast Fibroadenoma transformed into a cyst after just 4 weeks of Medical Qigong Therapy and Medical Qigong Prescription Exercises

formed by her physician that the surgery was needed "just to be safe." Instead, the patient decided to try an alternative approach to surgery and elected to start Medical Qigong therapy once a week, in addition to practicing Medical Qigong homework prescriptions. The following sonogram (Figure 60.26) was taken after only four weeks of Medical Qigong therapy. Within two more weeks, the patient successfully dissolved her breast tumor. To date, I have witnessed hundreds of patients successfully dissolve their breast tumors and cysts with Medical Qigong therapy.

BREAST CANCER

In Traditional Chinese Medicine, the term for breast cancer “Ru Yan,” was first mentioned in the Medical Text *Danxi’s Experience*, written by the famous physician Zhu Zhenheng during the Yuan Dynasty (1260-1368 A.D.). During the Ming Dynasty (1368-1644 A.D.), breast cancer was further expanded on by Chen Shigong in the *Orthodox Manual of External Diseases*.

There is a progression in Chinese energetic pathology wherein the formation of a tumor, if left untreated, can transform into a malignant mass or cancer. Breast cancer is one of the most common types of malignant tumors in women, and it is considered a malignant neoplasm of the breast.

Most breast cancers originate in the patient’s milk glands or milk ducts. However, the carcinoma may also originate in the fatty tissue or connective tissue of the breast (Figure 60.27).

Breast cancer may be either in-situ (usually lobular carcinomas occur in-situ before menopause and ductal carcinomas occur in-situ before or after menopause), or invasive (most invasive carcinomas are ductal). The invasive type of breast cancer may be localized (only affecting the same or opposite breast), or can metastasize into the patient’s Lungs, Liver, lymph nodes, Brain, or Bones.

ETIOLOGY OF BREAST CANCER

According to the Traditional Chinese Medicine, Breast cancer is usually related to the following conditions (Figure 60.28):

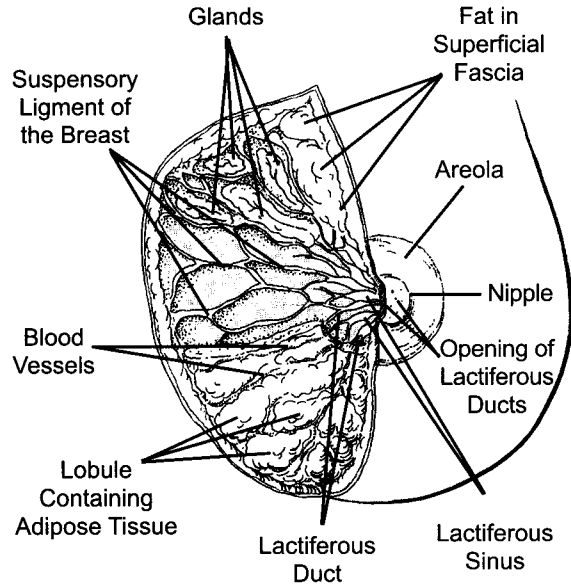


Figure 60.27. Most breast cancers originate in the patient’s milk glands or milk ducts

- Deficient Kidneys affecting the energetic flow of the Governing and Thrusting Vessels
- Liver Depression creating Qi Stagnation
- The Accumulation of Stasis and Toxic Heat
- The Accumulation of Phlegm Dampness due to Spleen Deficiency
- The Depletion of Qi and Blood

Generally, there are multiple factors associated with breast cancer formation. These factors can be categorized as follows (Figure 60.29):

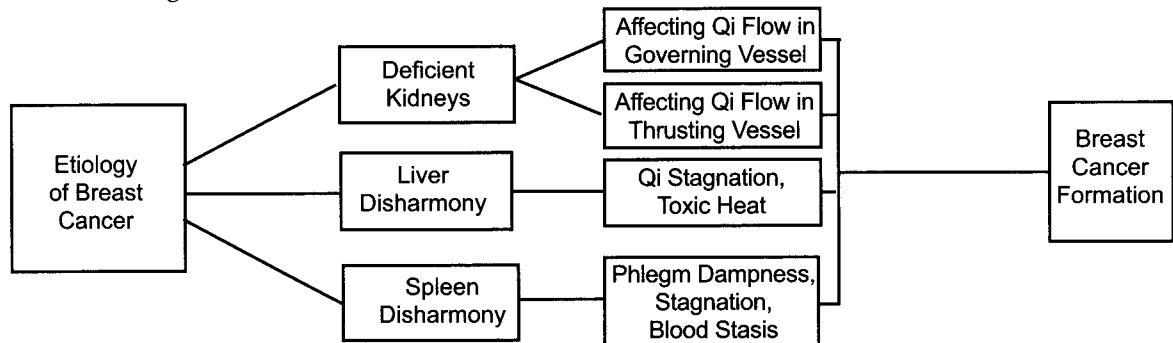


Figure 60.28. Etiology For Breast Cancer

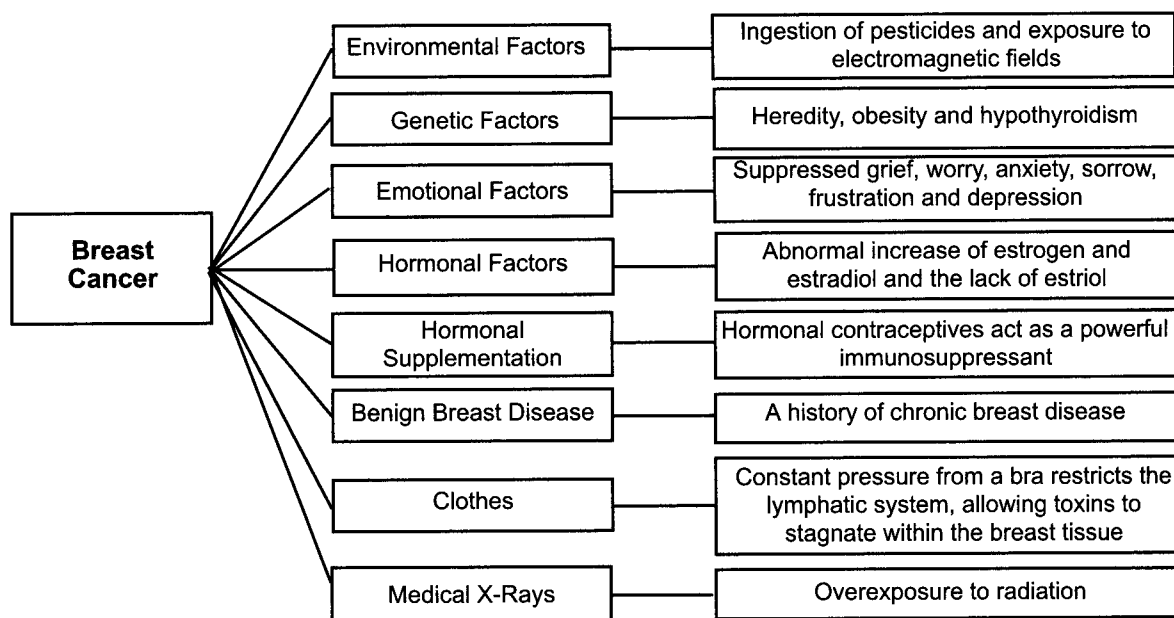


Figure 60.29. Multiple factors associated with breast cancer formation

- **Environmental Factors:** This includes the ingestion of pesticides (several recent studies have shown an increase in the development of breast cancer among women who possess high levels of DDT), and exposure to electromagnetic fields (research conducted by the University of North Carolina has confirmed that most electricians, electric power workers, and telephone linemen suffer an increased risk in developing breast cancer). Additionally, External pathogenic Wind can affect a preexisting Deficiency in the channels causing the Blood to settle and bind with the Qi. This leads to the formation of lumps or masses.
- **Genetic Factors:** Heredity can play an important role, especially if the patient's mother, sister or a close relative had bilateral breast cancer diagnosed prior to menopause. Also, obesity and hypothyroidism can predispose the patient to breast cancer.
- **Emotional Factors:** The emotional components which can lead to breast cancer are suppressed grief, worry, anxiety, sorrow, frustration, anger and depression. The suppressed

emotions create a deficiency in the patient's Righteous Qi, weakening the immune system.

- **Hormonal Factors:** The suppression of emotions also creates a deficiency in the endocrine system, causing an imbalance in the sex hormone level and the over-secretion of estrogen. Abnormal increase in estrogen and estradiol (regarded as carcinogenic) and the lack of estriol (regarded as anti-carcinogenic) can initiate breast cancer formation.
- **Hormonal Supplementation:** There is mounting evidence that contraceptives such as the "pill," act as powerful immunosuppressants that can lead to breast and cervical cancer. Three independent studies conducted in 1985 (by the Woman's National Cancer Control Campaign in London, The Department of Epidemiology at the Netherlands Cancer Institute, and the London School of Tropical Medicine) demonstrated that women who have taken the Pill for six years or more before the age of 25 are four to five times more likely to develop breast cancer. The risk increases the longer the pill is taken.

The injectable hormone contraceptive

known as Depo-Provera, has been found to double the risk of breast cancer among women who have taken it for less than five years. Some researchers have come to believe that Depo-Provera can quicken tumor growth. Additionally, research conducted by three large scale universities on Hormone Replacement Therapy (HRT) has shown that Depo-Provera can increase the chances of breast cancer by 60 percent.

- **Benign Breast Disease:** A history of chronic breast disease (especially epithelial hyperplasia) can predispose a patient to develop breast cancer.
- **Clothes:** Research has confirmed that women who wear bras for 12 hours or longer (every day) are 19 times more likely to develop breast cancer than those who wear bras for shorter time durations. Consequently, women who wear bras all the time (even while sleeping) are 113 times more likely to develop breast cancer than those who wear them for less than 12 hours a day. The constant pressure of the bra restricts the lymphatic system and prevents it from flushing accumulated waste in the breast area, allowing toxins to become trapped and stagnate within the breast tissue.
- **Medical X-Rays:** After many years of research, Dr. John Gofman, Professor of Molecular and Cell Biology at the University of California, estimates that every year 90% of all breast cancer reported in the U.S. are due to exposure to medical x-rays. According to the National Radiological Protection Board and the Royal College of Radiologists in the U.K., "unnecessary radiation from medical X-rays may be responsible for 100 to 250 annual cancer deaths in the U.K. and an estimated 1,000 cancer deaths a year in the U.S."

SYMPTOMS

Breast cancer symptoms consist of hard painless lumps that lack mobility and progressively increase in size. The lump or mass has no clear margin and is generally located in the upper part of the breast tissue (this accounts for 80% of most breast cancer patients).

In the initial stage, the lump or mass may be mobile, however, in the later stages it will adhere to the patient's chest wall or overlying skin, becoming fixed and immobile.

As the cancer progresses, the hard lumps may be concave, convex, or protrude. The nipple may be inverted, and the surface of the skin may be red, swollen, hot, and tender. There may be dull pain or a prickling sensation, lymph swelling (in the early stages the lymph nodes are mobile, in the later stages they may fuse into a mass), and nipple discharge or bleeding.

The breast may lose its normal contour and the overlying skin surrounding the breast tissue may develop the appearance of an "orange peel."

TREATMENT PROTOCOL FOR BREAST CANCER

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28).
2. Purge and eliminate the stagnation from the breast tissue by dredging the Lung, Heart and Pericardium Channels down the arms. Next, Purge any excess toxic Qi down the patient's Stomach, Liver and Gall Bladder Channels (Figure 60.30).
3. Subdue the Rebellious Qi by returning it back to its origin and rooting it into the Lower Dantian.
4. Purge and clear the patient's Liver and Lungs.
5. When treating breast cancer, the doctor should use the Vibrating Palm in conjunction with projected Sound Resonation. The "Ni" tone is used for direct penetration into the breast tumor and cancer area. It is similar to the effect of the Sword Fingers Qi emitting method on the tissues. The "Shang" tone resonation is used for a broader tissue dispersion (for penetrating wider areas of the patient's breast and Lung tissues), and is similar to the effect of the Extended Fan Palm Qi emitting method on the tissues.
6. Remove and clean the patient's Third, Fourth, and Fifth Chakra Gate filters.
7. Alternate the following treatment protocols:

- For the First Treatment: Connect to the divine and create an Energy Ball in your right palm. The Energy Ball should swirl in a counter-clockwise direction creating the effect of an energy absorbing tornado. Insert the swirling Energy Ball into the patient's breast and direct its movements with your intent. The Energy Ball should be guided to swish back and forth inside the patient's breast tumor in order to absorb and destroy the cancer cells. After several minutes remove the Energy Ball and discard it into the energetic vortex underneath the treatment table.
 - For the Second Treatment: Connect with the Divine and insert a Column of Divine Healing light into the breast cancer area in order to further dissolve the tumor's energetic matrix. After several minutes, energetically compress the tumor area, dissolving the cancer's energetic matrix and purging any Turbid Qi from the patient's breast tissue.
8. Tonify the patient's Conception and Thrusting Vessels, then tonify the Kidneys and Lower Dantian.
 9. End with the Microcosmic Orbit regulation (Fire Cycle).

HOMESCHOOL PRESCRIPTIONS

This therapy allows the patient to purge the organs that are found to be the root cause of the disease. In order to heal the patient's condition, the doctor must also address the original cause of the disease and destroy the entire support system. The purpose for these prescriptions is to destroy the disease's entire root system to kill the flower.

1. **Dry Crying:** The Dry Crying prescription is given to purge the emotions of grief and sorrow from the patient's Lungs (Figure 60.31).
2. **Healing Sound "Guo":** Prepare the Liver area with the "Ascend the Yin and Descend the Yang" technique (Figure 60.32). Then sound the descending "Guo" sound to purge the Liver Fire (Figure 60.33).
3. **Healing Sound "Shang":** Have the patient prepare the tissue area with the "Sun and Moon Rotating Technique" exercise (Figure 60.34). Then the "Shang" healing sound is

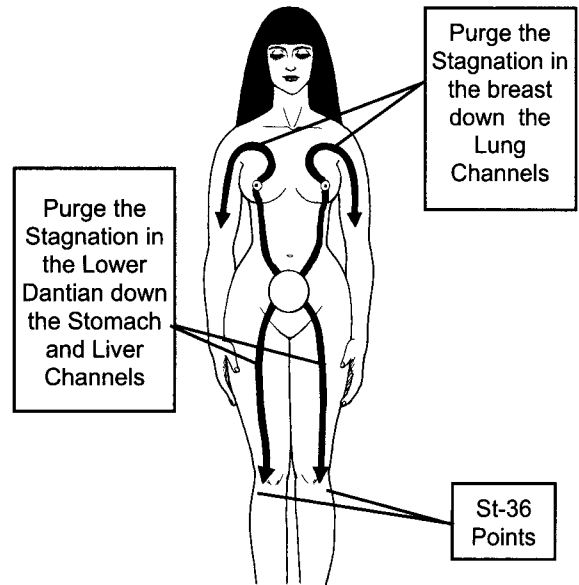


Figure 60.30. After Purging the pathogenic Qi from the patient's upper body, the Qigong doctor continues to disperse the patient's Toxic Qi from the lower abdomen, leading it down the legs and out the St-36 points.

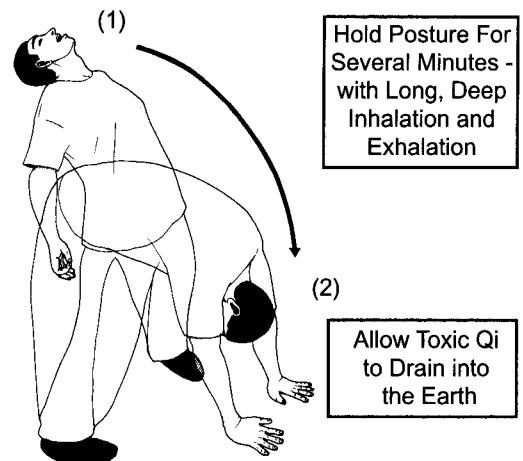


Figure 60.31. Dry Crying

given to dissolve the cyst or tumor.

4. **Jing Point Therapy:** Specific points are prescribed to help the patient enhance the doctor's treatments and increase her own healing potential. The patient is encouraged to stimulate specific areas of her body, by

Inhale up the
Inside of the Legs

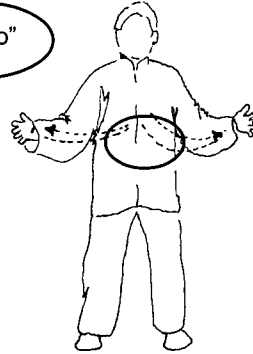


Exhale Down the
Outside of the Legs



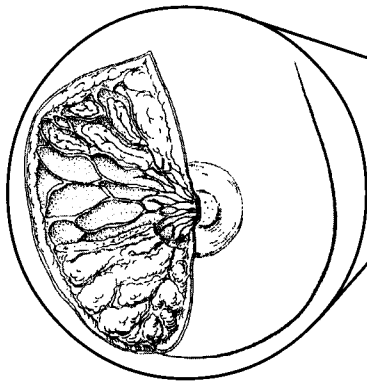
Figure 60.32. The Ascend the Yin and Descend the Yang Technique

"Guooo"



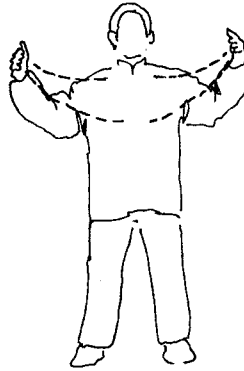
Exhale, and
feel the Liver
organ vibrate,
releasing Toxic
Qi while
sounding
"Guo."

Figure 60.33. To Purge Liver Stagnation use the sound "Guo"



Inhale Qi into
Breast
Tissue

Exhale
"Shaaang"



Inhale and focus the mind on Divine Light filling the breast tissues, while circling both palms towards the outside

Exhale, and feel the breasts vibrate, releasing Toxic Qi while sounding "Shang"

Figure 60.34. For treating breast cancer, the sound is "Shang."

emitting Qi while pressing and focusing her intention into the following points:

- The SI-3 point affects the patient's breast disease caused by Rebellious Qi and Qi depression (Figure 60.35).
- The St-18 point is used for the treatment of breast abscess, breast pain, and scanty lactation. Stimulating this point frees the Qi to flow locally in the patient's breast (Figure 60.36).
- The St-36 point is generally used to Regulate the Qi of the patient's entire body. In the treatment of breast disease, however, it is used to treat pain, swelling, and abscess formations within the breasts (Figure 60.37).

SI-3

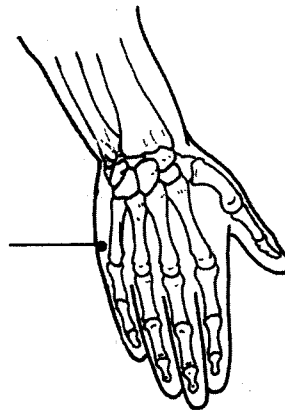


Figure 60.35. The SI-3 Point

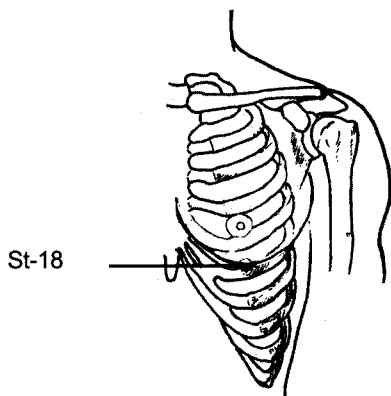


Figure 60.36. The St-18 Point

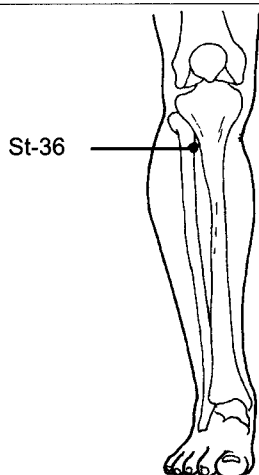


Figure 60.37. The St-36 Point

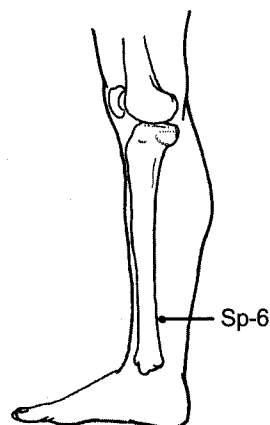


Figure 60.38. The Sp-6 Point

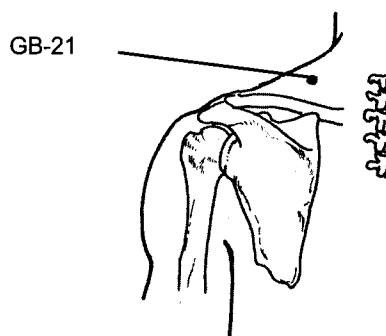


Figure 60.39. The GB-21 Point

- The Sp-6 point is specifically used for treating breast cysts and alleviating chest pain (Figure 60.38).
 - The GB-21 point (shoulder tapping) is prescribed to assist the patient in sinking Liver Qi Heat, and is also used for the treatment of breast abscess, breast pain and scanty lactation (Figure 60.39).
5. **Energetic Point Therapy:** This type of therapy can be practiced by patients with Early Stage breast cancer (Stage I and II), by having them 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

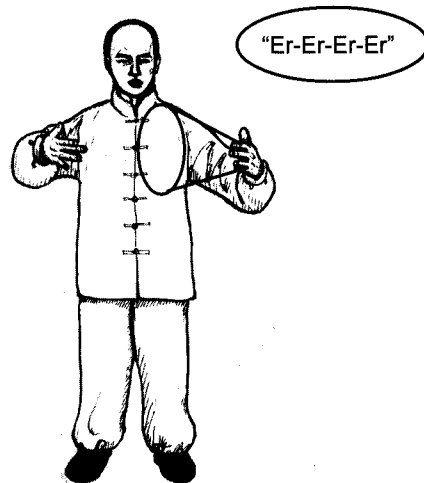


Figure 60.40. Energy Point Therapy For Stage I and II Breast Cancer.

breast (farther away from the body). Visualize Divine healing light from the middle finger dissolving the tumor (like a laser beam). The patient should repeat the sounds "Er-Er, Er-Er" (Figure 60.40).

The success of this exercise is depends on imagining that divine healing light is purifying and transforming the disease. The image of divine light purifies the Toxic Qi, and helps the clean Qi to become transformed and transported to the other breast. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

6. **Fast Walking Therapy:** Patients should practise Fast Walking Therapy for 20 minutes a day.

HERBS FOR BREAST CANCER:

The following is a list of herbs (Chinese and Western) used in the treatment of Breast Cancer:

- **Astragalus**, *Astragali membramaceus* (Huang Qi)
- **Shitake**, *Lentinus edodes*
- **Poke**, *Phytolacca americana*
- **Burdock**, *Arctium lappa*
- **Chaparral**: *Larrea tridentata*; *Larrea divaricata*
- **Dandelion**, *Taraxacum officinale* (Pu Gong Ying)
- **Honeysuckle**, *Lonicera japonica* (Jin Yin Hua)
- **Mistletoe**, *Viscum album*
- **Sundew**, *Drosera rotundifolia*
- **Red Clover**, *Tritolium pratense*
- **Thuja**, *Thuja occidentalis*
- **Turmeric**, *Curcuma longa* (Huang Jing)

CAUTION

Consult a licensed acupuncturist, naturopath or herbalist before taking herbs. Each individual will require specific treatments and formulas based on the diagnosis of his or her constitution and symptoms.

CHINESE HERBAL FORMULAS FOR BREAST CANCER:

The following is a list of herbal Formulas (Chinese and Western) used in the treatment of Breast Cancer:

TO CLEAR HEAT DUE TO LIVER QI STAGNATION:

QING GAN JIE YU TANG:

<i>Radix Paeoniae lactiflorae</i>	(Bai Shao)	5g
<i>Radix Angelicae sinensis</i>	(Dang Gui)	3g
<i>Radix Ligustici</i>	(Chuan Xiong)	3g
<i>Fructus Gardeniae jasmoïnoidis</i>	(Shan Zhi Zi)	2g
<i>Cortex Moutan radidis</i>	(Mu Dan Pi)	2g
<i>Radix Bupleuri</i>	(Chai Hu)	2g

TREAT PAIN AND CLEAR QI AND BLOOD STAGNATION:

SHEN XIAO GUA LOU SAN:

<i>Semen Trichosanthis</i>	(Gua Lou)	20-30g
<i>Radix Angelicae sinensis</i>	(Dang Gui)	15g
<i>Radix Glycyrrhizae uralensis</i>	(Gan Cao)	15g
<i>Gummi Olibanum</i>	(Ru Xiang)	3g
<i>Myrrha</i>	(Mo Yao)	8g

TO TRANSFORM PHLEGM, CLEAR HEAT, AND CLEAR BLOOD STAGNATION: DR. GIOVANNI MACIOCIA'S XIAO YAO SAN VARIATION:

<i>Radix Bupleuri</i>	(Chai Hu)	6g
<i>Radix Paeoniae lactiflorae</i>	(Bai Shao)	6g
<i>Radix Angelicae sinensis</i>	(Dang Gui)	6g
<i>Radix Paeoniae rubrae</i>	(Chi Shao)	6g
<i>Tuber Curcumae</i>	(Yu Jin)	6g
<i>Radix Salviae miltiorrhizea</i>	(Dan Shen)	4.5g
<i>Rhizoma Curcumae zedoariae</i>	(E Zhu)	6g
<i>Herba Leonori heterophylli</i>	(Yi Mu Cao)	6g
<i>Fructus Trichosanthis</i>	(Gua Lou)	6g
<i>Herba Sargassi</i>	(Hai Zao)	9g
<i>Radix Rhapontici Echinops</i>	(Lou Lu)	6g
<i>Squama Manitis pentadactylae</i>	(Chuan Shan Jia)	6g
<i>Pericarpium Citri reticulatae viride</i>	(Qing Pi)	6g

SURGERY

According to U.K. cancer specialist Michael Baum, based at the Royal Marsden Hospital in London, surgery for breast cancer increases the risk of relapse or death within three years following the procedure. According to *The Lancet* (November Issue, 1995), breast cancer tumors can spread during surgery. Surgeons who operated on 16 women discovered that six had more cancer cells circulating during the operation. The surgeons also discovered a link between cell shedding and the density of the tumor (i.e., the denser the tumor the greater the number of cells that will

circulate during the operation).

LUMPECTOMY

A lumpectomy (or partial mastectomy) is the removal of part of the breast carcinoma along with some of the breast tissue. Generally, according to Western medicine, breast carcinomas in Stage I and Stage II are routinely treated by partial mastectomy plus the standard removal of some of the adjacent lymph nodes. Such operations leave a woman's breast partially intact, however, the physical, energetic and emotional residue left after the surgery can have a serious impact on the patient's life thereafter. Consider the damage that has occurred to the nerves, muscles, tissues and lymph system of the breast after the surgery. As the patient's body seeks to readjust to the removal of the breast tissue, new problems can assert themselves. Pain, heat, and numbness are common postoperative symptoms as the body's tissues seek to reconstruct a new energetic support system.

MASTECTOMY

A radical mastectomy is not a routine procedure in England, France, Canada, or within the Scandinavian countries, and is regarded as ineffective and unnecessarily brutal. According to Doctor George Crile, Jr., M.D., a retired breast surgeon and consultant in surgery at the Cleveland Clinic, "If the cancer is so advanced that it cannot be removed by an operation less than a radical mastectomy, it has already spread through the system and is incurable by surgery." Other scientific studies confirm Dr. Crile's contention, including research conducted by Dr. Maurice S. Fox of the Massachusetts Institute of Technology (M.I.T.), and Dr. Bernard Fisher, a surgeon of the University of Pittsburgh. Currently radical mastectomies are most often being performed by older surgeons who have failed or simply refuse to adjust to the changing times.

Partial mastectomies and lumpectomies have now become standard procedure in most hospitals. However, a nine year research study conducted by the National Surgical Adjuvant Breast and Bowel Project in Pennsylvania showed that there was no significant difference in survival (without the cancer spreading to other parts of the

body) between those patients who had undergone a lumpectomy, a lumpectomy with radiation therapy, or a total mastectomy.

It is important to note that in female patients who have undergone a mastectomy, the flow of energetic pathogens generally progresses to the lower abdomen (affecting the Uterus, Kidneys and bones, etc.), and then further progresses to the Lungs where the cancer can metastasize. This is due to the fact that breast surgery does not remove the energetic root system that caused the tumor, only the manifestation of the obvious toxic tissue. Therefore, the toxic pattern of the disease is free to continue to recycle through the body.

Recent research on postoperative mastectomies confirms that, between 45 - 50% of the patients cancer cells entered into the Blood stream after surgery. It was reasoned that the surgery itself may be a contributing factor to the cancer metastasis.

PRE-OPERATIVE CARE

When using Medical Qigong for preoperative care, the patient should be treated in order to strengthen the Righteous Qi and enhance his or her immune system. The focus should be placed on Tonifying the patient's Kidneys and Spleen.

The patient should also be given herbs and Medical Qigong prescription exercises that Tonify the Righteous Qi. This will assist the patient's recovery and help improve the chances of healing from the operation.

POST-OPERATIVE CARE

After the surgery, it is important for the Medical Qigong doctor to locate and treat the root cause of the patient's cancer. By removing the existing energetic patterns that were responsible for the physical construction of the tumor the doctor can assist the patient in preventing the cancer from continuing its growth (still energetically patterned throughout the patient's physical tissues).

After the operation, the patient should be treated with both herbs and Medical Qigong therapy for Qi and Yin Deficiency; Depletion and Damage to Qi and Blood; and Spleen and Kidney Disharmony.

If the surgical wound does not adequately

heal, it is generally due to Qi and Blood Deficiency as well as Blood Stagnation. Therefore, the Qigong doctor should Tonify the patient's Qi and Blood and stimulate their channel network.

After surgery, the patient should also be given food that will augment Qi and Blood, as well as Regulate the Spleen and Stomach (e.g., Chinese yam powder, spinach, seaweed, Chinese dates, and vegetable sponge).

Foods that are stimulating, such as garlic, raw ginger, or ripe pumpkin should be avoided.

PHANTOM PAIN DUE TO SURGERY

In women who have undergone breast surgery, the doctor may have to confront the delicate issue of contending with the pain that still exists within the removed breast's energetic casing. The energetic casing can create what is known as a "Phantom Pain." It has been documented that after a mastectomy the patient can continue feeling tissue discomfort in the area where the tissue no longer exists.

In order to heal such a condition, the Qigong doctor must reconnect the energetic casing surrounding the scarred breast tissue with divine white light. As the doctor begins to energetically fill the outline of the phantom breast, the pain will slowly begin to disperse.

RADIATION AND CHEMOTHERAPY

In the treatment of breast cancer, chemotherapy or a combination of radiation and chemotherapy has so far only had an extremely lim-

ited effect (5%), with the damage to the patient's tissues and immune system outweighing the therapy's healing potential. Doctor Mary E. Costanza of the Tufts New England Medical Center Hospital in Boston, Mass. has warned her patients to be skeptical of such treatments.

In a 1986 study of 3,000 women at forty medical institutions, Dr. Benard Fisher of the University of Pittsburgh found that those who received postoperative radiation therapy did no better than those patients who only received surgery in the treatment of breast cancer.

If the patient has already received radiation therapy, specific side effects include burning heat and acute pain in the skin, swelling and ulceration, fibrosis, radiation induced pneumonitis (inflammation of the Lungs), radiation damage to the patient's Heart, dry mouth, and dry stool.

Chemotherapy for breast cancer can cause nausea and vomiting, poor appetite, irregular bowel movement, Bone Marrow suppression, altered Liver function, cardiotoxicity, and alopecia. An additional side effect of chemotherapy (not often reported) is the increased risk of developing leukemia. This is particularly prevalent among breast cancer patients who have received certain forms of chemotherapy in combination with radiation therapy. After studying 82,700 breast cancer patients, the U.S. National Cancer Institute in Bethesda, Maryland concluded that the risk of leukemia was increased 2.5 times after receiving localized radiation therapy.

CHAPTER 61

CLINICAL PROTOCOL FOR LUNG CANCER

THE LUNGS: FEI

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 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 61.1).

THE YIN AND YANG OF THE LUNGS

Traditional Chinese Medicine differentiates 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 IN CHINESE MEDICINE

In Traditional Chinese Medicine, the Lungs function in much 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 of integrity, attachment and grief. The Lungs also

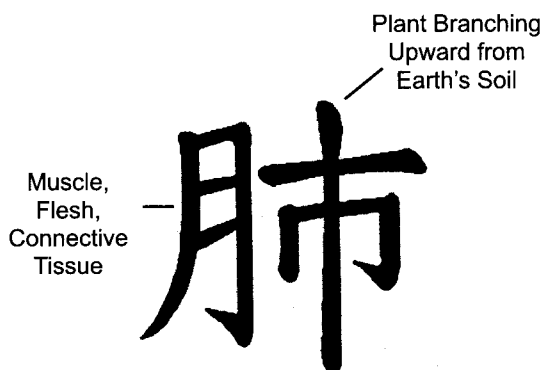


Figure 61.1. The Chinese Character for Lungs “Fei”

exert a powerful spiritual influence on the individual due to their relationship with the Corporeal Souls, or Po.

The Lungs, located in the Upper Burner, are viewed as the internal representation of our connection to Heaven, and contain the most rarefied form of our essential Qi. The Large Intestine, located in the Lower Burner, is seen as the internal representation of our connection to Earth, and contain the most turbid form of our essential Qi. In the upper thorax of the chest, the Lungs surround the Heart energetically, as well as physically. In the abdomen, the Lungs’ associated Yang organ, the Large Intestine, is energetically as well as physically surrounded by the Heart’s associated organ, the Small Intestine.

Certain Chinese medical texts prior to the nineteenth century 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 text, 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).

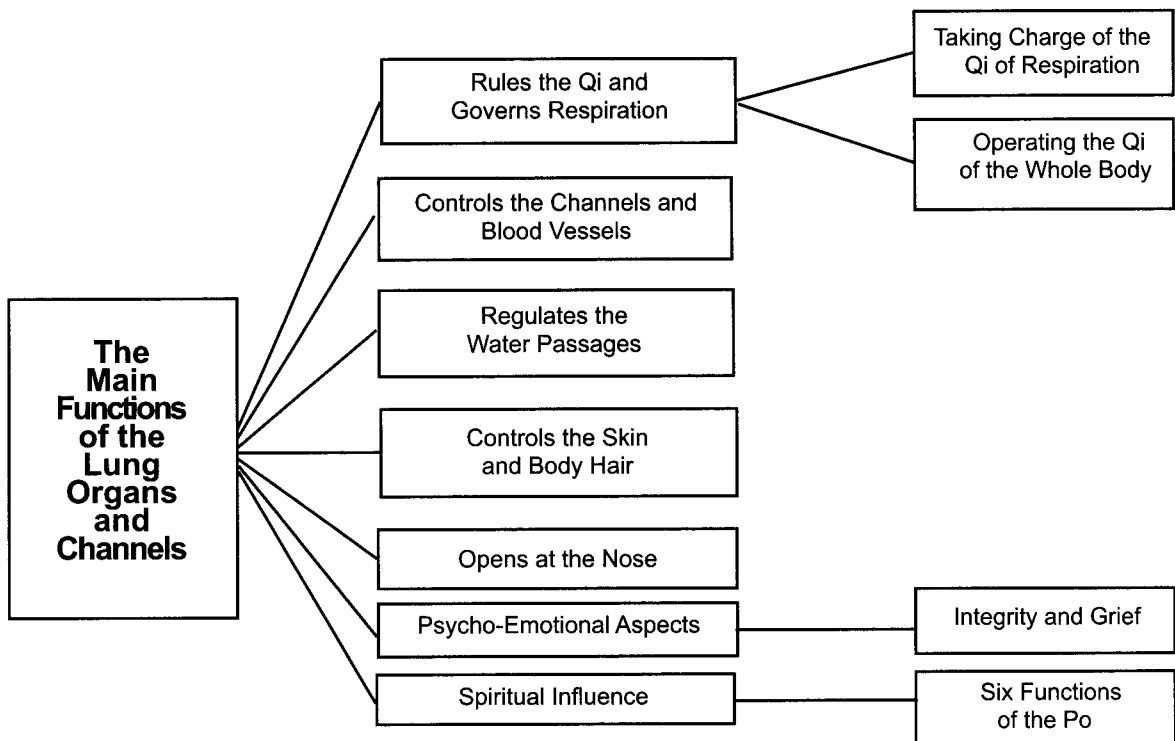


Figure 61.2. The Main Energetic Functions of the Lung Organs and Channels

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 at 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 61.2):

1. **Rules the Qi and Governs Respiration:** The Lungs are responsible for controlling the formation and movement of Qi and function 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 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.

- a. **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 Chinese Medicine as Zong (Pectoral) Qi. The Zong Qi exits the body from the larynx, promoting the Lung's respiratory activities. The 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.
- b. **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 aspects; 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 it 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 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. **Controls 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. **Regulates 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. Controls 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. Opens at the Nose:** The Lung Qi opens externally at the nose via the throat, and is considered a "phonic-organ," sonically 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. In normal function, 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) which 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 Po are defined as the driving force of the individual's passions, expressed through his or her desires and animation in life.

THE LUNG CHANNELS

The Lung Channels are Yin channels and 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 passage and through the diaphragm, where it branches to connect with both Lungs (Figure 61.3).

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.

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" or 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, whereas 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 Lungs need a certain amount of moisture to function, they are easily injured by Dryness. Therefore, the 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 consump-

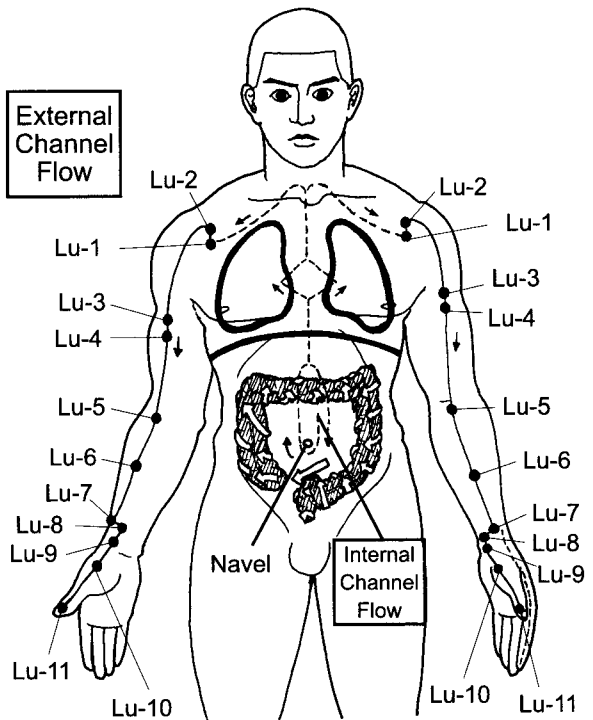


Figure 61.3. The Internal and External Qi Flow of the Lung (Lu) Channels

tion 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 discharge, 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

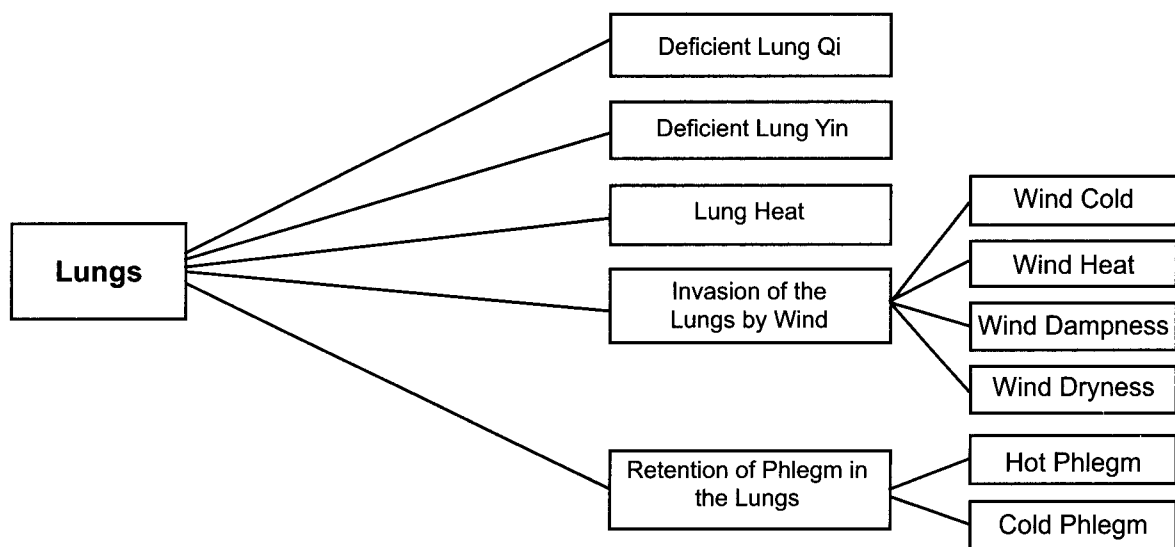


Figure 61.4. Chart of Lung Disharmony

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 61.4 - 61.5):

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 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** invading the Lungs 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

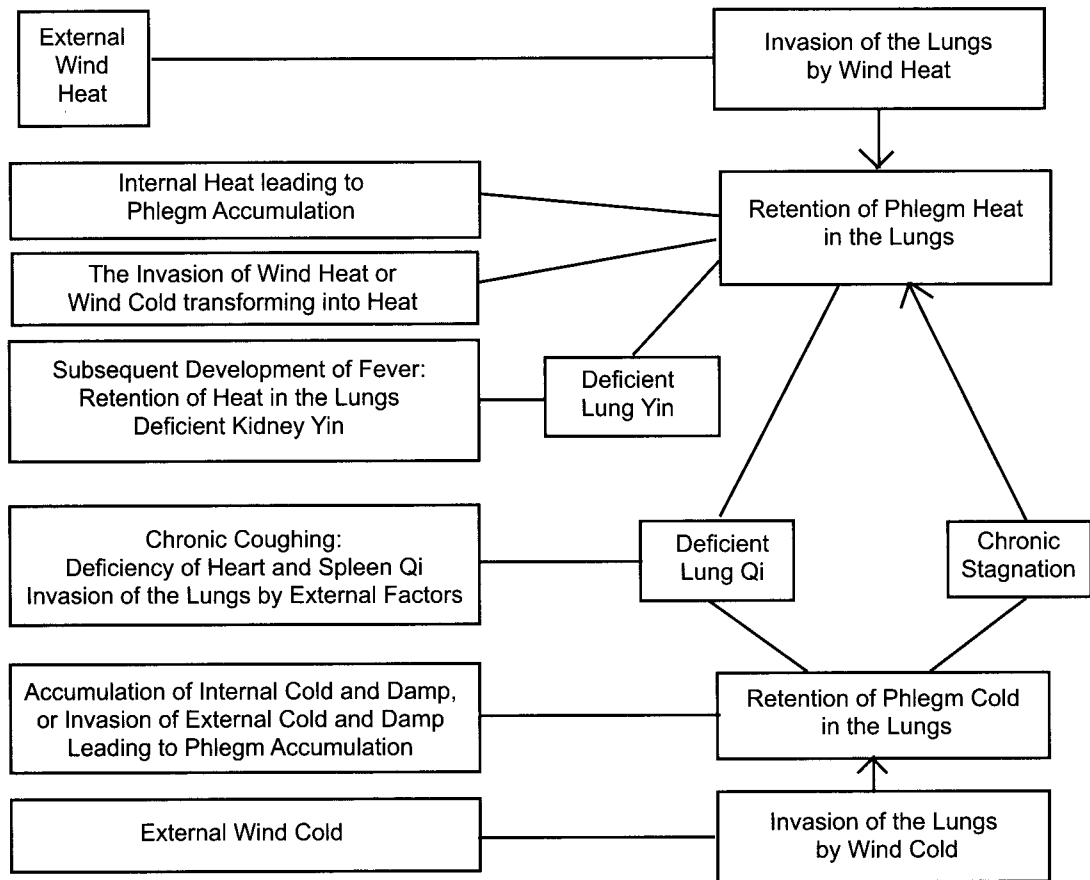


Figure 61.5. The Origins of Lung Disharmony

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** invading the Lungs 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, headache, sore throat, cough, the common cold, influenza, asthma, allergic rhinitis, sinusitis, and

slight aversion to cold.

- **Wind Dampness** is a type of Wind Cold syndrome. It 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** invading the Lungs can cause the following symptoms: 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 Damp-

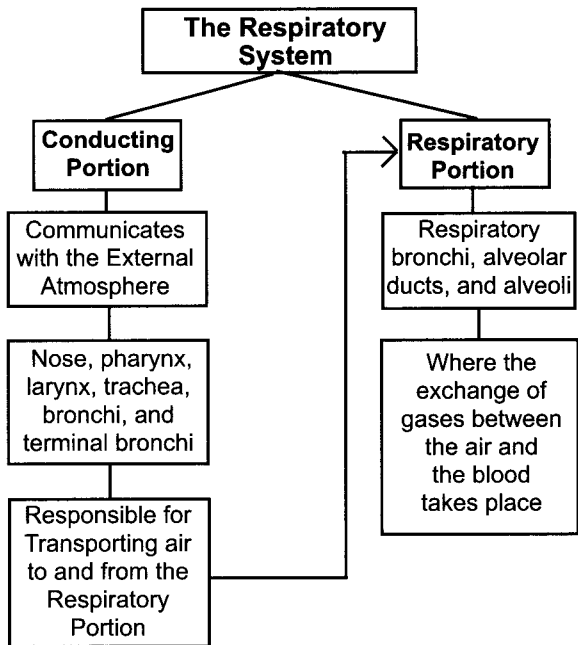


Figure 61.6. The Respiratory System can functionally be divided into two portions

ness. 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. In order from coldest to hottest, the condition of the Phlegm progresses from clear watery, to yellow and thick, to green and pussy, and finally to brown and red. 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.

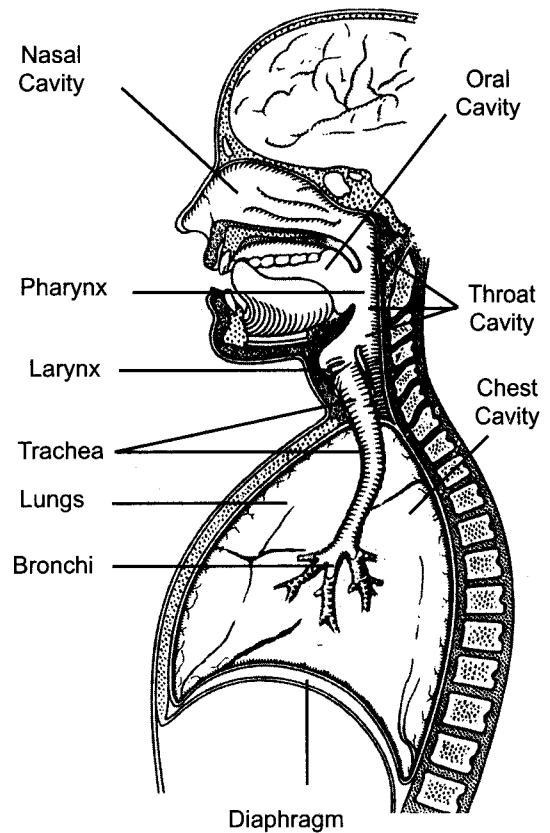


Figure 61.7. The Anatomy of the Respiratory System

ANATOMY OF THE RESPIRATORY SYSTEM

The lungs are the primary organs of respiration. The lungs are paired organs, roughly cone-shaped, located on both sides of the chest and immediately surrounded by the pleural membrane. Between the right and left lungs lies the mediastinum, which contains the heart, its main blood vessels, the esophagus, and the bronchi. The lungs have their base at the diaphragm, and extend upwards to their apex, which (for each lung) is located just above and deep to the clavicles. The lungs lie closely against the ribs along their lateral, anterior, and posterior surfaces.

The respiratory system can functionally be divided into two portions: the conducting portion, and the respiratory portion (Figure 61.6). The lungs communicate with the external atmosphere via the conducting portion of the respiratory sys-

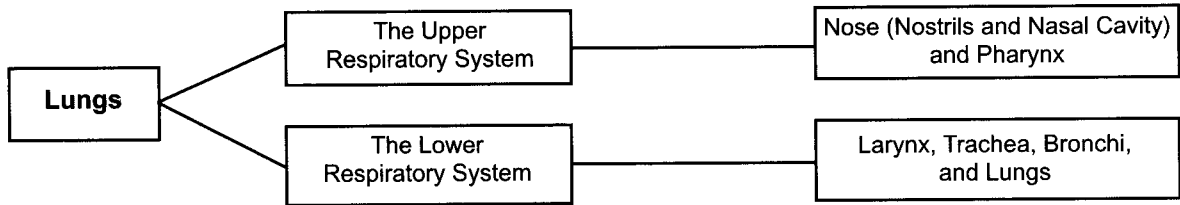


Figure 61.8. The Upper and Lower Respiratory Systems of the Lungs

tem, which consists of the nose, pharynx, larynx, trachea, bronchi, and terminal bronchi (Figure 61.7). These interconnecting tubes and cavities serve to transport air to and from the respiratory portion, which is where the exchange of gases between the air and the blood takes place. The respiratory portion consists of the respiratory bronchi, alveolar ducts, and alveoli. Anatomically, the respiratory system is sometimes also divided into the Upper Respiratory System (nose and pharynx) and the Lower Respiratory System (larynx, trachea, bronchi, and lungs) (Figure 61.8).

The entire respiratory tract is covered with a thin layer of protective mucous that serves to keep the tissue moist, and to protect it from airborne particles such as dust and bacteria. This mucous contains numerous immune cells (i.e. macrophages) and antibacterial enzymes pathogens are continuously being swept towards the pharynx (and eventually into the stomach) by the tiny hair-like cilia that line the respiratory passages. Common examples of this mucous movement are sniffing, and the clearing of the throat.

THE UPPER RESPIRATORY SYSTEM

The upper respiratory system consists of the nose (nostrils and nasal cavity) and the pharynx, described as follows:

The Nose: Nostrils and Nasal Cavity

The external portion of the nose connects the nasal cavity to the external atmosphere, and includes the nasal bones (the bridge of the nose), a supportive and semi-flexible structure of cartilage, and the soft tissue of the nostrils. The internal portion of the nose (also known as the sinuses) is a large cavity in the skull immediately superior to the mouth and inferior to the cranium.

The nasal cavity includes the entire area inside of the external and internal nose, and is divided into

right and left sides by a midline nasal septum. The structure of the nasal cavity contains several shelf-like projections (conchae) that serve to create turbulence within the sinuses. The arrangement of these lateral shelves causes the inhaled air to twist and whirl, thus increasing the internal surface area exposed to the air. The tissues of the nasal cavity are richly supplied with blood vessels, and the exposed surface area is covered with countless tiny hairs and lined with olfactory and respiratory mucosa. As the incoming air is directed through the sinuses, nongaseous particles are filtered out by these tiny hairs and trapped in the mucous lining, the excess of which drains downward into the stomach. Every day the nasal cavity produces roughly a quart of this essential mucous.

The internal structure of the nose allows for three important functions:

- Filtering, moistening, and warming the incoming air
- Receiving olfactory stimuli (smell)
- Modifying speech sounds

The Pharynx

The pharynx, commonly called the throat, connects the nasal cavity and the mouth to larynx. The auditory (eustachian) tubes open from the lateral walls of the pharynx, and serve to equalize atmospheric pressure within the ear. Pairs of tonsils are located throughout the pharynx.

THE LOWER RESPIRATORY SYSTEM

The lower respiratory system consists of the larynx, trachea, bronchi, and lungs, described as follows:

The Larynx: Voice Box

The larynx, or voice box, connects the pharynx with the trachea and has two important functions. The first of these functions is accomplished by the epiglottis, a leaf-shaped flap of cartilage

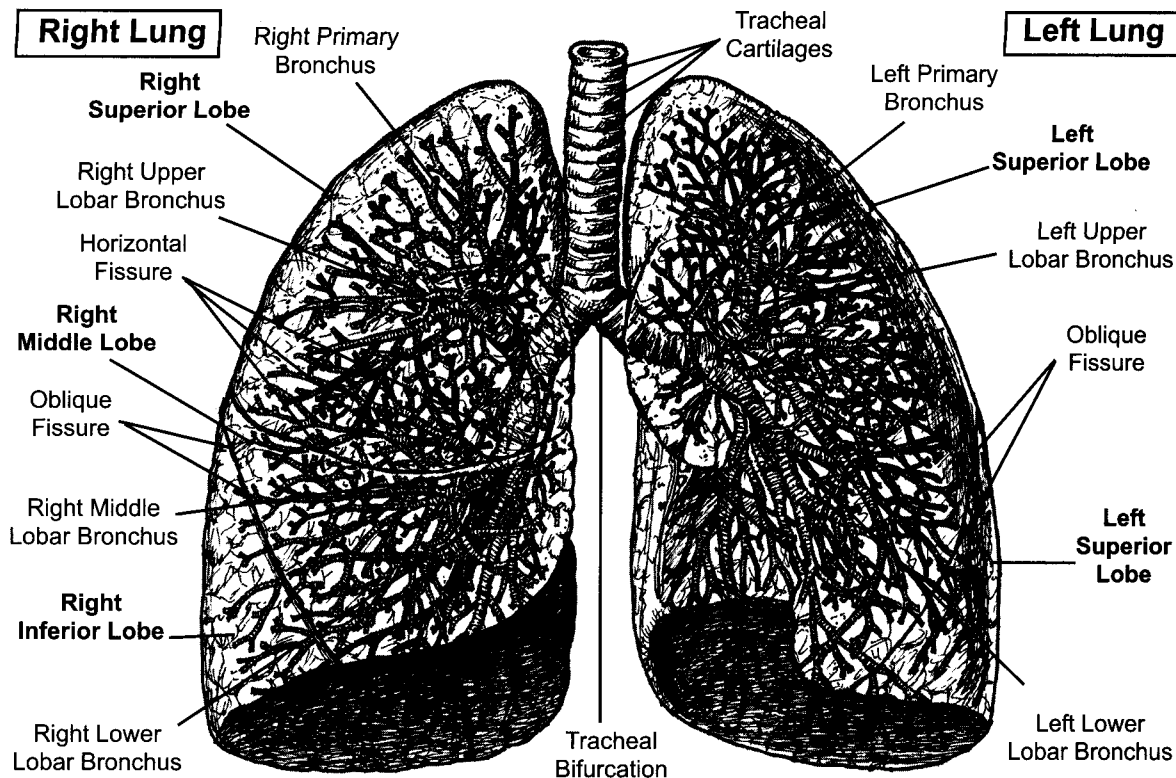


Figure 61.9. The Lung (Lu) Organ

that serves to insure that only either the passage-way from the throat to the trachea or the passage-way from the throat to the esophagus is open at any one time. The second important function of the larynx is voice production, involving the combined action of several pairs of cartilaginous vocal cords. Another cartilage formation within the larynx forms the externally visible Adam's apple.

The Trachea: Windpipe

The trachea, or windpipe, is a tubular passage-way that descends from the larynx. Its structure consists of numerous interconnected C-shaped rings of cartilage, providing a passageway that is both rigid and flexible. The posterior portion of the trachea lies immediately against the esophagus. The trachea ends within the mediastinum, where it splits into the two primary bronchi.

The Bronchi

The right and left primary bronchi are formed by the division of the trachea at the level of the

sternum, and are the beginnings of the internal branch-like structures of the right and left lungs. This branching pattern of the lungs is known as the bronchial (or respiratory) tree, and can be effectively compared to the branching pattern of the vascular system.

THE LUNGS IN WESTERN MEDICINE

The external borders of the lungs are defined by the pleural membrane, which consists of two layers of serous (watery) membrane and the lubricated cavity between them (Figure 61.9). The outer membrane (parietal pleura) is attached to the wall of the thoracic cavity, while the inner layer (visceral pleura) covers the lungs themselves. The space between them is known as the pleural cavity, and is filled with a lubricating substance that decreases the friction between the parietal and visceral pleura as they slide against each other during the expansive and contractive phases of the breathing pro-

cess. Thus it is the pleural membranes that allow the lungs to move freely within the thorax.

The two lungs differ slightly in both size and shape. The left lung is slightly smaller than the right, as there is a notch-like indentation on the medial aspect of the left lung that is molded to accommodate the heart. Because the diaphragm is higher on the right side (to accommodate the liver), the right lung is shorter than the left lung. The right lung is also thicker and broader than the left lung, and it consists of three lobes, while the left lung has only two. Within each lung, these lobes are separated from each other by fissures.

Each lung receives a primary bronchus that further divides within the lung into secondary and tertiary bronchi, which themselves divide into bronchioles, terminal bronchioles (smaller), and respiratory bronchioles (microscopic). The respiratory bronchioles further subdivide into alveolar ducts, which lead directly into the alveoli, and alveolar sacs (two or more alveoli that share a common opening) where the bulk of gas exchange takes place (Figure 61.10).

Each lobe of the lungs receives a secondary bronchus and contains a number of pyramid-shaped structures called bronchopulmonary segments. There are ten bronchopulmonary segments in each lung, and each of these receives a single tertiary bronchus. Each of the bronchopulmonary segments has many smaller compartments, termed lobules, that are each fed by a branch from a terminal bronchiole. Each lobule is wrapped in a layer of elastic connective tissue, and also contains an arteriole, a venule, and a lymphatic vessel. It is within these lobules that the smallest bronchioles subdivide into alveolar ducts, which are themselves covered with the essential respiratory structures: the balloon-like alveoli. The alveoli serve to maximize the amount of surface area of the respiratory membrane that is exposed to the incoming air. The average adult has over 300 million alveoli, creating a total respiratory surface area of over 70 square meters.

The alveoli are densely clustered together into sacs which lie along the alveolar ducts, giving the appearance of bunches of grapes opening into a common chamber (Figure 61.11). The alveoli are

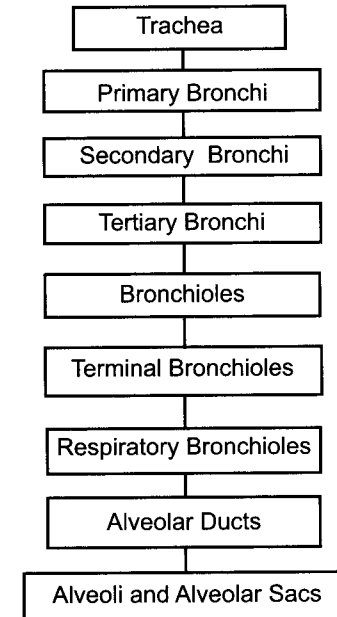


Figure 61.10. The Bronchial Tree

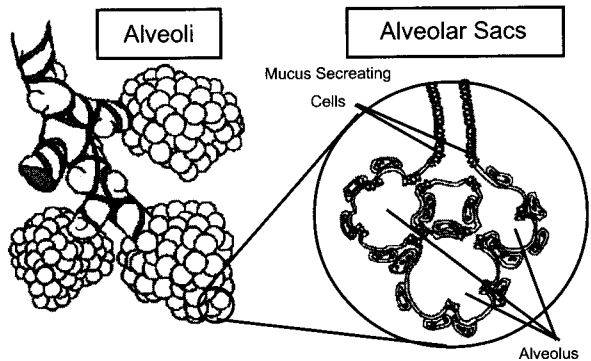


Figure 61.11. The Alveoli and Alveolar Sacs

separated from the capillaries by very thin membrane known as the respiratory or alveolar-capillary membrane. This respiratory membrane is thin enough to allow for the exchange of oxygen (absorbed from the air by the red blood cells) and carbon dioxide (released by the red blood cells into the air within the alveoli) between the air-filled alveoli and the blood. Trace amounts of other gases and fine particles are also exchanged. Most of the alveoli perform this function of diffusing respiratory gases through the thin alveolar-capil-

lary membrane that defines the border between them and the capillaries. However, a few alveoli (type II alveoli) have the function of secreting a liquid surfactant that prevents the collapse of the other alveoli.

BLOOD SUPPLY TO THE LUNGS

The lungs receive a double blood supply. One route brings blood into the lungs for the nourishment and maintenance of lung tissue, while another route brings deoxygenated blood into contact with the alveoli before sending it out to the rest of the body. The tissue of the lungs receives oxygenated blood from the bronchial arteries, while deoxygenated blood flows out primarily by way of the bronchial veins. Blood that is to be oxygenated by the lungs is pumped out from the right ventricle of the heart and is delivered by the pulmonary arteries, which accompany the primary bronchi into the lungs. The pulmonary arteries quickly branch out within each lung, eventually forming the pulmonary capillary networks that surround the alveoli. Oxygen-rich blood is then carried away from the lungs by the pulmonary veins, which lead to the left atrium of the heart. The left ventricle of the heart then pumps this fresh blood throughout the body.

RESPIRATION

The primary purpose of respiration is to deliver oxygen to the cells and to remove carbon dioxide from them. The actual process of respiration can effectively be divided into three stages: pulmonary ventilation, external (or pulmonary) respiration, and internal (or tissue) respiration. Both pulmonary respiration and tissue respiration are intimately connected with the distribution and content of the blood. The three stages of breathing are described as follows (Figure 61.12):

- **Pulmonary Respiration:** This is what is normally referred to as breathing, and consists of the inhalation and exhalation of air that arises from the exchange of gases between the inside of the body and the external atmosphere.
- **External Respiration:** This refers to the diffusion of gases across the respiratory membrane.

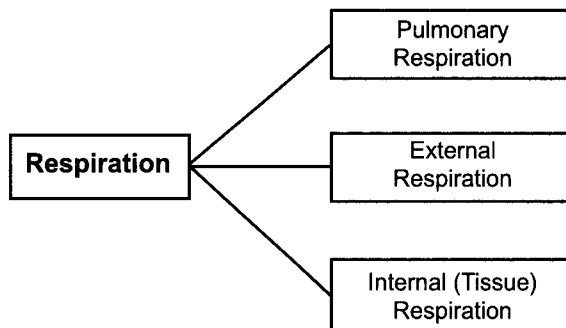


Figure 61.12. The Three Stages of Respiration

This involves both the oxygenation of the blood, and the diffusion of carbon dioxide (and trace amounts of other material) from the blood into the alveoli of the lungs.

- **Internal (Tissue) Respiration:** This is the exchange of gases between the blood and the cells that takes place throughout the body at the level of the capillaries. In addition to being dependent on the two previous stages of respiration, this last phase of respiration is completely reliant on the ability of the heart and blood vessels to deliver a continuous supply of fresh blood to all areas of the body.

PHYSIOLOGY OF RESPIRATION: INHALATION

In order for inhalation to occur, the lungs must expand. This is primarily caused by the contraction of the diaphragm in conjunction with the external intercostals, though numerous other muscles surrounding the rib cage (erector spinae, sternocleidomastoid, pectoralis minor, and scalenes) are involved to a lesser extent, particularly during abnormally deep or labored breathing. Of all the muscles involved in the breathing process, the diaphragm is the most important. The diaphragm is a dome shaped skeletal muscle that is attached to the inferior portions of the rib cage, thus separating the abdominal and thoracic cavities. The diaphragm exerts a downward pull on the pleural cavity as it contracts, while contraction of the external intercostals pulls the chest upwards and outwards. The resulting expansion of the thoracic cavity creates a negative internal pressure (relative to the atmospheric pressure out-

side the body) that causes air to flow in through the respiratory passages and fill the lungs.

PHYSIOLOGY OF RESPIRATION: EXHALATION

Normal exhalation is a passive process that takes place when the diaphragm and the muscles of the rib cage relax. The passive recoil action of the elastic connective tissues surrounding and supporting the rib cage, in conjunction with the elastic qualities of the lung tissue itself, creates a positive internal pressure (relative to the atmospheric pressure outside the body) while gently pulling the thoracic cavity inwards; this causes the lungs to expel air while contracting to return to their resting size. Forced exhalation (due to obstruction or labored breathing) requires an additional and active muscular contraction that further reduces the size of the thoracic cavity. This contraction involves the action of certain muscles around the ribs (primarily the internal intercostals) that contract to decrease the size of the rib cage, and also the action of various abdominal muscles (rectus abdominus, transverse abdominus, internal obliques, and external obliques) that compress the abdominal viscera and thus exert an upward force on the diaphragm as they contract.

DIAPHRAGMATIC AND COSTAL BREATHING

Diaphragmatic breathing, often called abdominal breathing, involves the near exclusive use of the diaphragm for the process of inhalation. This is almost always associated with the outward expansion of the abdomen that takes place as the diaphragm pushes downwards on the abdominal viscera during the process of inhalation. Costal breathing, also known as chest (or thoracic) breathing, refers to a breathing pattern that relies primarily on the contraction and release of various intercostals and other muscles surrounding the rib cage.

RESPIRATORY VOLUMES

The total amount of inhaled or exhaled air varies according to many different factors. In order to describe the capacities in different stages of respiration, several descriptive terms have been developed. About 500 ml of air enters and leaves

the respiratory passages with each normal breath; this amount is known as the tidal volume. Nearly 150 ml of this air remains within anatomical dead space of the respiratory passages, leaving about 350 ml that actually reaches the alveoli. During deep breathing, the amount of inhaled air can be up to 3100 ml or more above the average tidal volume of 500 ml; this is known as the inspiratory reserve volume. Similarly, a forced exhalation can expel an average of 1200 ml more air than the 500 ml released during a passive exhalation; this amount of exhaled air is known as the expiratory reserve capacity. Even after a forced exhalation, an amount of air known as the residual volume, about 1200 ml on average, remains in the lungs to prevent lung collapse, and to insure that the alveoli stay slightly inflated.

RESPIRATORY CAPACITIES

The average healthy male has a total lung capacity of about 6 liters, while the capacity of the average female is slightly less due to her smaller size. Because of the differences in atmospheric pressure, an individual living at sea level will develop a relatively smaller total lung capacity than that of an individual living at a high altitude. As noted above, not all of this air can be exhaled at any one time. The vital capacity, about 4,800 ml, represents maximum amount of exchangeable air. Vital capacity decreases with age, and is decisively less in smokers than in nonsmokers. The inspiratory capacity, about 3,600 ml, refers to the amount of air that can be inhaled after a tidal inhalation. Similarly, the functional residual capacity, roughly 2,400 ml, refers to the amount of air remaining in the lungs after a tidal exhalation.

It is estimated that a normal adult breathes about 12 times a minute, 720 times per hour, 17,280 times per day. This translates as an average exchanged air volume (excluding the air held in the dead air space of the respiratory passages), known as the alveolar ventilation rate, of 4200 ml per minute, 252,000 ml (2520 liters) per hour, and 6,048,000 ml (60,480 liters) per day. Rapid shallow breathing does little to increase the alveolar ventilation rate, because of the amount of inspired air that remains in the dead air space within the

respiratory passages. Slow deep breathing, on the other hand, can drastically increase the amount of gaseous exchange within the lungs, as the amount of available air increases much further above the 150 ml of dead air space than occurs during tidal or shallow breathing.

The average content of the inhaled air is as follows (Figure 61.13): Nitrogen - 78.6%, Oxygen - 20.9%, Carbon Dioxide 0.04%, Water - 0.46%. The atmosphere also contains trace amounts of other inert gases such as argon and helium. Exhaled air contains less oxygen (about 16%), and significantly more Carbon Dioxide (4.5%) and water vapor. About 200 ml of oxygen is diffused across the respiratory membrane and absorbed into the blood each minute.

COMMON DISORDERS OF THE LUNGS AND RESPIRATORY SYSTEM

Common disorders of the lungs include: rhinitis (inflammation of the mucous membrane of the nose), sinusitis (sinus infection), sore throat, laryngitis, coryza (common cold), influenza (flu), tuberculosis, cystic fibrosis, pulmonary embolism (the presence of a blood clot that obstructs pulmonary circulation), pulmonary edema (accumulation of interstitial fluid in and around the alveoli), pneumonia, pleurisy (inflammation of the pleura), pneumothorax (air in the plural cavity), hemothorax (blood in the pleural cavity), and atelectasis (collapsed lung). Diseases that involve some degree of obstruction of the air passages, such as asthma, diphtheria (enlarged respiratory mucous membranes), bronchitis, and emphysema (disintegration of the alveolar walls), come under the category of chronic obstructive pulmonary disease, or COPD.

Disorders involving respiratory failure at the level of tissue respiration include various types of hypoxia, a condition in which there is a low level of oxygen available to the cells. The major classes of hypoxia are described as follows: hypoxic (or hypoxemic) hypoxia, in which there is a low relative pressure of oxygen in the arterial blood; anemic hypoxia, caused by hypofunction of hemoglobin; stagnant hypoxia, in which the blood is unable to deliver oxygen to the cells fast

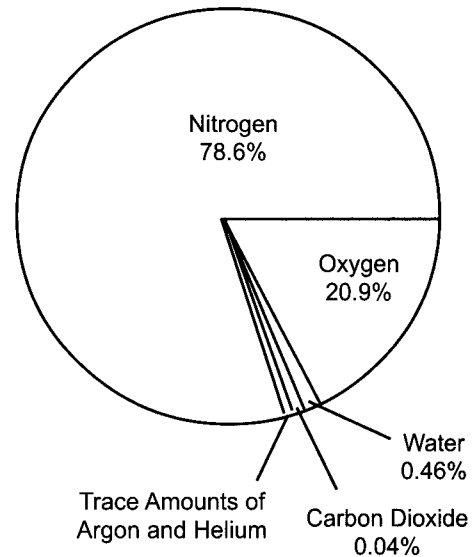


Figure 61.13. The Average Content of Inhaled Air

enough; and histionic hypoxia, in which the cells are unable to properly utilize the delivered oxygen. Elevated levels of carbon monoxide in the atmosphere can also lead to hypoxia, as even small amounts of inhaled carbon monoxide (as little as 1%) can drastically reduce the ability of hemoglobin to carry oxygen.

Apnea is a term used to describe the cessation of respiration (such as sleep apnea that occurs in the elderly), dyspnea refers to any condition in which breathing is painful or difficult, and tachypnea refers to rapid breathing. Respiratory distress syndrome, also called glassy lung disease, is a lung disease that affects newborns; sudden infant death syndrome (SIDS) has also been linked with several respiratory disorders.

BENIGN LUNG TUMORS

Benign tumors of the Lungs are rare, but can sometimes be found as "coin" lesions in the patient's chest. Occurring as either endobronchial or parenchymal masses, they can create a wide variety of symptoms depending on their size and location. If, for example, a mass located within the bronchus enlarges enough to cause complete obstruction,

atelectasis (pulmonary collapse) or post-obstructive phenomena may result. There are three common types of benign pulmonary neoplasms: hamartomas, fibromas, and chondromas.

- **Hamartomas:** These are the most common variety of benign Lung tumors. They contain normal tissue elements arranged in an abnormal chaotic pattern. Hamartomas are usually located peripherally, are bluish white in color, round or lobulated in structure, and may have cystic spaces within its mass (Figure 61.14).
- **Fibromas:** These are small, dense lesions that are found either in the parenchyma or within a bronchus (Figure 61.15).
- **Chondromas:** These are rare tumors, that are sharply demarcated from normal Lung tissue and covered by a fibrous capsule (Figure 61.16).

LUNG CANCER: PULMONARY CARCINOMA

Lung cancer is the most frequent cause of death in men, and is second only to breast cancer in women. The pathological classifications of Lung cancer are based on the different degrees and morphologies of the carcinoma. The most common type of Lung cancers are bronchial carcinomas, with the majority of the remaining cases originating as alveolar cell carcinomas.

THE TWO TYPES OF BRONCHIAL CARCINOMAS

Generally, lung cancer can be divided into two types of bronchial carcinomas: Small Cell Carcinomas and Non-Small Cell Carcinomas, described as follows (Figure 61.17):

Small Cell or Oat Cell Carcinomas are highly malignant. These tend to grow rapidly, and they constitute 10 percent of all Lung cancer.

Non-Small Cell Carcinomas constitute 90 percent of all Lung cancer. They may be subdivided into Squamous Cell Carcinomas, Large Cell Carcinomas, and Adenocarcinomas, described as follows:

- **Squamous Cell or Epidermoid Carcinomas:** These are the most common type of bron-

A sharply circumscribed growth with calcified areas

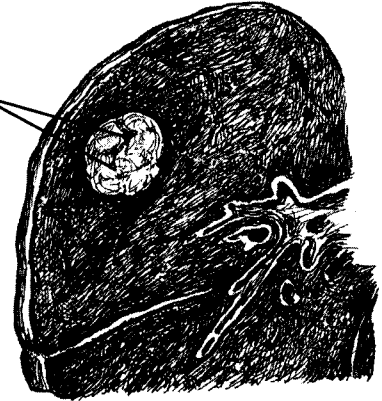


Figure 61.14. An Example of a Benign Lung Tumor (Hamartoma)

(Inspired by the original artwork of Dr. Frank H. Netter).

A peripherally located fibroma (may also be intrabronchial)

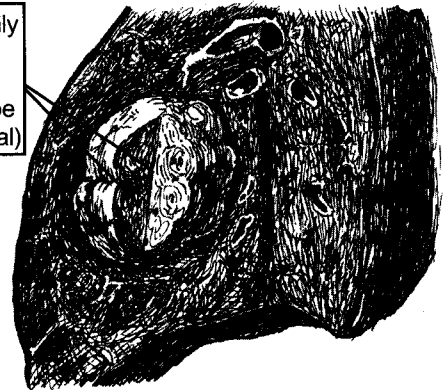


Figure 61.15. An Example of a Benign Lung Tumor (Fibroma)

(Inspired by the original artwork of Dr. Frank H. Netter).

A smooth, lobulated growth located in a main bronchus



Figure 61.16. An Example of a Benign Lung Tumor (Chondroma)

(Inspired by the original artwork of Dr. Frank H. Netter).

chogenic tumors. They metastasize at a relatively late stage and constitute 40-60 percent of all Lung cancer.

- **Adenocarcinomas:** These bronchogenic tumors can metastasize to the pleura, mediastinal lymph nodes, brain, and bones, and they constitute 20-40 percent of all Lung cancer.
- **Large Cell Carcinomas:** These bronchogenic tumors metastasize at a relatively early stage and constitute 2-5 percent of all Lung cancer

LUNG CANCER LOCATION CLASSIFICATION

A Lung carcinoma can occur in any part of the bronchus. In Traditional Chinese Medicine, Lung cancer is classified according to its location, and generally divided into two groups: Central and Peripheral, described as follows (Figure 61.18):

- **Central:** The central group refers to the tumor's location near the hilus, and is more commonly seen than the peripheral group. It is called the "central" type when it occurs in the common bronchus or lobar bronchi (which accounts for about 25% of must Lung cancers). The lesion is most often located in the upper lobes of the Lungs (more often located in the left upper lobe).
- **Peripheral:** The peripheral group refers to the tumor's location near the outer aspects of the

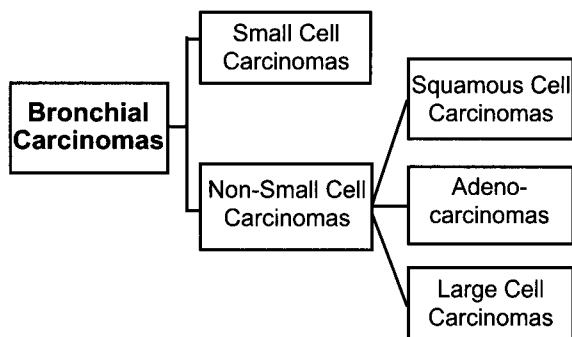


Figure 61.17. The Two Types of Bronchial Carcinomas

Lungs. It is called the "peripheral" type when it occurs in the pulmonary sections of the bronchus or within the bronchioles (which accounts for about 75% of must Lung cancers).

ETIOLOGY OF LUNG CANCER

The Lungs are delicate in nature, their desire for moistening tends to make them susceptible to attack from pathogenic factors. Generally, the etiology of Lung cancer can be attributed to the following conditions:

- **Chronic exposure to smoke and the invasion of Toxic Evils:** This includes smoking tobacco, smoking marijuana, kitchen smoke, and other

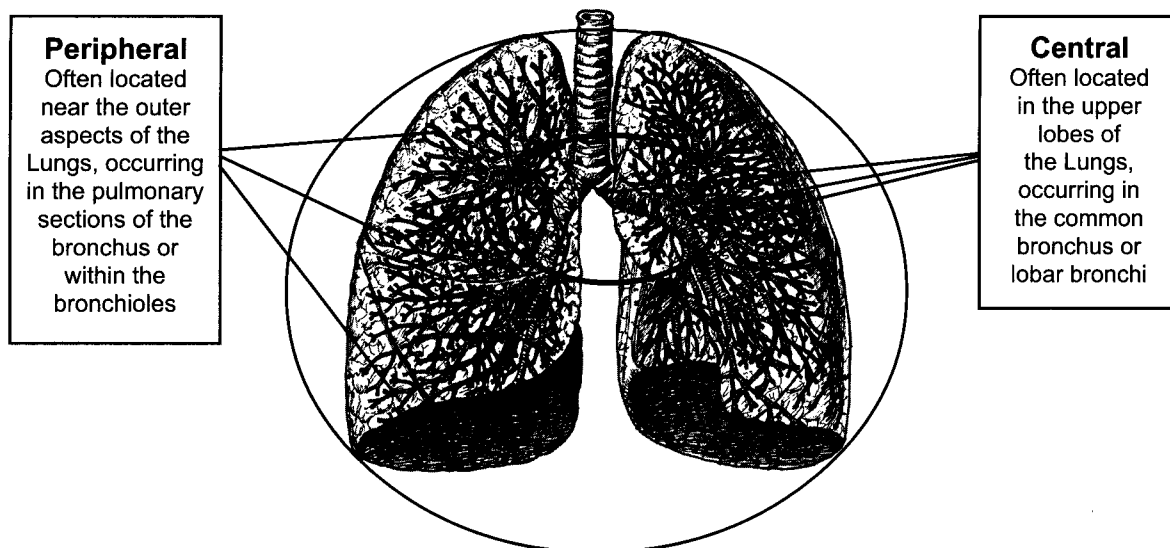


Figure 61.18. In Traditional Chinese Medicine, Lung Cancer is Classified According to its Location

forms of air pollutions. Squamous cell cancer is usually associated with a history of cigarette smoking and second-hand smoke.

- **Chronic infection of the Respiratory System:** This includes scarring as a result of chronic respiratory disease, pulmonary tuberculosis, and chronic bronchitis.
- **Genetic predispositions:** This includes congenital constitutional imbalances such as Deficient Yuan Qi, Lung Yin Deficiency, Deficient Spleen Qi, and Deficient Kidney Yin and Yang.
- **Environmental influences:** This includes air pollution, working in mines (exposure to ore powder or dust) and factories with exposure to industrial waste gas and chemical substances (exposure to pesticides and asbestos). Other chemical carcinogens may cause Lung cancer, especially among workers in industrial and mining areas.
- **Dietary factors:** This includes the accumulation of Phlegm, and the shortages of calcium, and anti-oxidants in the diet.

ENERGETIC PATHOLOGY AND METASTASIS

Lung cancer can sometimes spread to the trachea and appear as an ulcer in the windpipe, a small flattened bump, or nodule. Lung cancer can also extend into the body's lymphatic system or into the Blood Vessels.

Several cancers metastasize to the Lungs, the most common sites of origin include the bones, breast, kidneys, prostate, ovaries, cervix, stomach and colon. For example, it is important to note that in female patients who have undergone a mastectomy, the flow of pathogenic energy generally progresses to the lower abdomen (affecting the Uterus, Kidneys, Bones, etc.) and can further progress to the Lungs where the cancer can then metastasize. This is due to the fact that breast surgery, although sometimes needed, does not remove the energetic root system that caused the tumor, only the obvious toxic tissue. Therefore, the toxic pattern of the disease is free to continue to replicate through the woman's body.

SYMPTOMS

Symptoms of Lung cancer depend on the type of tumor, its location, and how it spreads (e.g.,

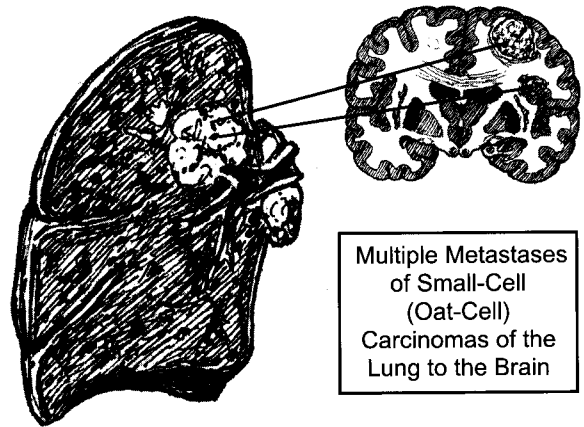


Figure 61.19. An Example of Lung Tumor Metastatic to the Brain
(Inspired by the original artwork of Dr. Frank H. Netter).

Expansive Growth or Infiltrative Growth). The main clinical manifestations include: chest pain, chronic coughing with scanty sputum (Phlegm sometimes streaked with Blood), pectoralgia, fever, loss of appetite, loss of weight, weakness, and shortness of breath in the later stages due to a Lung Yin Deficiency.

When the Lung cancer metastasizes, it can spread to the Brain (Figure 61.19), Bones (ribs and spine), Liver (entering into the Blood circulation), Lymph nodes (especially around the neck) and digestive tract.

SMALL CELL ANAPLASTIC BRONCHOGENIC CARCINOMA

Small cell anaplastic carcinoma accounts for 10 percent of all Lung cancers. It is the most aggressively malignant cancer of all the bronchogenic tumors. There are several histologic subgroups of this type of cancer. Their characteristic cell size ranges from 6 to 8 microns in diameter with an extremely high nuclear to cytoplasmic ratio and a hyperchromatism of the nuclei. A very sparse stroma is present in the tumor mass, with cells densely packed in a medullary configuration (Figure 61.20).

Small cell anaplastic carcinoma is also sometimes called an "oat cell carcinoma" (when almost no cytoplasm is present and the cells are compressed into an oval form). Clinically, small cell anaplastic tumors produce symptoms similar to those seen in

other bronchogenic carcinomas (e.g., chest pain, coughing, dyspnea, hemoptysis, and pneumonia).

Due to its aggressive nature, the spread is so rapid that metastatic lesions themselves may produce the presenting symptoms (as they are often widespread by the time the diagnosis is made). Since these tumors metastasize early via the lymphatic route, mediastinal widening often accompanies the presence of a hilar mass.

SQUAMOUS CELL CARCINOMA

Squamous cell carcinoma of the Lungs is the most common histological variety of primary pulmonary neoplasm, accounting for 40-60 percent of all Lung cancers. It can be further divided into well differentiated and poorly differentiated squamous cell carcinomas. The tumor develops from the tissue cells of the bronchial epithelium and is thought to represent the end point in a continuum of malignant changes. The major mass of the tumor may occur outside the bronchial cartilage and encircle the bronchial lumen (Figure 61.21). Since the majority of squamous cell carcinomas are found in the central bronchi, obstruction is a relatively common occurrence. If cavitation occurs (usually from lesions located within the upper lobes of the lungs), it is either as a result of tumor necrosis or is secondary to bronchial obstruction with infectious abscess formation.

Histologically, squamous cell carcinomas are recognized by their intracellular bridging (cell nest formation) and keratinization (keratin formation or development of a horny layer) with the presence of horn pearls and spiraling of cells. There is more uniformity of recognition of this pattern among pathologists than with any other type of bronchogenic carcinomas.

The squamous cell carcinoma has a tendency not to metastasize until late in its course and if left untreated, has the longest patient survival rate of any of the bronchogenic carcinomas.

ADENOCARCINOMA OF THE LUNGS

Adenocarcinoma accounts for 20-40 percent of all Lung cancers (the majority of these being the peripheral type). Glandular configurations and mucin production are the main features that

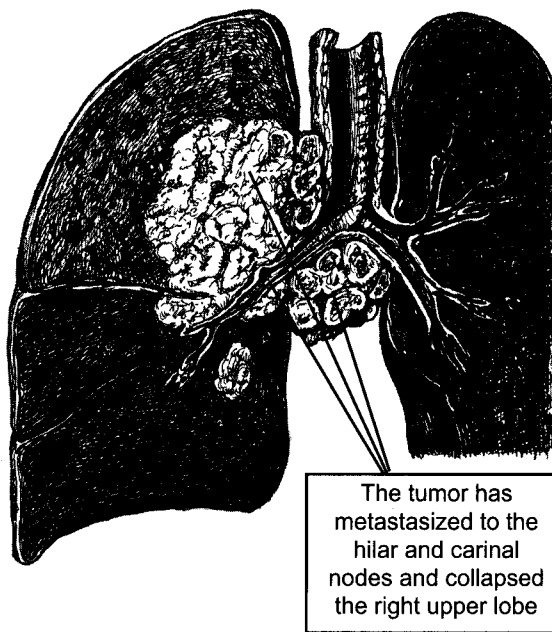


Figure 61.20. An Example of a Small Cell Anaplastic Carcinoma of the Lungs
(Inspired by the original artwork of Dr. Frank H. Netter).

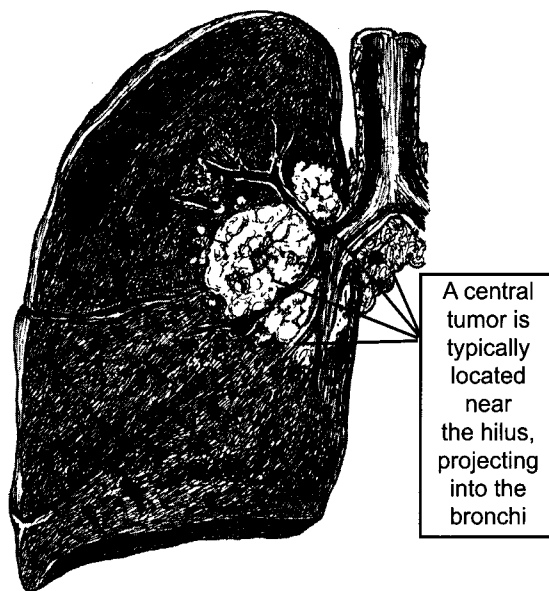


Figure 61.21. An Example of a Squamous Cell Carcinoma of the Lungs
(Inspired by the original artwork of Dr. Frank H. Netter).

distinguish adenocarcinomas histologically from the other types of bronchogenic carcinomas. The structure of the glands may be either acinar (with mucin filling the lumina) or papillary (consisting of columnar or cuboidal cells cast into irregular fingerlike projections).

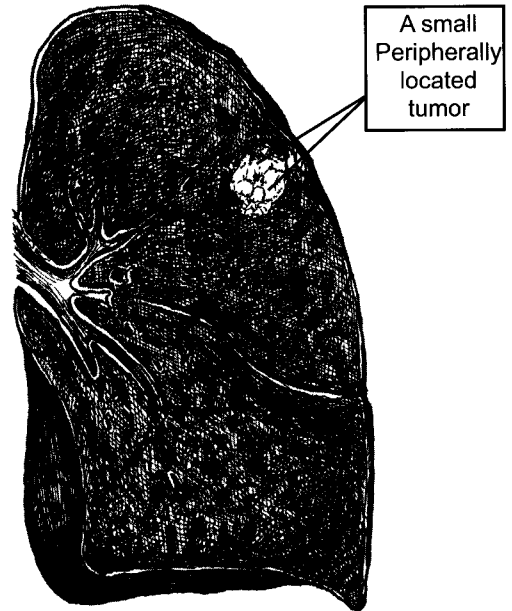
Metastasis occurs relatively early in the course of the disease, however, not as early as in oat cell carcinomas. Two-thirds of the adenocarcinomas are found in the peripheral regions of the pulmonary parenchyma. Since most of the primary growth occurs away from the large airways, obstructive symptoms are rare and the tumors tend to be clinically silent (Figure 61.22). The remaining one-third of the adenocarcinomas originate in the centrally placed bronchus, and may produce the same signs and symptoms observed in other lung cancers. No matter where the primary site of the tumor is located, it has a tendency to be associated with parenchymal scarring.

LARGE CELL ANAPLASTIC CARCINOMA OF THE LUNGS

Large cell anaplastic carcinoma accounts for 2-5 percent of all Lung cancers. It is a type of primary bronchogenic tumor that has lost almost all vestiges of cellular differentiation. From the standpoint of classification, it is diagnosed by the process of elimination. If, for example, there are none of the characteristic histological findings of a squamous cell carcinoma or adenocarcinoma, the tumor must be noted as anaplastic. If the cells are generally larger than leukocytes, then large cell carcinoma may be the diagnosis.

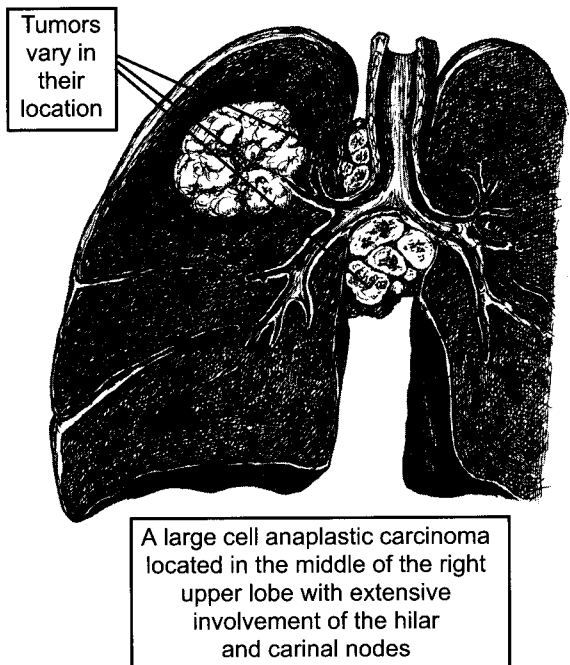
Large cell anaplastic carcinoma of the Lungs is pleomorphic and contains large, darkly staining nuclei with prominent nucleoli (Figure 61.23). Mitotic division (indirect nuclear division of the cells) is common, and the variation in cell size may be accompanied by a wide range of cellular shapes (e.g., from polygonal to oval or spindle-shaped).

As with the other types of Lung cancer, the point of origin of the large cell anaplastic carcinoma will greatly influence the symptomatic presentation of the disease. Symptoms include coughing, sputum production, hemoptysis and obstructive pneumonia (when it occurs in a major airway).



A small
Peripherally
located
tumor

Figure 61.22. An Example of an Adenocarcinoma of the Lungs
(Inspired by the original artwork of Dr. Frank H. Netter).



Tumors
vary in
their
location

A large cell anaplastic carcinoma
located in the middle of the right
upper lobe with extensive
involvement of the hilar
and carinal nodes

Figure 61.23. An Example of a Large Cell Anaplastic Carcinoma of the Lungs
(Inspired by the original artwork of Dr. Frank H. Netter).

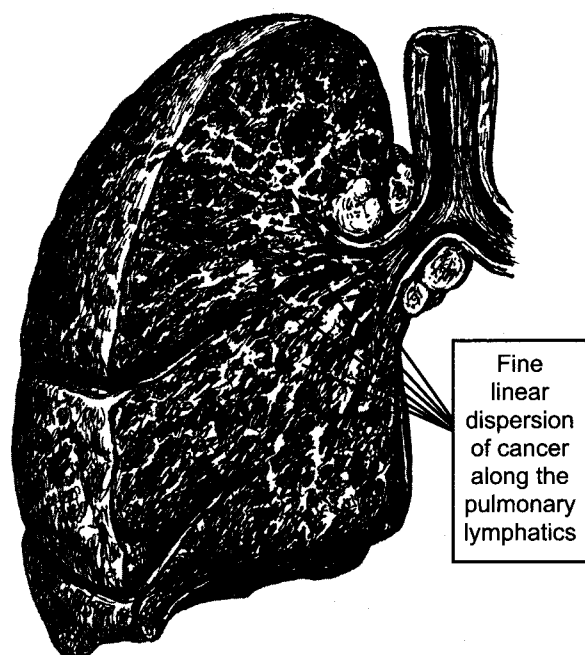


Figure 61.24. An Example of a Lymphatic Spread of Lung Cancer
(Inspired by the original artwork of Dr. Frank H. Netter).

LYMPHATIC SPREAD OF LUNG CANCER

The spread of carcinomas within the Lungs may occur through the lymphatic vessels in addition to the more common hematogenous route. Although any type of carcinoma may produce lymphangitis involvement of the Lungs, the most common tumors that cause these patterns stem from the breast, bronchus, and the gastrointestinal tract.

It is believed that the origin of the lymphangitis tumor growth is usually a hematogenous deposition of malignant cells in the pulmonary parenchyma. The growth then breaks through into the interstitium (with subsequent disruptions) and invades the lymph vessels (Figure 61.24). The channels then support cord-like extensions of the tumor towards the hilus and incite the development of fibrous tissue hyperplasia along the bronchovascular pathways. Symptoms include dyspnea and hypoxemia.

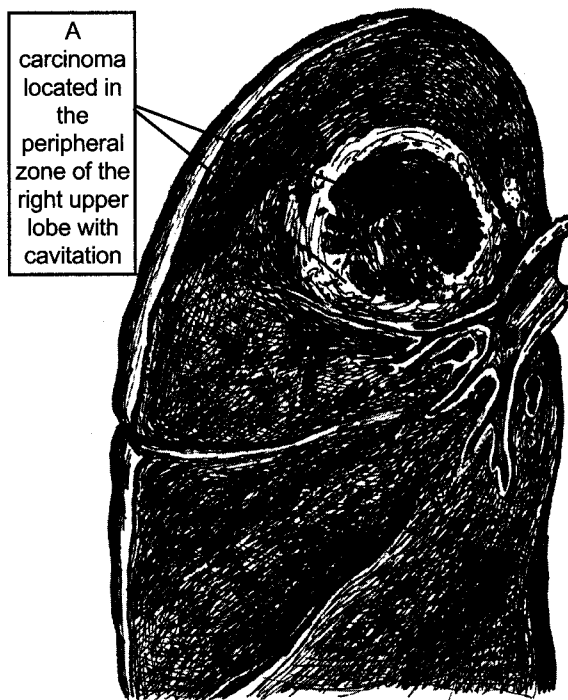


Figure 61.25. An Example of a Cavitation of Lung Cancer
(Inspired by the original artwork of Dr. Frank H. Netter).

CAVITATION OF LUNG CANCER

Cavitation of carcinomas within the Lungs may occur in both primary bronchogenic tumors and metastatic lesions (Figure 61.25). Of the primary bronchogenic tumors, cavitation occurs most frequently in squamous cell carcinomas. Cavitation carcinomas are most frequently located in the upper portion of the Lungs, and tend to have thick walls with nodular central borders.

There are two major reasons for the occurrence of cavitation in Lung tumors. First, the central portion of the tumor has become necrotic as a result of diminished Blood supply. The necrotic contents then liquify and drain through the tracheobronchial tree, leaving an air-filled space surrounded by viable tumor mass. Second, the endobronchial lesion blocks the lumen, leading to parenchymal infection, which then forms a true Lung abscess. Partial or complete drainage of the abscess results in a cavitary lesion, with or without an associated air-fluid level.

TREATMENT PROTOCOL #1 FOR BENIGN TUMORS

A Medical Qigong treatment protocol for Benign Tumors located within the Lungs (i.e., Hamartomas, Fibromas, and Chondromas) is as follows:

1. After completing the “1 through 10 Meditation” and “3 Invocations,” prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Liver and Lung Channels. This protocol is used in order to Purge Excess Heat from the patient’s tissues and to disperse general Qi and Blood stagnations.
2. Exhale and project the healing sound “Shang” into the Lung tissue area or “Ni” to target specific tumors.
3. Remove and clean the Front Chakra Gates of the patient’s throat, Heart, and solar plexus.
4. Once you feel there has been an energetic transformation, insert Invisible Needles deep into the tumor tissue. Create a counterclockwise energetic vortex surrounding the Invisible Needle and drain the toxic Qi into the Earth.
5. Connect to the divine and create an Energy Ball in your right palm. Imprint the Energy Ball with the function of absorbing the pathogenic Qi from the tumor. The Energy Ball should begin to swirl in a counterclockwise direction creating the effect of an energy absorbing tornado. Insert the swirling Energy Ball into the patient’s Lung and direct its movements with your intent. The Energy Ball should be guided to swish back and forth inside the patient’s Lung in order to absorb and destroy the cancer cells. Hold the intention of the cancer dissolving until you feel an energetic shift.
6. Once you feel there has been an energetic transformation, remove the Energy Ball and discard it into the energetic vortex under the table. Change the white color inside the tumor area to a vibrant white and begin to fill the patient’s entire Lung system (i.e., both Lungs, Large Intestine, surface skin tissue, etc.) with this color.
7. Connect with the divine and imagine connecting a cord of Divine White Light to the tumor

area. Imagine and feel the vibrant white begin to fill the patient’s entire Lung system (i.e., both Lungs, Large Intestine, surface skin tissue, etc.).

8. Tonify and regulate the patient’s Lower Dantian, Kidneys, and Mingmen areas.
9. Regulate the patient’s Microcosmic Orbit (Fire Cycle).

TREATMENT PROTOCOL #2 FOR CAVITATION TYPES OF CARCINOMAS

A Medical Qigong treatment protocol for a Cavitation type of carcinoma located within the Lungs is as follows:

1. After completing the “1 through 10 Meditation” and “3 Invocations,” prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Liver and Lung Channels. This protocol is used in order to Purge Excess Heat from the patient’s tissues and to disperse general Qi and Blood stagnations.
2. Envelope the cavitation area with an energetic bubble.
3. Exhale and project the healing sound “Shang” into the Lung tissue area or “Ni” to target specific tumors.
4. Connect to the divine and create an white light Energy Ball in your right palm. Fill the cavitation area with this energetic ball of light (white). Hold the intention of the cancer dissolving until you feel an energetic shift.
5. Once you feel there has been an energetic transformation, change the white color inside the tumor area to a vibrant white and begin to fill the patient’s entire Lung system (i.e., both Lungs, Large Intestine, surface skin tissue, etc.) with this color.
6. Tonify and regulate the patient’s Lower Dantian, Kidneys, and Mingmen areas.
7. Regulate the patient’s Microcosmic Orbit (Fire Cycle).

TREATMENT PROTOCOL #3 FOR MALIGNANT TUMORS

A Medical Qigong treatment protocol for a malignant types of Lung carcinomas (i.e., Squamous

Cell carcinomas, Small Cell Anaplastic carcinomas, Large Cell Anaplastic carcinomas, Lymphatic Vessel carcinomas) is as follows:

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Liver and Lung Channels. This protocol is used in order to Purge Excess Heat from the patient's tissues and to disperse general Qi and Blood stagnations.
2. Exhale using Thunder Palm and Kneading Tiger techniques to break up the energetic cluster.
3. Exhale and project the healing sound "Shang" into the Lung tissue area or "Ni" to target specific tumors.
4. Insert a Cord of Light from the divine deep into the energetic cluster. Hold the intention of the cancer dissolving until you feel an energetic shift.
5. Once you feel there has been an energetic transformation, fill the patient's entire Lung system with white light energy (i.e., both Lungs, Large Intestine, surface skin tissue, etc.).
6. Tonify and regulate the patient's Lower Dantian, Kidneys and Mingmen areas.
7. Regulate the patient's Microcosmic Orbit (Fire Cycle).

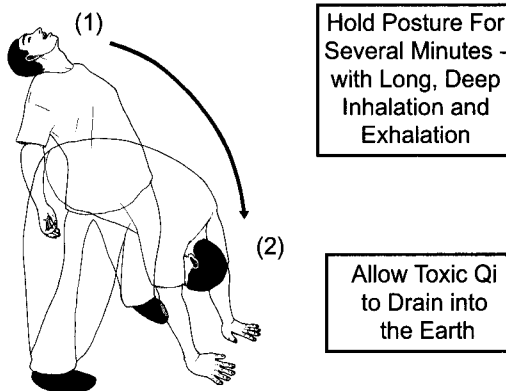


Figure 61.26. Dry Crying

HOMEWORK PRESCRIPTIONS

1. **Dry Crying:** Have the patient practice the "Dry Crying" exercise for a period of 15 minutes twice a day (Figure 61.26).
2. **Healing Sound "Shang":** Have the patient prepare the tissue area with the "Sun and Moon Rotating Technique" exercise. Then prescribe the "Shang" healing sound exercise to dissolve the cyst or tumor (Figure 61.27).
4. **Taking in the White Qi:** Have the patient practice the method of Taking in the White Qi three times a day for 15 minutes each time to strengthen the Lungs.
 - Sit in a chair with both feet firmly rooted into the Earth, lightly close the anal sphincter, keep the spine straight, and place the tongue on

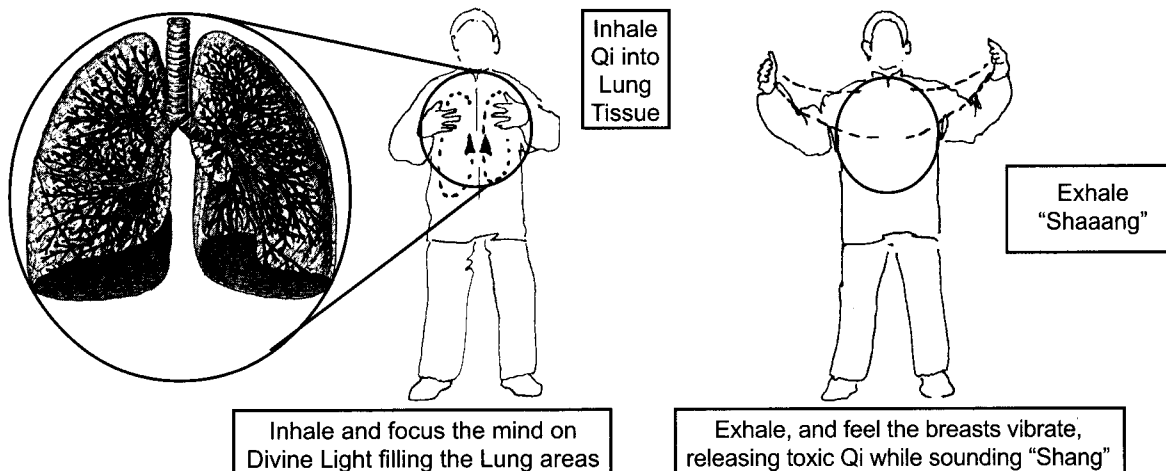


Figure 61.27. For Lung Cancer, the sound is "Shang."

the upper palate.

- Relax and imagine that you are sitting high on a majestic mountain cliff. Towards the left, the sun is slowly rising, reflecting a great luminous light upon the majestic mountain cliff.
 - Imagine and feel a white luminous mist descending from the Heavens and encircling your body. Inhale, and feel the celestial white mist enter into your Lungs, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the white luminous mist is absorbing into the tissues and glowing brighter and stronger within your Lungs after each inhalation.
 - Practice this meditation for 15 minutes.
5. **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 time in order to strengthen the Kidneys.
- Sit in a chair with both feet firmly rooted into the Earth, lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting in front of a calm, deep, dark blue pool of still water. Towards the left, the moon is slowly rising, reflecting a great luminous light upon the deep dark pool of water.
 - Imagine and feel a dark blue luminous mist ascending from the deep pool and encircling your body. Inhale, and feel the dark blue luminous mist enter into your Kidneys, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the dark blue luminous mist is being absorbed into the tissues and glowing brighter and stronger within your Kidneys after each inhalation.
 - Practice this meditation for 15 minutes.
6. **Energetic Point Therapy:** This exercise can be practiced by patients with benign Lung tumors and Stage I Lung cancer, by having the patient shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the location of the Lung cancer (close to the body) while the left hand faces the other Lung



Figure 61.28. Energetic Point Therapy For Benign Lung Tumors and Stage I Lung Cancer

(farther away from the body). Visualize Divine Healing light from the middle finger dissolving the tumor (like a laser beam). The positions and roles of the hands are reversed for patients with tumors in the left Lung. The patient should repeat the sounds "Er-Er, Er-Er" (Figure 61.28).

The success of this exercise depends on imagining that divine 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 other Lung. This allows the patient's Righteous Qi and Yuan Qi to become stronger, which supports the body's immune system.

7. **Fast Walking Therapy:** The patient should practice Fast Walking for 20 minutes a day.

HERBS FOR LUNG CANCER:

The following is a list of herbs (Chinese and Western) used in the treatment of Lung Cancer:

- **Comfrey**, *Symphytum officinale*
- **Pau D'Arco**, *Tabebuia serratofolia*; *Tabebuia aellandedae*
- **Thuja**, *Thuja occidentalis*
- **Skullcap**, *Scutellaria lateriflora* (Huang Qin)

CAUTION

Consult a licensed acupuncturist, naturopath or herbalist before taking herbs. Each individual will require a specific formula based on the diagnosis of his or her constitution and symptoms.

VEGETABLE JUICE FOR LUNG CANCER:

The following is a list of vegetables (Chinese

and Western) used in the treatment of Lung Cancer to cool the body and nourish the Yin. It is important that the ingredients be kept alive (fresh). Combine the three following ingredients into a blender, mix and drink several times a day to moisten the Lungs:

- Carrot Juice
- Fresh Lotus
- Watercress

SURGERY

In Western medicine, surgery is commonly performed during the first two stages of lung cancer, provided the carcinoma has not spread beyond the lungs and there is no lymph node metastasis.

If the lung cancer patient has elected to receive surgery, the Qigong doctor should proceed as follows:

PRE-OPERATIVE CARE

The patient should be treated in order to strengthen the Righteous Qi and enhance his or her immune system. The focus should be placed on dredging the patient's Liver, Tonifying the Spleen and Stomach, and Regulating the Qi.

The patient should also be given herbs and Medical Qigong prescription exercises that Tonify the Righteous Qi. This will assist the patient's recovery and help improve the chances of healing from the operation.

POST-OPERATIVE CARE

After the surgery, it is important for the Medical Qigong doctor to locate and treat the root cause of the patient's cancer. By removing the existing energetic patterns that were responsible for the physical construction of the tumor the doctor can assist the patient in preventing the cancer from continuing its growth (still energetically patterned throughout the patient's physical tissues).

After the operation, the patient should be treated with both herbs and Medical Qigong therapy for Qi and Yin Deficiency, and for the Depletion and Damage to Qi and Blood caused from extensive damage to the Lung Qi during surgery.

After surgery, the patient should also be advised to eat food such as apricot kernel jelly, Chinese yam, white radish, winter melon, white pear and lotus root.

Patients should avoid raw onions, garlic, salty food, alcohol, and cigarettes

RADIATION AND CHEMOTHERAPY

In Western medicine, surgery is commonly performed during the first two stages of lung cancer (provided there is no lymph node metastasis), and radiation or chemotherapy is generally not applied.

According to Dr. John Laszlo of the American Cancer Society, high doses of radiation are especially dangerous in cases of lung cancer. It can cause extensive inflammation followed by scarring of the nearby normal lung tissue, thus damaging the lungs function even if the tumor is completely eradicated. The larger the dose of radiation the greater the danger of creating serious side effects.

If the patient has already received radiation therapy, specific side effects include decreased white blood cell and platelet count, radiation induced pneumonitis (inflammation of the Lungs), and cardiotoxicity (manifesting as palpitations, chest pain, shortness of breath, arrhythmia and anxiety). Additional symptoms include rapid breathing, dry mouth and tongue, nausea and vomiting, poor appetite, and aching in the lower back and knees.

In the treatment of lung cancer, there is little evidence to support the use of chemotherapy in Non-Small Cell Carcinomas (Squamous Cell Carcinomas, Large Cell Carcinomas, and Adenocarcinomas), which constitutes 90% of all Lung cancer. Although not conclusively proven, chemotherapy has been shown to increase the survival rate in the treatment of lung cancer patients with Small Cell Carcinomas (which constitute only 10% of all Lung cancer). This treatment, however, has so far only had a limited effect, with the damage to the patient's tissues and immune system outweighing the therapy's healing potential.

Chemotherapy for lung cancer can be debilitating, resulting in nausea and vomiting, poor appetite, irregular bowel movement, and Bone Marrow suppression. One to two weeks after chemotherapy, patients often suffer from mental listlessness, insomnia, lack of strength, shortness of breath, hair loss, and sweating due to Yin and Body Fluid Deficiency.

CHAPTER 62

CLINICAL PROTOCOL FOR STOMACH CANCER

THE STOMACH: WEI

The Stomach's associated organ is the Spleen. Both the Stomach and Spleen are Earth Elements. 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 Chinese character "Wei" translates as "Stomach." It refers to the image of the Stomach organ, and is divided into two sections. The character on the top "Tian," represents a field or farmland. The character on the bottom, "Ji" is the ideogram for 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 62.1).

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 62.2).

1. Controls the Rotting and Ripening of Food:

The Stomach's main function is to accept and decompose food. It receives the ingested food, churns and ferments (rots) it into a "ripe" absorbable liquid, reduces it into chyme by the fermenting and grinding action. The Stomach

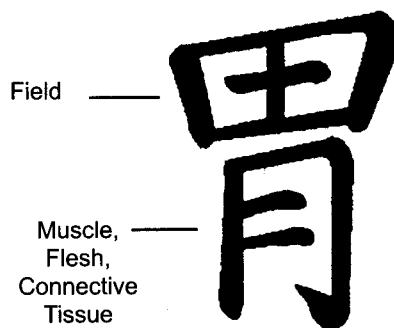


Figure 62.1. The Chinese Character for Stomach "Wei"

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 unusable turbid portion down 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 in 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 in its role of being the Origin of the Body Flu-

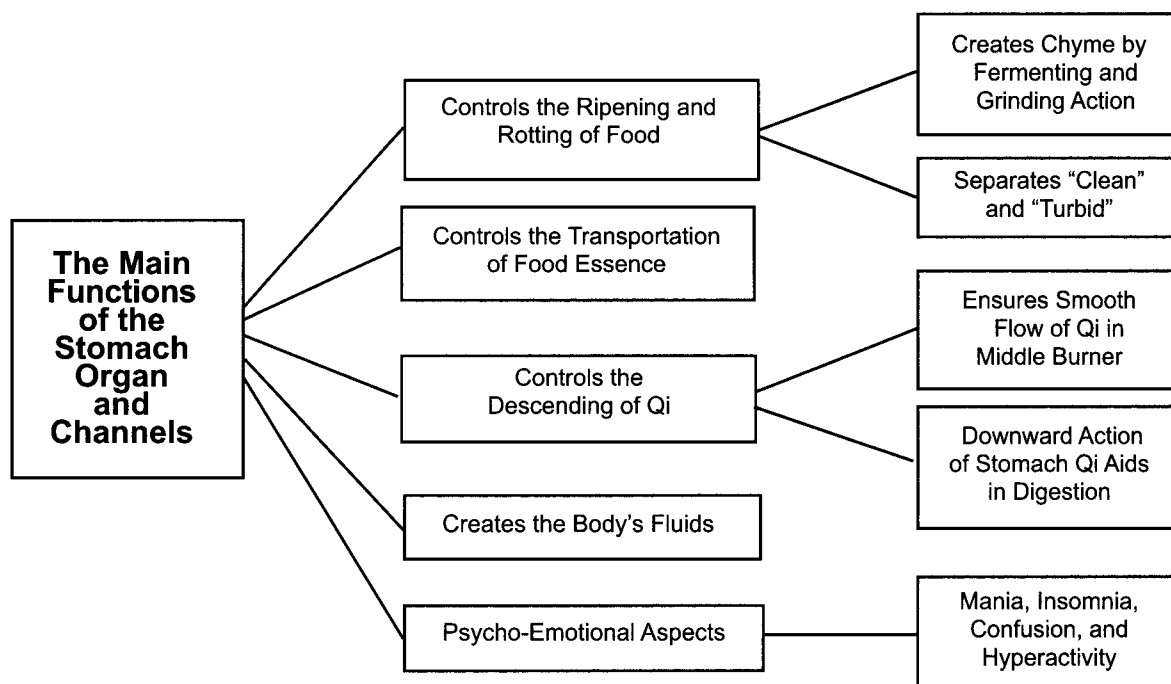


Figure 62.2. The Main Energetic Functions of the Stomach Organ and Channels

ids. 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 Fire with Phlegm can cause emotional symptoms such as manic behavior, mental confusion, severe anxiety, insomnia, and hyperactivity.

THE STOMACH CHANNELS

The Stomach Channels are Yang channels and flow externally from the head to the feet (Figure 62.3). 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 till 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 connect to the Stomach before spiraling wrapping the Spleen and joining the primary channel branches at the St-30 points.

CHANNELS' ENERGY FLOW

The Stomach Channels contain equally abundant amounts of both Qi and Blood, having an equal influence over the body's energetic and nervous functions, as well as over the physical substances and Blood functions.

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 more readily be Tonified. The Stomach Channels' energy acts on the skin, muscles, and nerves found along their pathways.

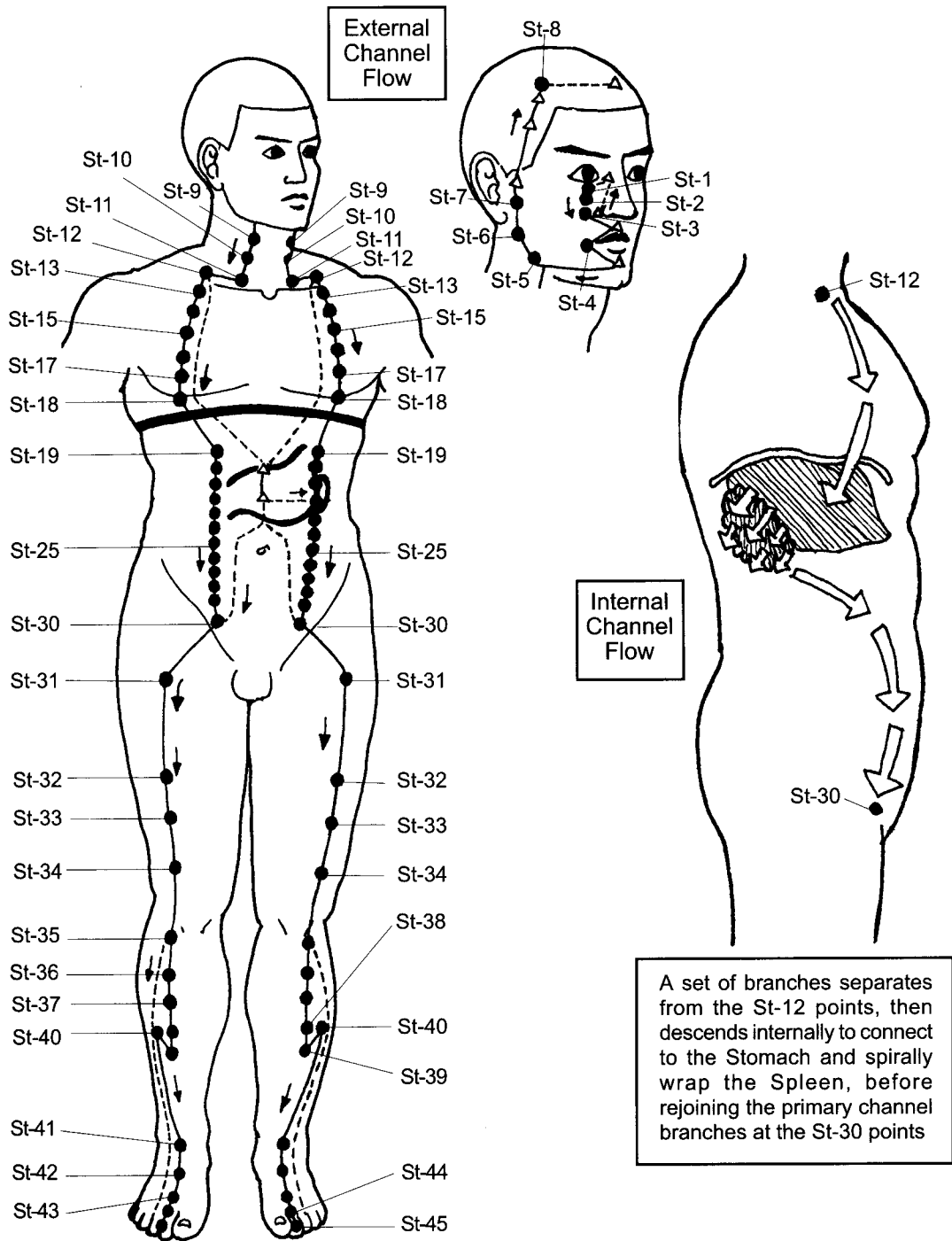


Figure 62.3. The Internal and External Qi Flow of the Stomach (St) Channels

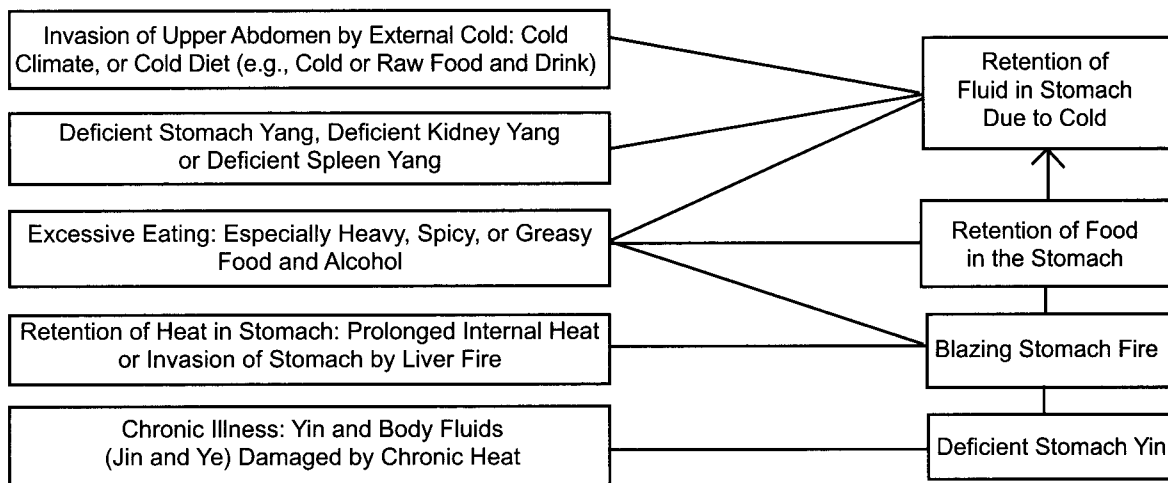


Figure 62.4. The Origins of Stomach Disharmony

THE INFLUENCE OF CLIMATE

An External 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 “Who” and “Dong” sounds are used to Purge the Stomach

STOMACH 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 frontal part of the legs and gastrointestinal area (Figure 62.4).

The Stomach has the function of sending the semi-digested food downward, and an impairment of this function often causes vomiting.

Diseases of the Stomach organ are primarily caused by 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. Emotional factors surrounding meal time. This includes avoiding emotional distresses (feeling 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. The Stomach is associated with the psycho-emotional states of worry and excessive thinking, and Stomach disharmonies can play a primary or supporting role in numerous emotional or psychological disorders. When the Shen is disturbed, it can cause manic symptoms such as inappropriate laughter, violent or otherwise in-

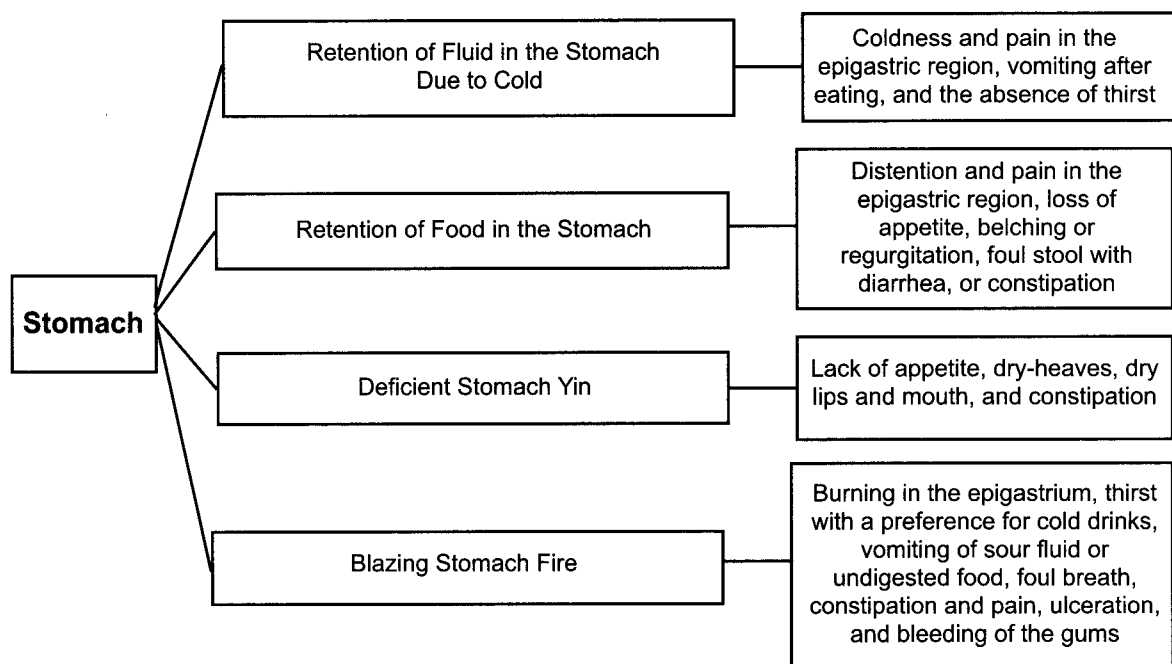


Figure 62.5. Chart of Stomach Disharmony

appropriate 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

Generally, patterns of disharmony associated with the Stomach 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 62.5):

- 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.
- 2. Retention of Food in the Stomach:** If the

Stomach's function 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.

- 3. 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 the symptoms such as lack of appetite, dry-heaves, dry lips and mouth, and constipation.
- 4. 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.

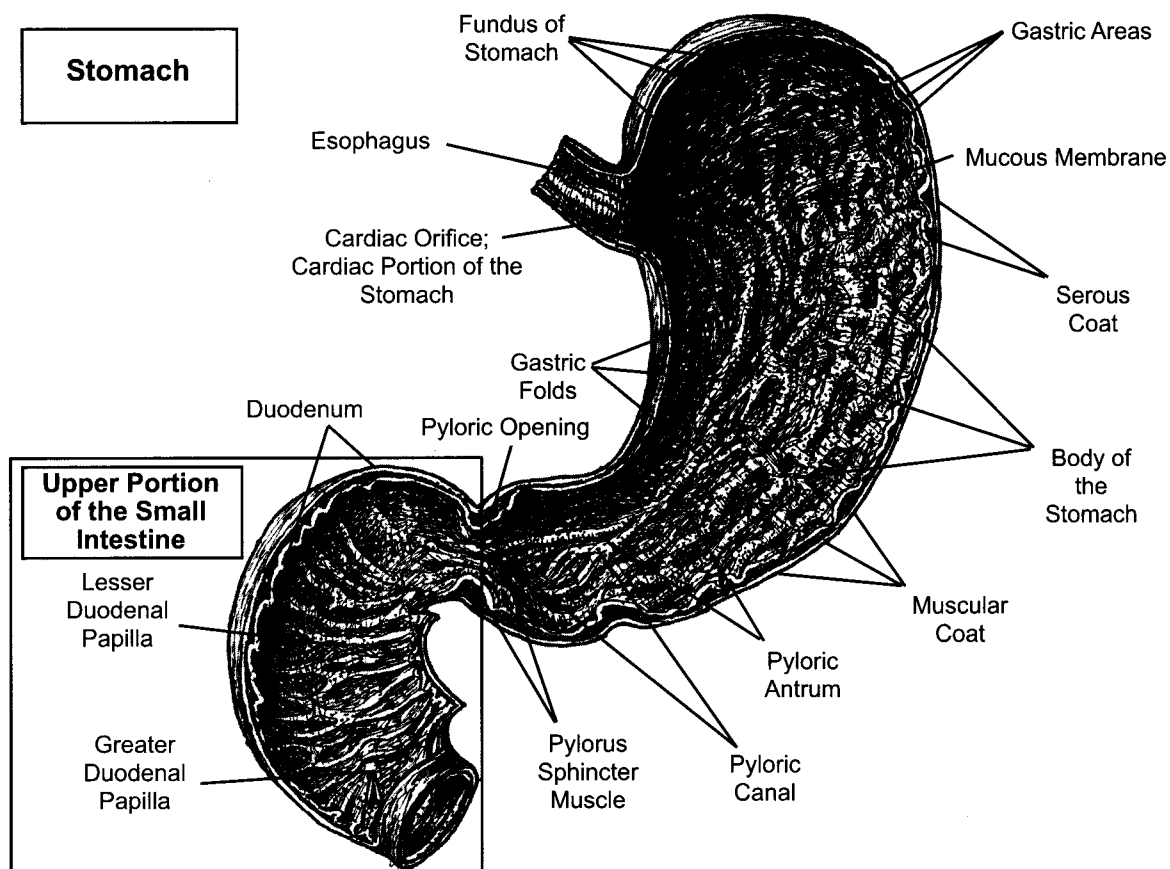


Figure 62.6. The Stomach (St) Organ

THE STOMACH IN WESTERN MEDICINE

The stomach is a "J" shaped organ located under the diaphragm in the epigastric, umbilical, and left hypochondriac regions of the abdominal cavity. Its upper opening connects to the esophagus, while its lower opening is at the pylorus, which connects to the duodenum of the small intestine (Figure 62.6).

The adult stomach is approximately 10 inches long. However, the size and position of the stomach constantly changes, depending on the amount of food (chyme) present in the stomach at any given time. When the stomach is empty, the mucosa and submucosa lie in large, longitudinal folds called rugae. When filled with food, the rugae of the stomach unfold, increasing its holding capacity.

The diaphragm pushes the stomach downward during each inhalation; during exhalation, the stomach is pulled upwards. The concave medial border of the stomach is called the lesser curvature, while the convex lateral border is called the greater curvature. The stomach can be functionally divided into four main areas: Cardia, Fundus, Body, and Pylorus, described as follows.

1. **Cardia:** This part of the stomach surrounds the superior opening of the stomach organ (the cardiac orifice), through which food from the esophagus enters the stomach. Several minutes after food enters the stomach, rippling peristaltic movements known as mixing waves begin to pass over the stomach every 15 to 25 seconds. These mixing waves

blend the food with the secretions of the gastric glands, dissolving it into a thin creamy liquid paste called chyme.

2. **Fundus:** The rounded dome-shaped portion of the stomach, located above and to the left of the cardia is called the fundus. The fundus is the storage area for food. When necessary food can remain in the fundus for over an hour without becoming mixed with gastric juice.
3. **Body:** Below the fundus is the large central portion of the stomach called the body of the stomach. During digestion, more vigorous mixing waves begin at the body of the stomach and intensify as they reach the pylorus.
4. **Pylorus:** At the inferior region of the stomach, where it connects to the duodenum, is a funnel-shaped area called the pylorus. The pylorus has two parts: the pylorus antrum, which is connected to the stomach; and the pylorus canal, which leads to the pyloric valve and the duodenum of the small intestine. As food reaches the pylorus, the mixing waves force several milliliters of the chyme into the duodenum through the pyloric sphincter. Most of the food is forced back into the body of the stomach, where it is again mixed with the gastric juices. Each wave pushes a little more chyme into the duodenum, while the remaining chyme continues to mix with the gastric juices of the stomach. The back and forth movements of these mixing waves are responsible for the preliminary digestive process that takes place in the stomach.

Physiology

The stomach functions both as a reservoir for ingesting food and as a digestive organ (Figure 62.7). The gastric glands of the stomach secrete gastric juice (hydrochloride acid and a few enzymes) for food digestion. The stomach then passes the resulting mixture, now called chyme, on to the small intestine via the pyloric sphincter. The internal surface of the stomach replenishes its cells every three days, allowing all of the cells of the stomach to be replaced over a time period of one to three months.

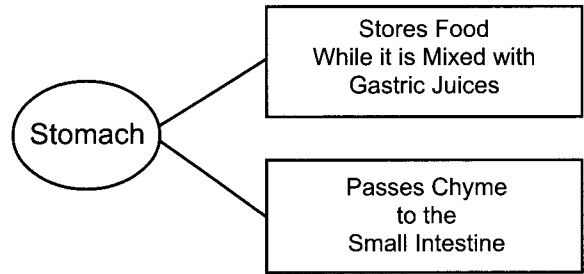


Figure 62.7. The Functions of the Stomach (Western Medical Perspective)

STOMACH TUMORS

Benign Stomach tumor, when compared with Stomach carcinomas, are relatively rare. A Stomach tumor can be located in the mucosa, submucosa, within the muscular layers, or in the stomach's subserosal tissues. They can be typical epithelial tumors (such as the adenoma type), or they can belong to the connective tissue and mixed types (such as fibromyoma, leiomyoma, hemangioma, neurofibroma, lipoma, etc.).

ETIOLOGY OF STOMACH TUMORS

The etiology for benign Stomach tumors is controversial, and speculations suggest that they develop from either the normal constituents of the gastric wall of the Stomach, from hamartomas (a malformation that resembles a neoplasm), or from other structural anomalies. It is possible, however, that environmental, mechanical, or inflammatory factors play a role in their development.

SYMPTOMS

The symptoms of benign Stomach tumors often do not appear at all during the patient's lifetime. At one time, the majority of benign Stomach tumors were discovered only during autopsies, or accidentally through X-ray examination. A benign Stomach tumor only infrequently produces pain or epigastric distress.

However, if a benign Stomach tumor enlarges sufficiently, or is located near the cardiac or pyloric ends, it may interfere with the motor or secretory functions of the Stomach. This could affect the regular progression of Stomach peristalsis, or the normal emptying function of the Stomach organ. Under such circumstances, these types of

tumors have a tendency towards chronic, profuse bleeding, causing anemia or hematemesis (vomiting of Blood).

BENIGN STOMACH TUMORS: GASTRIC POLYP

Clinically, the importance of benign Stomach tumors lies in their potential to become malignant. The most frequent type of benign Stomach tumor is the adenoma, which is composed of regular epithelial tubules embedded in loose connective tissue. The pedicle of this type of solitary Stomach "polyp" is usually broad where it attaches to the gastric wall, but the stalk is thin which permits free mobility of the tumor. The free mobility of the gastric polyp can sometimes cause it to enter into the duodenum (Figure 62.8). A Stomach polyp can easily lead to internal bleeding.

Adenomas may be single or multiple (pedunculated and/or sessile) and may be presented simultaneously. In rare instances small, circumscribed, polypoid adenomas may be closely packed together, covering small or large areas of the stomach's mucosa (known as "multiple polyposis" or "polyadenomoes polypeux").

BENIGN STOMACH TUMORS: LEIOMYOMA

A "leiomyoma" of the Stomach possesses the same characteristics as does a myoma elsewhere in the body. The leiomyoma belongs to the group of smooth muscle tissue tumors, which include such mixed tumors as fibromyomas, adenomyomas, etc. In extremely rare cases, a leiomyoma enlarges through the serosa to form an extragastric tumor (Figure 62.9)

STOMACH CANCER

The *Medical Secrets of an Official* (Waitai Mi Yao), written in ancient China, possessed in-depth records of the various lesion locations that were attributed to Stomach cancer, in addition to describing the cancer's main clinical characteristics and pathogenesis. However, in ancient China, there was originally no such term as "stomach cancer." The condition of stomach cancer was origi-

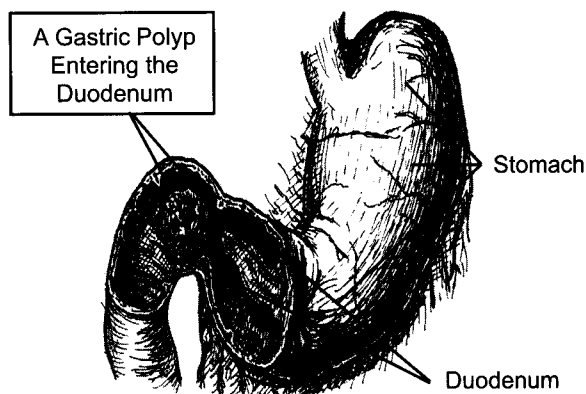


Figure 62.8. An example of a benign Stomach tumor (Gastric Polyp) entering the duodenum. (Inspired by the original artwork of Dr. Frank H. Netter).

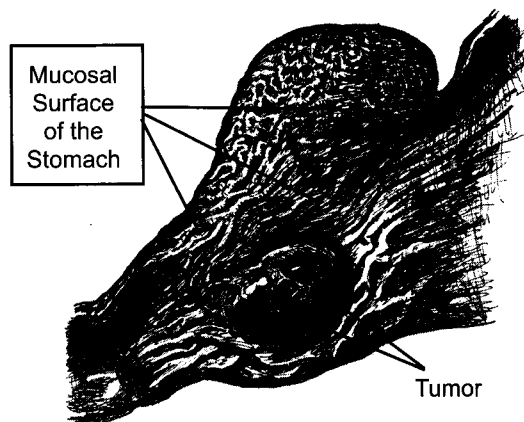


Figure 62.9. An example of a benign Stomach tumor (leiomyoma) protruding on the mucosal surface of the stomach. (Inspired by the original artwork of Dr. Frank H. Netter).

nally described under the heading of various euphemistic Stomach disease symptoms such as: "abdominal mass," "epigastric pain," and "adverse Stomach condition."

Carcinoma of the Stomach is regarded as one of the more common malignant tumors. It is sometimes categorized as a carcinoma, lymphoma, or sarcoma. Generally, cancer of the Stomach is seen more than twice as often in men as in women.

ETIOLOGY

The etiology of Stomach cancer is currently unknown. Speculations suggest that Dietary Factors, Heredity, Emotional Factors, and Environ-

mental Factors may cause or contribute to this disease. There is also an association between the development of gastric cancer and previous partial gastrectomies for benign diseases.

- **Dietary Factors:** Research has shown that a diet high in salt content, in addition to foods high in nitrates and preservatives, has been related to Stomach cancer formation. An improper diet can damage the energetic and physical functions of a patient's Stomach, Spleen, and Intestines. The consumption of excessive amounts of pungent food, sweet food, dry or extremely hot food, deep fried food, or alcohol can lead to the accumulation of Heat within the Stomach. The Excess Heat in the Stomach can consume the Yin, leading to body fluid consumption, Blood dryness, and Heat stasis. This, in turn, can initiate dryness and exhaustion of the gastric cavity, leading to the formation of cancer.
- **Heredity:** Research has shown that the incidence of Stomach cancer among the relatives of a Stomach cancer patient is four times higher than that of a control group. A congenital Deficiency or innate weakening of the patient's Yuan Qi can form the internal basis for Stomach cancer. Severe impairment and loss of Qi and Blood can lead to a Deficiency of the Stomach and Spleen, causing stagnation and Heat production. The formation of stagnation and the production of Heat can lead to the dehydration of the Stomach's Body Fluid, causing Dry Blood which can lead to the formation of Stomach nodules.
- **Emotional Factors:** Chronic stress, irregular sleeping, or the suppression of emotions may cause or contribute to the formation of Stomach cancer. Extreme, long-standing anxiety impairs the Spleen and the Stomach Yang, and initiates Spleen exhaustion. Spleen exhaustion can then induce the formation of Qi nodules. If the Body Fluid cannot dissolve or transform the Qi nodules created due to Spleen exhaustion, the Qi nodules can then further transform into Phlegm formations. Depression and rage can impair the movement of Liver Qi, leading to dyspepsia (upset Stomach) and the

formation of Stomach masses due to Qi and Blood Stagnation.

- **Environmental Factors:** Research has shown that environmental factors may be related to the pathogenesis of Stomach cancer formation. For example, findings show that Stomach cancer is more prevalent in "mud-charcoal" soil regions, as opposed to clay and sand soil regions. The proportion of Zinc and Copper in the soil is also related to the incidence of Stomach cancer. Also, water with a high heavy metal content has been linked to Stomach cancer.

PATHOGENESIS

The most common site for Stomach cancer is the border of the pylorus and gastric antrum, which accounts for 50% of the cases (generally adenocarcinomas). The lesser curvature side of the Stomach accounts for 25% of the cases, and the areas of the cardia, greater curvature of the Stomach, front and rear walls of the Stomach account for the remaining percentages. Extensive infiltration throughout the Stomach is very rare.

STOMACH CANCER METASTASIS

When Stomach cancer metastasizes, it can spread to the esophagus, the Liver, the duodenum, the Spleen, and to the lymph in the abdominal area. From these areas the cancer can enter into the Blood circulation. If the cancer has metastasized, the Western doctor will generally perform surgery in order to relieve the patient's symptoms, especially if the tumor is obstructing food passage.

SYMPTOMS

The symptoms of Stomach carcinoma often do not appear until the middle and late stages. Most common in men over the age of forty, carcinoma of the Stomach causes a continual pain and burning sensation in the epigastric and sternal area, which is usually aggravated by swallowing. The main clinical manifestations include:

- sallow complexion
- lack of appetite
- nausea
- difficulty in swallowing
- loss of weight
- extreme anemia

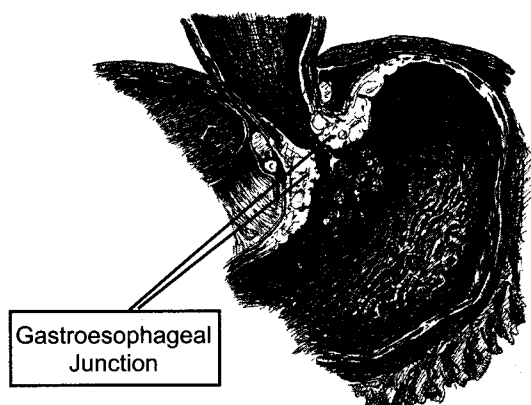


Figure 62.10. An example of Stomach Cancer (Carcinoma of the Cardia)
(Inspired by the original artwork of Dr. Frank H. Netter).

- Blood in the stool
- debility
- dull pain and bloating in the upper abdominal area
- vomiting of partially digested food, and sometimes Blood that looks like coffee-grounds
- The Liver may also be enlarged with nodules

From a clinical point of view, carcinomas in the upper portions of the Stomach can be divided into two types: Carcinomas of the Cardia, and Carcinomas of the Fundus, described as follows:

- **Carcinomas of the Cardia:** This type of stomach cancer is located in the cardia on the side of the lesser curvature and involves the gastroesophageal junction (Figure 62.10). In its early stages, the cardiac carcinoma interferes with the free passage of food, causing marked dysphagia (difficulty in swallowing). Cardiac carcinomas often exceed the physical structure of the Stomach, either by submucosal infiltration or by more superficial extension. This expansion can cause the narrowing of the cardiac orifice or even the most distal portions of the esophagus.
- **Carcinomas of the Fundus:** This type of stomach cancer is located in the fundus and infiltrates in the direction of the major curvature (Figure 62.11). The fundus carcinomas usually remain undiscovered for a long time, causing chronic anemia or sudden hemorrhaging.

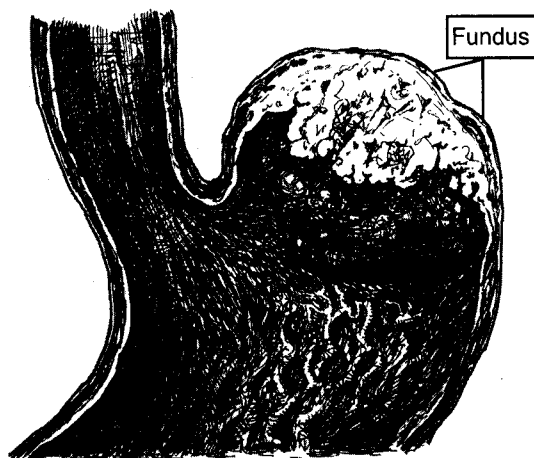


Figure 62.11. An example of Stomach Cancer (Carcinoma of the Fundus)
(Inspired by the original artwork of Dr. Frank H. Netter).

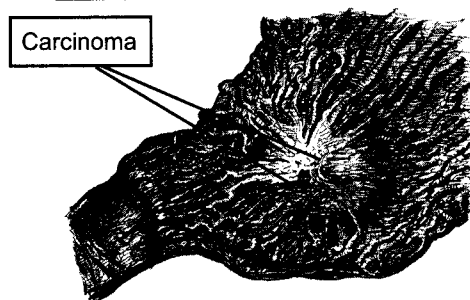


Figure 62.12. An early carcinoma of the Stomach with a sharply circumscribed area of tissue infiltration
(Inspired by the original artwork of Dr. Frank H. Netter).

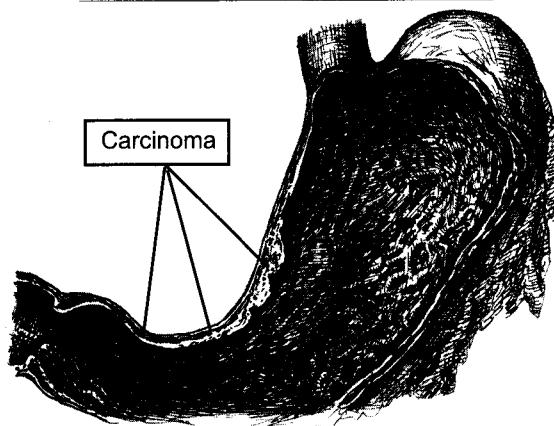


Figure 62.13. An example of a more advanced stage of Stomach Cancer expanding into the submucosa and encroaching upon the stomach's muscular coat
(Inspired by the original artwork of Dr. Frank H. Netter).

EARLY GROWTH MANIFESTATIONS

On occasion, some Stomach carcinomas start with a relatively sharp circumscribed area of infiltration, spreading superficially without polypoid proliferation and showing little, if any, ulceration (Figure 62.12). In the early stages, this type of carcinoma expands only within the mucosa layer. It then expands into the submucosa and later encroaches upon the stomach's muscular coat. Its most frequent location is in the lesser curvature of the Stomach organ, between the pylorus and the angular incisura (Figure 62.13). The irregular flattening and breaking in the mucosal folds cause a distortion of the rugae (wrinkles within the Stomach lining) sometimes resulting in small bleeding areas of erosion.

From a histopathological perspective, the most frequent malignant growth in the Stomach is the adenocarcinoma, which usually arises from a broad base. If the adenocarcinoma grows in the prepyloric area of the Stomach, it may bring about early signs of obstruction, gastric enlargement, and disturbances of the motor function of the Stomach.

A papillary adenocarcinoma of the Stomach arises from a polyp or pedunculated adenoma and invades the gastric wall. Some adenocarcinomas give the visual impression of a surface texture similar to that of a polypoid or fungating appearance, with necrotic and ulcerating foci (Figure 62.14).

Less frequent, yet highly malignant, are the spheroid cell carcinomas which originate from the chief cells of the gastric glands. This type of cancer rapidly penetrates the submucosa and muscularis, metastasizing early into the regional lymph nodes.

The most common infiltrating type of Stomach cancer is the scirrhus carcinoma. The scirrhus carcinoma produces a diffused thickening of all the Stomach layers and involves a large part of, and sometimes the entire, gastric wall (which becomes contracted and rigid). When the scirrhus growth has expanded extensively over the entire lining the mucosal folds become immobile and inflexible, while, as a result of the abundant formation of fibrous tissue, the whole Stomach organ shrinks (Figure 62.15).

Many pathologists separate ulcerative cancer

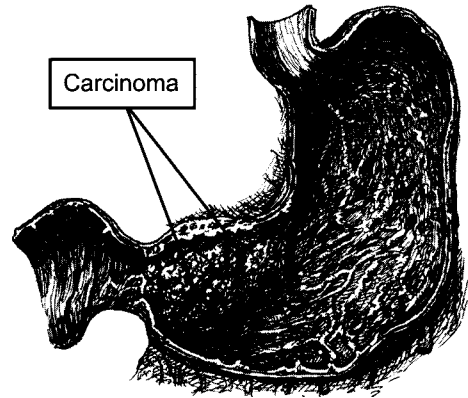


Figure 62.14. An example of a Polypoid Adenocarcinoma (Inspired by the original artwork of Dr. Frank H. Netter).

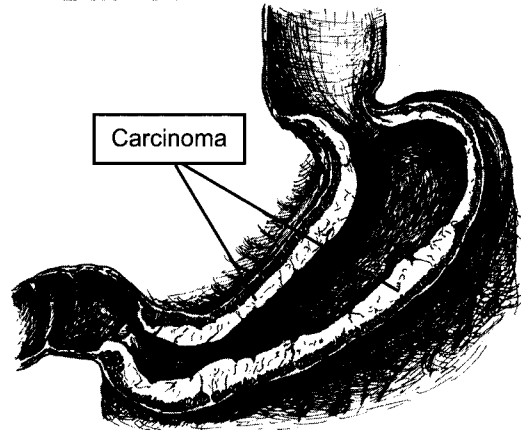


Figure 62.15. An example of a diffused scirrhus infiltrating the gastric wall of the Stomach (Inspired by the original artwork of Dr. Frank H. Netter).

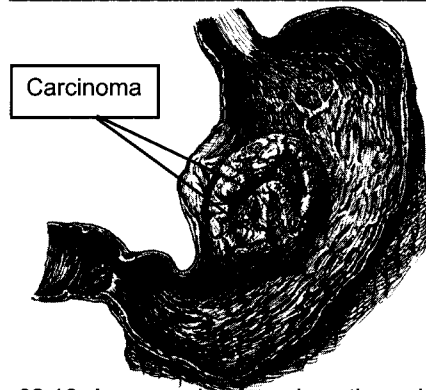


Figure 62.16. An example of an ulcerating scirrhus carcinoma of the Stomach (Inspired by the original artwork of Dr. Frank H. Netter).

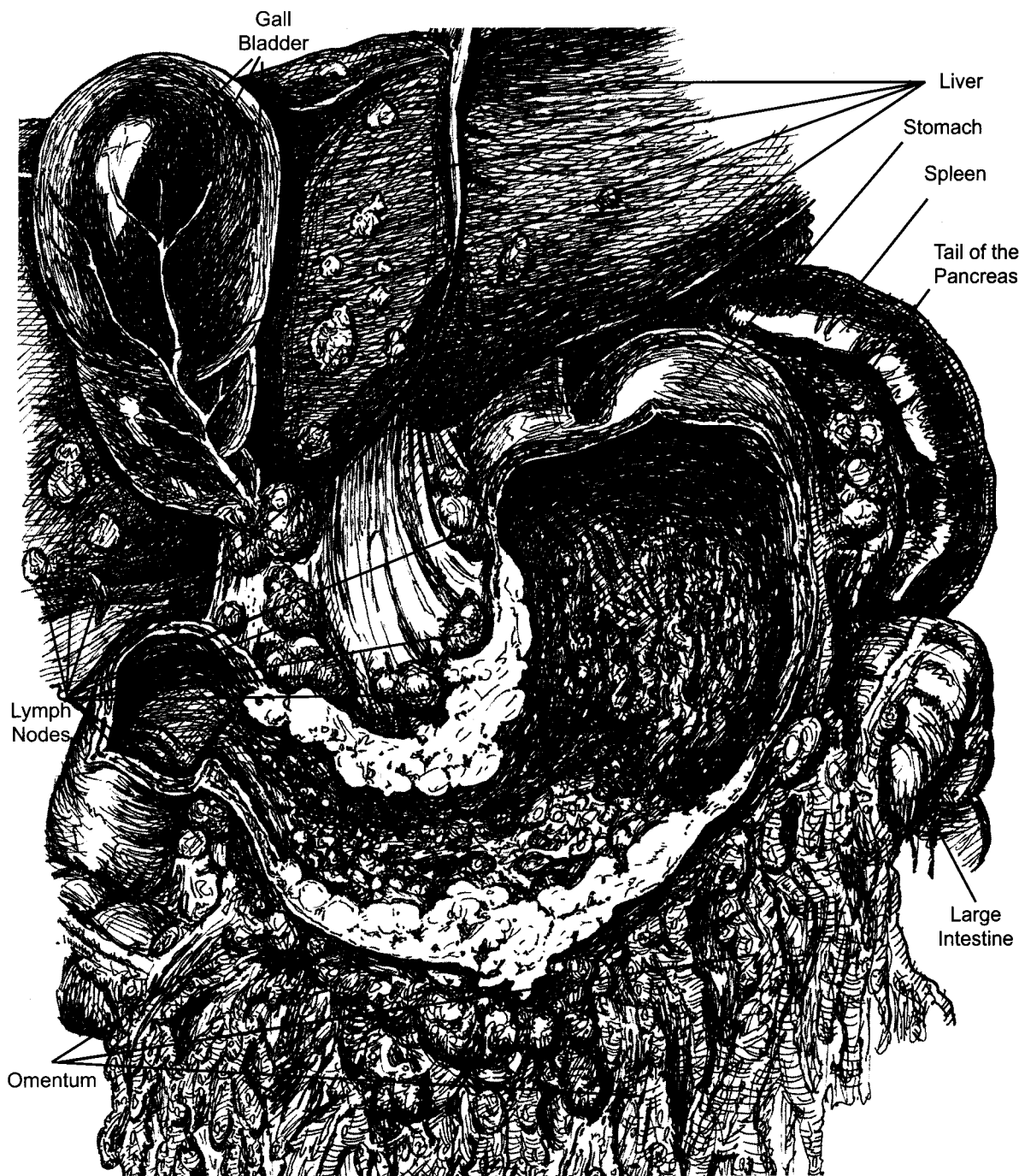


Figure 62.17. An example of an extensive Stomach carcinoma metastasizing to the Liver, Spleen, tail of the pancreas, lymph nodes, and omentum (Inspired by the original artwork of Dr. Frank H. Netter).

as a special type of Stomach cancer and consider it the most common form of early detectable gastric carcinoma. Although all forms of Stomach cancer may become necrotic in parts and may undergo ulcerative degeneration (the pathologic death of a portion of tissues), it is the adenocarcinoma and its papillary and polypoid varieties that tend to ulcerate while still relatively small (Figure 62.16).

All the various types of Stomach carcinomas either spread by direct extension into a neighboring organ or metastasize by means of the body's lymph or Blood stream (Figure 62.17).

TREATMENT PROTOCOL #1 FOR STOMACH CANCER: IN SITU

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Excess Heat from the patient's Yellow Court, as well as the Stomach, Spleen, Liver, and Gall Bladder organs and channels.
2. Project the healing sound "Dong" into the patient's Stomach and purge the area.
3. Connect to the divine and create an Energy Ball in your right palm. The Energy Ball should swirl in a counterclockwise direction creating the effect of an energy-absorbing tornado. Insert the swirling Energy Ball into the patient's Stomach and direct its movements with your intent. The Energy Ball should be guided to swish back and forth inside the patient's Stomach in order to absorb and destroy the cancer cells.
4. Remove the Energy Ball and dispose of it into the Earth through the energetic vortex created under the treatment table.
5. Connect to the divine and create a column of light flowing into the patient's Stomach. Compress the column of light into the Stomach until it overflows, filling the patient's entire body.
6. Remove and clean the patient's front Third Chakra Gate Filter. Then reset the Chakra Gate and energize the patient's Taiji Pole.
7. Tonify and regulate the patient's Heart, Spleen, and Lungs.
8. Tonify and regulate the patient's Kidney and Mingmen areas.
9. End by regulating the patient's Microcosmic Orbit.

TREATMENT PROTOCOL #2 FOR STOMACH CANCER: METASTATIC

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Excess Heat from the patient's Yellow Court, as well as the Stomach, Spleen, Liver, Gall Bladder, Large Intestine, and Small Intestine organs and channels.
2. Depending on the expansive nature of the cancer (and to what specific internal organs it has spread), project the healing sound "Dong" into the patient's Stomach, Spleen, and pancreatic areas and then purge. Project the healing sound "Guo" into the patient's Liver and Gall Bladder areas and then purge. Project the healing sound "Zheng" into the patient's Small Intestine areas and then purge. Project the healing sound "Shang" into the patient's Lung and Large Intestine areas and then purge.
3. Stand at the head of the table. Connect to the divine and create a rolling river of healing light that washes over the patient's body flowing out the feet and into the energetic vortex located in the Earth. Focus your mind on the cancer located within middle of the patient's lower torso. Imagine that this rolling river of healing light is dissolving and washing away all of the toxic pathogens, purging the Toxic Qi out from the patient's body as it flows deep into the Earth.
4. Go to the patient's feet and connect with the divine in order to create a column of white light within your own Lower Dantian. Emit this white light into the patient's legs, directing it to fill the patient's entire body and overflow through the patient's second and third Wei Qi fields.
5. End by regulating the patient's Microcosmic Orbit.

HOMEWORK PRESCRIPTIONS

- 1. Healing Sound "Dong":** Have the patient practice the Ascend the Yin and Descend the Yang Technique (Figure 62.18) ending by intoning the healing sound "Dong" (Figure 62.19) 24 times,. Repeat this sequence 9 times a day.
- 2. Taking in the Yellow Qi:** While in a sitting meditation posture, have the patient practice the method of "Taking in the Yellow Qi" three times a day for 15 minutes each time in order to strengthen the Spleen.
 - Sit in a chair with both feet firmly rooted into the Earth, lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting high on a majestic mountain cliff. Towards the left, the sun is slowly rising, reflecting a great luminous light upon the majestic mountain cliff.
 - Imagine and feel golden yellow rays descending from the Heavens and penetrating your body. Inhale, and feel the golden yellow rays enter into your Spleen, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the golden yellow rays are absorbing into the tissues and glowing brighter and stronger within your Spleen after each inhalation.
 - Practice this meditation for 15 minutes.
- 3. Taking in the Red Qi:** Have the patient practice the "Taking in the Red Qi" three times a day for 15 minutes each session to strengthen the Heart and Small Intestine.
 - Sit in a chair with both feet firmly rooted into the Earth, lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting in front of a warm, blazing red fire.
 - Imagine and feel a warm, red luminous vapor ascending from the vibrant flames, encircling your body. Inhale, and feel the red luminous vapor enter into your Heart and Small Intestine, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the red luminous vapor is absorbing into

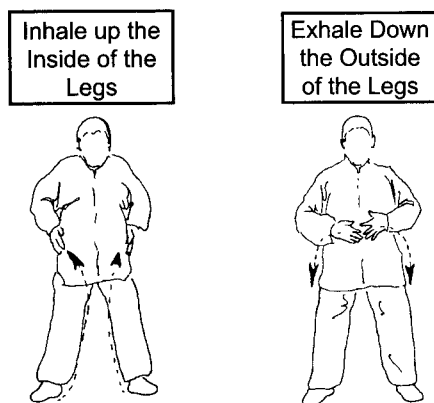


Figure 62.18. The Ascend the Yin and Descend the Yang Technique

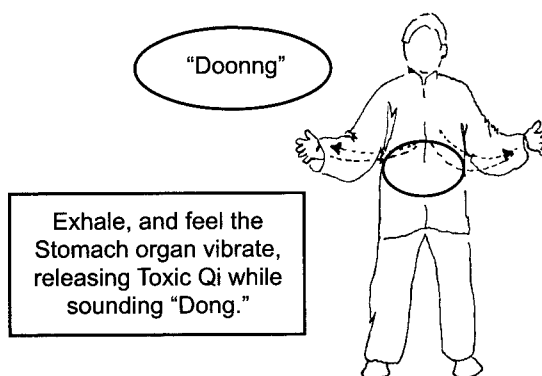


Figure 62.19. To Treat Stomach Cancer use the sound "Dong"

the tissues and glowing brighter and stronger within your Heart and Small Intestine after each inhalation.

- Practice this meditation for 15 minutes.
- 4. Moderate Walking:** The patient should practice the Moderate Walking Method 20 minutes a day.

HERBS FOR TREATING STOMACH CANCER

The following is a list of herbs (Chinese and Western) used in the treatment of Stomach cancer:

- **Garlic**, *Allium sativum* (Da Suan)
- **Shitake**, *Lentinus edodes*
- **Maitake**, *Grifola frondosus*

- **Condurango**, bark extract derived from an African tree, used as drops for treating stomach cancer

CAUTION

Consult a licensed acupuncturist, naturopath or herbalist before taking herbs. Each individual will require a specific formula based on the diagnosis of his or her constitution and symptoms.

SURGERY

In Western medicine, radical surgery for removing a gastric carcinoma is only performed during the first two stages of stomach cancer, provided the carcinoma has not spread beyond the stomach.

If the patient has elected to receive surgery, the Qigong doctor should proceed as follows:

PRE-OPERATIVE CARE

The patient should be treated in order to strengthen the Righteous Qi and enhance his or her immune system. The focus should be placed on dredging the patient's Liver, Tonifying the Spleen and Stomach, Tonifying the Yin, and Regulating the Qi.

The patient should also be given herbs and Medical Qigong prescription exercises that Tonify the Spleen, Stomach, and Righteous Qi. This will assist the patient's recovery and help improve the chances of healing from the operation.

POST-OPERATIVE CARE

After the surgery, it is important for the Medical Qigong doctor to locate and treat the root cause of the patient's cancer. By removing the existing energetic patterns that were responsible for the physical construction of the tumor, the doctor can assist the patient in preventing the cancer from continuing its growth (still energetically patterned throughout the patient's physical tissues).

After the operation, the patient should be treated with both herbs and Medical Qigong therapy for Qi and Yin Deficiency, and for the Depletion and Damage to Qi and Blood caused from extensive damage to the Stomach Qi during surgery.

After surgery, the patient should also be advised to eat food with high nutritional and vitamin value, such as eggs, vegetables, fruit, Lily Bulb

Congee, and Barley Congee.

Patients should avoid hard and crunchy food, Cold food, spicy food, and alcohol.

RADIATION AND CHEMOTHERAPY

Stomach cancer generally has a very low response to radiation therapy and for this reason radiation therapy is commonly used in Western medicine to only treat the symptoms. Radiation therapy used for Stomach cancer causes a massive invasion of Toxic Heat, which in turn damages the Body Fluids, causing Qi and Blood Disharmony, Spleen and Stomach Disharmony, and Liver and Kidney damage.

If the patient has already received radiation therapy for stomach cancer, specific side effects include abdominal pain and distention, reduced white blood cell count, dry mouth and tongue, nausea and vomiting, poor appetite, diarrhea, and jaundice.

Chemotherapy for stomach cancer can be debilitating, resulting in nausea and vomiting, poor appetite, irregular bowel movement, and Bone Marrow suppression. One to two weeks after chemotherapy, patients often suffer from mental listlessness, insomnia, lack of strength, shortness of breath, hair loss, and sweating due to deficiency.

RESEARCH ON THE EFFECTS OF QI ON STOMACH CANCER CELLS

Feng Lida, Qian Ju Qing, Chen SuQing, et.al. China Immunology Research Center, Beijing, China.

[This influential paper was the first presented in the 1998 FWCAEMQG Proceedings, and it shows that emitted Qi can kill cancer cells and alter chromosomes in vitro, providing clinical evidence that cancer patients would do well to learn Medical Qigong.] The following is a report presented by the authors:

We used the techniques of tissue culture, cytogenetics and electron microscopy to study the Hale cells and SCG-7901 human gastric adenocarcinoma cells, the change of the cellular ultrastructure and abnormal structure of the chromosomes of the cells.

We repeated the experiment 20 times under identical conditions. After the Hale cells received

the emitted Qi for 20 minutes, the survival rate of the cells in the experimental group was 69.28% of that in the control group, i.e. 30.72% of the cells in the experimental group were killed. At the same time we observed the Hale cells with a translation electron microscope, and found that degeneration and swelling took place in some of the cells which received the emitted Qi. The endoplasmic reticula were dilated, and the nuclei of the cells were destroyed.

THE EFFECT OF EMITTED QI ON THE GASTRIC ADENOCARCINOMA CELLS

After the gastric adenocarcinoma cells received the emitted Qi for one hour, the survival rate of the cells was 74.98% of that in the control group; i.e. the average destruction rate of the cells was 25.02%. We repeated the experiment 41 times under identical conditions, and through statistical analysis, found a significant difference between the two groups ($P < 0.01$). In the meantime, a scanning electron microscope was used to study the cells. The results showed that the microvilli of the cells which received the emitted Qi had remarkably dwindled or disappeared and tiny holes could be seen on the surface of the cells.

We repeated the experiment 10 times under identical conditions. 1,420 tumor cells in the control group and 1,428 tumor cells which received

the emitted Qi for 60 minutes were analyzed. The subdiploid in the control group was 2.11%, the superdiploid was 0.14%, whereas the subdiploid in the experimental group was 3.29% and superdiploid was 0.56%. There was statistical significance in these findings ($P < 0.05$).

The structure of the chromosomes of the gastric adenocarcinoma cells also varied. In the experimental group, the total abnormality rate was 5.39%. The total abnormality rate in the control group was 1.40%. ($P < 0.01$).

SUMMARY OF STUDY

Cancer is a common disease which endangers man's life and health. The study of the effects of the emitted Qi on carcinoma cells, especially on the study of the structure and the chromosomes of tumor cells, has not been reported in the world before. The human chromosome is a material base of human heredity and a carrier of the genetic material. The results of our studies showed that the abnormality of the chromosomes of the gastric adenocarcinoma cells was significant after they received emitted Qi. The rate of exchange, breaking, and the dicentromere in the structure of the chromosomes of the gastric adenocarcinoma cells is increased. The results suggested that the emitted Qi could kill the chromosomes of the gastric adenocarcinoma cells. The study may lead to a new way to cure carcinoma.

CHAPTER 63

CLINICAL PROTOCOL FOR PANCREATIC CANCER

THE PANCREAS

The pancreas is a flat, soft, oblong gland, about 5 inches long and 1 inch thick. It is positioned along the greater curvature of the Stomach and connected, usually by two ducts, to the duodenum. The pancreas is divided into a head, body, and tail. The head of the pancreas is the expanded portion, located near the C-shaped curve of the duodenum (Figure 63.1). Located superior and to the left of the head of the pancreas, are the central body and the tapering tail (the tail touches the Spleen). Pancreatic secretions pass from small ducts into two larger ducts and then into the Small Intestine. The larger of the two ducts is called the pancreatic duct (or duct of Wirsung). The pancreatic duct joins the common bile duct from the Liver and Gall Bladder and enters the duodenum as a common duct called the hepatopancreatic ampulla (or ampulla of Vater). The ampulla opens into the duodenal mucosa in an elevated area known as the major duodenal papilla, which is located 4 inches below the pyloric sphincter of the Stomach.

THE PANCREAS IN CHINESE MEDICINE

In Traditional Chinese Medicine, the pancreas is considered part of the Spleen's energetic function. It also has a close relationship with the Liver and Gall Bladder organs, functioning as a support or furnishing aid to both the Liver and Spleen.

WESTERN MEDICAL PERSPECTIVE

The pancreas is both an endocrine and exocrine gland. It is composed of small clusters of glandular epithelial cells; 1% of these are organized into clusters known as the pancreatic islets or islets of Langerhans and form the endocrine portion; the remaining 99% of the cells are organized into clusters known as the acini and form

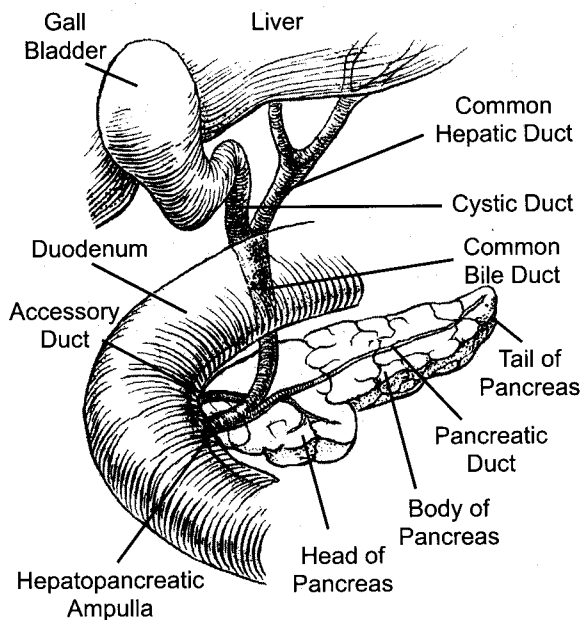


Figure 63.1. The Pancreas

the exocrine portion. The endocrine and exocrine functions are described as follows:

Endocrine Function

The pancreas consists of one to two million tiny clusters of endocrine tissue called pancreatic islets or islets of Langerhans. The pancreatic islets are composed of four types of hormone secreting cells: Alpha Cells, Beta Cells, Delta Cells, and F-Cells, described as follows:

- **Alpha Cells:** These cells secrete the hormone glucagon, which raises the body's sugar level
- **Beta Cells:** These cells secrete the hormone insulin, which lowers the body's sugar level
- **Delta Cells:** These cells secrete the growth hormone inhibiting hormone (GHIH) or somatostatin, which acts as a paracrine to inhibit the secretion of insulin and glucagon

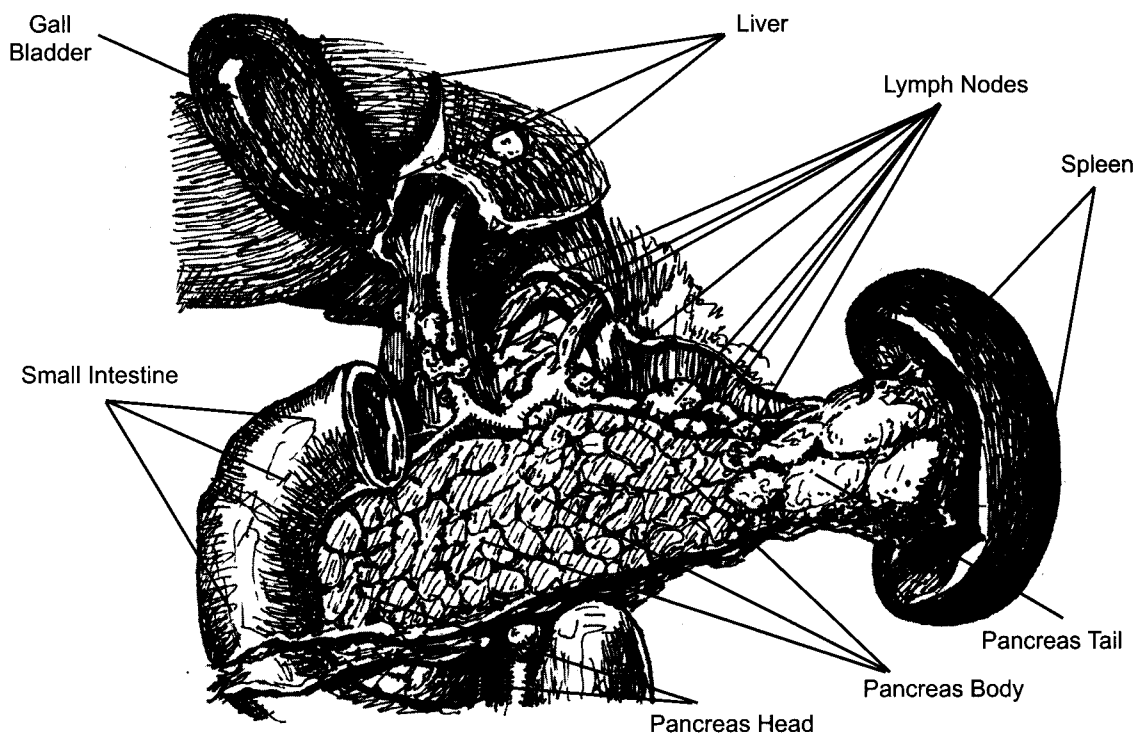


Figure 63.2. An example of a carcinoma located in the tail of the pancreas, adherent to the Spleen and metastasizing to the lymph nodes and Liver (Inspired by the original artwork of Dr. Frank H. Netter).

- **F-Cells:** These cells secrete pancreatic polypeptides, which regulates the release of the pancreatic digestive enzymes

Exocrine Function

The pancreatic islets are infiltrated by Blood capillaries and are surrounded by clusters of cells (Acini) that form the exocrine part of the pancreas. The acinar cells secrete a mixture of fluid and digestive enzymes known as "pancreatic juice" (a clear, colorless liquid, consisting of mostly water, some salts, sodium bicarbonate, and several enzymes) into the Small Intestine to assist in digestion.

PANCREATIC CANCER

Pancreatic cancer has a relatively low incidence of occurrence, comprising only 2-4% of all cancers. Although pancreatic cancer is uncommon, it is considered aggressive. Carcinoma of the

pancreas is regarded as being one of several types of malignant tumors that are sometimes difficult to diagnose. Statistics state that 22% of deaths from gastrointestinal cancer are due to cancer of the pancreas. The most common site for pancreatic cancer (40%) is located in its head, 20% are diffused, and the remaining 40% are found in the pancreatic body and tail.

Pancreatic cancer is ordinarily hard and pale, causing the enlargement of the gland, especially if the pancreatic duct distal to the tumor is dilated and if the common bile duct is obstructed (Figure 63.2).

ETIOLOGY OF PANCREATIC CANCER

The growth of the pancreatic cancer tumor is fast, usually accompanied with early metastasis. The etiology for pancreatic cancer is currently unknown. Speculations suggest cigarette smoking and diet (in particular, a high intake of fat and/or

meat) may cause or contribute to the development of pancreatic cancer. Recent investigations have identified a number of factors that may also contribute to the cause of pancreatic cancer, including:

- environmental pollutants
- surgical or associated medical factors
- genetic factors
- occupational exposures to toxins
- emotional distress

Since the pancreas is also considered part of the Spleen's energetic function in Traditional Chinese Medicine, conditions such as chronic Damp Heat in the Spleen and Liver Qi Stagnation can be associated with pancreatic cancer.

SYMPTOMS

Pancreatic cancer is most common in men between 50 and 70. A carcinoma of the pancreas causes pain in the epigastric area, which starts as a dull ache and usually becomes aggravated by lying down. The main clinical manifestations include:

- dyspepsia
- diarrhea and constipation
- loss of weight
- nausea
- vomiting
- abdominal pain
- jaundice
- fatigue

The symptoms of pancreatic cancer can sometimes vary in accordance with its exact location. The head of the pancreas is close to the duodenum, while its tail reaches to, and energetically connects with, the Spleen. The middle of the pancreas lies horizontally across the upper aspect of the abdomen. Pancreatic cancer is divided into three categories: Carcinoma of the Pancreas' Head, Carcinoma of the Pancreas' Body, and Carcinoma of the Pancreas' Tail: described as follows:

1. **Carcinoma of the Pancreas' Head:** The main symptoms of this type of cancer is jaundice, due to the obstruction of the common bile duct of the Gall Bladder. This obstruction causes the bile to back-flow into the Liver and thus contaminates the Blood. This causes both

the Gall Bladder and the Liver to swell. As the amount of bile and Blood increases, it causes the skin, mucous membrane, and sclera to become yellow, and the urine to turn brown. During the later stages, the skin color changes from a yellowish color to orange or dark yellow.

2. **Carcinoma of the Pancreas' Body:** The main symptoms of this type of cancer are sharp abdominal pain and swelling. The abdominal pain reacts to the compression of the abdominal cavity nerve. This type of pain can occur sporadically, radiating to the patient's shoulder and back. The patient will notice this type of pain becoming aggravated when sitting up or lying down. Bending forward, however, can ease the pressure on the celiac nerve plexus and reduce the pain.
3. **Carcinoma of the Pancreas' Tail:** This type of cancer usually does not have detectable, early symptoms. At times, it can only be discovered when the tumor has metastasized to the peritoneum, Lungs, bones, or other organs. Once the tumor has developed to sufficient size, the symptoms include anorexia, fatigue, and loss of body weight.

TREATMENT PROTOCOL #1 FOR PANCREATIC CANCER: IN SITU

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Excess Heat from the patient's Yellow Court, as well as the Stomach, Spleen, pancreas, Liver, and Gall Bladder organs and channels.
2. Project the healing sound "Gong" into the patient's Spleen and pancreas tissues to purge the areas of stagnant Qi.
3. Connect to the divine and create an energy ball in your right palm. The Energy Ball should swirl in a counterclockwise direction creating the effect of an energy-absorbing tornado. Insert the swirling Energy Ball into the patient's pancreas and direct its movements with your intent. The Energy Ball should be

guided to swish back and forth inside the patient's abdomen in order to absorb and destroy the cancer cells.

4. Remove the Energy Ball and dispose of it into the Earth through the energetic vortex created under the treatment table.
5. Connect to the divine and create a column of light flowing into the patient's pancreas. Compress the column of light into the pancreas until it overflows, filling the patient's entire body.
6. Remove and clean the patient's front Third Chakra Gate Filter. Then reset the Chakra Gate and energize the patient's Taiji Pole.
7. Tonify and regulate the patient's Heart, Spleen and Lungs.
8. Tonify and regulate the patient's Kidney and Mingmen areas.
9. End by regulating the patient's Microcosmic Orbit.

TREATMENT PROTOCOL #2 FOR PANCREATIC CANCER: METASTATIC

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Excess Heat from the patient's tissues and dispersing general Qi and Blood stagnations. Purge Excess Heat from the patient's Yellow Court, as well as the Stomach, Spleen, pancreas, Liver, Gall Bladder, Large Intestine and Small Intestine organs and channels.
2. Depending on the expansive nature of the cancer (and to which specific internal organs it has spread), proceed as follows:
 - Project the healing sound "Gong" into the patient's Stomach, Spleen, and pancreatic areas and then purge.
 - Project the descending healing sound "Guo" into the patient's Liver and Gall Bladder areas and then purge.
 - Project the healing sound "Zheng" into the patient's Small Intestine areas and then purge
 - Project the healing sound "Shang" into the patient's Lung and Large Intestine areas and then purge.

Inhale up
the Inside of
the Legs



Exhale Down
the Outside of
the Legs



Figure 63.3. The Ascend the Yin and Descend the Yang Technique

3. Stand at the head of the table. Connect to the divine and create a "River of Divine Light" that washes over the patient's body, flowing out the feet and into the energetic vortex located in the Earth. Focus your mind on the cancer located within center of the patient's middle torso. Imagine that this rolling river of healing light is dissolving and washing away all of the toxic pathogens, purging the Toxic Qi out from the patient's body as it flows deep into the Earth.
4. Go to the patient's feet and again connect with the divine in order to create a column of white light within your own Lower Dantian. Emit this white light into the patient's legs directing it to fill the patient's entire body, overflowing through the patient's second and third Wei Qi fields.
5. End by regulating the patient's Microcosmic Orbit.

HOMEWORK PRESCRIPTIONS

1. **Healing Sound "Gong":** Beginning with the hands placed over the Spleen area, have the patient practice the Ascend the Yin and Descend the Yang Technique (Figure 63.3). Then, end with the healing sound "Gong" for 24 times (Figure 63.4). Repeat this sequence 9 times a day.

2. Taking in the Yellow Qi: While in a sitting meditation posture, have the patient practice the method of "Taking in the Yellow Qi" three times a day for 15 minutes each time in order to strengthen the Spleen and pancreas organs.

- Sit in a chair with both feet firmly rooted into the Earth, lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
- Relax and imagine that you are sitting high on a majestic mountain cliff. Towards the left, the sun is slowly rising, reflecting a great luminous light upon the majestic mountain cliff.
- Imagine and feel golden yellow rays descending from the Heavens and penetrating your body. Inhale, and feel the golden yellow rays enter into your Spleen, bringing health and healing.
- Exhale any turbid, stale Qi. Imagine and feel the golden yellow rays absorbing into the tissues and glowing brighter and stronger within your Spleen after each inhalation.
- Practice this meditation for 15 minutes.

3. Taking in the Red Qi: Have the patient practice the "Taking in the Red Qi" three times a day for 15 minutes each session to strengthen the Heart and Small Intestine.

- Sit in a chair with both feet firmly rooted into the Earth, lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
- Relax and imagine that you are sitting in front of a warm, blazing red fire.
- Imagine and feel a warm, red luminous vapor ascending from the vibrant flames, encircling your body. Inhale, and feel the red luminous vapor enter into your Heart and Small Intestine, bringing health and healing.

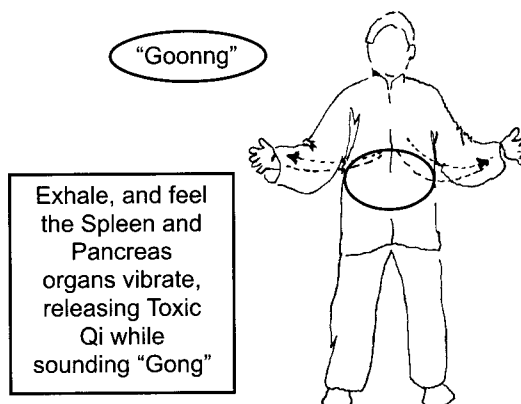


Figure 63.4. To Treat Pancreatic Cancer use the sound "Gong"

- Exhale any turbid, stale Qi. Imagine and feel that the red luminous vapor is absorbing into the tissues and glowing brighter and stronger within your Heart and Small Intestine after each inhalation.
- Practice this meditation for 15 minutes.

4. Moderate Walking: The patient should practice the Moderate Walking Method 20 minutes a day.

HERBS FOR TREATING PANCREATIC CANCER

The following herb (Chinese and Western) used in the treatment of Pancreatic Cancer:

- **Shark Cartilage:** Anti-tumor; contains a protein that acts as an angiogenesis inhibitor. Dosage: 500-1000mg three times per day.

CAUTION

Consult a licensed acupuncturist, naturopath or herbalist before taking herbs. Each individual will require a specific formula based on the diagnosis of his or her constitution and symptoms.

CHAPTER 64

CLINICAL PROTOCOL FOR LIVER CANCER

THE LIVER: GAN

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 activity, 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 originate 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.

The Chinese character "Gan" translates as "Liver." It refers to a general description of 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 depicts a representation of 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 64.1).

THE YIN AND YANG OF THE LIVER

Traditional Chinese Medicine differentiates the Liver as having two energetic aspects, Yin and Yang, described as follows:



Figure 64.1. The Chinese Character for Liver "Gan"

- **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 development of the emotional and spiritual aspects of the fetus. Any faltering of the Wood Jing energy during embryonic formation is associated with serious psychological problems (i.e., passive-aggressive personality disorder, etc.).

After birth, the Wood Jing can be affected through the color green, 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

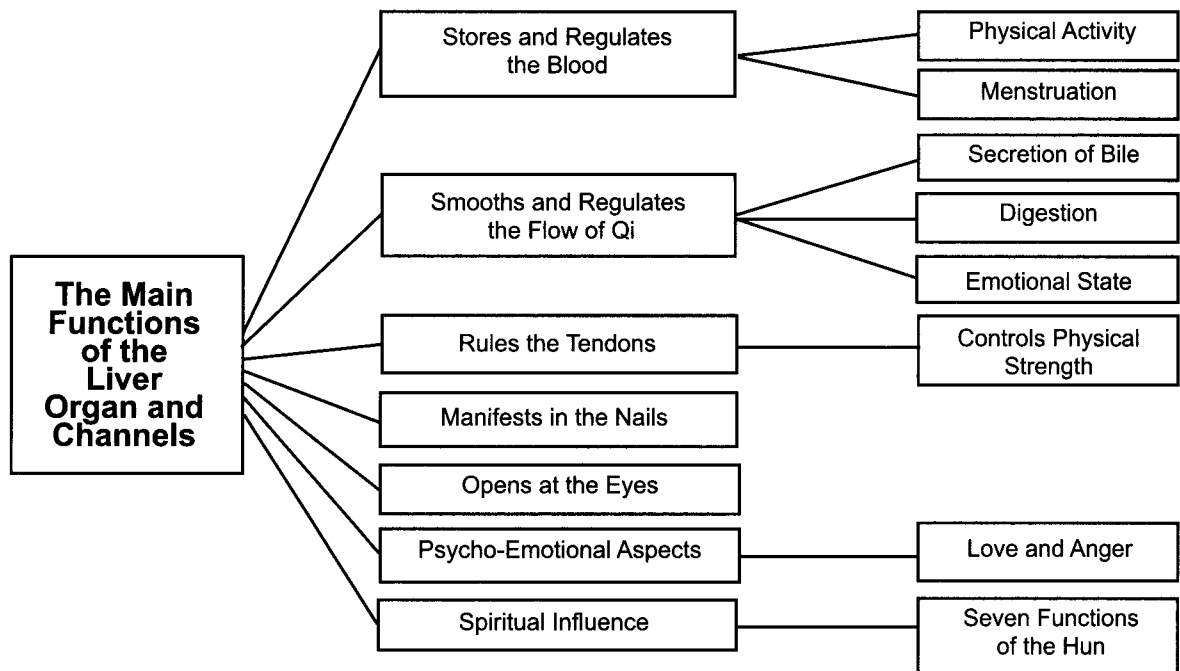


Figure 64.2. The Main Energetic Functions of the Liver Organ and Channels

psycho-emotional aspects 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 hate, and exert certain important Spiritual Influences via the Hun (Ethereal Soul). These main functions are described as follows (Figure 64.2):

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 thus well nourished by the Blood, the body maintains a stronger resis-

tance 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:** In women, 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-Essence, 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 menstruation. 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 malfunctions 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 digestive functions.
 - **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 activity, 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 powerful vibrational resonances used to maximize full striking potential. This vibrational skill is used in the Medical Qigong clinic (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 reflects 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, these psycho-emotional aspects of the Hun influence the Liver, allowing the individual to experience love and compassion in 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 Chapter 2). 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.

THE LIVER CHANNELS

The Liver Channels are Yin channels that flow externally from the feet to the torso (Figure 64.3). These two rivers originate externally from the lateral side of the big toes and flow upward on the medial side of 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 connect to 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

Due to both 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 64.4). 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. 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 springtime, Liver conditions become more pronounced. Liver Qi becomes more active in individuals with strong Liver Qi, and 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 excessive consumption of foods containing preservatives, foods that have been contaminated with pesticides, and the excessive drinking of alcohol can deplete the Liver.

An external windy climate typically stronger during the spring time can interfere with the functions of the Liver by aggravating a preexisting Internal Liver Wind condition. Symptoms of External Wind invasion aggravating internal Liver harmony include headaches, stiff neck, skin rashes that start suddenly and move quickly and Wind Stroke.

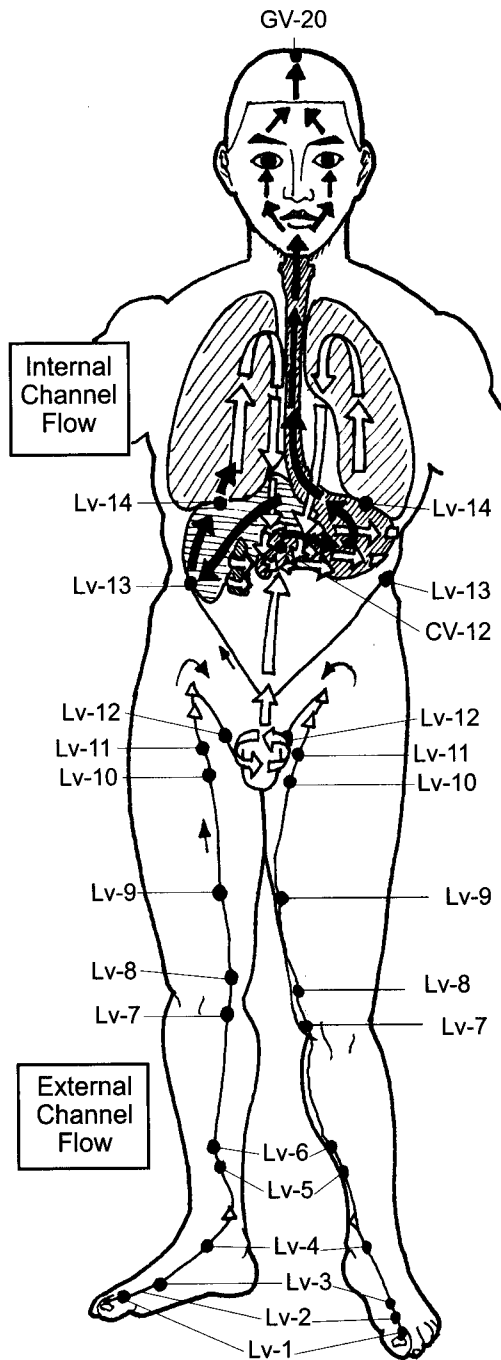


Figure 64.3. The Internal and External Qi Flow of the Liver (Lv) Channels

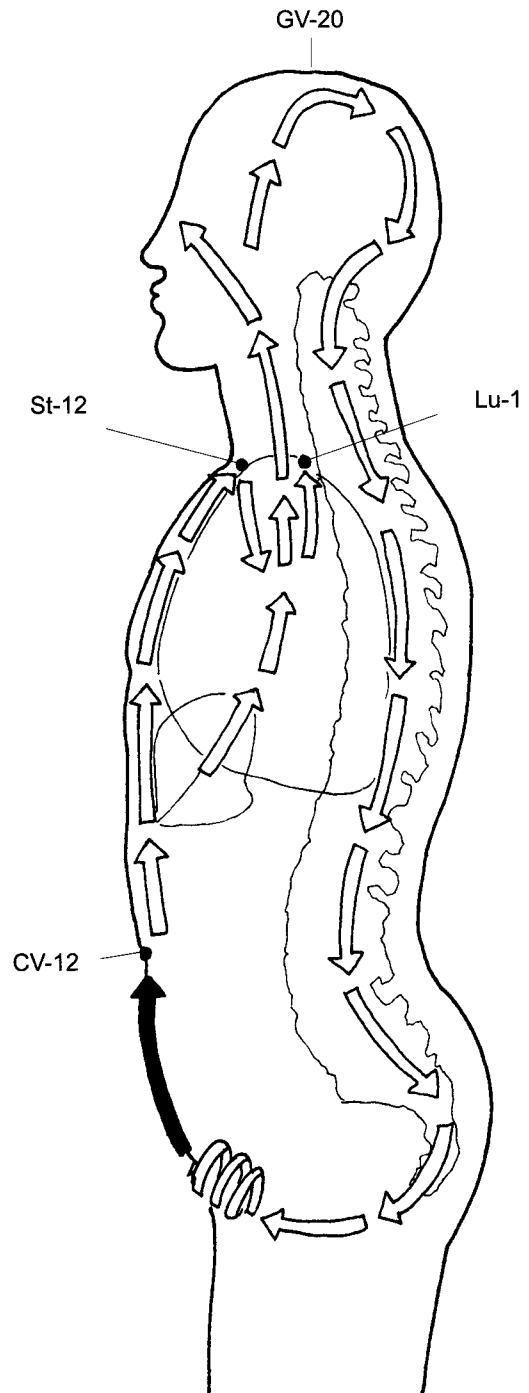


Figure 64.4. Side View of the Liver Channels' Internal Flow of Energy Following the Energetic Path of the Microcosmic Water Cycle

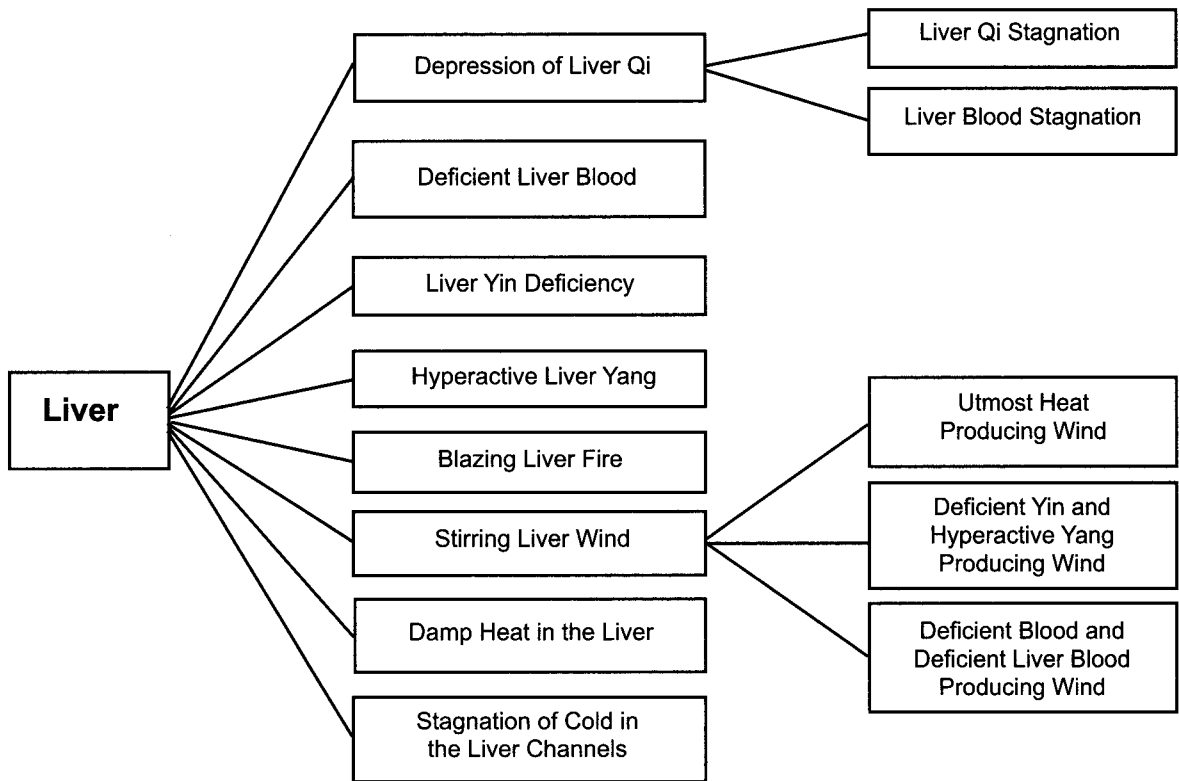


Figure 64.5. Chart of Liver Disharmony

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

Since 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 also correspond to diseases of the

lower abdomen and genital organs.

The Liver and Kidneys are mutually dependant 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 alleged 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 patho-

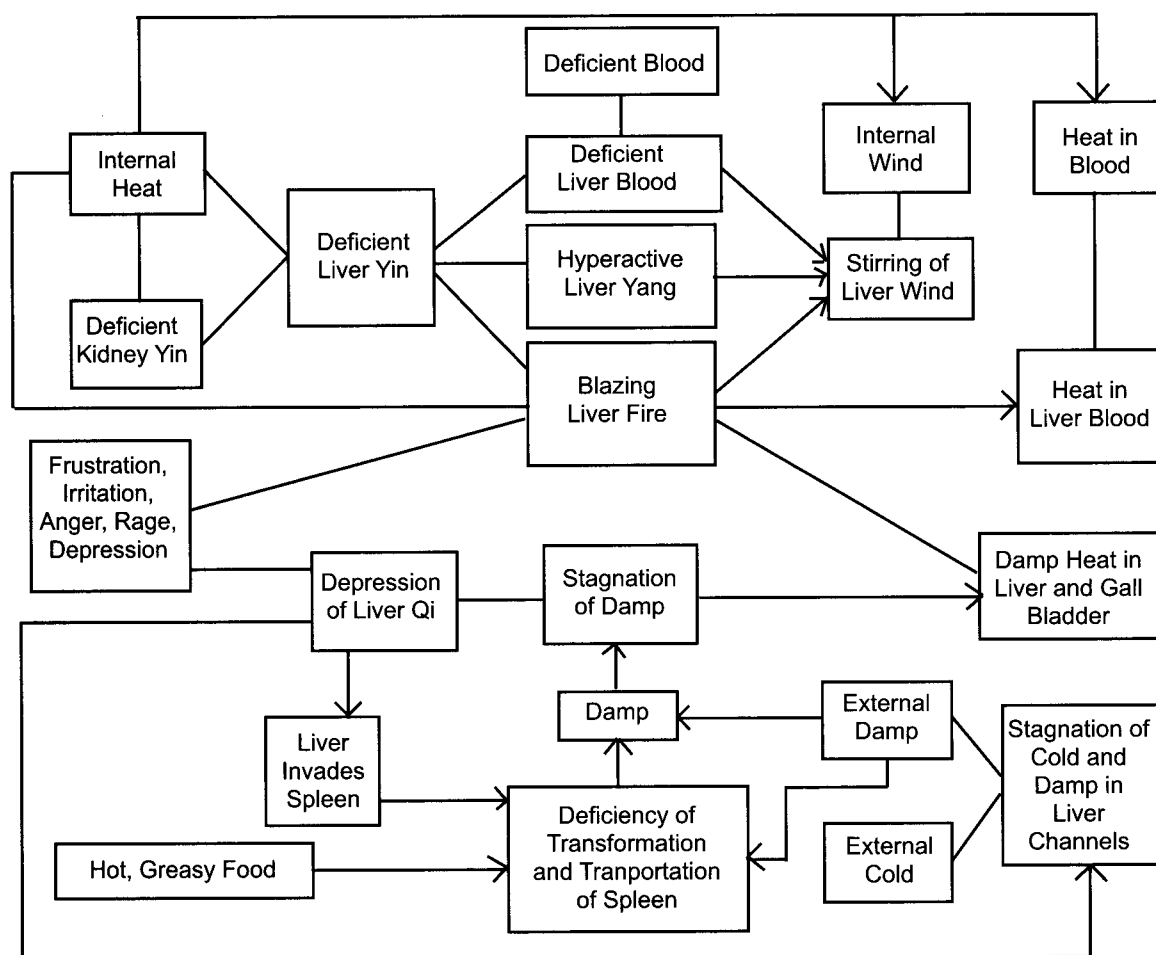


Figure 64.6. The Origins of Liver Disharmony

logical conditions are described as follows (Figure 64.5): 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 Cold in the Liver Channels, which are described as follows (Figure 64.6):

- 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 diges-

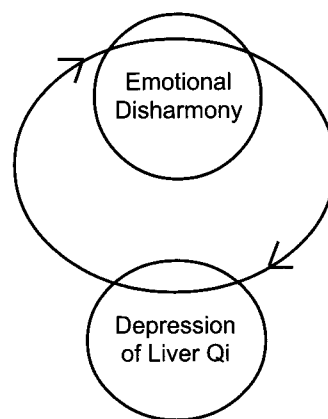


Figure 64.7. Depression of Liver Qi

tive system, affect menstruation, and influence the patient's emotions and behavioral patterns (Figure 64.7).

- **Liver Qi Stagnation:** When Liver Qi is stagnant, it may invade other internal organs and cause further disharmony. Symptoms include irritability, impatience, headaches, plum-pit stagnation in the throat, depression, abdominal pain, abdominal masses, diarrhea, constipation, pain and distension of the hypochondrium, 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 not enough Blood being produced. When not enough Blood 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 64.8).
 3. **Liver Yin Deficiency:** Can cause such symptoms as insomnia, dry eyes, tiredness, irritability, impatience, depression and pain in the hypochondriac region.

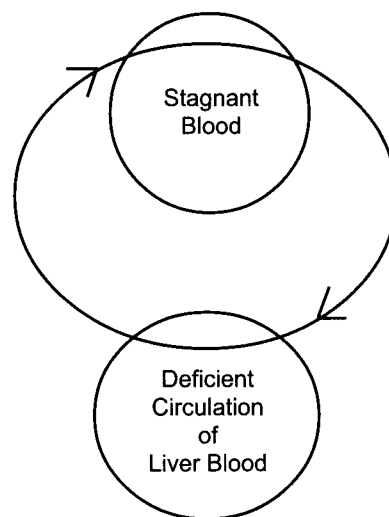


Figure 64.8. Deficient Liver Blood

4. **Hyperactive Liver Yang:** Deficient Liver Yin can result in the 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 64.9). 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 the energetic flare up as Fire. Blazing Liver Fire can cause such symptoms as: red eyes and face, angry outbursts, tinnitus, temporal head-

aches, 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, 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 and convulsions, as well as the shaking and vibrating of the tongue. The upward movement of Liver Wind 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: Utmost Heat Producing Wind, Deficient Yin and Hyperactive Yang Producing Wind and Deficient Blood and Deficient Liver Blood producing Wind.
 - **Utmost 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 upwards 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 for 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.

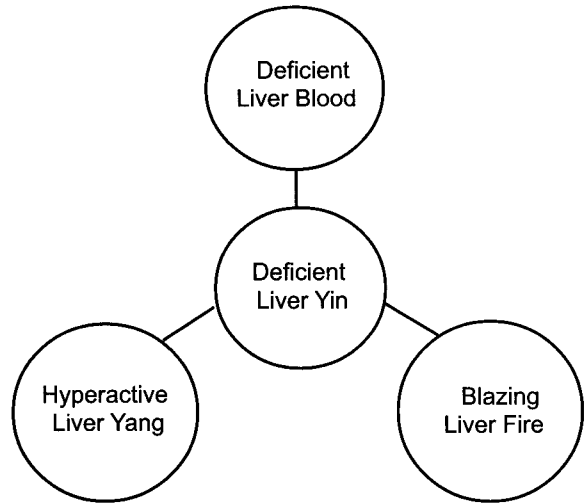


Figure 64.9. Interrelationship Patterns of Hyperactive Liver Yang

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 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, therefore, symptoms generated from a Stagnation of Cold in the Liver Channels will

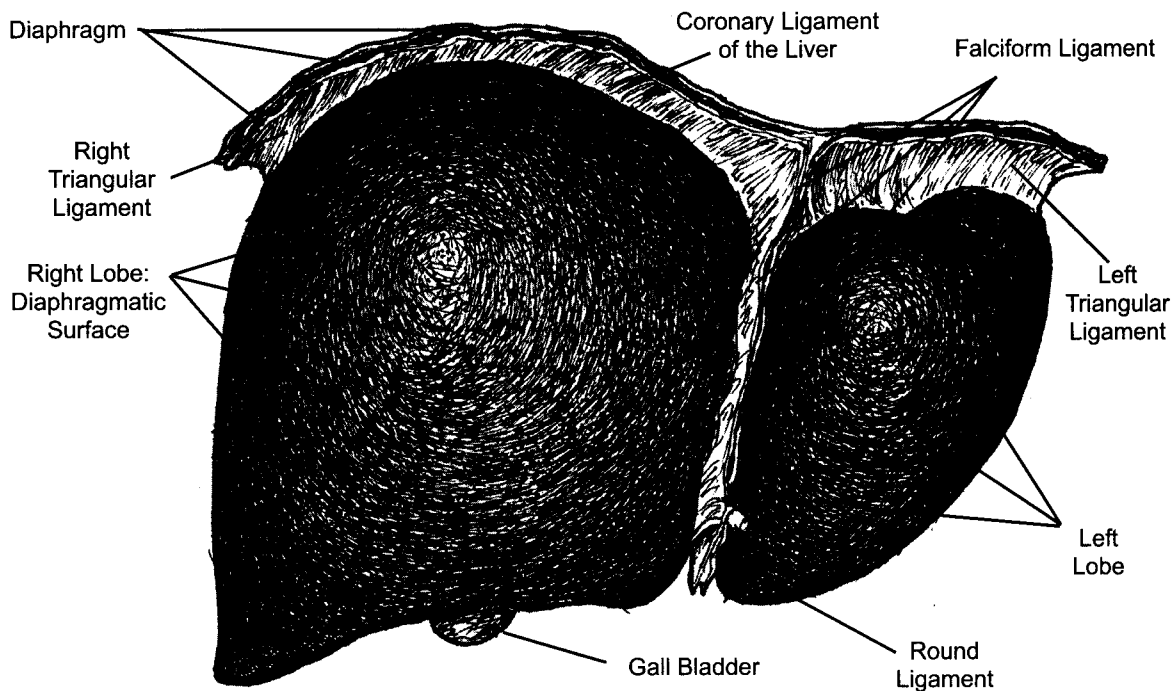


Figure 64.10. The Liver Organ.

include 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.

THE LIVER IN WESTERN MEDICINE

The liver is situated on the right side of the torso immediately beneath the diaphragm, and surrounded by the rib cage. It is the largest gland in the body, weighing about 3 pounds in the average adult, and is slightly smaller in women than in men. The liver is also the second largest organ of the human body, with the skin being the largest. The liver is responsible for a wide range of metabolic and regulatory functions, and is one of the most important organs in the body for maintaining the health of the blood. The bile produced by the liver plays an important role in the digestion of fats and the excretion of wastes.

ANATOMY OF THE LIVER

The liver is a roughly wedge-shaped organ, with its base directed towards the right of the rib

cage, and its edge angled to the left (Figure 64.10). Except for the superior aspect of the liver, which is fused to the diaphragm, the entire liver is surrounded by a layer of visceral peritoneum. Within this peritoneum the liver is enveloped in a further layer of dense irregular connective tissue.

The liver organ is divided into two primary lobes: the right lobe, which comprises the majority of the liver's mass; and the left lobe, which is smaller and extends slightly across the midline of the body. Two smaller lobes, the caudate lobe and the quadrate lobe, lie along the vertical border of the left and right lobes. The right and left lobes are separated by the falciform (sickle-shaped) ligament, which also connects to the diaphragm above, and to the right rectus-abdominis muscle in front. The round ligament (or ligamentum teres) is a remnant of the fetal umbilical vein, and it spans the distance between the liver and the navel, enmeshing itself into the falciform ligament. The liver is further anchored to the abdomen by the coronary ligament, and by two lateral ligaments.

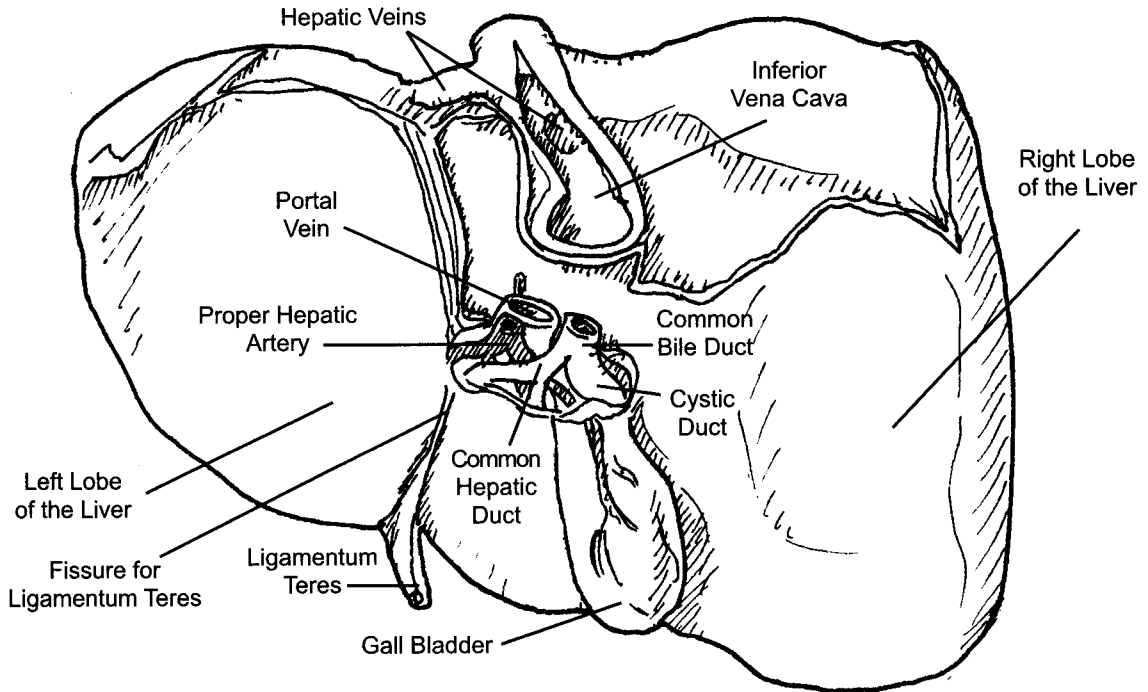


Figure 64.11. The Rear View of the Liver, with the Gall Bladder
(Inspired by the original artwork of Dr. Frank H. Netter).

In the average adult, the liver receives roughly 2 pints of blood every minute, equal to about 28% of the total cardiac output of blood. This blood supply enters the liver through both the hepatic artery and the hepatic portal vein (Figure 64.11). The hepatic artery divides into right and left branches which nourish the tissues of the right and left lobes of the liver respectively. The hepatic portal vein carries venous blood from the abdominal organs into the liver to be processed. It is important to note that the liver is the first internal organ to receive blood that has been exposed to the intestinal capillaries; for this reason the liver is especially susceptible to diseases originating in the digestive tract. Entering the underside of the liver, the hepatic portal vein then quickly divides into a network of capillaries that disperse blood throughout the liver.

The lobes of the liver are composed of numerous sesame seed sized lobules, which are the essential structural and functional units of the liver organ. Each lobule consists of numerous hepatic

(liver) cells organized around a central vein. On a horizontal plane, a liver lobule gives the appearance of a roughly hexagonal plate of hepatic cells. These cells are arranged in branching, irregular, interconnected plates which are irrigated by venous capillaries, and which essentially stack together to give the lobule a somewhat oblong vertical dimension.

A portal triad flows vertically along each of the six corners of the lobule, and consists of a branch of the hepatic artery (carrying fresh blood into the liver tissue), a branch of the hepatic portal vein (carrying venous blood from the digestive system), and a bile duct. Blood from both the hepatic artery and the hepatic portal vein flow through large capillaries (termed sinusoids) within the liver lobule. These sinusoids are surrounded by hepatic cells that essentially clean the blood as it flows past them. Sinusoids also contain hepatic macrophages (called Kupffer cells) which remove bacteria, old blood cells, and other debris from the blood. Each sinusoid empties into

the vein at the center of each lobule. These veins then join together into interlobular veins which eventually flow into the hepatic veins. Cleansed blood is drained from the liver by the hepatic veins, which converge with the inferior vena cava before reaching the heart.

BILE SECRETION

Bile is secreted from the hepatic cells into tiny canals (called bile canaculi) that flow between every other row of cells, such that each row of hepatic cells has a bile canaculi on one side, and a sinusoid on the other. Bile is directed away from the center of the lobule, and on reaching the bile duct at the lobule's corner, it flows downwards.

The bile secretions of the liver are directed through several ducts that ultimately join together to form the hepatic duct, which carries bile away from the liver. The cystic duct connects the gallbladder to the hepatic duct, and is the common duct through which bile enters and exits the gallbladder. The common bile duct flows from the junction of the cystic and hepatic ducts, and it is this duct that eventually delivers bile into the duodenum.

PHYSIOLOGY OF THE LIVER

The various functions of the liver can be categorized into the following areas: metabolism of carbohydrates, proteins, and lipids; storage of vitamins and minerals; phagocytosis; removal of poisons, drugs, and certain hormones; and the synthesis and excretion of bile (Figure 64.12). The Liver metabolism has the capacity to convert one nutrient into another nutrient, or to change the form of a nutrient to make it more appropriate for activation, storage, or excretion.

1. **Metabolism of Carbohydrates:** in combination with the pancreas, the liver helps to maintain a steady glucose level in the blood. When blood sugar levels are too high, the liver can draw glucose from the blood and convert it into glycogen (a molecule that is a composition of numerous smaller glucose molecules) for storage. The liver can also convert glucose into triglycerides for storage within liver or muscle tissue. If there is a decrease in the blood-glucose level, the liver then converts glycogen (or other available sugars such as

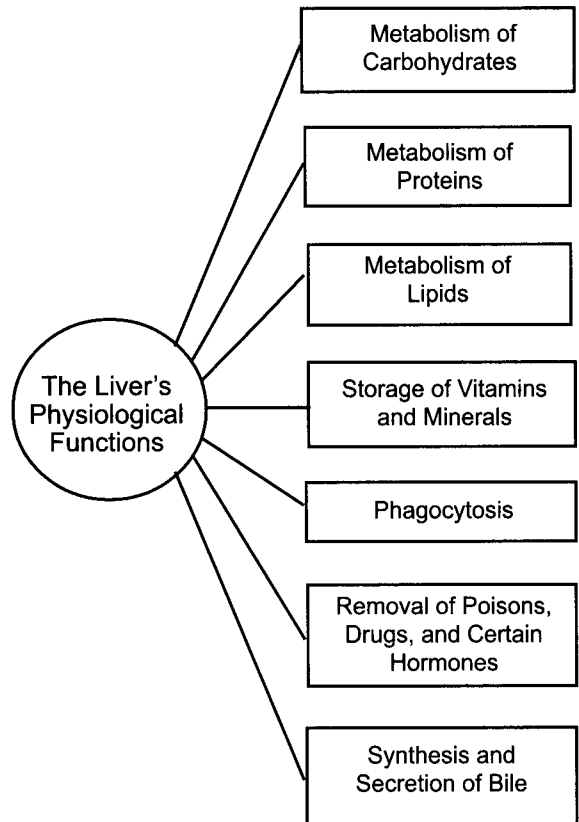


Figure 64.12. The Functions of the Liver (Western Medical Perspective)

lactose and galactose) it has stored back into the glucose form that can be used by the cells. In a process known as gluconeogenesis, the liver is also capable of making glucose from lactic acid or from certain amino acids.

2. **Metabolism of Proteins:** the liver alters amino acids so that they can be used for ATP production or changed into fats or carbohydrates. The liver also removes ammonia (produced by bacteria in the GI tract, and also as a by-product of protein metabolism) and other nitrogenous wastes from the system by converting it into the much less toxic urea, which is then later excreted through the urine. Certain enzymes within the liver are capable of converting one amino acid into another, or converting one amino acid into an entirely different nutrient. Liver cells also synthesize heparin and most

plasma proteins, such as albumin, alpha and beta globulins, fibrinogen (used in blood coagulation), and prothrombin

3. **Metabolism of Lipids:** the liver manufactures cholesterol, some of which is then used in the production of bile. Among other things, cholesterol plays an important role in the creation of certain hormones and is necessary for the production of vitamin D. The liver also synthesizes various lipoproteins, which include both high-density lipoproteins (HDL) and low-density lipoproteins (LDL). Lipoproteins also combine with cholesterol, fatty acids, and triglycerides in order to transport them through the blood. Certain cells within the liver also store triglycerides, which are the body's most concentrated source of energy. The liver breaks down fatty acids into acetyl coenzyme A, the excess of which is converted into ketone bodies. Other examples of lipids that are metabolized within the liver include phospholipids, steroids, and prostaglandins.
4. **Storage of Vitamins and Minerals:** The liver stores vitamins A, B-12, E, and K, and plays an important role in both the activation and storage of vitamin D. Minerals such as copper, iron (in the form of ferritin), and cobalt are also stored within the liver. These stored nutrients are later released into the bloodstream whenever they are needed by the body.
5. **Phagocytosis:** Within the liver, the Kupffer cells phagocytize (engulf or consume) worn out white and red blood cells as well as some bacteria. This process aids the immune system by removing unwanted material from the blood. The iron and globulin thus extracted from the breakdown of erythrocytes is recycled, while the bilirubin (derived from heme) is excreted into the bile ducts. Resident bacteria within the GI tract further breakdown bilirubin after the bile is excreted into the intestines, giving the feces their normal brown color.
6. **Removal of Poisons, Drugs, and Certain Hormones:** The liver serves to detoxify the body by chemically altering or excreting certain drugs and organic compounds such as

penicillin, sulfonamides, and erythromycin. The liver can also alter or excrete hormones such as estrogen, aldosterone, thyroid hormones, and steroid hormones. Various poisons such as DDT and other pesticides are removed from the bloodstream and stored within the liver. The liver also produces numerous protective, antitoxic substances.

7. **Synthesis and Excretion of Bile:** The liver's only digestive function is the creation and secretion of bile, which is released into the small intestine via the hepatic duct. When considered as a part of the digestive system, both the liver and gallbladder are thus seen as being accessory organs associated with the small intestine.

Bile, is a bitter yellowish substance consisting mainly of water, bile acids, bile salts, bile pigments, lecithin, cholesterol, electrolytes, and various fatty acids. Once delivered into the small intestine, bile salts and acids play an important role in the digestion of fats; though the secretion of bile is also a vehicle for the excretion of unwanted materials from the liver. Nearly one quart of bile is secreted each day by the liver. Secreted bile is stored and concentrated in the gallbladder, and when needed for digestion, it is transferred into the duodenum (uppermost portion of the small intestine) via a system of ducts. The bile secretions of the liver are directed through several ducts that ultimately join together to form the hepatic duct, which carries bile away from the liver. The cystic duct connects the gallbladder to the hepatic duct, and is the common duct through which bile enters and exits the gallbladder. The common bile duct flows from the junction of the cystic and hepatic ducts into the duodenum.

COMMON DISORDERS OF THE LIVER

Impairment of liver function can be at the root of a wide range of symptoms and functional disorders. Some of the most widely recognized disorders of the liver are jaundice, hepatitis, and cirrhosis. Jaundice is a condition in which there is a buildup of bilirubin in the system, giving the eyes and skin a yellowish discoloration. The three main

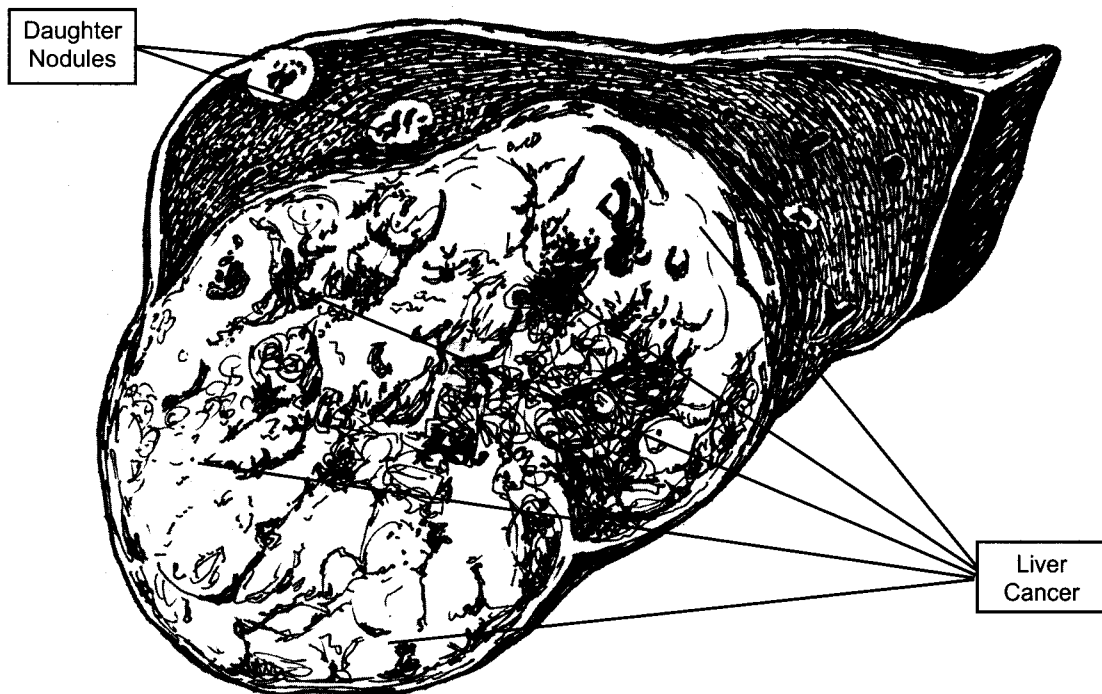


Figure 64.13. An Example of Liver Cancer (Inspired by the original artwork of Dr. Frank H. Netter).

types of jaundice are: prehepatic jaundice (including neonatal jaundice), in which there is an excess production of bilirubin; hepatic jaundice (due to liver dysfunction); and extrahepatic (or obstructive) jaundice (caused by a blockage of bile drainage). Hepatitis, of which jaundice can be a symptom, refers to either an acute or chronic inflammation of the liver. Acute hepatitis is usually non-viral, and can be caused by an overtaxing of the liver due to drug toxicity or wild mushroom poisoning. Chronic hepatitis, of which there are now more than a dozen types, is generally attributed to a virus. Liver cirrhosis is a chronic inflammation and scarring of the liver usually resulting from chronic hepatitis, or from long term alcohol or drug abuse. Eventually, cirrhosis of the liver can lead to liver fibrosis, in which the liver has an excess of scar tissue inhibiting its proper functioning.

Other liver disorders include liver enlargement, portal hypertension, ascites (fluid buildup in the

abdomen due to liver leakage), liver encephalopathy (brain deterioration due to blood toxicity), liver failure, and metabolic disorders such as hemochromatosis and Wilson's disease. Hepatocellular adenoma and hemangioma are examples of benign liver tumors, while liver cancers include hepatoma (primary liver cancer), cholangiocarcinoma, hepatoblastoma, and angiosarcoma. Congenital liver disorders include neonatal jaundice, biliary atresia, and choledochal cysts.

LIVER CANCER

The Liver is the most common site for the metastatic spread of tumors that disseminate through the Blood system. Carcinoma of the Liver is quick in development, high in mortality, and is regarded as one of the common malignant tumors.

A primary hepatocellular carcinoma (or hepatoma) may appear as a massive nodule, fre-

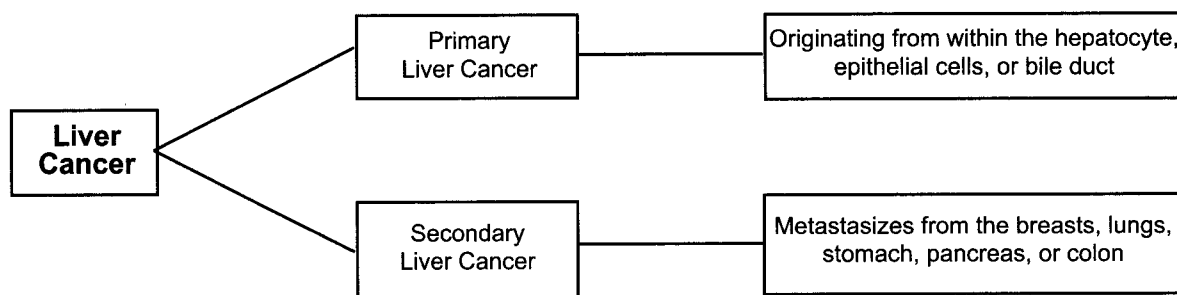


Figure 64.14. Liver Cancer is Divided into Two Categories

quently occupying the right lobe of the Liver. It is created from epithelial cells that are derived from either the hexagonal Liver cells or from the cholangioles (the small terminal portions of the bile duct) and has a gray-white slightly granular external surface. The central portion of the carcinoma is usually mottled yellow and red because of hemorrhage and necrosis (Figure 64.13). Smaller “daughter nodules” with a more homogeneous white or dark green color are sometimes distributed throughout the Liver.

The majority of liver cancers are metastatic in origin, commonly originating from the breasts, lungs, stomach, pancreas, or colon. In the clinic, diagnosis of a metastatic cancer of the liver is often the first sign that there is cancer elsewhere within the patient’s body.

ETIOLOGY AND PATHOLOGY OF LIVER CANCER

The etiology of Liver cancer is currently unknown. From a Traditional Chinese Medical perspective, the main etiology and pathology of Liver cancer can be initiated from a combination of the following conditions: Liver Qi Stagnation, Spleen Deficiency, Liver and Kidney Yin Deficiency, Damp Heat Toxins, and Qi and Blood Stagnation. There are also speculations suggesting that the following list of items may cause, or contribute, to the creation of Liver cancer:

- **Emotional Disturbance:** Exposure to chronic stress and the suppression of anger leading to impairment of the energetic functions of the Liver and Spleen, Liver Qi Stagnation and Blood stasis.

- **Dietetic Injuries and Toxic Poisoning:** Liver cancer is usually associated with a long history of alcohol or drug abuse, cirrhosis, chronic hepatitis (B and C), water pollution, carcinogenic aflatoxins in food, and parasites.
- **Congenital Weakness:** A susceptibility to deficient and weak Liver, due to heredity being the predisposing factor.
- **Metastatic:** Cancer originating from another organ and metastasizing into the Liver

PRIMARY AND SECONDARY LIVER CANCER DIVISIONS

Generally, Liver cancer is divided into two categories: Primary and Secondary Liver cancer, described as follows (Figure 64.14):

- **Primary Liver Cancer:** This type of tumor occurs within the hepatocyte, epithelial cells, or bile duct. Its mortality rate is very high. The cause for Primary Liver Cancer is unknown, though speculations suggest the following factors: Infection from Hepatitis B and C, chronic exposure and/or ingestion of Aflatoxin B and G, the ingestion of Nitrosamine, parasitic diseases, genetic causes, malnutrition, and chronic constitutional deficiency.
- **Secondary Liver Cancer:** This type of tumor metastasizes from outside the Liver, originating from within the breasts, lungs, stomach, pancreas, or colon.

SYMPTOMS

The Liver may have a single nodule, or multiple nodules. Clinical symptoms of liver cancer generally occur at the intermediate and late stages

of the disease's development. The main clinical manifestations include: distension and severe hypochondriac pain, jaundice, prolonged fever, progressive emaciation, cirrhosis, hemorrhage of the digestive tract (vomiting Blood and Blood in the stool), progressive hepatomegaly (liver enlargement), and digestive symptoms (e.g., nausea, vomiting, and weight loss). Its surface feels irregular on palpation (central depression or umbilications can often be detected). Poor appetite, emaciation and general weakness are common during the early stages.

LIVER CANCER METASTASIS

The earliest and most common method of Liver cancer metastasis is through the Blood. The second method of Liver cancer metastasis is through the lymph system.

Additionally, Liver cancer can also metastasize through the patient's diaphragm and thoracic cavity, descend into the abdominal cavity, or spread into the Lungs, Bones, Brain, and adrenal glands through the Blood vessels and lymphatic system.

Research shows that 33% of all the Liver Cancers metastasize to the Brain, and that 15% of Liver cancer patients die due to the Liver organ breaking in half, causing shock and internal bleeding.

TREATMENT PROTOCOL FOR LIVER CANCER: IN SITU

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Liver and Gall Bladder organs and channels. This protocol is used in order to Purge Excess Heat from the patient's tissues and to disperse general Qi and Blood stagnations.
2. Project the healing sound "Guo" into the patient's Liver and purge the area.
3. Connect to the divine and create an Energy Ball in your right palm. The Energy Ball should swirl in a counterclockwise direction creating the effect of an energy-absorbing tornado. Insert the swirling Energy Ball into the

patient's Liver and direct its movements with your intent to absorb Heat and Toxins. The Energy Ball should be guided to swish back and forth inside the patient's Liver in order to absorb and destroy the cancer cells.

4. Remove the Energy Ball and dispose of it into the Earth through the energetic vortex created under the treatment table.
5. Connect to the divine and create a column of light flowing into the patient's Liver. Compress the column of light into the Liver until it overflows, filling the patient's entire body.
6. Remove and clean the patient's front Third Chakra Gate Filter. Then reset the Chakra Gate and energize the patient's Taiji Pole.
7. Tonify the patient's Heart, Spleen and Lungs.
8. Tonify and regulate the patient's Liver, Kidney, and Mingmen areas.
9. End by regulating the patient's Microcosmic Orbit.

TREATMENT PROTOCOL FOR LIVER CANCER: METASTATIC

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Excess Heat from the patient's Yellow Court, as well as the Stomach, Spleen, Liver, Gall Bladder, Large Intestine and Small Intestine organs and channels.
2. Address each internal organ to which the cancer has metastasized. Project the healing sound "Guo" into the patient's Liver and Gall Bladder areas and then purge; project the healing sound "Dong" into the patient's Stomach, Spleen and pancreatic areas and then purge; project the healing sound "Zheng" into the patient's Small Intestine areas and then purge; project the healing sound "Shang" into the patient's Large Intestine areas and then purge.
3. Because the cancer is systemic, it is important to rebuild the entire body's energetic structure. Stand at the head of the table. Connect to the divine and create a rolling river of healing light that washes over the patient's body

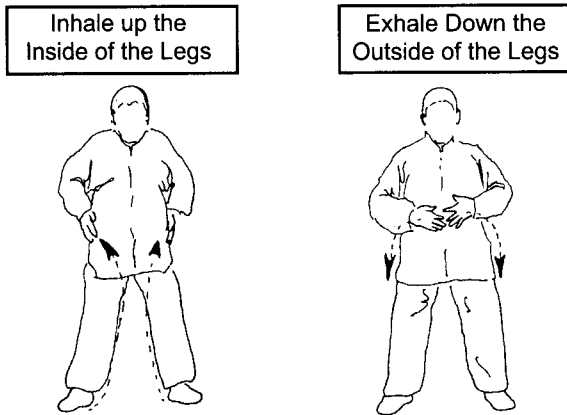


Figure 64.15. The Ascend the Yin and Descend the Yang Technique

flowing out the feet and into the Energetic Vortex located in the Earth. Focus your mind on the cancer located within middle of the patient's lower torso. Imagine that this rolling river of healing light is dissolving and washing away all of the toxic pathogens, purging the Toxic Qi out from the patient's body as it flows deep into the Earth.

4. Go to the patient's feet and again connect with the divine in order to create a column of white light within your own Lower Dantian. Emit this white light into the patient's legs, directing it to fill the patient's entire body, overflowing through the patient's second and third Wei Qi fields.
5. End by regulating the patient's Microcosmic Orbit.

HOMEWORK PRESCRIPTIONS #1

1. **Healing Sound "Guo":** Have the patient practice the Descend the Yang and Ascend the Yin Technique (Figure 64.15), ending with the healing sound "Guo" for 18 times (straight tone). Then perform the "Guo" sound for 18 additional breaths in a descending tone (Figure 64.16). Repeat this sequence 9 times a day.
2. **Exhaling Breathing Method:** Prescribe the Fast to Moderate Exhaling Breathing Method along with the Cancer Walking Method for treating Liver disease.
3. **Taking in the Wood Element Qi:** The follow-

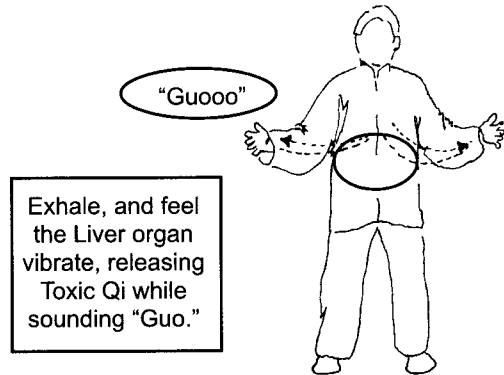


Figure 64.16. To Purge Liver Stagnation use the sound "Guo"

ing meditation if practiced in front of a pine tree. While having the patient face, or embrace a pine tree, practice the method of "Taking in the Wood Element Qi," described as follows:

- Begin by facing a small tree while standing in a Wuji posture.
- Raise both hands and extend them a few inches away from the tree, with the palms facing each other. Both arms should be bent at the elbows with the shoulders relaxed and sunk. As the palms face the tree, they should be slightly curved and never locked.

It is important to note that if your hands feel comfortable then proceed to the next step. However, if your hands feel numb or begin to hurt, usually this is a signal that it is necessary to try another tree that is more open to an energetic exchange.

- Focus your intention forward into the tree, and imagine it as an enormous pillar of energy, emitting a particular color or light (depending on the type of tree). Wait until you can feel the sensation of the tree's energy filling your hands. Feel a connection developing between your Heart, Middle Dantian, Lower Dantian, and the tree before proceeding to the next stage.
- Your breathing should be slow, subtle, deep, long, and even. As you exhale, slowly bend your knees and begin sinking into the Earth.

While sinking your body, sweep your palms downward along the sides of the trunk of the tree. Imagine that your palms are emitting a mass of energy the same color as the tree. Then imagine that the tree is absorbing the energy from your palms, exchanging it with the tree's energy mass.

- Inhale as you slowly straighten your legs, sweeping your palms upward along the sides of the trunk of the tree as your body rises. Imagine that your palms are absorbing a mass of energy the same color as the tree, exchanging it with the tree's energy mass. Continue this exercise for several minutes.

While Tonifying, extend your Qi and intention deep into the root system of the tree and imagine absorbing its natural energy through the Baihui point at the top of your head (Figure 64.17). This prescription is practiced three times a day for 15 minutes each time.

- End the exercise with "Pulling Down the Heavens" and return to the Wuji posture, allowing the gathered Qi to sink and return into the Lower Dantian.
4. **Taking in the White Qi:** Have the patient practice the method of Taking in the White Qi three times a day for 15 minutes each time to strengthen the Lungs.
 - Sit in a chair with both feet firmly rooted into the Earth, lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting high on a majestic mountain cliff. Towards the left, the sun is slowly rising, reflecting a great luminous light upon the majestic mountain cliff.
 - Imagine and feel a white luminous mist descending from the Heavens and encircling your body. Inhale, and feel the celestial white mist enter into your Lungs, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the white luminous mist is absorbing into the tissues and glowing brighter and stronger within your Lungs after each inhalation.
 - Practice this meditation for 15 minutes.
 5. **Taking in the Green/Blue Qi:** Have the pa-

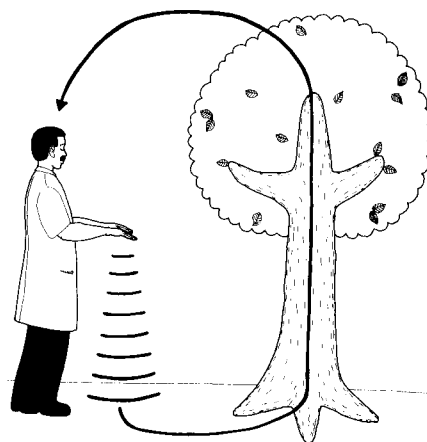


Figure 64.17. Extend Qi and Intention deep into the root system of the tree and absorb its natural energy through the Baihui point at the top of the head

tient practice the method of "Taking in the Green/Blue Qi," three times a day for 15 minutes for each session to strengthen the Liver and Gall Bladder.

- Sit in a chair with both feet firmly rooted into the Earth, lightly close the anal sphincter closed, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting in front of a quiet, green/blue forest of pine trees.
 - Imagine and feel a green/blue luminous mist ascending from deep inside the forest, encircling and enveloping your body. Inhale, and feel the green/blue luminous mist enter into your Liver and Gall Bladder, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the green/blue luminous mist is absorbing into the tissues and glowing brighter and stronger within your Liver after each inhalation.
 - Practice this meditation for 15 minutes.
6. **Taking in the Yellow Qi:** While in a sitting meditation posture, have the patient practice the method of "Taking in the Yellow Qi" three times a day for 15 minutes each time in order to strengthen the Spleen.
 - Sit in a chair with both feet firmly rooted into the Earth, lightly close the anal sphincter, keep

the spine straight, and place the tongue on the upper palate.

- Relax and imagine that you are sitting high on a majestic mountain cliff. Towards the left, the sun is slowly rising, reflecting a great luminous light upon the majestic mountain cliff.
- Imagine and feel a golden yellow rays descending from the Heavens and penetrating your body. Inhale, and feel the golden yellow rays enter into your Spleen, bringing health and healing.
- Exhale any turbid, stale Qi. Imagine and feel that the golden yellow rays are absorbing into the tissues and glowing brighter and stronger within your Spleen after each inhalation.
- Practice this meditation for 15 minutes.

7. 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 time in order to strengthen the Kidneys.

- Sit in a chair with both feet firmly rooted into the Earth, lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
- Relax and imagine that you are sitting in front of a calm, deep, dark blue pool of still water. Towards the left, the moon is slowly rising, reflecting a great luminous light upon the deep dark pool of water.
- Imagine and feel a dark blue luminous mist ascending from the deep pool and encircling your body. Inhale, and feel the dark blue luminous mist enter into your Kidneys, bringing health and healing.
- Exhale any turbid, stale Qi. Imagine and feel that the dark blue luminous mist is absorbing into the tissues and glowing brighter and stronger within your Kidneys after each inhalation.
- Practice this meditation for 15 minutes.

8. Moderate Walking Therapy: The patient should practice Moderate Walking Therapy 20 minutes a day.

HOMWORK PRESCRIPTIONS #2

Each week perform the following Medical Qigong prescription exercises, practicing them a

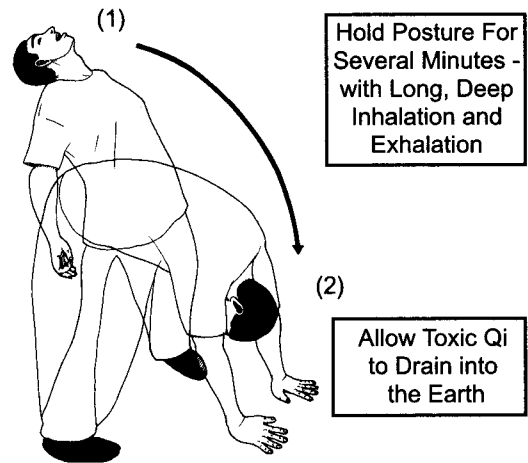


Figure 64.18. Dry Crying

minimum of once a day. After a week of "Beating the Bag" change the prescription to the "Dry Crying" exercise (Figure 64.18).

Beating the Bag and Shouting is the most common Medical Qigong homework exercise given to patients with cysts, tumors, and cancer caused from Liver Stagnation and Excessive Liver Fire. The concept of Beating the Bag and Shouting is best comprehended when the function and flow of Liver Qi is understood. When striking the bag and shouting, the shaking movements of the body will:

- facilitate an energetic discharge from the Liver organ
- alleviate pressure stored within the Liver organ itself (detoxifying suppressed feelings)
- purge the body of Excess Liver Heat

It is important for the patients to understand, that when shouting and striking on the surface of the bag (focusing their intention deep into the bag's center), they are releasing deep seated pathogenic anger and rage. This is why it is prohibited for patients to substitute such things as pillows, bed, etc., for the bag. If a patient takes a pillow and pounds it, for example, screaming and shouting to release the aggression, he or she is releasing and discharging pathogenic Qi into the pillow. If, after releasing this Toxic Qi into the pillow, it is returned to the bed for a patient to sleep

on, he or she will reabsorb the discharged energy. To avoid this occurrence, patients are encouraged to set aside a space where they can safely discharge internal pathogenic Qi (preferably outdoors). This can be viewed as being similar to isolating and storing garbage away from living quarters.

While striking the bag, in addition to feelings of anger and rage, sometimes the patient may start crying or experience overwhelming feelings of grief and despair. This is also a normal reaction that facilitates the release of toxic emotions. It sometimes occurs while discharging Stagnant Liver Qi because the Lungs, which store the emotion of grief, have the function of keeping the Liver organ in check, in accordance with the Five Element Controlling Cycle.

To perform this exercise, all the patient needs is a wooden dowel (1–1.5 inches in diameter and three feet long), a large bag of rice from the grocery store, and some duct tape. Completely encase the bag of rice with the duct tape to prevent spilling. Place the bag on a table, or a hard surface, level with the Lower Dantian. Hold the dowel in both hands, strike the bag, and focus on the Liver's Qi traveling up the back, down the arms, and through the wooden dowel (Figure 64.19).

STRIKING THE BAG

When striking the bag, the patient should imagine Toxic Heat moving away from the cancer or tumor area, and flowing through the Liver organ. From the Liver, the patient should imagine the Toxic Heat flowing out the Liver organ through the back, moving up the arms, down into the wooden dowels, and into the rice bag as the patient strikes.

With each impact, the patient will imagine his or her body releasing Toxic Liver Qi into the bag. It is important for the patient to exhale completely from the lower abdomen when shouting and striking the bag. Begin by shouting the Healing Sound "Ha" to stimulate and Purge Qi Stagnation from the Heart. After striking the bag for several minutes or until the Heart Qi has become accessible, then change the Mantra to the "No" sound. These specific words can be used to help the patient to



Figure 64.19. Beating the Bag to Purge Liver Qi Stagnation and Discharge Anger and Rage

facilitate complete emotional discharging, while also re-establishing a patient's broken energetic and emotional boundary system. For the same reason that a pillow is not used again for sleep, the rice should not be fed to anyone after releasing toxic emotions into it. Beating the Bag should be performed for 10–15 minutes to achieve maximum benefit.

ENDING THE EXERCISE

Afterwards patients may feel euphoric and exhausted due to the heightened endorphin activity now occurring within the tissues. If the patient still feels angry, he or she should try writing the rest of the rage on paper, which is then discarded. In order to end the exercise, patients should sit for five minutes in quiet solitude. It is important for the patient to reflect on any emotional memories which have been released and brought back into consciousness. The patient may then begin sharing these feelings and memories with the doctor, and commence the process work for healing the unexpressed emotions.

Some patients may become absolutely horrified with themselves for getting so angry during bag beating that they feel terrified afterwards; especially if so much rage was built up that it seemed there was no end to it. Often patients are forced to stop from overwhelming fatigue, aches, and pain caused by this purging exercise. If the pa-

tient allows the rage to build and never completely processes it, this may cause the patient to feel that without the anger he or she would literally cease to exist, or that he or she is innately evil. The patient may feel that he or she “is” the anger, and that the exercise is making it worse, and may strive to control the anger even more than before.

CONTRAINDICATIONS

Some patients will get so angry, they terminate treatments with the Qigong doctor without processing anything. This unprocessed rage can be extremely dangerous, especially if the patient has a history of abuse. Many people are completely unaware of how much anger they have suppressed. Some patients are like bottomless wells, especially patients with borderline personality disorder. Patients with this disorder should never be given this exercise, as it could lead to self-mutilation. Refer such patients to a psychotherapist.

In our culture, women are not allowed to express anger, much less rage. If the patient has ever been assaulted, or witnessed a loved one being abused, he or she may believe that he or she is just like the abuser, and may become suicidal. The Qigong doctor should never prescribe this exercise unless he or she fully understands the complexity of the patient’s circumstances. Some patients require a period of time, in a safe place, with supervision to help them deal with such intense emotions.

Other possible reactions might be that the patient goes into stronger denial of the rage, blames the Qigong doctor for causing him or her to lash out at another person, or blames the doctor for causing the rage. The Qigong doctor must make sure there is sufficient time for the patient to process all of the reactions aroused. The patient must not feel hurried or pressed.

HOMEWORK PRESCRIPTIONS #3

With some patients it is best to have them journal the anger, not in a diary, but on sheets of paper that can be subsequently burned or thrown away. They may also write letters to the person, or persons, with whom they are angry. They continue writing until all the anger has been discharged. They are not to mail the letters, give them to the addressee, or show them to anyone (includ-

ing the Qigong doctor). In writing the letter, they allow themselves to fully express the anger without judging themselves.

GUIDELINES

- The patient should not be concerned about grammar, foul language, and the like, when journaling. No matter how trivial the upsetting incident was, it should be written down.
- The flow of consciousness is initiated and continued until the end of the letter. No event (no matter how silly or insignificant) that comes to mind should remain unexpressed.
- When finished, the letter is to be torn, or safely burned in a ritual of healing and letting go (e.g., light some incense or candles, then blow them out after the paper has been incinerated). Symbolically the patient must let go of the anger permanently, hence the letter is destroyed in a ritualistic act.

Only later, as the patient continues to practice this purging technique, slowly gaining control of the emotions, can the angry letters be kept for a few days and re-read. In re-reading the letters the patient engages his or her discriminating, judging faculties (i.e., “Was I right to get upset over this incident? Did I over-react? What did this incident remind me of from my childhood?”).

This is a safe and powerful method of discharging anger from the patient’s body. The patient is encouraged and allowed to express everything he or she thinks while writing. It is non-threatening, and allows the patient to come to understand him or herself better.

HERBS FOR LIVER CANCER:

The following is a list of herbs (Chinese and Western) used in the Heat Clearing treatment of Liver Cancer:

- *Astragalus*, *Astragali membranaceus* (Huang Qi)
- *Coptis*, *Coptis chinensis* (Huang Lian)
- *Rhubarb*, *Rheum palmatum* (Da Huang)
- *Skullcap*, *Scutellaria lateriflora* (Huang Qin)
- *Reishi*, *Ganoderma lucidum* (Ling Zhi)

CAUTION

Consult a licensed acupuncturist, naturopath or herbalist before taking herbs. Each individual

will require specific formulas based on the diagnosis of his or her constitution and symptoms.

SURGERY

In Western medicine, surgery is commonly initiated for Primary Liver Cancer, in the early stages of development.

If the Liver cancer patient has elected to receive surgery, the Qigong doctor should proceed as follows:

PRE-OPERATIVE CARE

The patient should be treated in order to strengthen the Righteous Qi and enhance his or her immune system. The focus should be placed on dredging the patient's Liver, Tonifying the Spleen and Stomach, and Regulating the Qi.

The patient should also be given herbs and Medical Qigong prescription exercises that Tonify the Righteous Qi. This will assist the patient's recovery and help improve the chances of healing from the operation.

POST-OPERATIVE CARE

After the surgery, it is important for the Medical Qigong doctor to locate and treat the root cause of the patient's cancer. By removing the existing energetic patterns that were responsible for the physical construction of the tumor the doctor can assist the patient in preventing the cancer from continuing its growth (still energetically patterned throughout the patient's physical tissues).

After the operation, the patient should be treated with both herbs and Medical Qigong therapy for Qi and Yin Deficiency, and for the Depletion and Damage to Qi and Blood caused from extensive damage to the Liver Qi during

surgery. Additionally, the Qigong doctor should focus on Tonifying the patient's Spleen, Stomach, and Kidneys throughout the treatment process.

After surgery, the patient should also be advised to eat food with a high protein and vitamin content such as lamb's liver, pig's liver, eggs, hawthorn fruit, bananas, watermelon and pomegranates.

Patients should avoid raw onions, chives, chilli, spicy food, alcohol, and cigarettes.

RADIATION AND CHEMOTHERAPY

Radiation therapy is generally given to patients that are in good health and whose localized tumor cannot be removed by surgery. If the patient has already received radiation therapy, specific side effects include Qi and Blood Stagnation due to Toxic Heat invasion and depleted Body Fluids.

In late cases of Liver cancer, when surgery is not appropriate, chemotherapy can have an adverse effect, causing the patient's Righteous Qi to become even more Deficient. This can further aggravate the symptoms and worsen the patient's overall condition. Additionally, there is little evidence to support the use of chemotherapy in the treatment of liver cancer. To date, the use of chemotherapy in liver cancer has so far only had a limited effect, with the damage to the patient's tissues and immune system outweighing the therapy's healing potential.

The use of chemotherapy for liver cancer can be debilitating, resulting in bone marrow suppression and digestive disorders such as nausea, vomiting, poor appetite, and Liver-Stomach disharmony.

CHAPTER 65

CLINICAL PROTOCOL FOR OVARIAN CANCER

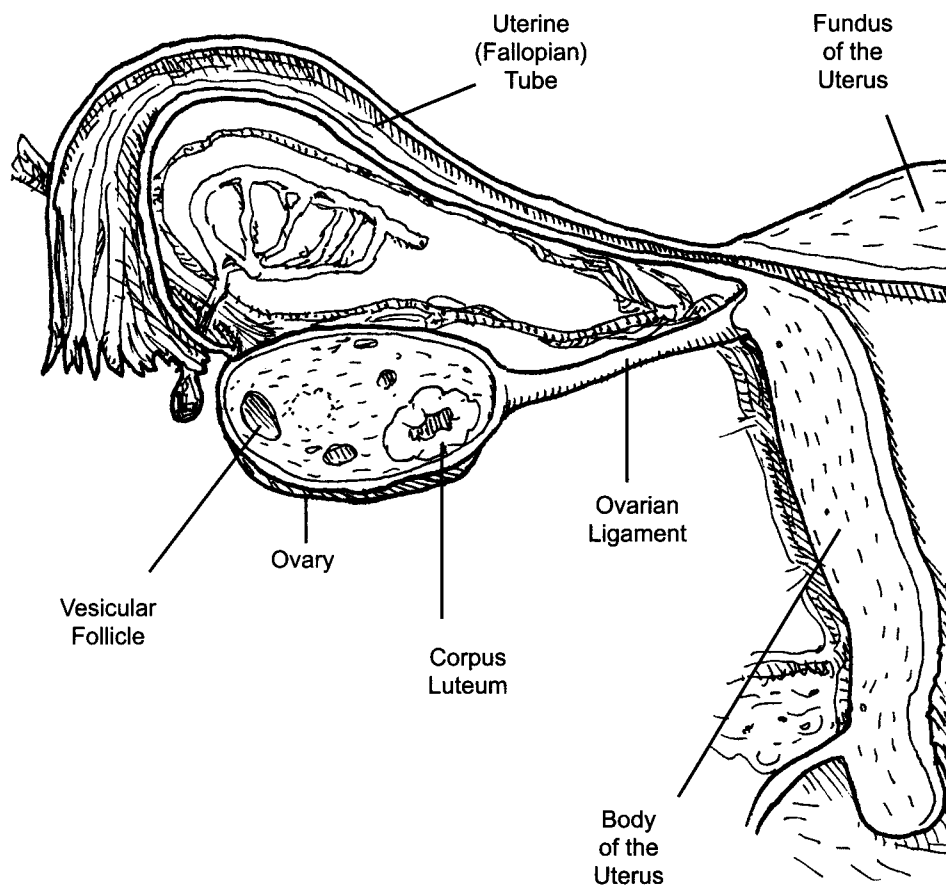


Figure 65.1. The Ovary (Inspired by the original artwork of Dr. Frank H. Netter).

THE OVARIES

The female gonads, called the ovaries, are the primary reproductive organs of a female. They are paired oval glands resembling almonds in shape (though about twice the size of almonds). The two ovaries are located on the posterior, lateral wall of a woman's upper pelvic cavity, one on each side of the Uterus (Figure 65.1).

WESTERN MEDICAL PERSPECTIVE

Anatomy and Histology

The ovaries produce the female sex hormones (e.g., estrogens and progesterone), and are responsible for the development and maintenance of female sexual characteristics. Once a woman's Uterus becomes fully developed and she begins her menses, a vesicular follicle bulges from the

surface of the ovary and an egg (oocyte) is released. With each ovulation, one of the ovaries will release an egg, generally alternating such that the right ovary releases an egg one month and the left ovary the next. The accessory ducts (fallopian tubes, Uterus, and vagina) transport reproductive cells and serve the needs of the developing fetus.

The ovaries are fed by the ovarian arteries, which are branches of the abdominal aorta, and by the ovarian branch of the Uterine arteries. A series of ligaments hold the ovaries in place. Each ovary is supported by:

- **The suspensory ligament**, which attaches the ovary laterally to the pelvic wall
- **The ovarian ligament**, which anchors the ovary medially to the Uterus
- **The broad ligament**, which forms part of the parietal peritoneum that suspends the ovary by attaching to it (like a tent) via a double-layered fold called the mesovarium

OVARIAN CYSTS

An ovarian cyst is a closed sack or pouch containing fluid, semifluid, or solid material, usually characterized by Phlegm, Damp Heat, and Stasis of Blood. In certain cases, there can be swelling in the lower abdominal area, movable when palpated.

ETIOLOGY OF OVARIAN CYSTS

Ovarian cysts can be caused by psychological upheavals which can lead to the formation of enlarged follicles. If the enlarged follicle fails to rupture, the cyst formation can become stabilized.

Liver Fire stagnation and the accumulation of Phlegm are also contributing factors in cyst formation. Ovarian cysts are often associated with the energetic reaction of anger (stored within the Liver) turning inward and transforming into rage. The rage descends into the Lower Jiao and begins attacking the body's reproductive organs, creating Yin Deficiencies and initiating further internal stagnations (Figure 65.2).

CYSTADENOMAS

Cystadenomas are the most common type of benign ovarian neoplasm; they are divided into

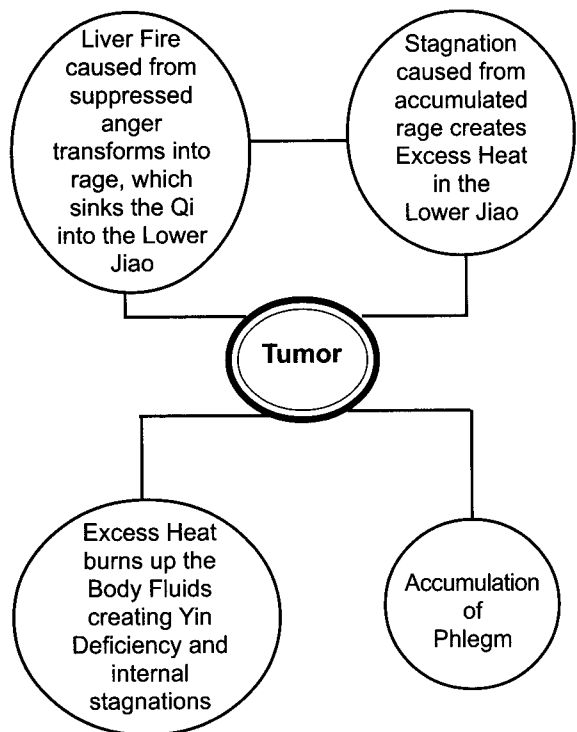


Figure 65.2. Etiology of an Emotionally Induced, Chronic, Benign Ovarian Cyst or Tumor Formation

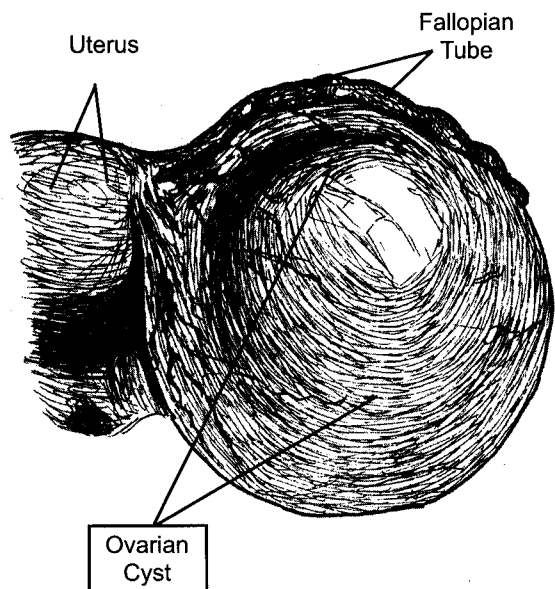


Figure 65.3. Serous Cystoma: Benign Ovarian Cyst (Inspired by the original artwork of Dr. Frank H. Netter).

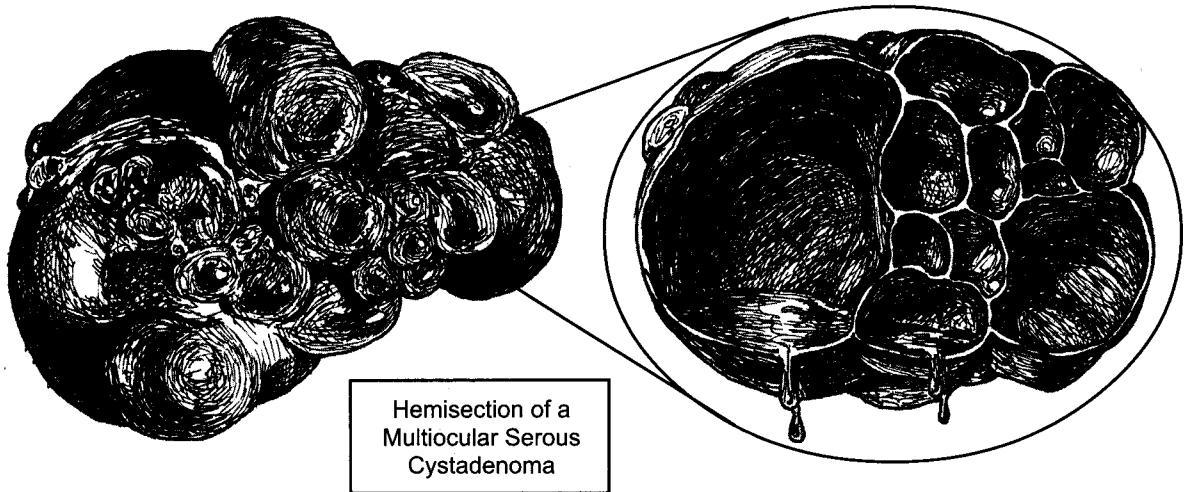


Figure 65.4. Serous Cystadenoma: Benign Ovarian Cyst (Inspired by the original artwork of Dr. Frank H. Netter).

serous and pseudo-mucinous varieties according to their involvement with the epithelium lining, described as follows:

- **Serous Cystoma:** The proliferating elements in a serous cysts include components of both connective tissue and epithelial tissue. The simple serous cystoma is a unilocular ovarian cyst lined by “serous” epithelium. It is usually oval or spherical in shape, thin-walled with a smooth surface, unilateral, and rarely exceeds the size of an orange (Figure 65.3).
- **Serous Cystadenoma:** The serous cystadenoma is a uni- or multilocular serous cyst of the ovary with gland like, adenomatous, epithelial proliferations in its wall. It is generally smaller than the pseudomucinous variety but can reach the size of a child’s head (on rare occasions it can grow to the size of a basketball). When multilocular, the cystadenomas are irregular in shape, with a smooth surface traversed by many small Blood Vessels (Figure 65.4). One variation of the serous cystadenoma is known as “grape-like cystadenoma” because of its multiple, individual pedunculated cysts, which project from the surface of the ovary.
- **Papillary Serous Cystadenoma:** These benign serous cysts manifest as intracystic or extra-

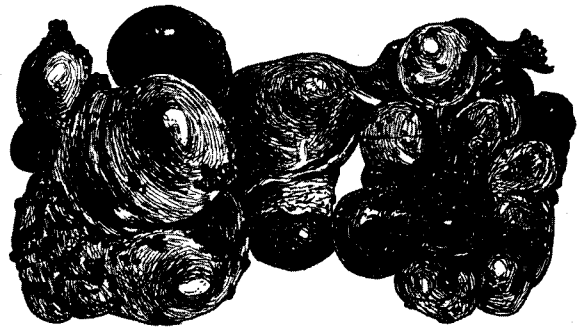


Figure 65.5. Bilateral Papillary Serous Cystadenoma: Benign Ovarian Cyst (Inspired by the original artwork of Dr. Frank H. Netter).

cystic papillary growths in addition to adenomatous (glandular hyperplasia) proliferations. They are commonly multilocular, spherical, lobulated, irregular in contour, with variations in size. When the papillation is confined to the inner wall, the cyst is apt to be unilateral and can grow to a large size. When external and internal papillary masses are present, they tend to be smaller and frequently bilateral (Figure 65.5). The cysts may be asymptomatic or may give rise to local discomfort, or enlargement of the abdomen with urinary or bowel dysfunction.

- **Pseudomucinous Cystadenoma:** These benign cystic neoplasms stem from the epithelium lining and are mucus-producing. They are usually unilateral, multilocular, and lobulated with a smooth surface. Pseudomucinous cystadenomas are the most common type of ovarian cyst, occurring with slightly greater frequency than the serous epithelial growths (Figure 65.6). They can vary in size ranging from very small to filling the patient's entire abdomen (commonly known as "mammoth ovarian cysts"). Their growth rate is very slow.

OVARIAN FIBROIDS: STROMATOGENOUS NEOPLASMS

Ovarian fibroids are benign stromatogenous tumors, and they are considered the most common type of tumor associated with hydroperitoneum (the presence of fluid in the abdominal cavity) and hydrothorax (the presence of fluid in one or both pleural cavities). Fibromas are solid, oval, well encapsulated tumors with an irregular smooth surface (adhesions may also be present). Internally, stromatogenous tumors are dense, white, interlacing bundles of connective tissue. The larger neoplasms may show focal or diffused areas of edema, hemorrhage, degeneration and cyst formation. The cystic cavities result from tissue necrosis and may be ragged and filled with clear or Blood tinged fluid. (Figure 65.7).

TREATMENT PROTOCOL FOR OVARIAN CYSTS AND BENIGN OVARIAN TUMORS

To treat ovarian cysts and fibroids, the doctor uses Medical Qigong therapy in conjunction with Jing point therapy and herbs:

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Liver and Gall Bladder Channels. This protocol is used to Purge Excess Heat from the patient's tissues and to disperse general Qi and Blood stagnations.
2. Next, purge and clean the diseased area of pathogenic Qi, using the Thunder Palm tech-

Commonly known as a "Mammoth Ovarian Cysts"

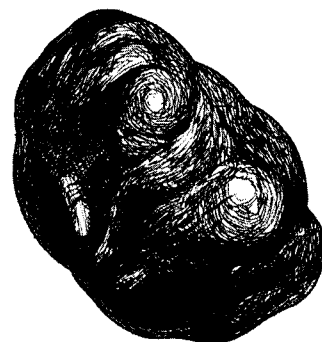
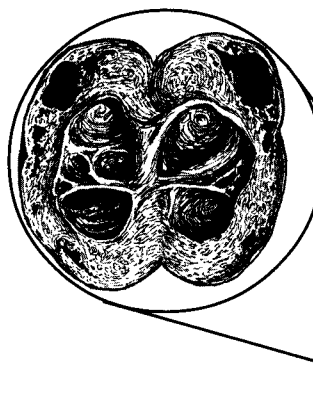


Figure 65.6. Multilocular Pseudomucinous Cystadenoma: Benign Ovarian Cyst (Inspired by the original artwork of Dr. Frank H. Netter).



Fibroma With Cystic Degeneration and Hemorrhage

Figure 65.7. Stromatogenous Tumors - Fibromas: Benign Ovarian Cyst (Inspired by the original artwork of Dr. Frank H. Netter).

nique in conjunction with the Vibrating Palm, to disperse the stagnation in the ovaries.

3. Emit the "Guo" sound into the patient's Liver and disperse pathogenic Qi out the patient's body via the Liver and Gall Bladder Channels.
4. Project the descending "Yu" sound into the diseased tissue area.
5. Open and cleanse the patient's Second Chakra Gate, then energize the area while emitting orange colored Qi.
6. Insert a Cord of Light from the Divine deep into the energetic cluster and hold the intention until you feel an energetic shift.
7. Once you feel there has been an energetic

transformation, fill the patient's entire ovary with white light energy and allow it to overflow into the lower torso.

8. Tonify the patient's Lower Dantian with Qi and circulate the energy through the Micro-cosmic Orbit.
9. Press and stimulate with Jing point therapy the Sp-6, Sp-9, St-36, GB-34, and GB-38 points (Figure 65.8). Press both sides of the patient's legs and stimulate the points using the Grasping and Shaking massage technique. Gently pull on the patient's lower legs while emitting Qi up the Yin channels into the ovaries, then down the Yang channels into the feet, for 18 breaths.

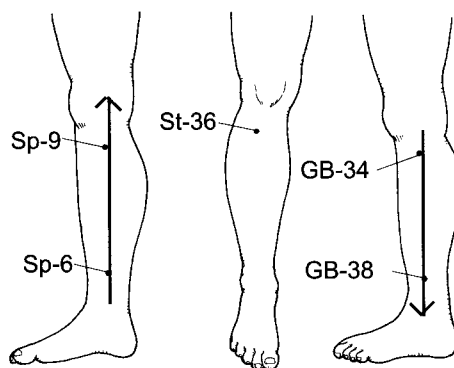


Figure 65.8. When treating ovarian cysts, use Jing Point therapy in conjunction with Qi emission to stimulate Sp-6, Sp-9, St-36, GB-34 and GB-38 points

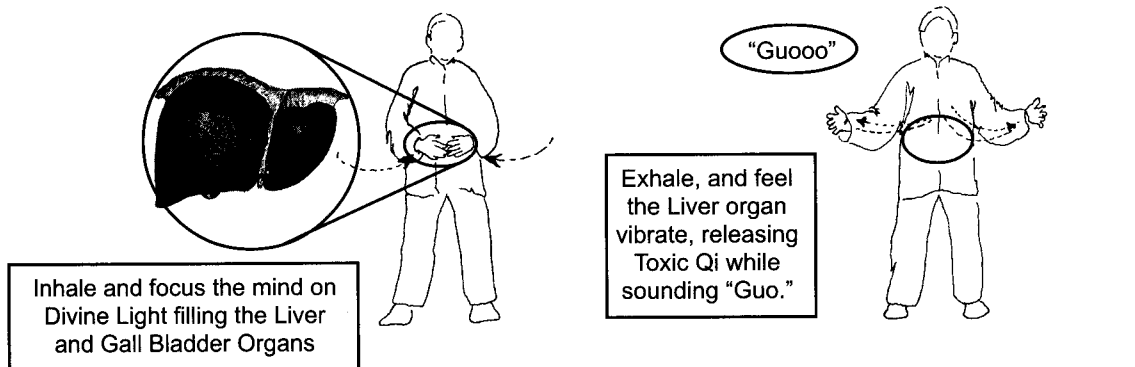


Figure 65.9. Use the sound "Guo" to Purge stagnation from the Liver

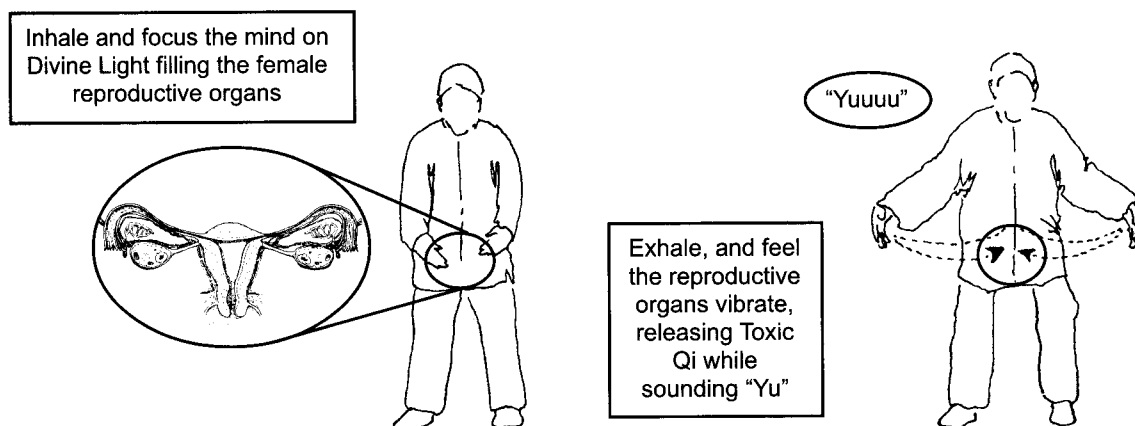


Figure 65.10. For Treating Cysts and Fibroids of the Female Reproductive Organs (Ovarian, Uterine and Cervical), the sound is "Yu."

HOMEWORK PRESCRIPTIONS #1

The patient should be given homework, in accordance with her constitution. The prescriptions should include:

1. **Healing Sound "Guo":** Have the patient practice the descending "Guo" sound to disperse Liver Fire (Figure 65.9).
2. **Healing Sound "Yu":** Have the patient practice the descending "Yu" sound to disperse ovarian cysts (Figure 65.10)
3. **Lower Dantian Regulation Exercise:** Have the patient practice Lower Dantian Regulation exercises to access, strengthen, and regulate the ovarian energy.
4. **Jing Point Therapy:** Have the patient press and stimulate the Sp-6, Sp-9, St-36, GB-34, and GB-38 points (Figure 65.11). The patient should press both sides of the legs and stimulate the points using the Grasping and Shaking massage technique for 18 breaths each point.
5. **Slow Walking Therapy:** Have the patient practice Slow Walking Therapy 20 minutes a day to Tonify the Qi.

HOMEWORK PRESCRIPTIONS #2

Each week perform the following Medical Qigong prescription exercises, practicing them a minimum of once a day. After a week of "Beating the Bag" change the prescription to the "Dry Crying" exercise.

1. **Beating the Bag:** Have the patient practice Lower Dantian purging exercises such as "Beating the Bag" to release suppressed anger and rage (see Chapter 80) (Figure 65.12).
2. **Dry Crying:** Have the patient practice the Lung purging exercises such as "Dry Crying" to release suppressed grief (Figure 65.13).

HOMEWORK PRESCRIPTIONS #3

1. **Dispelling The Filth Meditation:** The patient should be given the "Dispelling the Filth Meditation" prescription. This meditation is practiced as follows (Figure 65.14):
 - From a sitting posture, with the eyes closed and the body relaxed, place the tongue up against the upper palate, behind the teeth.
 - Breathe naturally and evenly.
 - Imagine Qi whirling into the upper area of

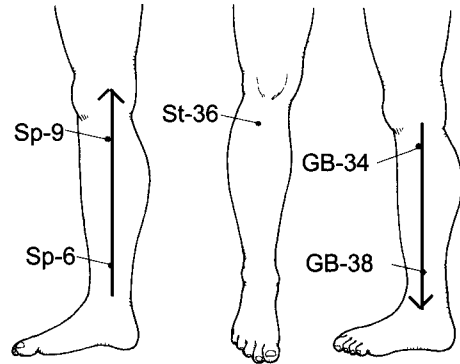


Figure 65.11. When treating ovarian cysts, use Jing Point therapy in conjunction with Qi emission, to stimulate Sp-6, Sp-9, St-36, GB-34 and GB-38 points



Figure 65.12. Beating the Bag to Purge Liver Qi Stagnation and Discharge Anger and Rage

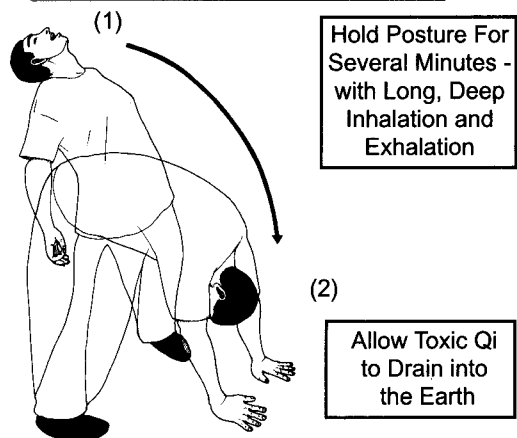


Figure 65.13. Dry Crying

the Uterus, circulating clockwise on a horizontal plane, building momentum as the energy flows down to the ovarian area.

- Once the energy has reached the ovaries, imagine the whirling Qi absorbing the noxious Heat and turbid Qi from the ovarian area, transforming it into wind, which is dispelled through the vagina. The exercise is repeated 10 times.
- Next, gently close the anal sphincter. While inhaling, imagine energetically “sipping” clean Earth Qi through the vagina into the cervix, Uterus, ovaries and Lower Dantian area. Imagine and feel it transforming into wind. This wind circulates in a counterclockwise direction on a horizontal plane, spiraling up the body, through the Thrusting Vessel and exits the body through the mouth with each exhalation. Repeat this visualization 10 times.
- Focus the attention on the Lower Dantian; imagine the vital Qi returning back to its origin, while rubbing the abdomen in a clockwise direction on a vertical plane, ending the prescription.

HOMEWORK PRESCRIPTIONS #4

1. **Energetic Point Therapy:** The patient should be given the “Energetic Point Therapy” prescription. Energetic Point Therapy can be practiced by patients with ovarian cysts by having the patient shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the location of the ovarian cyst (close to the body) while the left hand faces the Lower Dantian (farther away from the body).

Visualize Divine healing light from the middle finger dissolving the cyst (like a laser beam). The patient should repeat the sounds “Jiu-Jiu, Jiu-Jiu” (Figure 65.15).

The success of this exercise is based 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.

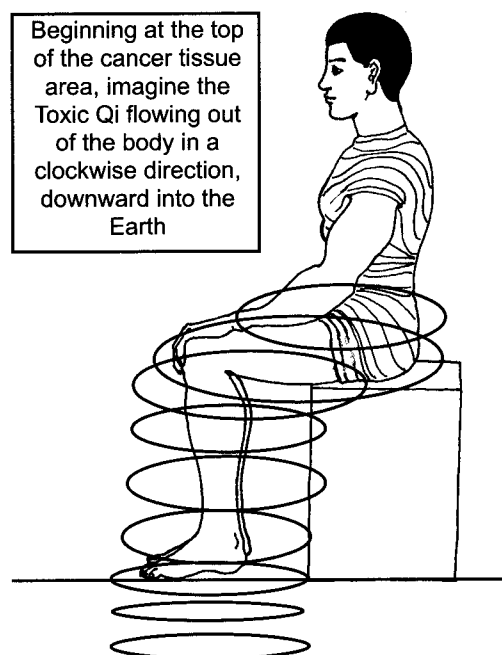


Figure 65.14. Perform the “Dispelling the Filth” Meditation from an “Upright Sitting” Posture

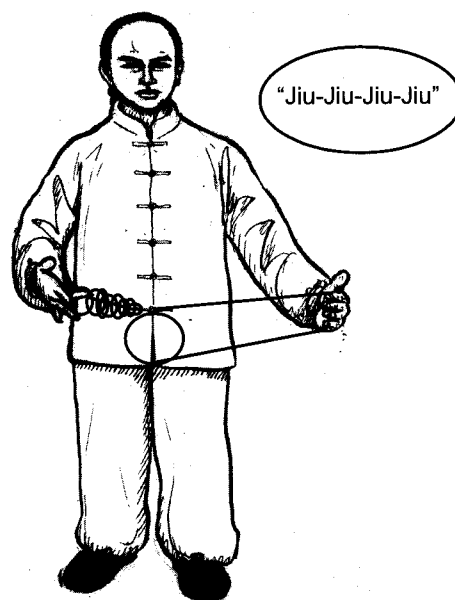


Figure 65.15. Energetic Point Therapy For Ovarian Cysts and Benign Ovarian Tumors

HERBS FOR OVARIAN CYSTS AND TUMORS:

The following is a list of herbs (Chinese and Western) used in the treatment of Ovarian Cysts:

- **Slippery Elm**, *Ulmus rubra*
- **Milk Thistle**, *Silybum marianum*
- **Poke**, *Phytolacca Americana*

CAUTION

Consult a licensed acupuncturist, naturopath or herbalist before taking herbs. Each individual will require specific formulas based on the diagnosis of his or her constitution and symptoms.

CHINESE HERBAL FORMULAS FOR OVARIAN CYSTS AND TUMORS:

The following is a list of herbal Formulas (Chinese and Western) used in the treatment of Ovarian Cysts:

FOR PHLEGM RELATED CYSTS: HAI ZAO WAN

- **Kelp**, *Laminaria japonica*, (kun bu)
- **Seaweed**, *Sargassum pallidum*, (hai zao)
- **Pinellia**, *Pinellia ternata*, (ban xia)
- **Fritillaria**, *Fritillaria cirrhosa*, (chuan bei mu)
- **Dang gui**, *Angelica sinensis*, (dang gui)
- **Citrus**, *Citrus reticulata*, (chen pi)
- **Forsythia**, *Forsythia suspensa*, (lian qiao)
- **Cnidium**, *Ligusticum Wallichii*, (chuan xiong)
- **Licorice**, *Glycyrrhiza uralensis*, (gan cao)
- **Du hu**, *Angelica pubescens*, (du hu)

FOR PHLEGM HEAT RELATED CYSTS: NEI XIAO LUO LI WAN

- *Prunella vulgaris*, (xia ku cao)
- *Scrophularia ningpoensis*, (xuan shen)
- *Fritillaria thunbergii*, (zhe bei mu)
- *Angelica sinensis*, (dang gui)
- *Mentha haplocalysis*, (bo he)
- *Citrus aurantium*, (zhi ke)
- *Rheum palmatum*, (da huang)
- *Forsythia suspensa*, (lian qiao)
- *Platycodon grandiflorum*, (jie geng)
- *Ampelopsis japonica*, (bai lian)
- *Trichosanthes kirilowii*, (tian hua fen)
- *Rehmania glutinosa*, (sheng di huang)
- *Glycyrrhiza uralensis*, (gan cao)

FOR BLOOD STAGNATION RELATED CYSTS: GUI ZHI FU LING WAN

- *Poria cocos*, (fu ling)
- *Cinnamomum cassia*, (gui zhi)
- *Prunus persica*, (tao ren)
- *Paeonia suffruticosa*, (mu dan pi)
- *Paeonia*, (chi shao)

FOR LIVER STAGNATION RELATED CYSTS: CHAI HU SHU GAN WAN

- *Bupleurum falcatum*, (chai hu)
- *Paeonia alba*, (bai shao)
- *Cyperus rotundus*, (xiang fu)
- *Citrus aurantium*, (zhi ke)
- *Ligusticum*, (chuan xiong)
- *Citrus*, *Citrus reticulata*, (chen pi)
- *Glycyrrhiza uralensis*, (gan cao)

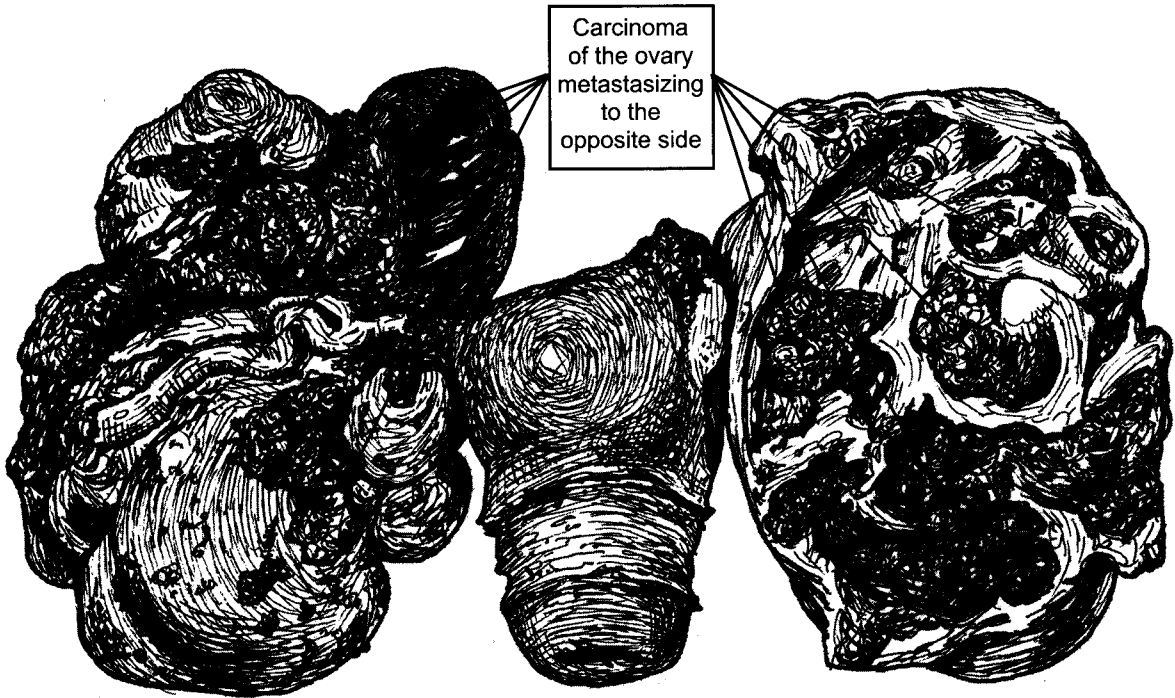


Figure 65.16. An Example of Ovarian Cancer: Papillary Serous Cystadenocarcinoma
(Inspired by the original artwork of Dr. Frank H. Netter).

OVARIAN CANCER

Ovarian cancer is considered one of the three main carcinomas of the female reproductive system (Figure 65.16). Since symptoms do not normally appear until the cancer has spread beyond the borders of the ovaries, it is often diagnosed at a very late stage (60-70 % of the patients are at a late stage of cancer before diagnosis).

PRIMARY AND SECONDARY DIVISIONS OF OVARIAN CANCER

Because of diverse pathological patterns, as well as an incomplete understanding of their histogenesis, a universal acceptable classification of ovarian carcinomas does not exist. However, ovarian cancer can be divided into primary and secondary (metastatic) carcinomas with subdivisions into cystic and solid varieties. Primary and secondary ovarian cancers are described as follows (Figure 65.17):

- **Primary Ovarian Cancer:** this type of tumor

occurs within the epithelial tissues. More than 90% of the patients in this category have common epithelial ovarian cancer, with most of the remaining cancers being Germ Cell ovarian tumors, and Sex Cord-Stromal Tumors. The cause for primary ovarian cancer is unknown, but speculation suggests the following factors: benign ovarian tumors, long term Blood Stasis, and the accumulation of Qi, Blood, Toxic Heat and Phlegm.

- **Secondary Ovarian Cancer:** this type of tumor metastasizes from outside the ovaries, originating from within the uterus, intestines, or colon.

CLASSIFICATIONS OF OVARIAN CANCER

There are three predominant classes of ovarian tumors: common epithelial tumors, germ cell tumors, and sex cord-stromal (rete ovarii) tumors. There are at least 30 different types of ovarian cancer listed within these three classes:

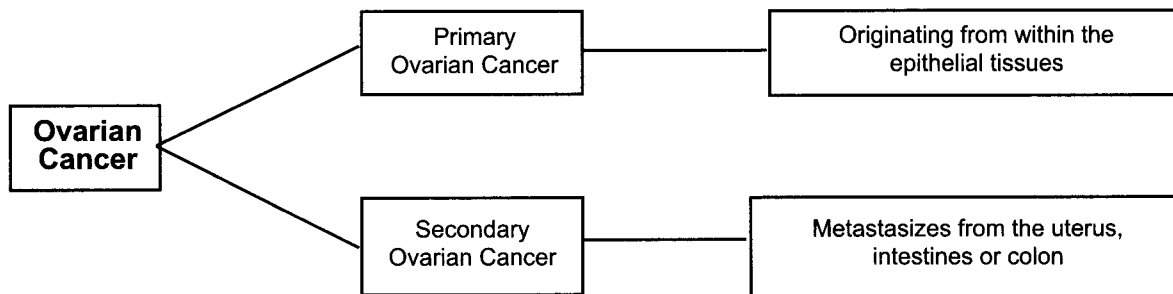


Figure 65.17. Ovarian Cancer is Divided into Two Categories

1. **Common Epithelial Tumors:** This type of ovarian tumor accounts for 90% of all ovarian cancers and can be further divided into five major subcategories: Serous Carcinomas, Endometrioid Carcinomas, Mucinous Carcinomas, Clear Cell Carcinomas, and Brenner Carcinomas.
2. **Germ Cell Tumors:** This type of ovarian tumor accounts for 5% of all ovarian cancers.
3. **Sex Cord-Stromal Tumors:** This type of ovarian tumor accounts for 5% of all ovarian cancers.

ETIOLOGY OF OVARIAN CANCER

The American Collaborative Ovarian Cancer Group based at Stanford University, California, published an article in the *American Journal of Epidemiology* on the results of 12 studies conducted on fertility drugs showing their risk factors in developing ovarian cancer.

Some Western doctors are concerned that certain assisted conception techniques such as in vitro fertilization (IVF) can be a contributing factor in the development of ovarian cancer. Incomplete studies have noted a rise in endometrial cancer, breast cancer, and ovarian cancer, however, these findings are not conclusive.

Additionally, according to the Journal of the American Medical Association (JAMA, March 15, 1995), talc, a dry lubricant on the surface of condoms, is now believed to cause ovarian cancer in women, as well as create fibrosis on the fallopian tubes, causing the woman to become infertile.

Traditional Chinese Medicine suggest that the occurrence of ovarian cancer originates from Stagnation of Qi and Blood, Stagnation of Phlegm Dampness, or Stagnation of Cold Dampness, described as follows:

- **Stagnation of Qi and Blood:** This is caused from emotional depression leading to Liver Stagnation, causing Qi and Blood obstruction within the Blood vessels, giving way to tumor formation.
- **Stagnation of Phlegm Dampness:** Excessive worry can injure the Spleen creating Dampness. This leads to the internal accumulation of Phlegm Dampness and can coagulate into a tumor formation.
- **Stagnation of Cold Dampness:** External Cold pathogens can invade and attack the vessels. As the Cold Dampness fuses with the Blood it coagulates into a tumor mass.

OVARIAN CANCER METASTASIS

The gross features and clinical manifestations of ovarian carcinomas are dependent upon the type of tumor, its size and the degree of proliferation and spread (e.g., cystic with papillations, cystic with solid areas, solid, or solid with cystic cavitations). Metastasis to the patient's opposite ovary occurs early by way of the retroperitoneal lymph channels. Metastatic extensions may also spread to the pelvis and abdomen (local peritoneal implantations, the omentum, abdominal and pelvic lymphadenopathy); through the Blood to the Liver and Lungs; as well as to the Uterus, Large Intestine, Urinary Bladder, and Bones.

SYMPTOMS

Symptoms of ovarian carcinomas may be vague (abdominal pain, vaginal bleeding, and progressive enlargement of the abdomen), or even absent until the malignancy is well advanced. Loss of weight, anorexia, debilitation, dyspepsia, anemia, nausea, vomiting, and gastrointestinal symptoms (gas, back pain, and fatigue) may also be present.

TREATMENT PROTOCOL FOR OVARIAN CANCER

To treat ovarian cancer, the doctor uses Medical Qigong therapy in conjunction with Jing point therapy and herbs. Follow the treatment plan as outlined in the "Treatment for Ovarian Cysts."

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the diseased area of pathogenic Qi, using the Thunder Palm technique in conjunction with the Vibrating Palm, to disperse the stagnation in the ovaries.
2. Disperse pathogenic Qi out the patient's body via the Liver and Gall Bladder Channels.
3. Project the descending "Yu" sound into the diseased tissue area.
4. Open and cleanse the patient's Second Chakra Gate, then energize the area while emitting orange colored Qi.
5. Alternate the following treatment protocols:
 - For the First Treatment: Connect with the divine and create an Energy Ball in your left hand. Insert this Energy Ball into the ovarian cancer area in order to dissolve the tumor's energetic matrix. After several minutes remove the Energy Ball and discard it into the energetic vortex underneath the treatment table.
 - For the Second Treatment: Connect with the divine and insert a Column of Divine Healing Light into the ovarian cancer area in order to further dissolve the tumor's energetic matrix. Insert a Cord of Light from the divine deep into the energetic cluster and hold the

intention until you feel an energetic shift. Once you feel there has been an energetic transformation, fill the patient's entire ovary with white light energy and allow it to overflow into the lower torso.

6. After several minutes, energetically compress the tumor area dissolving the cancer's energetic matrix and purging any Turbid Qi from the patient's ovary.
7. Tonify the patient's Lower Dantian with Qi and circulate the energy through the Microcosmic Orbit.

HOMEWORK PRESCRIPTIONS

The patient should be given homework, in accordance with her constitution. The prescriptions should include:

1. **Healing Sound "Guo":** Have the patient practice the "Descend the Yang and Ascend the Yin Technique" (Figure 65.18), ending with the healing sound "Guo" for 18 times (straight tone). Then perform the "Guo" sound for 18 additional breaths (descending tone). Repeat this sequence 9 times a day to disperse Liver Fire (Figure 65.19)
2. **Healing Sound "Yu":** Have the patient practice the descending "Yu" sound to disperse ovarian cyst stagnation (Figure 65.20).
3. **Lower Dantian Regulation:** Have the patient practice the Lower Dantian regulation exercises to access and regulate the ovarian energy.
4. **Jing Point Therapy:** Have the patient press and stimulate the Sp-6, Sp-9, St-36, GB-34, and GB-38 points (Figure 65.21). The patient should press both sides of the legs and stimulate the points using the Grasping and Shaking massage technique for 18 breaths each point.
5. **Slow Walking Therapy:** Have the patient practice Slow Walking Therapy 20 minutes a day to Tonify the Qi.

HOMEWORK PRESCRIPTIONS #2

Each week perform the following Medical Qigong prescription exercises, practicing them a minimum of once a day. After a week of "Beating the Bag" change the prescription to the "Dry Crying" exercise.

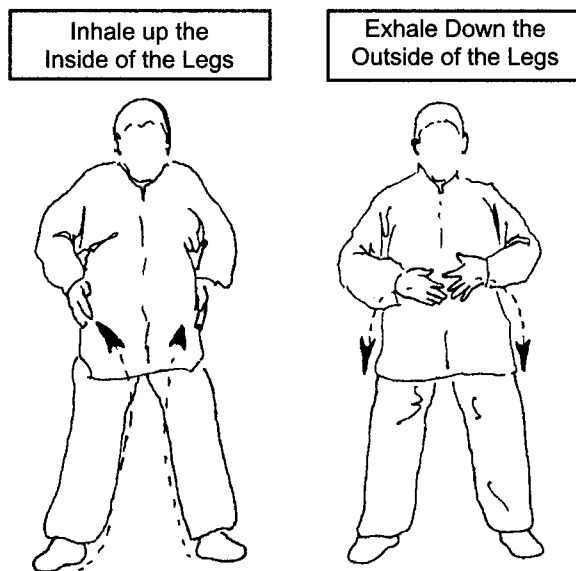


Figure 65.18. The Ascend the Yin and Descend the Yang Technique

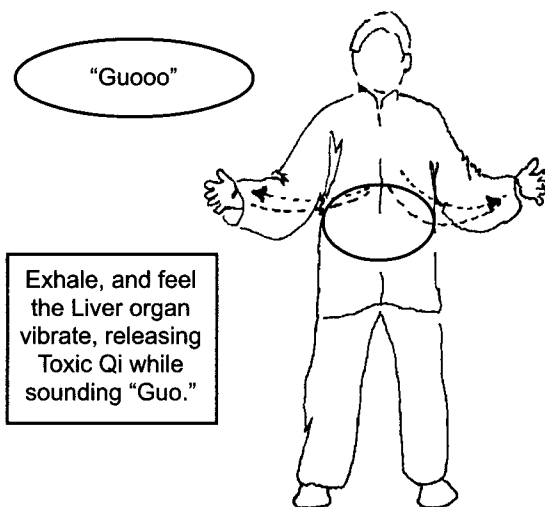


Figure 65.19. To Purge Liver Stagnation use the sound "Guo"

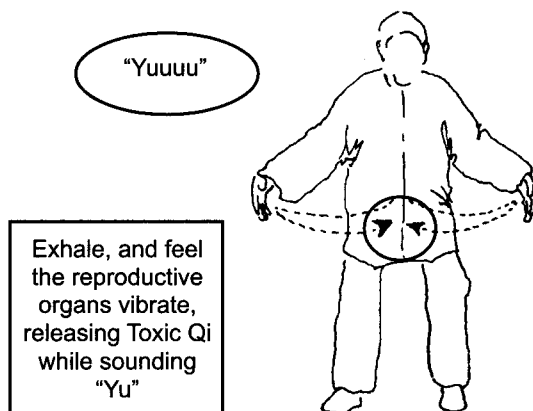
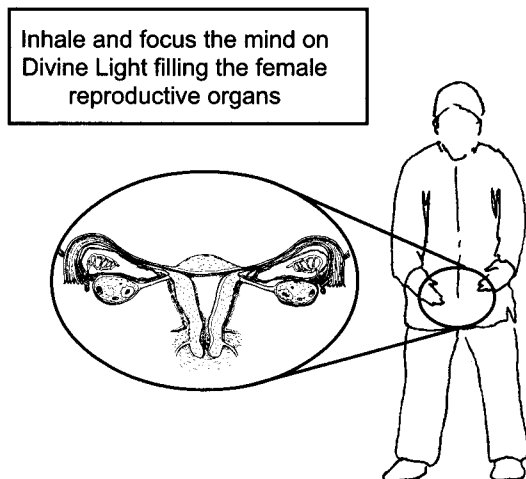


Figure 65.20. For Cancer of the Female Reproductive Organs (Ovarian Cancer, Uterine Cancer and Cervical Cancer), the sound is "Yu."

1. **Beating the Bag:** Have the patient practice Lower Dantian purging exercises such as "Beating the Bag" to release suppressed anger and rage (see Chapter 63) (Figure 65.22).
2. **Dry Crying:** Have the patient practice the Lung purging exercises such as "Dry Crying"

to release suppressed grief (Figure 65.23).

HOMWORK PRESCRIPTIONS #3

1. **Dispelling The Filth Meditation:** The patient should be given the "Filth Dispelling Meditation" prescription. This meditation is practiced as follows (Figure 65.24):

- From a sitting posture, with the eyes closed, and the body relaxed, place the tongue up against the upper hard palate, behind the teeth.
- Breathe naturally and evenly. Inhale, and imagine Divine Qi entering through the nose, descending the center torso, and whirling into the upper area of the Uterus. Imagine and feel the Qi circulating clockwise on a horizontal plane, building momentum as the energy flows down into the upper portion of the Uterus.
- Imagine Qi whirling into the upper area of the Uterus, circulating clockwise on a horizontal plane, building momentum as the energy flows down to the ovarian area.
- Once the energy has reached the ovaries, imagine the whirling Qi absorbing the noxious Heat and turbid Qi from the ovarian area, transforming it into wind, which is dispelled through the vagina. The exercise is repeated 10 times.
- Perform the "Pulling Down the Heavens" exercise in order to further cleans and purify the tissues.
- Next, gently close the anal sphincter. While inhaling, imagine energetically "sipping" clean Earth Qi through the vagina into the cervix, Uterus, ovaries and Lower Dantian area. Imagine and feel it transforming into wind. This wind circulates in a counterclockwise direction on a horizontal plane, spiraling up the body, through the Thrusting Vessel and exits the body through the mouth with each exhalation. Repeat this visualization 10 times.
- Focus the attention on the Lower Dantian; imagine the vital Qi returning back to its origin, while rubbing the abdomen in a clockwise direction on a vertical plane, ending the prescription.

HOMEWORK PRESCRIPTIONS #4

1. **Energetic Point Therapy:** The patient should be given the Energetic Point Therapy prescriptions for early stage Ovarian Cancer (Stages I and II). Begin by having the patient shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the location of the ovarian cancer (close to the

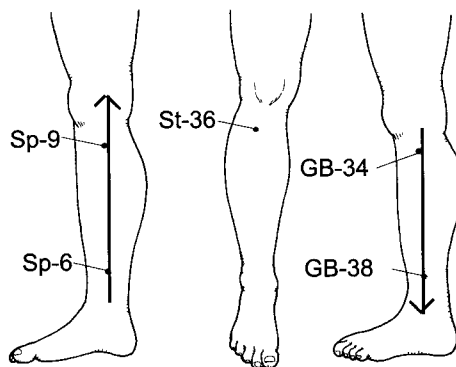


Figure 65.21. When treating ovarian cancer, use Jing Point therapy in conjunction with Qi emission, to stimulate Sp-6, Sp-9, St-36, GB-34, and GB-38 points.



Figure 65.22. Beating the Bag to Purge Liver Qi Stagnation and Discharge Anger and Rage

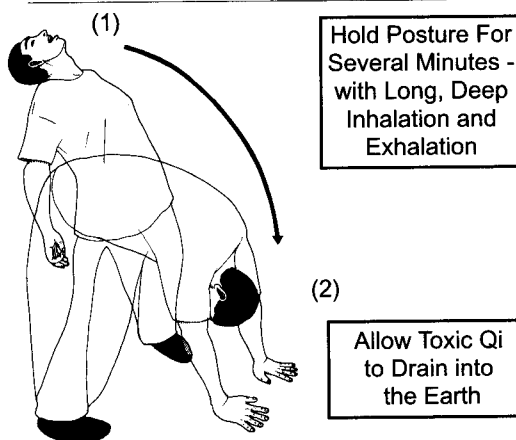


Figure 65.23. Dry Crying

body) while the left hand faces the Lower Dantian (farther away from the body).

Visualize divine healing light from the middle finger dissolving the cyst (like a laser beam). The patient should repeat the sounds “Jiu-Jiu, Jiu-Jiu” (Figure 65.25).

The success of this exercise depends 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.

HERBS FOR OVARIAN CANCER:

The following is a list of herbs (Chinese and Western) used in the treatment of ovarian cysts and cancer:

- **Slippery Elm**, *Ulmus rubra*.
- **Milk Thistle**, *Silybum marianum*.

CAUTION

Consult a licensed acupuncturist, naturopath or herbalist before taking herbs. Each individual will require specific formulas based on the diagnosis of her constitution and symptoms.

CHINESE HERBAL FORMULAS FOR OVARIAN CANCER:

The following is a list of Chinese herbal formulas used in the treatment of ovarian cancer:

- For Phlegm Related Tumors: Hai Zao Wan
- For Phlegm Heat Related Tumors: Nei Xiao Luo Li Wan
- For Blood Stagnation Related Tumors: Gui Zhi Fu Ling Wan
- For Liver Stagnation Related Tumors: Chai Hu Shu Gan Wan

SURGERY

In Western medicine, surgery is commonly initiated for primary ovarian cancer in all stages of development. Depending on the extent of expansion and infiltration, surgery may be undertaken to remove the affected ovary and the ad-

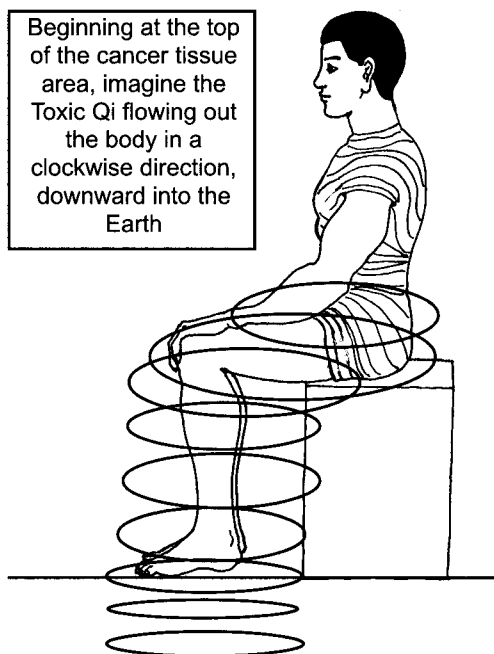


Figure 65.24. Perform the “Dispelling the Filth” Meditation from an “Upright Sitting” Posture

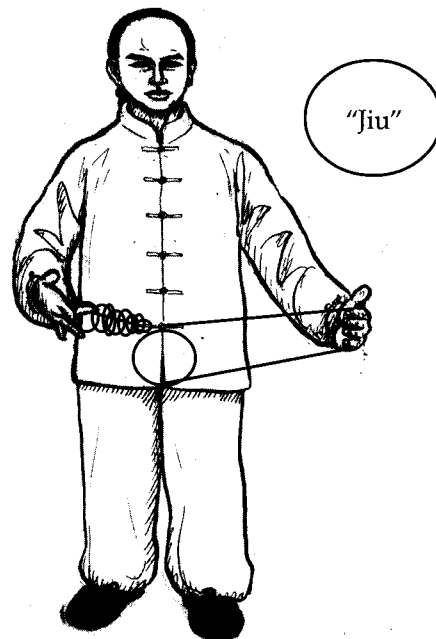


Figure 65.25. Energetic Point Therapy For Early Stage Ovarian Cancer (Stages I and II)

joining fallopian tube. This can be initiated with or without a total hysterectomy; however, if the cancer has metastasized beyond the ovaries and uterus, the removal of the lymph nodes and surrounding tissue structures will also be performed.

If the ovarian cancer patient has elected to receive surgery, the Qigong doctor should proceed as follows:

PRE-OPERATIVE CARE

The patient should be treated in order to strengthen the Righteous Qi and enhance her immune system. The focus should be placed on dredging the patient's Kidneys, Tonifying the Spleen and Stomach, and Regulating the Qi.

The patient should also be given herbs and Medical Qigong prescription exercises that Tonify the Kidneys and Righteous Qi. This will assist the patient's recovery and help improve the chances of healing from the operation.

POST-OPERATIVE CARE

After the surgery, it is important for the Medical Qigong doctor to locate and treat the root cause of the patient's cancer. By removing the existing energetic patterns that were responsible for the physical construction of the tumor the doctor can assist the patient in preventing the cancer from continuing its growth (still energetically patterned throughout the patient's physical tissues).

After the operation, the patient should be treated with both herbs and Medical Qigong therapy for Qi and Yin Deficiency, and for the deple-

tion and damage to Qi and Blood caused from extensive damage to the reproductive organ's Qi during surgery. Additionally, the Qigong doctor should focus on Tonifying the patient's Spleen, Stomach, and Kidneys throughout the treatment process.

After surgery, the patient's diet should be focused on foods that Tonify the Kidneys and regulate the menstruation. Therefore the patient should be advised to eat food such as Chinese yam, black sesame seeds, wolfberry fruit, lotus root, longan fruit, and pig's liver.

Patients should avoid raw onions, chives, Cold and greasy food, alcohol, and cigarettes.

RADIATION AND CHEMOTHERAPY

Radiation therapy is generally given to patients after surgery. If the patient has already received radiation therapy, specific side effects include Qi and Blood Stagnation due to Toxic Heat invasion, depleted Yin Liquids, damage to the intestinal tract, abdominal pain after defecation, Blood and pus in the stool, and cystitis.

Ovarian cancer generally responds well to chemotherapy. However, the toxicity of the drugs is likely to cause impairment of hepatic and renal functions, digestive disorders (such as nausea, vomiting, poor appetite, etc.), and a decrease in peripheral blood values.

Additionally, according to studies published in the *Cancer Journal for Clinicians* (July / August 1990), chemotherapy can cause ovarian failure and premature menopause in virtually any woman treated.

CHAPTER 66

CLINICAL PROTOCOL FOR UTERINE CANCER

THE UTERUS: BAO

Several classical dictionaries translate “Bao” as the Uterus, but the word Bao in Chinese Medicine refers to both the physical and energetic structure within which the embryo develops.

The ideograph depicting the Chinese characters for the uterus “Bao” is described as follows (Figure 66.1):

- The Chinese character “Bao” is composed of two images. To the left, “ji” depicts the Chinese ideogram for body tissue, muscle or flesh (all of which are forms of connective tissue). The character on the right means to wrap, and refers to a bag or sack. Together these characters depict the uterus and represent an embryo wrapped, protected, and contained inside the mother’s abdomen. In ancient China, the character for Bao was occasionally used to refer to the Urinary Bladder, placenta, or Uterus.

FUNCTION OF THE UTERUS

The Uterus is shaped like an inverted pear and is anatomically located in the lower abdomen of the female, behind the Urinary Bladder and in front of the rectum. It is a female reproductive organ, with its lower opening connected to the vagina via the cervix.

In Chinese medicine, the term Uterus encompasses the woman’s entire internal genital system including the fallopian tubes and ovaries. Its main physiological functions, that of regulating menstruation, conception, and pregnancy, are described as follows (Figure 66.2):

1. **Regulating Menstruation:** The Uterus is the organ by which a woman forms her menses. In ancient China, it was believed that a girl’s Kidney Qi nourishes the Uterus, increasing the size of her womb into full maturation by the time she reaches the age of 14. Under the influence

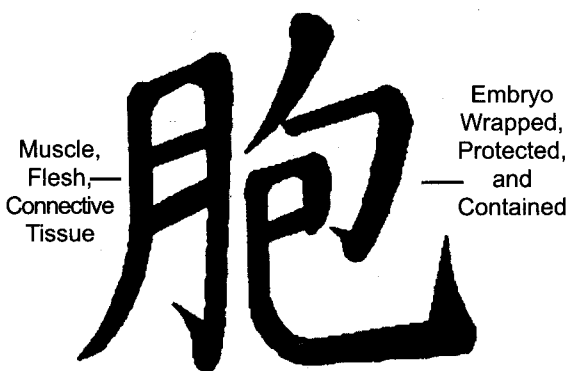


Figure 66.1. The Chinese Ideograph for the Uterus (Bao)

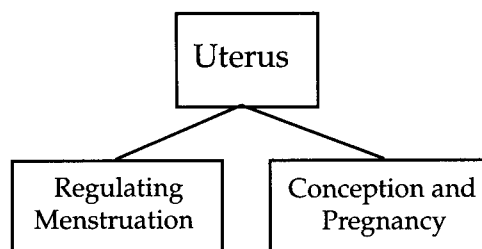


Figure 66.2. The Two Functions of the Uterus

of “Tian Gui” (the tenth Heavenly Stem), her Conception Vessel flourishes to become more unobstructed, her Thrusting Vessel flourishes, her Sea of Blood becomes fuller and she begins her menses. It was also 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 discharge of the ovum and Blood. Tian Gui is the “Yin Water” Heavenly Stem of “Earlier Heaven,” and represents the energetic regathering of new life-force associated with Kidney Yin. Tian Gui 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

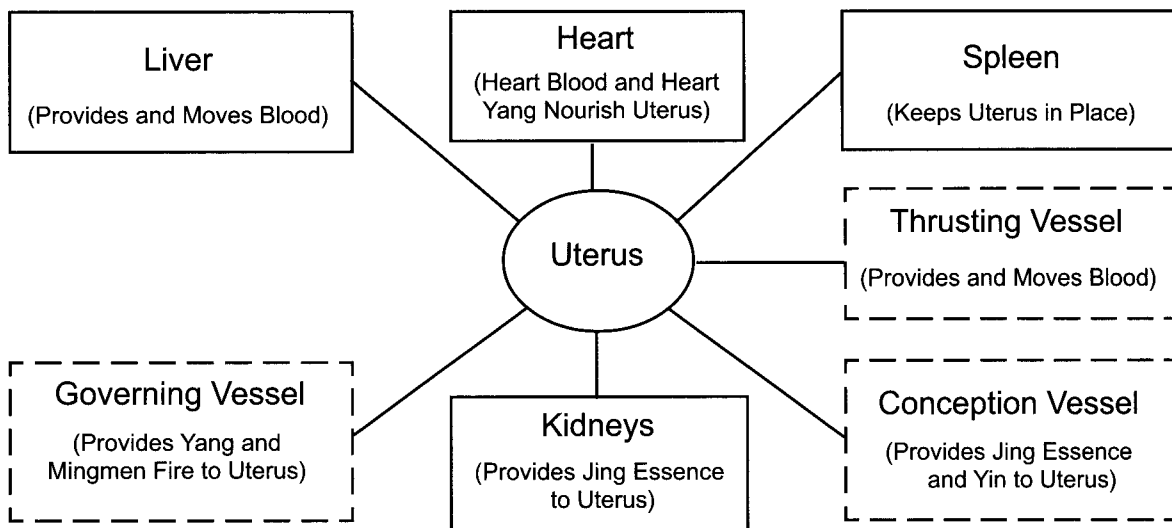


Figure 66.3. The Internal Organ Connections of the Uterus

the Kidneys begins to weaken, the Tian Gui begins to dry, causing menopause in women.

The three Yin organs of the Heart, Liver, and Spleen also energetically connect to the uterus through their relationships with the Blood. The Heart governs the Blood. The Liver stores the Blood and regulates the volume of circulating Blood, which is responsible for normal menstruation. The Spleen controls the Blood.

Generally, when a woman reaches the approximate age of 49 her Kidney Qi has weakened because the “Tian Gui” in her body has become exhausted. At this point, both her Conception and Thrusting Vessels close and become obstructed creating menstrual irregularities until menopause occurs.

2. **Conception and Pregnancy:** Once a woman’s uterus becomes fully developed and she begins her menses, an egg is released from her ovary and she can become pregnant. With each ovulation, either the right or left ovary will release a fertile egg. This release generally alternates, with the right ovary releasing an egg one month and the left ovary the next.

The physiological functions of a woman’s Uterus are connected to the energetic functions of the Heart, Liver, Spleen, and Kidneys, as well as to the Conception and Thrusting Vessels (Fig-

ure 66.3). The Uterus connects to the Kidneys (which provide the uterus with Jing), the Conception Vessel (which provides the uterus with Qi and nourishes the fetus), and the Thrusting Channel (which provides the Uterus with Blood). When the Jing of the Kidneys becomes sufficient, the menstrual period occurs regularly, the woman can become pregnant, and her womb is capable of nourishing a fetus. The Qi and Blood of the Twelve Primary Channels pass into the Uterus through the Thrusting and Conception Vessels, affecting the quality and regularity of menstrual cycle.

THE UTERUS AS THE HEART OF THE LOWER DANTIAN

It is important to realize that every individual was conceived and developed in the center of the uterus, which is considered the heart of a woman’s Lower Dantian. Therefore, when an individual meditates and enters the Wuji (considered the womb of the universe), it is a symbolic re-creation of the process of his or her original physical and energetic formation.

From a Medical Qigong perspective (and in Daoist internal alchemy), the Earth energy is gathered in the Uterus and Lower Dantian area. The Uterus is associated with the development and

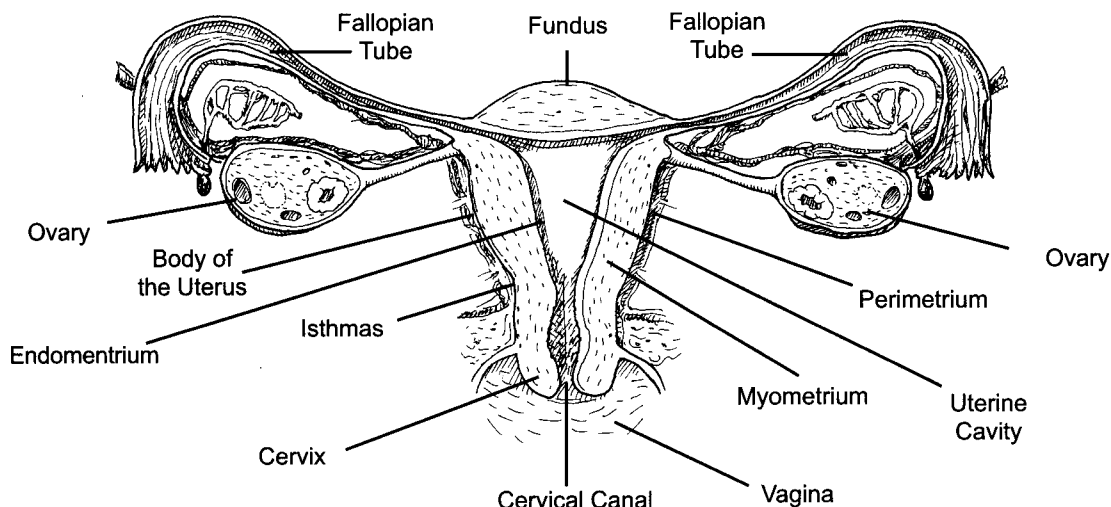


Figure 66.4. The Female Reproductive Organs, including the Uterus, Fallopian Tubes, and Ovaries (Inspired by the original artwork of Dr. Frank H. Netter).

formation of the fetus' tissues, thereby allowing the Eternal Soul the ability to acquire familiarity with lower vibrational resonances in order to experience life on the material plane. The Uterus is, in a very real sense, a temple for the entrance of the human soul into embodied life on this plane. The quiescent state in which the fetus developed is attainable after birth through prayer, meditation, and sleep. These three states form the foundation for the creation and tonification of Prenatal Jing, Qi, and Shen.

Given its Yin nature and close proximity to the Earth, the Lower Dantian itself is considered a kinesthetic or physical center of consciousness. Inside the Lower Dantian, the uterus interacts with the energetic fields of the first three lower chakra gates. Together, the three gates of the Lower Dantian (CV-8, GV-1, GV-4) form a downward pointing triangle energetically structured to absorb and store Earth Qi into the uterine area.

The uterus and Lower Dantian area is the major storage area for the various types of Kidney energies (i.e., Qi of the ovaries), and it is often called the Sea of Qi. It is the place where Qi is housed, the body's Mingmen Fire is aroused, the Kidney Yin and Yang Qi is gathered, and the Yuan Qi is stored. As mentioned earlier, Yuan Qi is also known as Source Qi and is the foundation of all the other types

of Qi in the body. The Yuan Qi is closely linked with the Prenatal Essence (Yuan Jing). Together, the Yuan Qi and Yuan Jing determine the individual's overall health, vitality, stamina, and life span.

WESTERN MEDICAL PERSPECTIVE

The major portion of the uterus is commonly referred to as the body; the superior rounded region of the uterus (above the entrance of the fallopian tubes) is called the Fundus; the slightly narrowed region towards the base of the body is called the Isthmus; and the narrow neck or outlet into the vagina is called the Cervix (Figure 66.4).

The wall of the uterus is composed of three layers: the Perimetrium, Myometrium and Endometrium, described as follows:

- **The Perimetrium:** The outermost serous layer of the uterus is known as the visceral peritoneum.
- **The Myometrium:** The thick, middle layer of the uterus is known as the myometrium, and is composed of interlacing bundles of smooth muscles. The myometrium is responsible for the rhythmic contractions initiated during childbirth, needed to release the baby from out of the mother.
- **The Endometrium:** The innermost layer of the uterus is known as the endometrium, and it

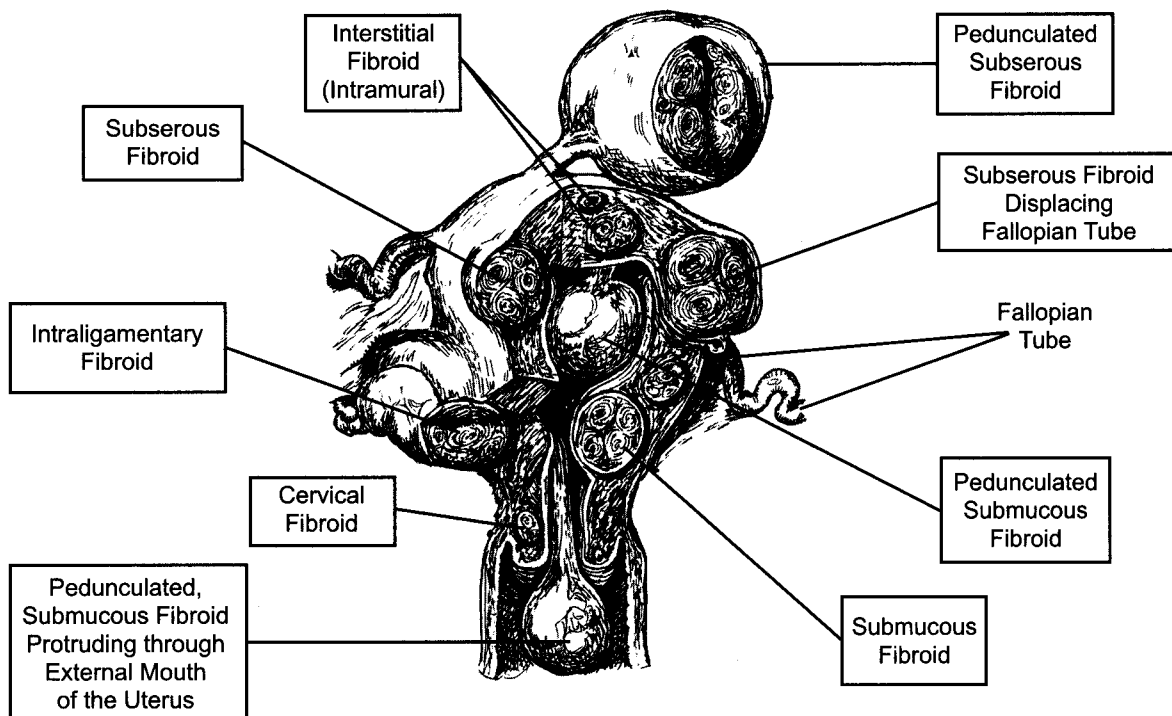


Figure 66.5. Uterine tumors are generally divided into three types of myoma: the subserous type is located on the outside wall of the Uterus; the intramural or interstitial type is located within the wall of the Uterus; and the submucous type is located on the inside of the Uterus (Inspired by the original artwork of Dr. Frank H. Netter).

is the mucosal lining of the uterine cavity, composed of a simple columnar epithelium underlain by a thick lamina propria of highly cellular connective tissue. The endometrium has two primary strata (layers): the Functional Layer (Stratum Functional), which undergoes cyclic changes in response to blood levels of ovarian hormones and is discharged during menstruation; and the Basal Layer, which is responsible for forming a new Stratum Functional after the menstruation ends.

UTERINE TUMORS

A Uterine tumor, or myoma, is the most frequent type of tumor found within the female pelvic area. In diagnosis, multiple Uterine myomas are generally discovered, as opposed to finding just one.

The myoma is commonly called a "fibroid," although it contains muscle tissue. Originating from the interstitial substance of the Uterine wall (in the myometrium), fibroids have a solid, rubbery consistency. Although considered a benign growth, excessive Uterine bleeding is a common effect of Uterine fibroids.

Uterine tumors are described by their shape and size and are generally divided into three types of myomas: the subserous type, the intramural or interstitial type, and the submucous type, described as follows:

- **The Subserous Type:** This type of tumor is located on the outside wall of the Uterus
 - **The Intramural or Interstitial Type:** This type of tumor is located within the wall of the Uterus
 - **The Submucous Type:** This type of tumor is located on the inside of the Uterus
- Fibroids can also grow laterally into the broad

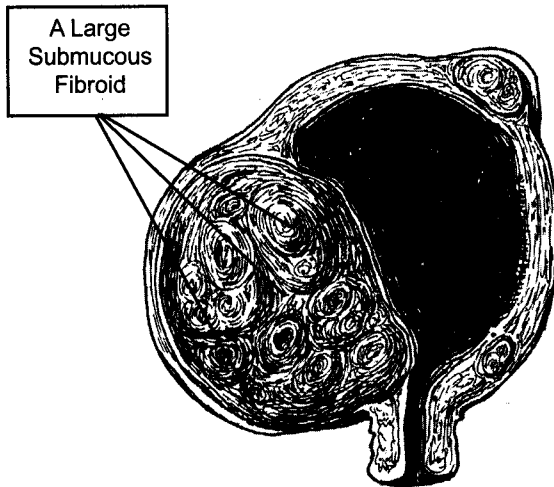


Figure 66.6. A Large Submucous Fibroid absorbing the patient's Qi and Blood supply (Inspired by the original artwork of Dr. Frank H. Netter).

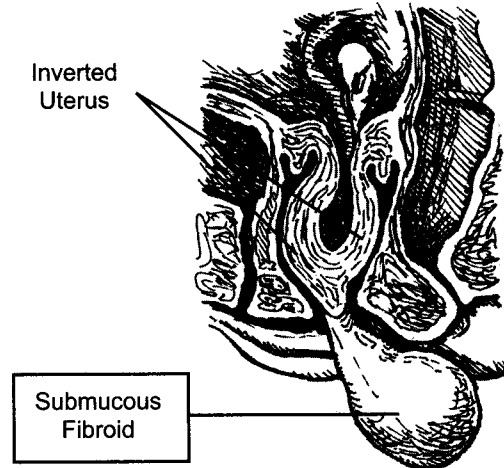


Figure 66.7. The inversion of the Uterus caused from a prolapsed Submucous Fibroid (Inspired by the original artwork of Dr. Frank H. Netter).

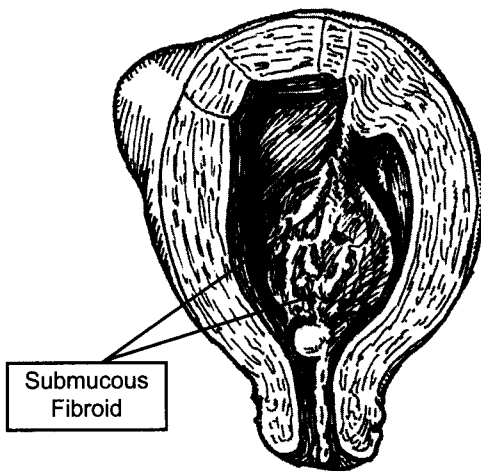


Figure 66.8. A Submucous Fibroid extending downward from the posterior aspect of the Uterine wall (Inspired by the original artwork of Dr. Frank H. Netter).

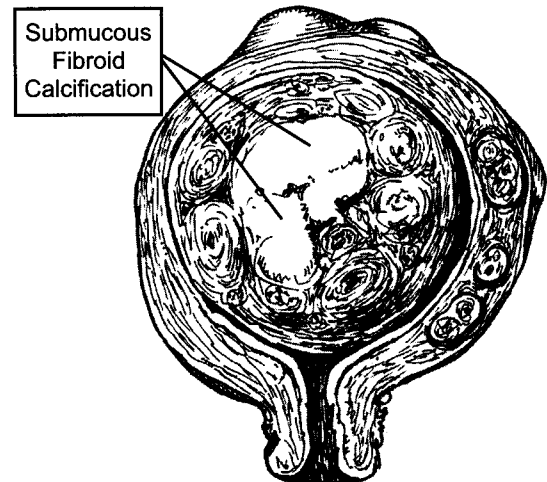


Figure 66.9. The calcification in a Submucous Fibroid can sometimes occur within the Uterus (Inspired by the original artwork of Dr. Frank H. Netter).

ligament of the Uterus (intraligamentary fibroid) distorting the physical structure of the ureters and Uterine vessels or impinging on the intramural portion of the patient's fallopian tube (Figure 66.5).

Uterine fibroids vary in size, shape and position. Large tumors may sometimes absorb the patient's Qi and Blood supply. The resulting type of Qi and Blood Stagnation can create a simultaneous

deficient and excess condition (Figure 66.6). Occasionally, a myoma extending from a long pedicle can gradually protrude from the external opening at the mouth of the Uterus causing a prolapse that can, in turn, create a complete inversion of the Uterus (Figure 66.7). Sometimes a submucous fibroid will extend downward from the posterior aspect of the Uterine wall and become incarcerated

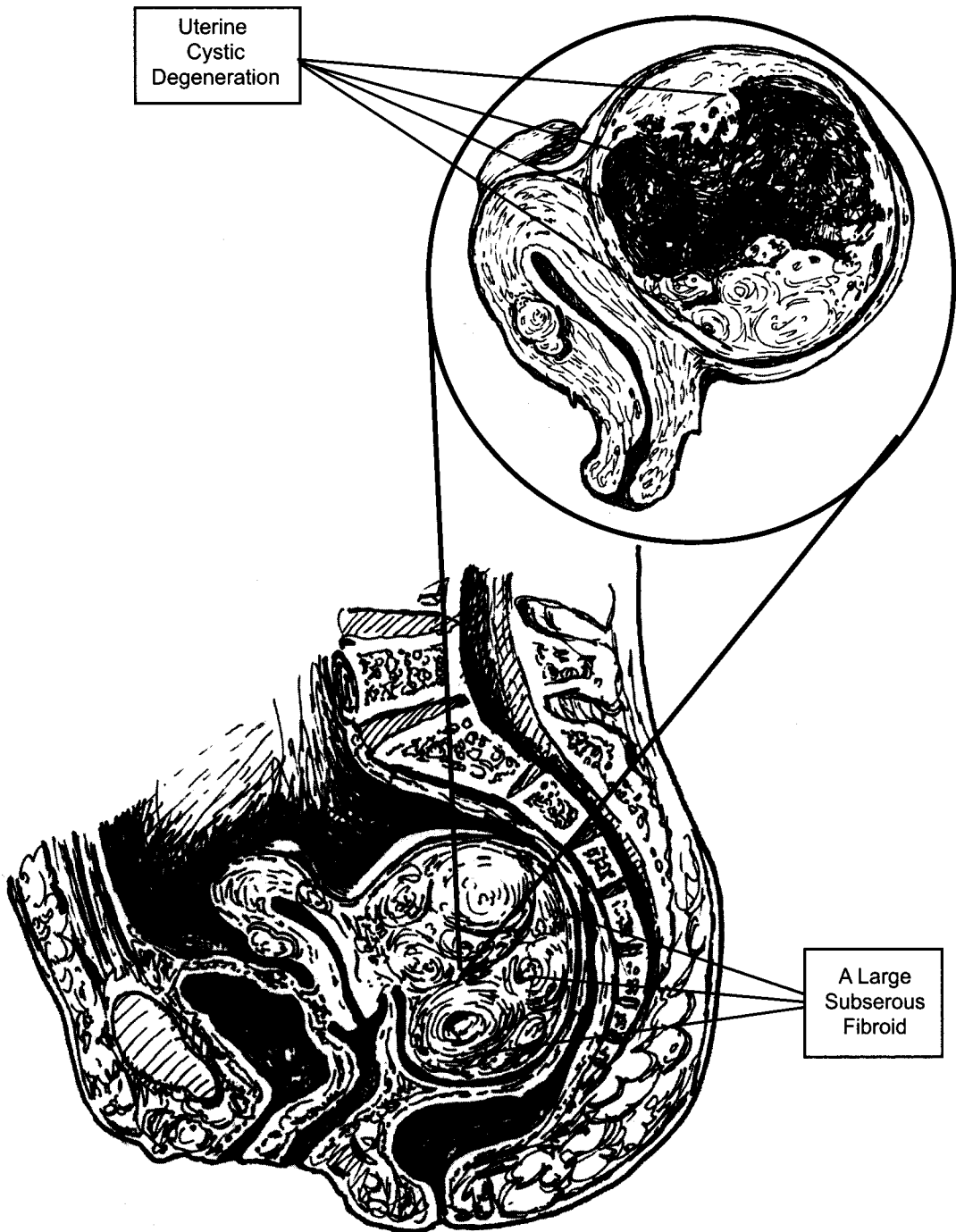


Figure 66.10. Stagnant Qi and Blood supply can sometimes result in a condition known as cystic degeneration
(Inspired by the original artwork of Dr. Frank H. Netter).

ated in the cavity of the sacrum (Figure 66.8). Also, calcification in a submucous fibroid can sometimes occur within the Uterus (Figure 66.9).

At times, the stagnation created within a large fibroid may outgrow its Qi and Blood supply resulting in a condition known as cystic degeneration (Figure 66.10). This soft, tender tissue mass can sometimes be confusing when trying to distinguish its structure from the energetic sensations of a solid myoma.

ETIOLOGY OF UTERINE TUMORS

The primary causes of Uterine myomas are believed to be hormone related, influenced by a high estrogen progesterone profile and testosterone-insulin-estrogen imbalance. In the Medical Qigong clinics in China, it is also believed that the emotional components of Uterine tumors result from the suppression of anger, rage, and fear, causing Qi and Blood to stagnate within the Uterus.

CLASSIFICATIONS OF UTERINE MYOMAS AND THEIR SYMPTOMS

Uterine myomas can be diagnosed according to the following five main categories and their symptoms.

1. **Liver Qi Stagnation:** Symptoms of Liver Qi Stagnation include mood swings, anger, frustration, depression, breast tenderness, breast lumps, irregular or short menstrual cycles, clots in the menstrual Blood, PMS, and cold extremities.
2. **Kidney and Liver Yin Deficiency:** Symptoms of Kidney and Liver Yin Deficiency include night sweats, palpitations, hot flashes, thirst, low back pain, dry eyes, chronic vaginal infections, cystitis, and weak knees.
3. **Kidney Yang Deficiency:** Symptoms of Kidney Yang Deficiency include fatigue, weak knees, cold hands and feet, low back pain, and nocturnal urination.
4. **Qi and Blood Deficiency:** Symptoms of Qi and Blood Deficiency include insomnia, fatigue, poor memory, poor vision, dizziness, digestive problems, weak muscles, dry skin, and a very light or a very heavy menses.
5. **Heart Fire:** Symptoms of Heart Fire include

hot flashes, palpitations, anxiety, fear, insomnia, irregular menses, red tipped tongue, forgetfulness, and nightmares.

TREATMENT PROTOCOL FOR BENIGN UTERINE TUMORS

To treat Uterine fibroids, the doctor uses Medical Qigong therapy in conjunction with Jing point therapy and herbs.

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the diseased area of pathogenic Qi, using the Thunder Palm technique in conjunction with the Vibrating Palm to disperse the stagnation from the Uterus.
2. Disperse pathogenic Qi out the patient's body via the Liver and Gall Bladder Channels.
3. Project the descending "Yu" sound into the tissue area.
4. Open and cleanse the patient's Second Chakra Gate, then energize the area while emitting orange colored Qi.
5. Insert a Cord of Light from the divine deep into the energetic cluster. Hold the intention for the cancer to dissolve until you feel an energetic shift.
6. Once you feel there has been an energetic transformation, fill the patient's entire Uterus with white light energy and allow it to overflow into the lower torso.
7. Tonify the patient's Lower Dantian with Qi and circulate the energy through the Microcosmic Orbit.

HOMEWORK PRESCRIPTIONS #1

The patient should be given homework, in accordance with her constitution. The prescriptions should include:

1. **Healing Sound "Guo":** The patient should practice the descending "Guo" sound to disperse Liver Fire (Figure 66.11).
2. **Healing Sound "Yu":** The patient should practice the descending "Yu" sound to disperse the Uterine stagnation (Figure 66.12).

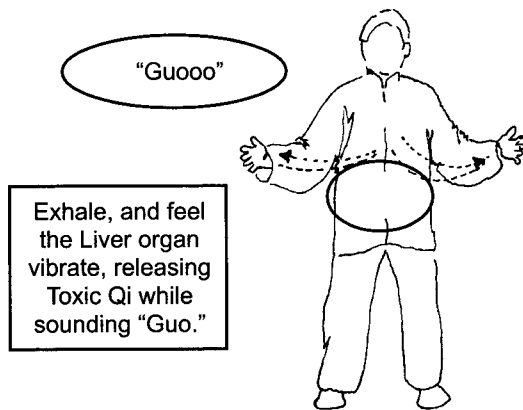


Figure 66.11. To Purge Liver Stagnation use the sound "Guo"

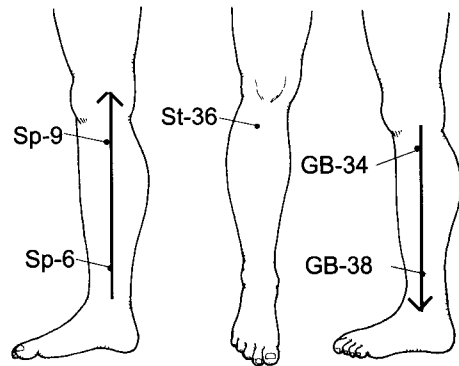


Figure 66.13. When treating uterine tumors, use Jing Point therapy in conjunction with Qi emission to stimulate Sp-6, Sp-9, St-36, GB-34, and GB-38 points

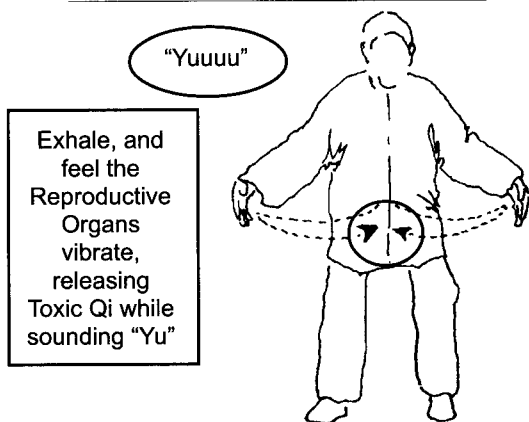


Figure 66.12. For Uterine Fibroids, the sound is "Yu."



Figure 66.14. Beating the Bag to Purge Liver Qi Stagnation and Discharge Anger and Rage

5. **Lower Dantian Regulation:** Have the patient perform the Lower Dantian regulation exercises to access and regulate the ovarian energy.
6. **Slow Walking Therapy:** The patient should practice Slow Walking Therapy 20 minutes a day to Tonify the Qi.
7. **Jing Point Therapy:** Have the patient press and stimulate the Sp-6, Sp-9, St-36, GB-34, and GB-38 points (Figure 66.13). Press both sides of the legs and stimulate the points using the Grasping and Shaking massage technique. Gently pull on the lower legs while emitting Qi up the Yin channels into the Uterus, then push down the Yang channels into the feet, for 18 breaths.

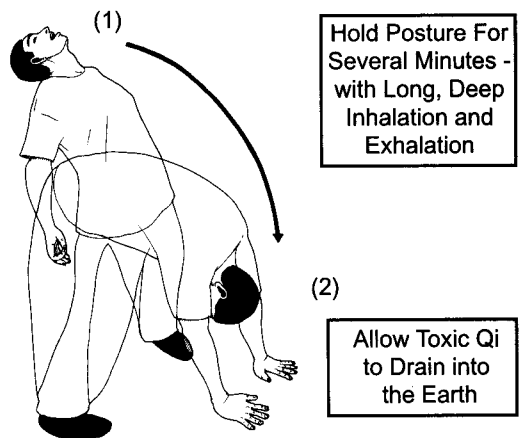


Figure 66.15. Dry Crying

HOMEWORK PRESCRIPTIONS #2

Each week perform the following Medical Qigong prescription exercises, practicing them a minimum of once a day. After a week of “Beating the Bag” change the prescription to the “Dry Crying” exercise.

1. **Beating the Bag:** Have the patient practice Lower Dantian purging exercises such as “Beating the Bag” to release suppressed anger and rage (Figure 66.14).
2. **Dry Crying:** Have the patient practice the Lung purging exercises such as “Dry Crying” to release suppressed grief (Figure 66.15).

HOMEWORK PRESCRIPTIONS #3

1. **Energetic Point Therapy:** Have the patient practice Energetic Point Therapy for treating benign Uterine tumors. Begin by shaking and pointing the middle finger of her right hand (using the Soaring Dragon Hand Posture) at the location of the Uterine tumor (close to the body); while her left hand faces the Lower Dantian (farther away from the body).

Visualize divine healing light from the middle finger dissolving the tumor (like a laser beam). The patient should repeat the sounds “Jiu-Jiu, Jiu-Jiu” (Figure 66.16).

The success of this exercise depends 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.

HOMEWORK PRESCRIPTIONS #4

1. **Dispelling the Filth Meditation:** The patient should be given the “Dispelling the Filth Meditation” prescription, practiced as follows (Figure 66.17):
 - From a sitting posture, with the eyes closed, and the body relaxed, place the tongue up against the upper hard palate, behind the teeth.
 - Breathe naturally and evenly.
 - Inhale, and imagine Divine Qi entering through the nose, descending the center torso,

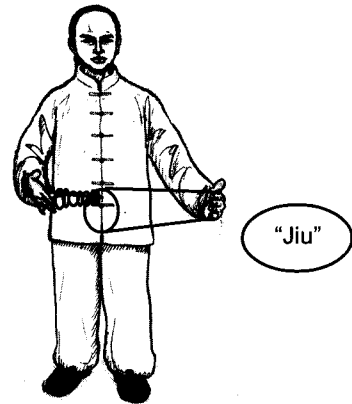


Figure 66.16. Energetic Point Therapy For Uterine Fibroid Tumors.

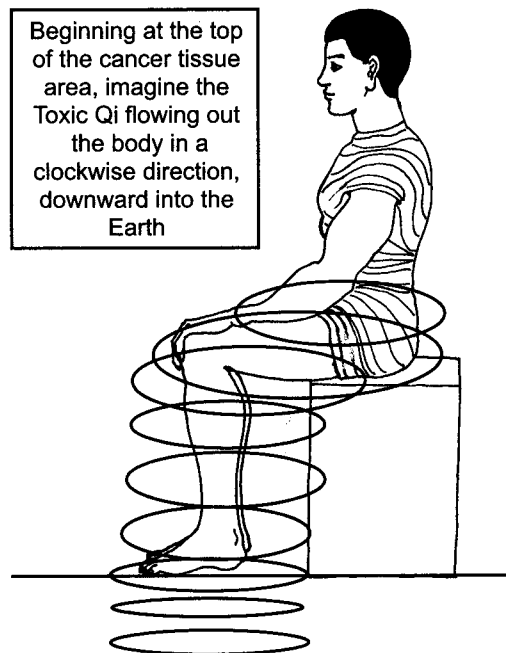


Figure 66.17. Perform the “Dispelling the Filth” Meditation from an “Upright Sitting” Posture

and whirling into the upper area of the Uterus. Imagine and feel the Qi circulating clockwise on a horizontal plane, building momentum as the energy flows down to the fibroid area.

- Once the energy has reached the fibroid area, imagine the whirling Qi absorbing the noxious Heat and turbid Qi from the Uterine area,

transforming it into wind, which is dispelled out through the vagina. The exercise is repeated 10 times.

- Perform the “Pulling Down the Heavens” exercise in order to further cleans and purify the tissues.
- Next, gently close the anal sphincter. While inhaling, imagine energetically “sipping” clean Earth Qi through the vagina into the cervix, Uterus, and Lower Dantian area. Imagine and feel it transforming into wind. This wind circulates in a counterclockwise direction on a horizontal plane, spiraling up the body, through the Thrusting Vessel and exits the body through the mouth with each exhalation. Repeat this visualization 10 times.
- Focus the attention on the Lower Dantian; imagine the vital Qi returning back to its origin, while rubbing the abdomen in a clockwise direction on a vertical plane, ending the prescription.

HERBS FOR TREATING UTERINE TUMORS

The following is a list of herbs (Chinese and Western) used in the treatment of Uterine Tumors:

- **Astragalus**, *Astragali membranaceus* (Huang Qi)
- **Garlic**, *Allium sativum*, (Da Suan)
- **Green Tea**, *Camillia sinensis*
- **Thuja**, *Thuja occidentalis*
- **Poke**, *Phytolacca americana*
- **Tumeric**, *Curcuma longa* (Yu Jin)

CAUTION

Consult a licensed acupuncturist, naturopath, or herbalist before taking herbs. Each individual will require specific formulas based on the diagnosis of his or her constitution and symptoms.

UTERINE CANCER

Uterine cancer is considered a malignant neoplasm of the Uterus. There is progression in energetic pathology wherein the formation of a tumor, if left untreated, can transform into a malignant mass or cancer.

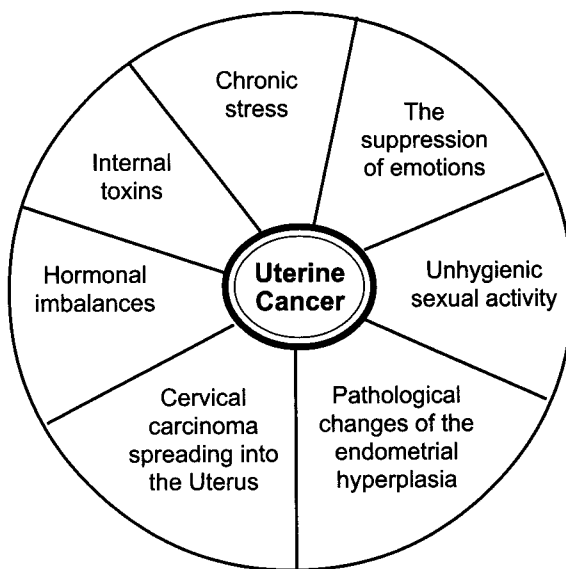


Figure 66.18. Uterine Cancer Etiological Factors

ETIOLOGY OF UTERINE CANCER

The etiology of Uterine cancer is unknown. Possible causes of the disease may be explained as follows (Figure 66.18):

- Chronic stress and the suppression of emotions
- Toxins: Retention of Blood after menstrual period, or postpartum causing Damp Heat formation
- Unhygienic sexual activity
- Pathological changes of the endometrial hyperplasia
- Cervical carcinoma spreading into the Uterus
- Hormonal imbalances

SYMPTOMS

Endometrial cancer is one of the most common forms of Uterine cancer and is often associated with excessively high amounts of estrogen. Symptoms include: metrorrhagia, dysmenorrhea, vaginal itching or burning, and leukorrhea.

A Uterine carcinoma is generally more common in women after menopause: roughly 75% of Uterine cancers occur in postmenopausal women, 15% in peri-menopausal women, and 10% in menstruating women. The main clinical manifestations include pain in the lower abdomen, waist, and

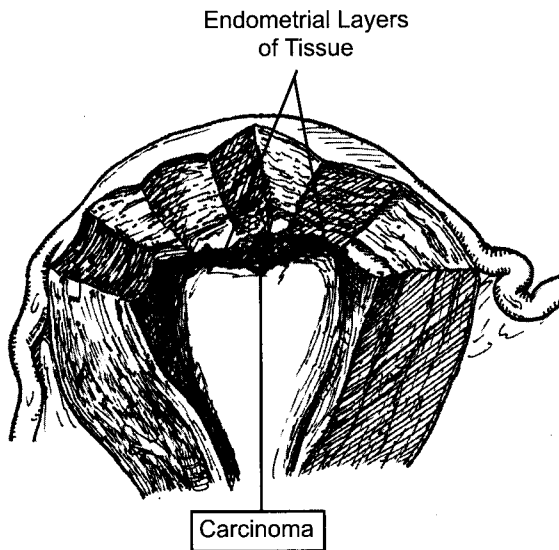


Figure 66.19. A carcinoma in the Uterine body involving the endometrial layers of tissue (Inspired by the original artwork of Dr. Frank H. Netter).

thighs; postcoital bleeding; profuse leukorrhea (abnormal Uterine bleeding with a bloody, purulent discharge); or sanguinous leukorrhea.

In the late stages, the patient may experience drastic hypogastralgia, fever, anorexia or urodynia, hematuria, constipation or diarrhea. In the final stages, the patient may also experience hemorrhage, infection, cachexia, uremia, and death.

CARCINOMA OF THE UTERUS

A carcinoma of the Uterus can progress in stages. The early stages of a carcinoma involving the inferior aspect of the fundus of the Uterus (for example), may only involve the endometrial layers of tissue (Figure 66.19). As the disease becomes more extensive, it begins to extend deeper into the Uterine muscles (Figure 66.20). As the disease continues to progress the extensive carcinoma can invade the entire myometrium and can extend into the patient's ovary (Figure 66.21). The cancer, if left untreated, can eventually penetrate the patient's Uterine wall and can metastasize into the peritoneum, intestines, omentum and Urinary Bladder (Figure 66.22).

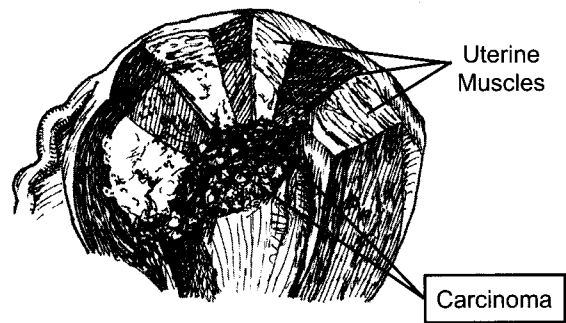


Figure 66.20. The carcinoma expands deeper into the Uterine muscles (Inspired by the original artwork of Dr. Frank H. Netter).

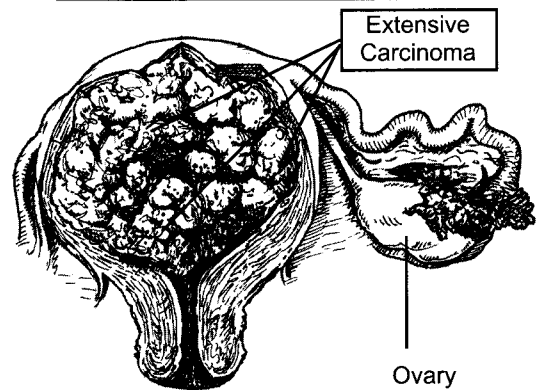


Figure 66.21. The carcinoma invades the entire myometrium and extends outward to the ovary (Inspired by the original artwork of Dr. Frank H. Netter).

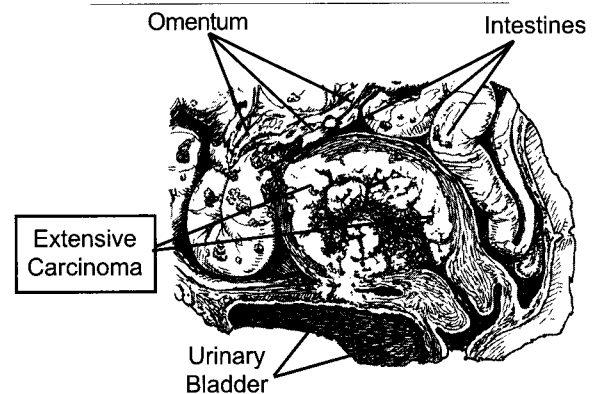


Figure 66.22. The carcinoma penetrates the Uterine wall and metastasizes into the peritoneum, intestines, omentum, and Urinary Bladder (Inspired by the original artwork of Dr. Frank H. Netter).

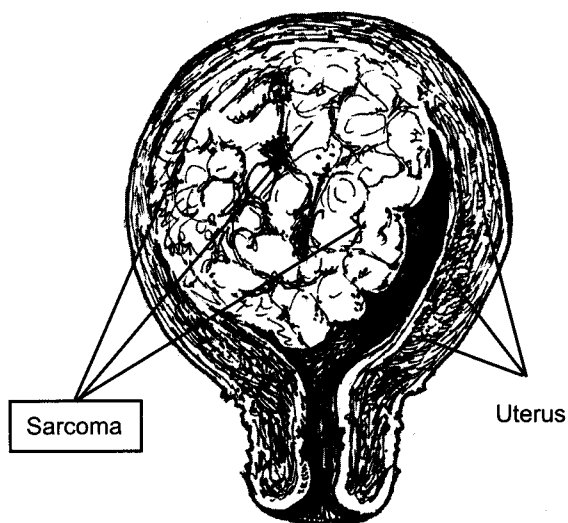


Figure 66.23. A sarcoma in the Uterine Body (Inspired by the original artwork of Dr. Frank H. Netter).

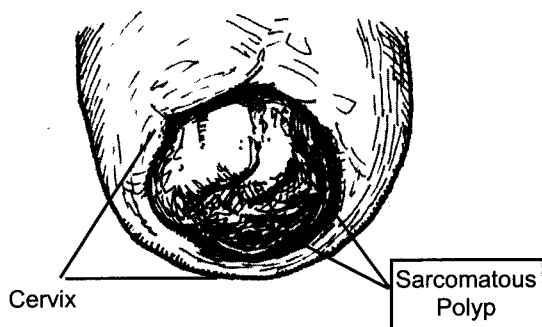


Figure 66.25. A Sarcomatous Polyp prolapsing through the mouth of a cervix. (Inspired by the original artwork of Dr. Frank H. Netter).

SARCOMA OF THE UTERUS

A sarcoma of the Uterus is generally rare: less than 3% of all female genital tract malignancies are of this nature (Figure 66.23). A sarcoma of the Uterus is most likely to appear at the center of a large tumor due to inadequate Blood supply (Figure 66.24). Occasionally, a Uterine polyp can manifest as a sarcomatous degeneration (Figure 66.25). Even more rare is a condition known as Sarcoma Botryoides (also called "grape" sarcoma), involving the multiple berry-like Sarcoma formations

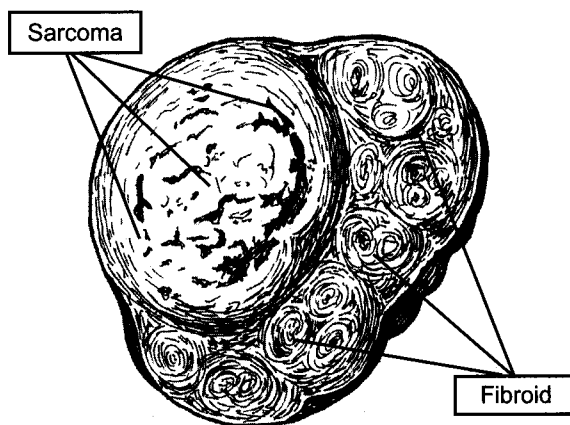


Figure 66.24. A Sarcoma in a Uterine Fibroid (Inspired by the original artwork of Dr. Frank H. Netter).

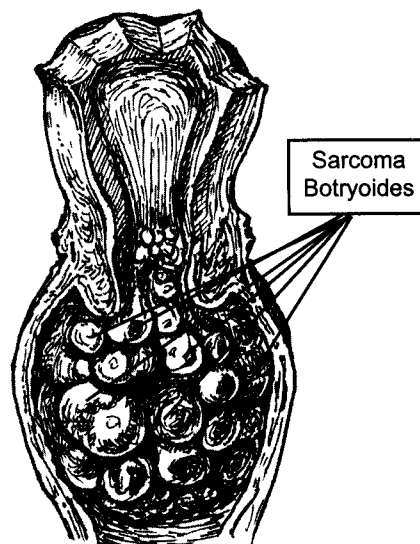


Figure 66.26. An example of Sarcoma Botryoides (also known as a "Grape" Sarcoma). (Inspired by the original artwork of Dr. Frank H. Netter).

that vary in size ranging from that of a pea to the size of grapes. This type of sarcoma only occurs in young children (Figure 66.26).

A sarcoma can originate in any part to the Uterus that contains mesodermal tissue. Despite its location or histological classification, the size and extent of the tumor are the most important concern.

TREATMENT PROTOCOL FOR UTERINE CANCER: IN SITU

One Medical Qigong therapeutic technique used in China to treat Uterine cancer is as follows:

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Excess Heat from Liver and pathogenic Qi from the Uterus out the patient's body via the Liver and Gall Bladder Channels.
2. Purge the Liver area using the "Guo" sound, to remove Liver Qi Stagnation and Blood Stasis. Direct the "Guo" sound to flow from the Liver into the Uterus. From the Uterus direct the toxic Qi to flow down the patient's legs and out her body.
3. With the patient supine, begin to purge the diseased Uterine area of pathogenic Qi, using the Thunder Palm technique in conjunction with the Vibrating Palm to disperse the stagnation. Send the vibration out the Uterus, down the legs and out of the patient's body.
4. Stand at the patient's feet or lower abdomen and project the "Yu" sound, emitting the Qi into the Uterus to disperse the Heat from the cancer cells directing the toxic Qi to flow down the Liver channels out the legs.
5. After purging the tissue area, dislodge and purge the patient's front Second Chakra Gate Filter. Reset the front Second Chakra Gate and energize the patient's Taiji Pole.
6. Connect and root the patient's Second Chakra Gate and Taiji Pole to the energetic flow stemming from the patient's Upper, Middle, and Lower Dantians.
7. Alternate the following treatment protocols:
 - **For the First Treatment:** Connect to the divine and create an Energy Ball in your right palm. The Energy Ball should swirl in a counter-clockwise direction creating the effect of an energy-absorbing tornado. Insert the swirling Energy Ball into the patient's Uterus and direct its movements with your intent. The Energy Ball should be guided to swish back and

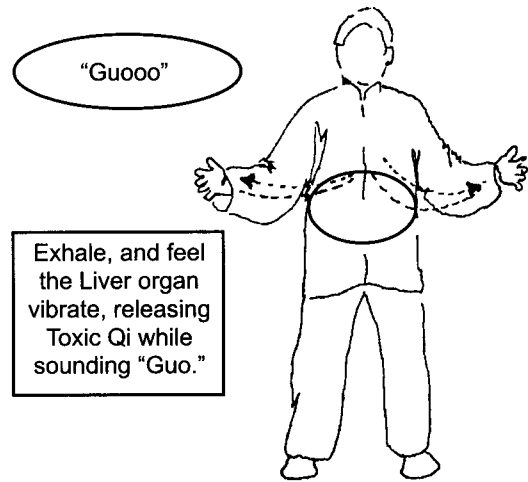


Figure 66.27. To Purge Liver Stagnation use the sound "Guo"

forth inside the patient's uterine area in order to dissolve the tumor's energetic matrix. After several minutes remove the Energy Ball and discard it into the energetic vortex underneath the treatment table.

- **For the Second Treatment:** Connect with the Divine and insert a Column of Divine Healing light into the uterine area in order to further dissolve the tumor's energetic matrix. Insert a Cord of Light from the Divine deep into the energetic cluster and hold the intention until you feel an energetic shift. Once you feel there has been an energetic transformation, fill the patient's entire Uterus with white light energy and allow it to overflow into the lower torso.
8. After several minutes, energetically compress the tumor area, dissolving the cancer's energetic matrix and purging any Turbid Qi from the patient's uterus.
 9. Fill and tonify the patient's Lower Dantian and Kidneys with Qi. Circulate the energy through the Microcosmic Orbit to improve Qi and Blood circulation through the Governing and Conception Vessels.

HOMEWORK PRESCRIPTIONS #1

The Conception Vessel moves Qi in the Lower Burner and Uterus; it is the primary vessel used

in treating Uterine and cervical cancer. Sexual activities are therefore prohibited from the start of the treatments until treatment is no longer needed.

1. **Healing Sound "Guo":** The patient should practice the descending "Guo" sound to disperse Liver Fire (Figure 66.27).
2. **Healing Sound "Yu":** The patient should practice the Descending the Yang and Ascending the Yin Technique, ending with the healing sound "Yu" for 18 breaths (Figure 66.28). This is followed immediately by the descending "Yu" sound for 18 breaths. Have the patient repeat this sequence 9 times a day (Figure 66.29).
3. **Slow Walking Therapy:** Prescribe the Cancer Walking methods used for treating Kidney disease. The Slow Walking Method should be practiced by patients for 20 minutes a day.
4. **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 Kidneys.
5. **Jing Point Therapy:** Have the patient press and stimulate the Sp-6, Sp-9, St-36, GB-34, and GB-38 points (Figure 66.30). Press both sides of the legs and stimulate the points using the Grasping and Shaking massage technique. Gently pull on the lower legs while emitting Qi up the Yin channels into the Uterus, then down the Yang channels into the feet, for 18 breaths.

HOMEWORK PRESCRIPTIONS #2

1. **Dispelling the Filth Meditation:** Have the patient practice the "Dispelling the Filth" meditation, while focusing on the Uterus. This meditation is practiced as follows (Figure 66.31):
 - From a sitting posture, with the eyes closed, and the body relaxed, place the tongue up against the upper hard palate, behind the teeth.
 - Breathe naturally and evenly. Inhale, and imagine Divine Qi entering through the nose, descending the center torso, and whirling into

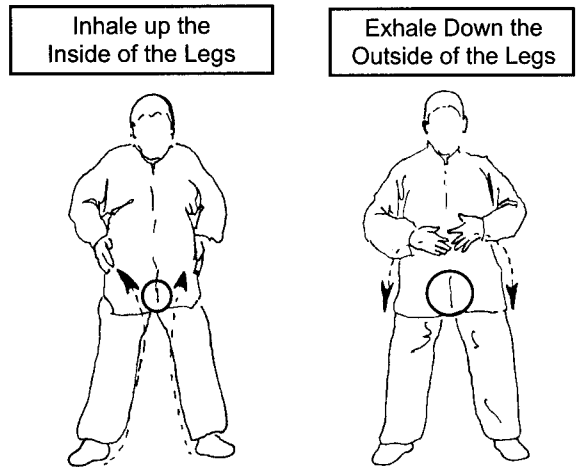


Figure 66.28. The Ascend the Yin and Descend the Yang Technique

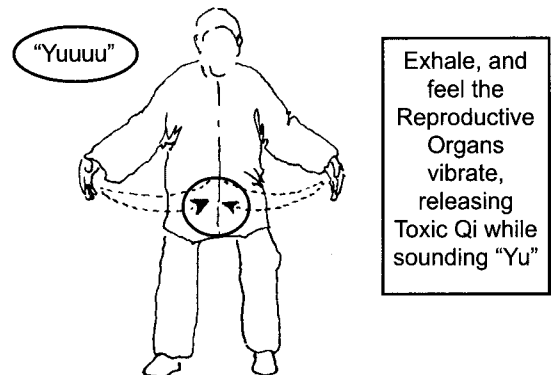


Figure 66.29. For Uterine Fibroids, the sound is "Yu."

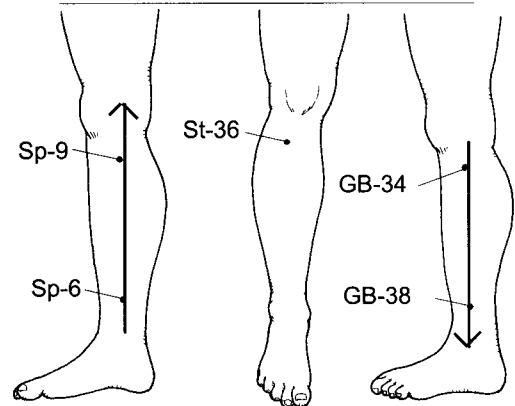


Figure 66.30. When treating uterine cancer, use Jing Point therapy in conjunction with Qi emission, to stimulate Sp-6, Sp-9, St-36, GB-34 and GB-38 points

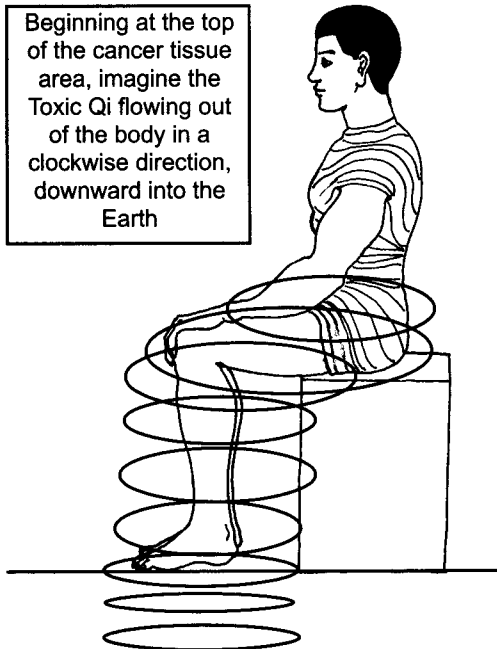


Figure 66.31. Preform the “Dispelling the Filth” Meditation from an “Upright Sitting” Posture

the upper area of the Uterus. Imagine and feel the Qi circulating clockwise on a horizontal plane, building momentum as the energy flows down into the upper portion of the Uterus.

- Imagine Qi whirling in through the upper portion of the Uterus, circulating clockwise on a horizontal plane, building momentum as the energy flows downward to the base of the Uterus.
- Once the energy has reached just above the cervix area, imagine the whirling Qi absorbing the noxious Heat and Toxic Qi from the Uterus, transforming it into wind, and dispelling it out the vagina. Repeat this sequence 10 times.
- Perform the “Pulling Down the Heavens” exercise in order to further cleans and purify the tissues.
- Next, gently close the anal sphincter. While inhaling, imagine energetically “sipping” clean Earth Qi through the vagina into the cervix, Uterus, and Lower Dantian area. Imag-



Figure 66.32. Beating the Bag to Purge Liver Qi Stagnation and Discharge Anger and Rage

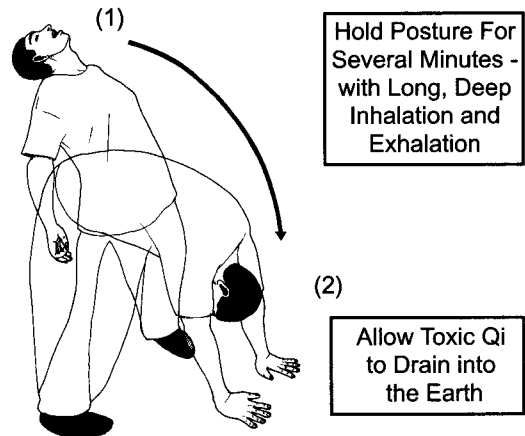


Figure 66.33. Dry Crying

ine and feel it transforming into wind. This wind circulates in a counterclockwise direction on a horizontal plane, spiraling up the body, through the Thrusting Vessel and exits the body through the mouth with each exhalation. Repeat this visualization 10 times.

- Focus the attention on the Lower Dantian, imagine the Qi returning to its origin, and rub the abdomen 36 times in a clockwise direction to end the prescription.

HOMWORK PRESCRIPTIONS #3

Each week perform the following Medical Qigong prescription exercises, practicing them a minimum of once a day. After a week of “Beating the Bag” change the prescription to the “Dry Crying” exercise.

1. **Beating the Bag:** Have the patient practice Lower Dantian purging exercises such as “Beating the Bag” to release suppressed anger and rage (Figure 66.32).
2. **Dry Crying:** Have the patient practice the Lung purging exercises such as “Dry Crying” to release suppressed grief (Figure 66.33).

HERBS FOR TREATING UTERINE CANCER

The following is a list of herbs (Chinese and Western) used in the treatment of Uterine Cancer:

- **Astragalus**, *Astragali membranaceus* (Huang Qi)
- **Garlic**, *Allium sativum*, (Da Suan)
- **Green Tea**, *Camillia sinensis*
- **Thuja**, *Thuja occidentalis*
- **Poke**, *Phytolacca americana*
- **Tumeric**, *Curcuma longa* (Yu Jin)

CAUTION

Consult a licensed acupuncturist, naturopath, or herbalist before taking herbs. Each individual will require specific formulas based on the diagnosis of his or her constitution and symptoms.

CHAPTER 67

CLINICAL PROTOCOL FOR CERVICAL CANCER

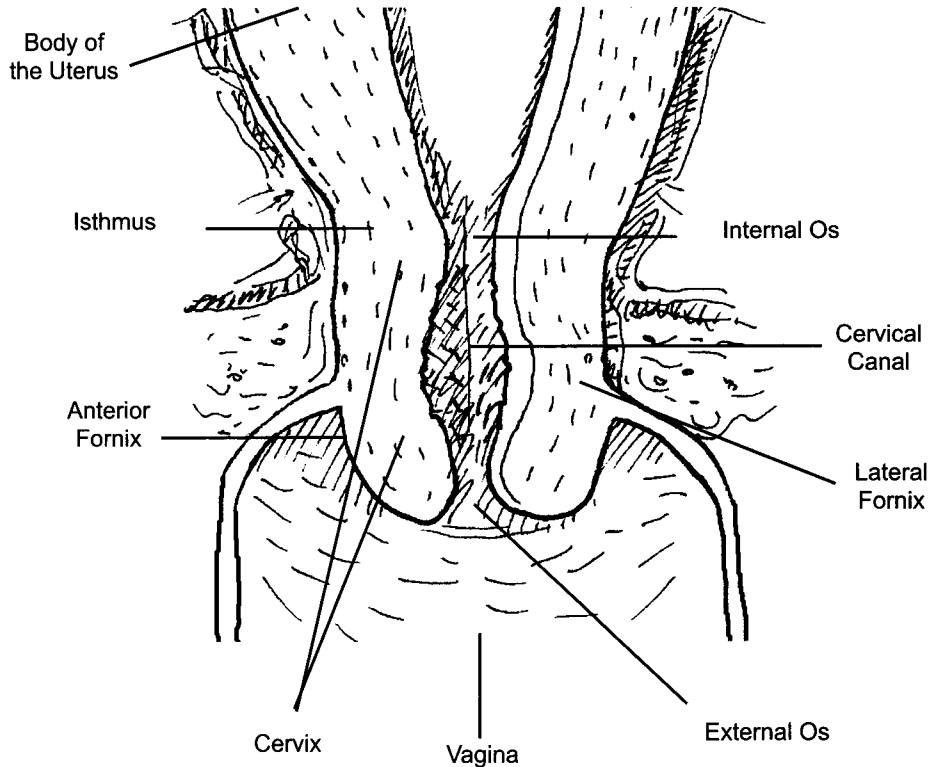


Figure 67.1. The Cervix (Inspired by the original artwork of Dr. Frank H. Netter).

THE CERVIX

The inferior narrow neck portion of the Uterus where it opens into the vagina is known as the Cervix. Normally, there is a flexure between the Body of the Uterus and the cervix. The cavity of the cervix is called the cervical canal, and it communicates with the vagina via the External Os, and with the cavity of the Uterine Body via the Internal Os (Figure 67.1).

The secretory cells of the mucosa of the cervix produce a secretion called cervical mucus. Cervical mucus is developed from a mixture of

water, glycoprotein, serum-type proteins, enzymes, lipids and inorganic salts. Both the cervix and mucus serve as a sperm reservoir, to protect the spermatozoa from phagocytes and the hostile environment of the vagina.

CERVICAL CANCER

Cervical cancer is considered the second most common cancer of the female reproductive system. It is a malignant neoplasm of the cervix of

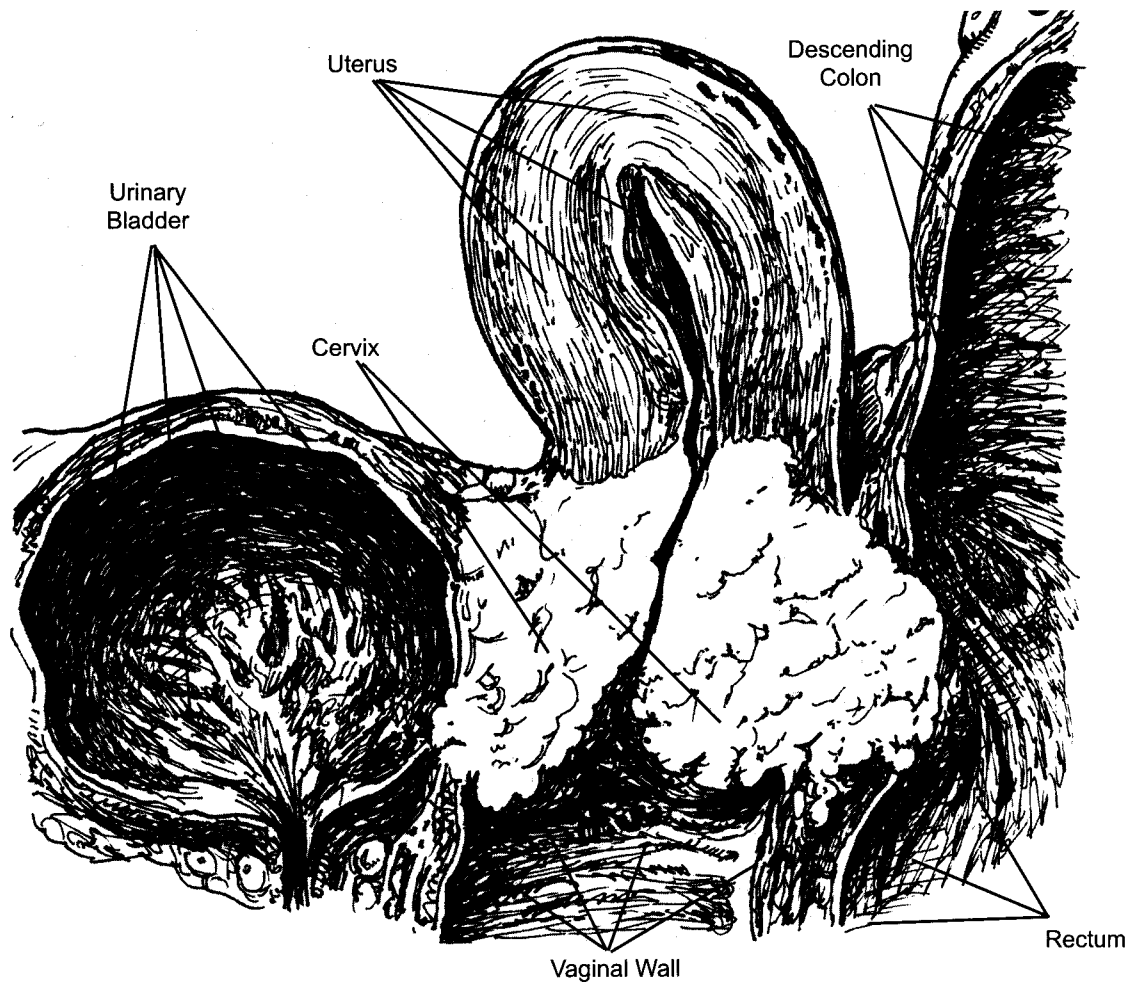


Figure 67.2. An example of cancer of the cervix with direct extensions branching into the patient's vaginal wall, Urinary Bladder and rectum. (Inspired by the original artwork of Dr. Frank H. Netter).

the Uterus and can occur at any age. The spread of the disease occurs primarily through the lymphatic channels or by direct invasion of the organs adjacent to the cervix (i.e., the upper vaginal wall, posterior wall of the Urinary Bladder, or the anterior wall of the rectum, Figure 67.2). The invasion of the lymphatic nodes can later metastasize, drawing the disease deep into the pelvis and affecting the Liver, Lungs, and Bones.

ETIOLOGY OF CERVICAL CANCER

A PAP smear examination can provide early detection of cervical dysplasia. Cervical dyspla-

sia is a precancerous condition where abnormal cells are detected on the surface of the cervix. Risk factors for developing cervical cancer include:

- **Sexual intercourse at an early age:** Excessive sexual activity predisposes young teenage girls to cervical cancer, because, with the onset of ovulation and the changes in vaginal PH, active squamous metaplasia is taking place in the cervix. During this time of cellular immaturity and vulnerability, a carcinogen is most likely to have an influence on the squamous epithelium. This can predispose the teenage girl to cervical cancer later in life.

- **Unsanitary sexual activities:** Having multiple sexual partners and non-exclusive male sexual partners (especially those whose previous partner had cervical cancer) can increase the possibility of cervical cancer
- **Infection of human papilloma virus (HPV):** Cervical cancer is suspected to be an oncogenic human papilloma virus (HPV) that is transmitted sexually. In 1985, a study from the National Cancer Control Campaign in London, England, showed that when the HPV virus was present in the male partner, 80 percent of the women developed precancerous pap-smears. Most cervical dysplasias (85%) emerge after an infection from HPV (human papilloma virus) and suppression of the immune cells in the cervix by smoking cigarettes. The human papilloma virus is considered a strain of the same sexually transmitted virus that can cause genital warts.
- **Serious cervical lacerations:** Cervical lacerations caused from the penis being too long, or the insertion of foreign objects that damage the cervix can increase the possibility of cervical cancer
- **Oral contraceptives:** There is mounting evidence that contraceptives such as the "pill" act as powerful immunosuppressants, and because they contain the hormones progesterone and estrogen, these drugs can increase the possibility of breast and cervical cancer.
- **Family history:** Cervical cancer or cervical dysplasia existing in one's ancestry
- **Closely spaced births**

THREE MAIN TYPES OF CERVICAL CANCER

There are three main types of cancer of the cervix: Squamous Cell Carcinomas, Adenocarcinomas, and Adenosquamous Carcinomas, described as follows (Figure 67.3):

- **Squamous Cell Carcinomas:** The squamous cell carcinomas make up 85-90% of cervical cancer, and develop within the squamous epithelial cells covering the outside of the cervix.
- **Adenocarcinomas and Adenosquamous Carcinomas:** These cervical carcinomas are less

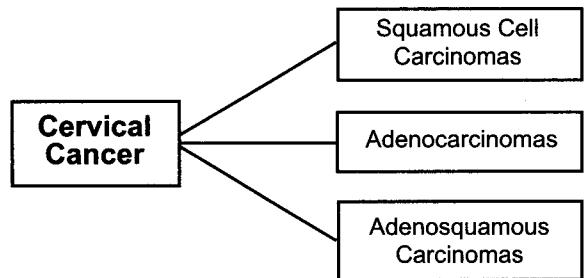


Figure 67.3. The Three Main Types of Cervical Cancer

common (10-15% of all cervical cancers are of this type), and are developed from a malignant adenoma arising from a glandular organ.

Cervical carcinomas can be papillary, ulcerative, nodular, or infiltrative. They can penetrate through the base membrane of the cervical epithelium to enter the various blood vessels and lymphatic vessels of the cervix, and subsequently metastasize to other areas of the patient's body.

DEVELOPMENT OF CERVICAL CANCER

Cervical cancer begins with the growth of abnormal precancerous cells and tissues called dysplasia. Dysplasia is first detectable in the squamous epithelium of the cervix (the muscle lining of the cervix), and it spreads to create a tumor called a cervical intraepithelial neoplasm (CIN). The cervical intraepithelial neoplasm progresses through three levels of severity: from mild, to moderate, to severe. At the severe level of CIN, the precancerous growth turns malignant; it becomes a carcinoma in situ (localized). If left untreated, the carcinoma progresses through four more stages of development, each of which is subdivided into two grades of severity. These grades indicate the location and spread of the carcinoma.

THE DIFFERENT STAGES OF CERVICAL CANCER

The beginning stage of cervical dysplasia is characterized by three stages of abnormality and severity (CIN-1,-2,-3), which later progress onto four additional stages of invasive carcinoma (Stages I through IV). The four stages and their subdivisions are described as follows:

- **CIN-1** corresponds to a mild condition of dysplasia.

- **CIN-2** corresponds to a moderate condition of dysplasia.
- **CIN-3** corresponds to a severe condition of dysplasia, and carcinoma (in situ). The cancer, however, is found only in the layers of the cells lining the cervix, and has not yet extended deeper into the tissue lining.
- **Stage I-A** corresponds to a microinvasive carcinoma. The cancer is beginning to spread from the lining of the cervix into the deeper connective tissue.
- **Stage I-B** corresponds to an invasive carcinoma confined to the cervix. The cancer has now spread from the lining of the cervix into the deeper connective tissues.
- **Stage II-A** corresponds to a tumor extending beyond the cervix, into the upper third of the patient's vagina, but is still inside the pelvic area.
- **Stage II-B** corresponds to a tumor extending beyond the cervix, into the loose connective tissues around the patient's Uterus (parametrium), but is still inside the pelvic area.
- **Stage III-A** corresponds to a tumor extending into the lower third of the patient's vagina.
- **Stage III-B** corresponds to a tumor extending into the patient's pelvic wall. At this stage, the cancer may be blocking the ureters (responsible for carrying urine from the Kidneys to the Urinary Bladder).
- **Stage IV-A** corresponds to a tumor extending into the patient's Urinary Bladder or rectum.
- **Stage IV-B** corresponds to a tumor metastasizing into the patient's Liver or Lungs.

SYMPTOMS

Clinical symptoms of cervical cancer include: bleeding after sexual intercourse and between periods, abnormal bowel movements, or fatigue. Bleeding may also be noticed after severe exertion or straining during defecation. As the disease develops, the leukorrhea (vaginal discharge) may be mixed with Blood or foul Body Fluid, and mixed with sloughed pieces of tissue. Additional symptoms include lumbar, sacral, and abdominal pain; Urinary Bladder irritation; frequent and urgent uri-

nation, unilateral lymphoedema, and unilateral ureteral obstruction (this indicates a very advanced stage).

ETIOLOGY OF CERVICAL CANCER IN TRADITIONAL CHINESE MEDICINE

According to T.C.M., Damp Toxins and Phlegm can combine and stagnate within the Uterus and cervical area. Chronic stagnation within the Uterus and cervix can result in the obstruction of the energetic function of the Thrusting Vessel and Conception Vessels. This energetic obstruction can damage the flow of Righteous Qi that protects the Uterus and cervix, allowing disease to flourish.

When Righteous Qi is increased through Medical Qigong therapy and prescription homework, the energy feeding the cervical cancer begins to decrease. As a result, the patient's immune system becomes strong enough to support the healthy tissue and resist the toxic effect to the cancer.

TREATMENT PROTOCOL FOR CERVICAL CANCER

One Medical Qigong therapeutic technique used in China to treat cervical cancer is as follows:

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Excess Heat from the patient's Liver and cervix areas, leading the Toxic Qi out the patient's body via the Liver and Gall Bladder Channels.
2. Purge the Liver area using the "Guo" sound, to remove Liver Qi Stagnation and Blood Stasis. Direct the "Guo" sound to flow from the Liver into the Uterus, then into the cervix. From the cervix direct the toxic Qi to flow down the patient's legs and out her body.
3. Purge the Uterus and cervix areas of pathogenic Qi, using the Thunder Palm technique in conjunction with the Vibrating Palm to disperse the stagnation. Send the vibration out the cervix, down the legs and out the patient's body.
4. Use the "Yu" sound to project Qi into the Uter-

ine and cervix area and disperse Heat from the cancer cells out the vagina.

5. After purging the tissue area, dislodge and purge the patient's Lower Chakra Gate Filters (First and Second). Reset the Lower Chakra Gates and energize the patient's Taiji Pole.
6. Connect and root the patient's Lower Chakra Gates and Taiji Pole to the energetic flow stemming from the patient's Upper, Middle, and Lower Dantians.
7. Alternate the following treatment protocols:
 - **For the First Treatment:** Connect to the divine and create an Energy Ball in your right palm. The Energy Ball should swirl in a counterclockwise direction creating the effect of an energy-absorbing tornado. Insert the swirling Energy Ball into the cervix area. Direct the Energy Ball's movements with your intent. The Energy Ball should be guided to swish back and forth inside the patient's cervix area in order to dissolve the tumor's energetic matrix. After several minutes remove the Energy Ball and discard it into the energetic vortex underneath the treatment table.
 - **For the Second Treatment:** Connect with the divine and insert a Column of Divine Healing Light into the cervical area in order to further dissolve the tumor's energetic matrix. Insert a Cord of Light from the divine deep into the energetic cluster and hold the intention until you feel an energetic shift. Once you feel there has been an energetic transformation, fill the patient's entire cervix with white light energy and allow it to overflow into the lower torso.
6. After several minutes, energetically compress the tumor area, dissolving the cancer's energetic matrix and purging any Turbid Qi from the patient's cervix.
7. Once you feel there has been an energetic transformation fill the patient's Lower Dantian with white light energy.
8. Fill and tonify the patient's Lower Dantian, Spleen, and Kidneys with Qi. Circulate the energy through the Microcosmic Orbit to improve Qi and Blood circulation through the Governing and Conception Vessels.

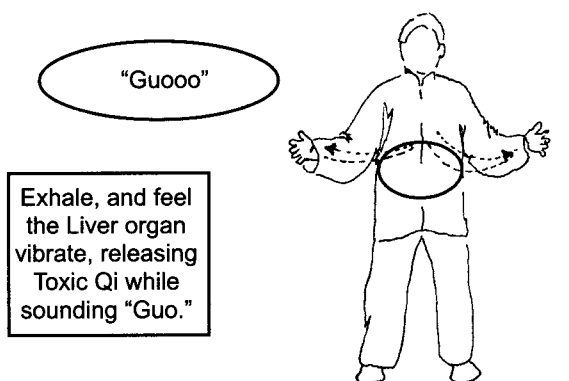


Figure 67.4. To Purge Liver Stagnation use the sound "Guo"

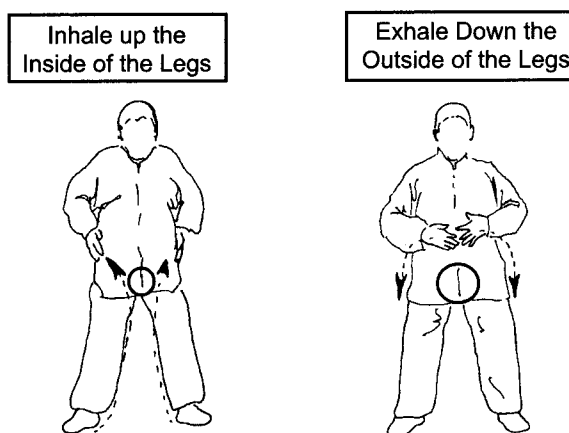


Figure 67.5. The Ascend the Yin and Descend the Yang Technique

HOMework PRESCRIPTIONS #1

The Conception Vessel moves Qi in the Lower Burner and Uterus; it is the primary Vessel used in treating Uterine and cervical cancer. Sexual activities are therefore prohibited from the start of the treatments, until treatment is no longer needed.

1. **Healing Sound "Guo":** The patient should practice the descending "Guo" sound to disperse Liver Fire (Figure 67.4).
2. **Healing Sound "Yu":** The patient should practice the "Descend the Yang and Ascend the Yin Technique," ending with the healing sound "Yu" for 18 breaths (Figure 67.5). Then have the patient practice the descending "Yu"

sound for 18 breaths. Have the patient repeat this sequence nine times a day (Figure 67.6).

3. **Slow Walking Therapy:** Prescribe the Cancer Walking methods for treating Kidney disease. The Slow Walking method should be practiced by patients for 20 minutes a day.
4. **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 Kidneys.

HOMEWORK PRESCRIPTIONS #2

1. **Dispelling The Filth Meditation:** Have the patient practice the "Dispelling the Filth" meditation, while focusing on the Uterus. This meditation is practiced as follows (Figure 67.7):
 - From a sitting posture, with the eyes closed, and the body relaxed, place the tongue up against the upper palate, behind the teeth.
 - Breathe naturally and evenly. Inhale, and imagine divine Qi entering through the nose, descending the center torso, and whirling into the upper area of the Uterus. Imagine and feel the Qi circulating clockwise on a horizontal plane, building momentum as the energy flows down into the upper portion of the Uterus.
 - Imagine Qi whirling in through the upper portion of the Uterus, circulating clockwise on a horizontal plane, building momentum as the energy flows downward to the base of the Uterus.
 - Once the energy has reached just above the cervical area, imagine the whirling Qi absorbing the noxious Heat and Toxic Qi from the Uterus, transforming it into wind, and dispelling it out the vagina. Repeat this sequence ten times.
 - Perform the "Pulling Down the Heavens" exercise in order to further cleanse and purify the tissues.
 - Next, gently close the anal sphincter. While inhaling, imagine energetically "sipping" clean Earth Qi through the vagina into the cervix, Uterus, and Lower Dantian area. Imag-

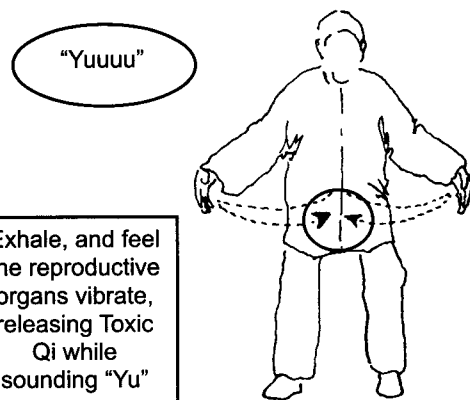


Figure 67.6. For cervical cancer, the sound is "Yu."

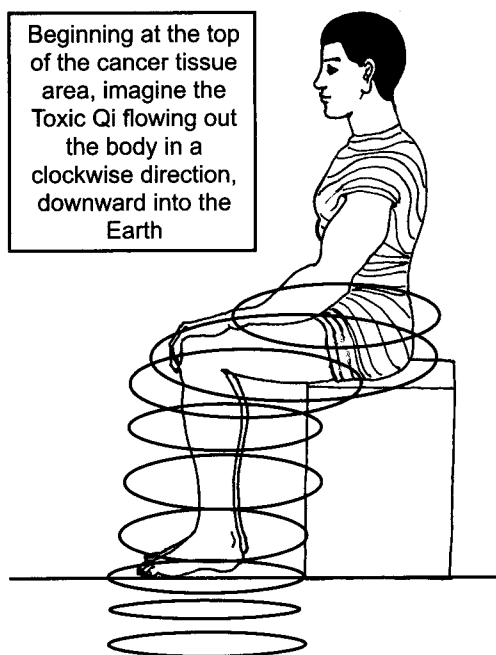


Figure 67.7. Perform the "Dispelling the Filth" Meditation from an "Upright Sitting" Posture

ine and feel it transforming into wind. This wind circulates in a counterclockwise direction on a horizontal plane, spiralling up the body, through the Thrusting Vessel and exits the body through the mouth with each exhalation. Repeat this visualization ten times.

- Focus attention on the Lower Dantian, imag-

ine the Qi returning to its origin, and rub the abdomen 36 times in a clockwise direction to end the prescription.

HOMEWORK PRESCRIPTIONS #3

Each week perform the following Medical Qigong prescription exercises, practicing them a minimum of once a day. After a week of "Beating the Bag" change the prescription to the "Dry Crying" exercise.

1. **Beating the Bag:** Have the patient practice Lower Dantian purging exercises such as "Beating the Bag" to release suppressed anger and rage (see Chapter 63) (Figure 67.8).
2. **Dry Crying:** Have the patient practice the Lung purging exercises such as "Dry Crying" to release suppressed grief (Figure 67.9).

HERBS FOR TREATING CERVICAL CANCER

The following is a list of herbs (Chinese and Western) used in the treatment of Cervical Cancer:

- **Astragalus**, *Astragali membranaceus* (Huang Qi)
- **Skullcap**, *Scutellaria lateriflora* (Huang Qin)
- **Tumeric**, *Curcuma longa* (Yu Jin)
- **Honeysuckle**, *Lonicera japonica* (Jin Yin Hua)
- **Green Tea**, *Camillia sinensis*
- **Er Chen Tang:** Chinese formula that dries dampness and transforms phlegm; also lowers estrogen levels

CAUTION

Consult a licensed acupuncturist, naturopath, or herbalist before taking herbs. Each individual will require specific formulas based on the diagnosis of his or her constitution and symptoms.

HERBAL PLASTERS AND SUPPOSITORIES FOR CERVICAL CANCER

In China, the standard treatment of cervical cancer uses external herbal plasters and suppositories (which utilizes the patient's Channel Qi), in conjunction with internal herbal teas. The application of external herbal plasters can sometimes be more effective in clinical treatment than the use of internally ingested herbal formulas. Generally, when a woman is hospitalized with cervical can-



Figure 67.8. Beating the Bag to Purge Liver Qi Stagnation and Discharge Anger and Rage

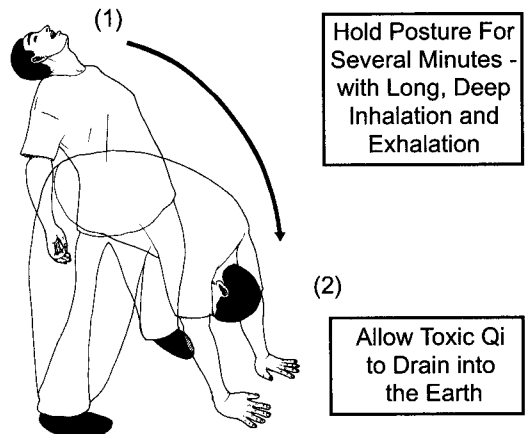


Figure 67.9. Dry Crying

cer, she is given two external herbal applications (one herbal plaster is placed on her lower abdomen and one herbal suppository is placed internally on her cervix). Additionally, the patient will receive herbal pills or teas (used to dissolve the stagnation) and Medical Qigong treatments and prescription exercises.

HERBAL SUPPOSITORIES FOR TREATING CERVICAL CANCER

The following is a clinical protocol used with herbal suppositories offered by Dr. David K. Shefrin of the Bezwecken Herbal Company 800.743.2256. These herbal suppositories are only sold to professionals and are used in the treatment of mild cervical dysplasia. The following protocol includes an 8 week treatment plan:

1. **In Week 1:** The patient will use one Vita-A suppository per night (Monday through Friday) followed by a light tampon. Then, on Saturday, the patient will use two Vita-A suppositories at the same time, followed by a light tampon.

Note: The patient should not feel any burning as a result of using any of the herbal suppositories.

2. **In Week 2:** The patient will use a Papillo suppository instead of the Vita-A suppository (Monday through Friday). Then, on Saturday, the patient will use the Vag-Pak suppositories.

Repeat this process for a total of 8 weeks. No treatment is given for 4 weeks. Repeat clinical examination and lab tests to verify results.

DR. GAO SHUPING'S APPLICATION FOR TREATING CERVICAL CANCER:

Scutellariae Barbatae Herba	15g
Herba Pteridis Multifidae	15g
Patriniae Heterophyllae Radix	15g

CASE STUDY

In the year 2000, a graduate of the Pacific Grove Branch of the International Institute of Medical Qigong began treating a young female patient (24 years old) with cervical cancer. The Qigong doctor, also an acupuncturist, included the use of herbal suppositories in addition to Medical Qigong therapy and homework prescriptions. Within four weeks of regular treatments the cervical cancer was completely gone (this was confirmed by the pathologist).

SURGERY

In Western medicine, surgery is commonly performed for early stage cervical cancer. Depending on the extent of expansion and infiltration,

surgery may also be undertaken to remove the affected tissue. This can be attempted with or without a total hysterectomy; however, if the cancer has metastasized beyond the cervix and uterus, the removal of the lymph nodes and surrounding tissue structures will also be performed.

If the cervical cancer patient has elected to receive surgery, the Qigong doctor should proceed as follows:

PRE-OPERATIVE CARE

The patient should be treated in order to strengthen the Righteous Qi and enhance her immune system. The focus should be placed on dredging the patient's Kidneys, Tonifying the Spleen and Stomach, and Regulating the Qi.

The patient should also be given herbs and Medical Qigong prescription exercises that Tonify the Kidneys and the Righteous Qi. This will assist the patient's recovery and help improve the chances of healing from the operation.

POST-OPERATIVE CARE

After the surgery, it is important for the Medical Qigong doctor to locate and treat the root cause of the patient's cancer. By removing the existing energetic patterns that were responsible for the physical construction of the tumor the doctor can assist the patient in preventing the cancer from continuing its growth (still energetically patterned throughout the patient's physical tissues).

After the operation, the patient should be treated with both herbs and Medical Qigong therapy for Qi and Yin Deficiency, and for the depletion and damage to Qi and Blood caused from extensive damage to the reproductive organs' Qi during surgery. Additionally, the Qigong doctor should focus on Tonifying the patient's Spleen, Stomach, and Kidneys throughout the treatment process.

After surgery, the patient's diet should be focused on foods that Tonify the Kidneys and regulate the menstruation. Therefore the patient should be advised to eat foods such as Chinese yam, black sesame seeds, wolfberry fruit, lotus root, longan fruit, and pig's liver.

Patients should avoid raw onions, chives, Cold and greasy food, alcohol, and cigarettes.

RADIATION AND CHEMOTHERAPY

In Western medicine, radiation therapy is generally given to patients with cervical cancer at the Stage II-B and Stage III-A progression. Radiation therapy is also initiated before and after surgery in attempt to prevent tumor recurrence and cancer metastasis.

If the patient has already received radiation therapy for cervical cancer, the specific side effects

can include Qi and Blood Stagnation due to Toxic Heat invasion, depleted Yin Liquids, damage to the intestinal tract, abdominal pain after defecation, Blood and pus in the stool, and cystitis.

Cervical cancer patients who receive chemotherapy are likely to have digestive disorders (such as nausea, vomiting, and poor appetite) and bone marrow suppression.

CHAPTER 68

CLINICAL PROTOCOL FOR PROSTATE CANCER

THE PROSTATE

The prostate gland is a single, donut-shaped gland (about the size of a chestnut). It is located inferior to the Urinary Bladder and surrounds the superior portion of the urethra (Figure 68.1).

The prostate is enclosed by a thick connective tissue capsule, composed of 20 to 30 compound tubuloalveolar glands, and surrounded by a smooth muscle and a fibrous connective tissue stroma. Accounting for up to one-third of the semen volume, the prostatic gland secretion is a milky, alkaline fluid that contains citric acid and several enzymes (acid phosphatase, clotting enzymes and fibrinolysin), and plays a role in activating sperm.

PROSTATE CANCER

Prostate cancer is considered a malignant neoplasm and is usually an adenocarcinoma of the prostate gland. In the majority of patients, prostatic cancer is a slow-growing tumor. It is, however, the most common type of cancer of the male's genitourinary system. Prostate cancer occurs in less than 1% in men under 50. Men with a family history of prostate cancer are three times more likely to develop it than the general public. Many prostate cancers can remain dormant for many years. However, in some cases, the condition can eventually become life-threatening. Prostate cancer is known to exist in three pathological forms: the "occult" carcinoma, the cancer co-existing with benign hyperplasia, and the "unmixed" type, described as follows:

1. **The "Occult" Carcinoma:** This type of prostate cancer is asymptomatic and usually remains clinically undetectable, found incidentally at autopsy or in removed specimens of

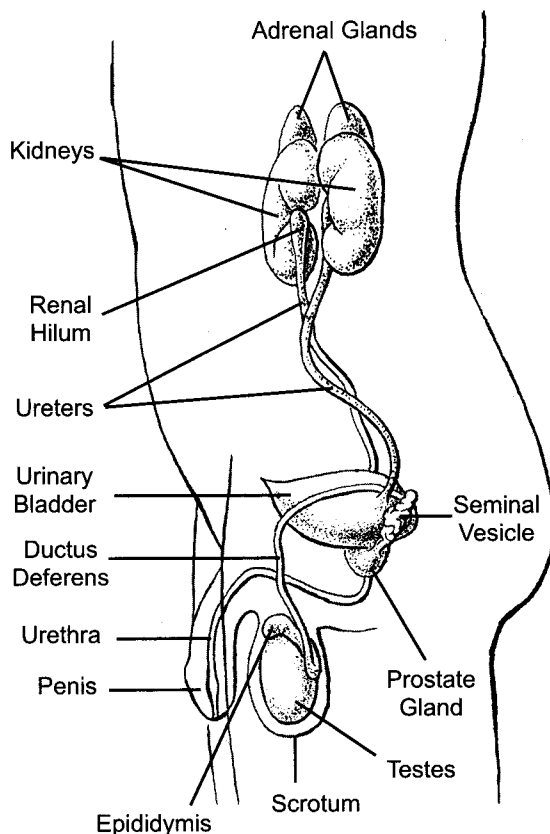


Figure 68.1. The Anatomical Location of the Prostate Gland

benign hyperplasia.

2. **Cancer Co-Existing with Benign Hyperplasia:** This type of prostate cancer is found in about one fifth of all patients with benign prostatic obstruction.
3. **The "Unmixed" Type:** This type of prostate cancer occurs when the prostate gland and its capsule are infiltrated to varying degrees without any indication of coexisting benign

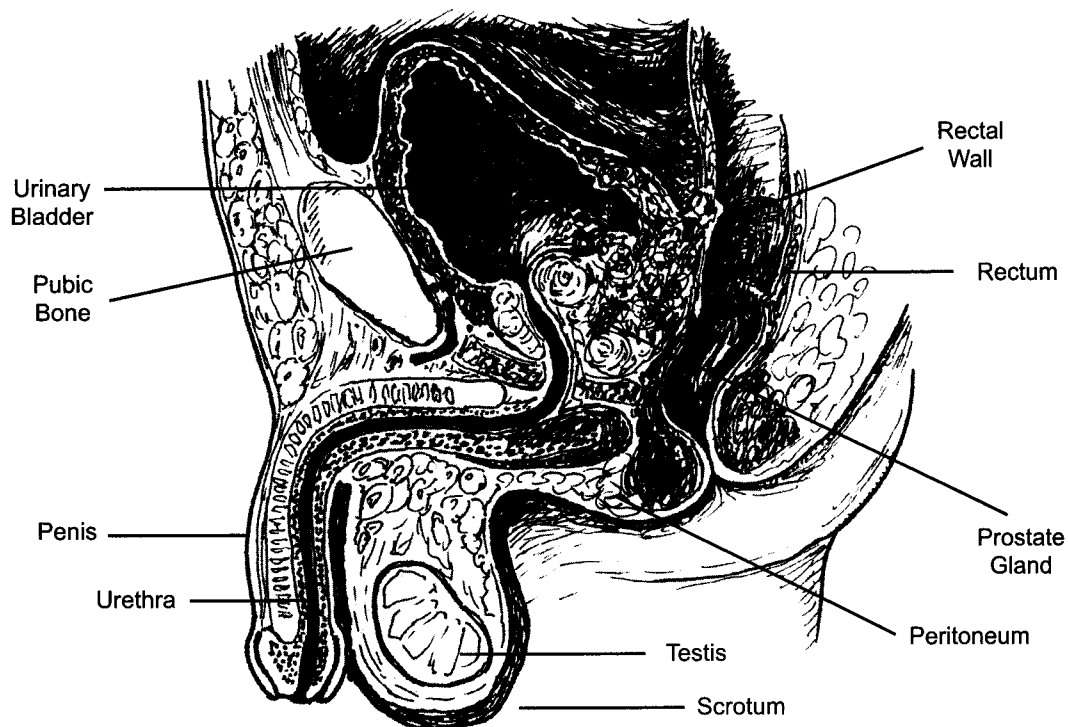


Figure 68.2. Prostatic cancer that has extended into the Urinary Bladder, peritoneum, and rectal wall (Inspired by the original artwork of Dr. Frank H. Netter).

hyperplasia, prostatitis, or any other signs of prostatic disorder.

After the patient has developed prostate cancer, Western medicine generally prescribes either a prostatectomy (prostate removal) or radiation therapy. Unfortunately, statistics show that one third of these patients will suffer a recurrence within five years of Western medical therapy, with many of these cases ultimately becoming metastatic. Although hormonal therapy can help to alleviate symptoms, once the disease has progressed to an advanced stage, recurrent prostate cancer becomes difficult to place in remission (Figure 68.2).

ETIOLOGY OF PROSTATE CANCER

The etiology of prostate cancer is unknown. There is growing evidence that suggests that dietary factors play an important role in the development of prostate cancer. Dietary factors also determine whether the cancer remains localized

within the prostate area or metastasizes to other parts of the patient's body.

There are speculations that prostate cancer can be related to an imbalance between male and female hormones (the estrogen and progesterone balance, as well as the testosterone level). Research has shown that men may be more likely to develop prostate cancer if their mothers took growth hormones when they were pregnant. According to two recent US studies of more than 73,000 men, men who have had vasectomies are more likely to develop prostate cancer.

From a Western medical perspective, the carcinogenesis is a multistep accumulation of genetic lesions. These lesions may result in the following patterns: uncontrolled cellular proliferation, a decrease in cellular death or an apoptosis, or the invasion and metastatic spread of the disease.

From a Traditional Chinese Medical perspective, prostate cancer can be caused from Excess Liver Fire, Kidney Deficiency (both Yin and Yang),

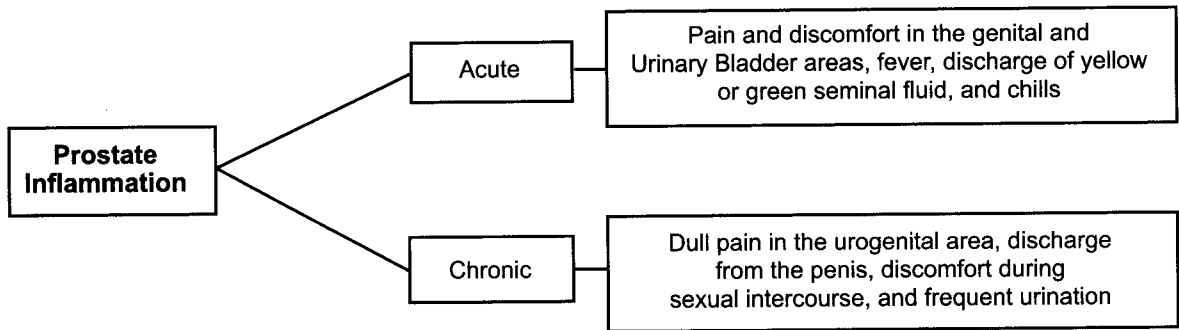


Figure 68.3. Inflammation of the prostate can be divided into acute and chronic conditions

Blood Stagnation, Damp Heat, and Middle Burner Qi Stagnation. The suppression of anger, rage, and fear, as well as a diet consisting of a high alcohol intake or the consumption of too many hot spicy or greasy foods, may also cause or contribute to prostate cancer.

PROSTATE CANCER METASTASES

Prostate cancer is particularly prone to metastasize to the bones. Being a rich source for growth, the bones provide “fertile soil” for tumor cells. When prostate cancer cells metastasize, they often express bone-like proteins, a trait that somehow allows them to survive in the bone matrix protein environment.

Tumors that reach bone tissue can cause the cells there to secrete even more growth factors, which can initiate a vicious cycle. Prostate cancer needs the stromal cells to be able to grow. The stromal cells often act as intermediaries between the tumors and the bone microenvironment. Research in molecular medicine and medicine/endocrinology at the University of Texas, San Antonio, confirms that there are hundreds of interactions where tumor cells communicate with stromal cells, and then the stromal cells in turn create factors that act on the bones themselves, or that respond to the tumor cells.

According to the Clinic of Endocrinology and Bone Diseases, any advanced cancers, particularly breast and prostate cancer, can metastasize to the bone, resulting in painful lesions and skeletal complications. Bone lesions associated with metastasis

are traditionally classified as either osteolytic or osteoblastic, and both types of lesions are associated with elevated levels of specific bone resorption markers.

SYMPTOMS

Prostate cancer is a slow growing cancer. In the early stages there are no symptoms; however, as the disease progresses, the inflamed prostate gland impedes urination and results in outflow obstruction, preventing the Urinary Bladder from emptying completely. Dull pain is experienced around the external genitals and Urinary Bladder. There is frequent burning, incomplete urination with dripping after urination, and white discharge from the penis. Also, in some cases, there will be sexual function disorders (an inability to attain erection) as well as sciatica-like symptoms with pain radiating downward to the perineum and anus.

Acute and Chronic Inflammation

If the prostate is hard and firm, it indicates cancer; if the prostate is large and swollen, it indicates an infection. Inflammation of the prostate can be divided into acute and chronic conditions, described as follows (Figure 68.3):

- **Acute:** In acute prostatitis caused from Damp Heat in the Lower Burner, symptoms include pain and discomfort in the genital and Urinary Bladder areas, fever, discharge of yellow or green seminal fluid, and chills.
- **Chronic:** In chronic prostatitis, symptoms include dull pain in the urogenital area, discharge from the penis, discomfort during

sexual intercourse, and frequent urination (especially during the night).

TREATMENT PROTOCOL FOR PROSTATE CANCER

One of the Medical Qigong therapeutic techniques used in China to treat prostate cancer is described as follows:

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Excess Heat from Liver and pathogenic Qi from the prostate out the patient's body via the Liver and Gall Bladder Channels.
2. Purge the Liver area using the "Guo" sound, to remove Liver Qi Stagnation and Blood Stasis. Direct the "Guo" sound to flow from the Liver into the prostate. From the prostate direct the toxic Qi to flow down the patient's legs and out his body.
3. With the patient supine, begin to purge the diseased prostate area of pathogenic Qi, using the Thunder Palm technique in conjunction with the Vibrating Palm to disperse the stagnation. Send the vibration out the prostate, down the legs and out of the patient's body.
3. Stand at the patient's feet or lower abdomen and project the "Yu" sound, emitting the Qi into the prostate area to disperse the Heat from the cancer cells, and directing the toxic Qi to flow down the Kidney channels out the legs.
4. After purging the tissue area, dislodge and purge the patient's lower two Chakra Gate Filters. Then reset the lower two Chakra Gates and energize the patient's Taiji Pole.
5. Connect and root the patient's Lower Chakra Gate and Taiji Pole to the energetic flow stemming from the patient's Upper, Middle, and Lower Dantians.
6. Alternate the following treatment protocols:
 - **For the First Treatment:** Connect to the divine and create an Energy Ball in your right palm.

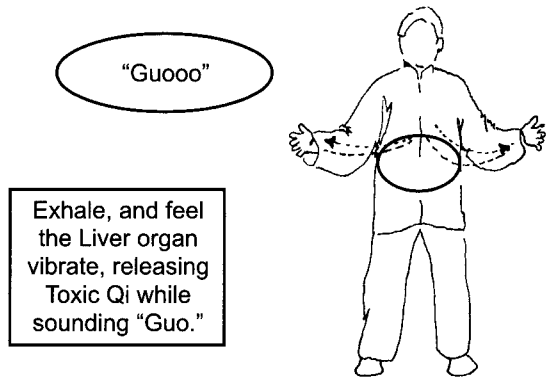


Figure 68.4. To Purge Liver Stagnation use the sound "Guo"

The Energy Ball should swirl in a counter-clockwise direction creating the effect of an energy-absorbing tornado. Insert the swirling Energy Ball into the prostate area. Direct the Energy Ball's movements with your intent. The Energy Ball should be guided to swish back and forth inside the patient's prostate area in order to dissolve the tumor's energetic matrix. After several minutes remove the Energy Ball and discard it into the energetic vortex underneath the treatment table.

- **For the Second Treatment:** Connect with the divine and insert a Column of Divine Healing Light into the prostate area in order to further dissolve the tumor's energetic matrix. Insert a Cord of Light from the divine deep into the energetic cluster and hold the intention until you feel an energetic shift. After several minutes, energetically compress the tumor area, dissolving the cancer's energetic matrix and purging any Turbid Qi from the patient's prostate.
7. Once you feel there has been an energetic transformation, fill the patient's entire prostate with white light energy and allow it to overflow into the patient's Lower Dantian with white light energy.
 8. Fill and tonify the patient's Lower Dantian, Spleen, and Kidneys with Qi. Circulate the energy through the Microcosmic Orbit to improve Qi and Blood circulation through the Governing and Conception Vessels.

HOMEWORK PRESCRIPTIONS #1

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 68.4).
2. **Healing Sound "Yu":** Have the patient practice the Descending the Yang and Ascending the Yin Technique, ending with the healing sound "Yu" for 18 breath (Figure 68.5), then the descending "Yu" sound for 18 breaths. Have the patient repeat this sequence nine times a day to disperse Toxic Qi from the prostate. (Figure 68.6).
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.
4. **Taking in the Golden Yellow Qi:** Have the patient practice the Tonification and regulation exercise method of "Taking in the Golden Yellow Qi" from the Earth into the Spleen.
5. **Slow Walking Therapy:** Have the patient practice the Slow Walking Therapy 20 minutes a day.

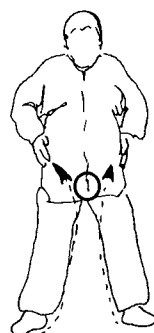
HOMEWORK PRESCRIPTIONS #2

The following three exercises are used to treat prostate cancer and were made popular in the West by Dr. Hong Liu:

1. Sit at the edge of the chair with your feet flat on the floor. The right leg crosses over your left leg. With your left hand grasp the bottom of the right foot.

Extend your right hand out in front of the body with your palm facing upward. Inhale and twist your hand as far as possible towards the right side of your body, keeping your eyes on the palm, while simultaneously pulling your right foot towards the body and contracting the anus and perineum (Figure 68.7). This opens the Liver Channel and directs Qi into the Kidneys and prostate area. Exhale, and imagine releasing toxic energy from your body through the mouth as you face the palm downward and return it back to the starting position.

Inhale up the
Inside of the Legs



Exhale Down the
Outside of the Legs



Figure 68.5. The Ascend the Yin and Descend the Yang Technique

"Yuuuu"

Exhale, and feel
the reproductive
organs vibrate,
releasing Toxic
Qi while
sounding "Yu"

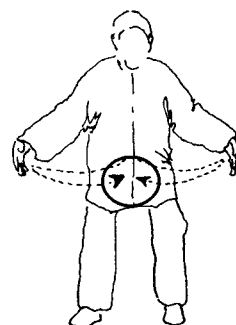
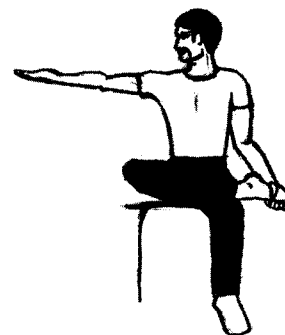


Figure 68.6. For Prostate Cancer, the sound is "Yu."



Inhale and twist your hand as
far as possible towards the right
side of your body, keeping your
eyes on the palm



Pull foot towards
the torso when
inhaling

Figure 68.7. Inhale, twist the torso to the right and pull on the left foot

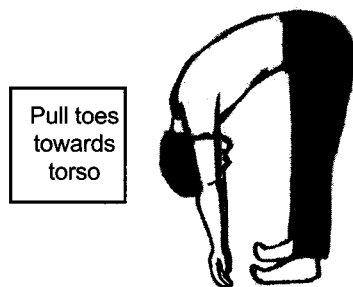


Figure 68.8. Bend over as you point your toes upwards towards the abdomen

After completing the movement, inhale and start again. This time hold your breath while practicing the moment. Imagine Blood and Qi flowing into the prostate area and then exhale while returning to the starting position. The exercise is repeated for 18 sets per each side (one inhalation and exhalation movement, and one held breath movement equals one set).

2. The next exercise begins from a Wuji posture. Bend over as you point your toes upwards (Figure 68.8). Hold this position as long as you can before standing erect, focusing on breathing naturally from the abdomen. This movement increases the flow of Qi and Blood into the prostate area. It is important to make sure this exercise is performed slowly. The exercise is repeated 9 times.
3. This last exercise is done sitting on the floor while facing a wall. Place the balls of your feet against the wall while resting your heels on the floor. Wrap your arms around your bent knees, while keeping the back straight and breathing naturally through the Lower Dantian (Figure 68.9).

While inhaling, focus on breathing from the lower abdomen instead of the chest. This causes the Qi of the Thrusting Vessel to stimulate the prostate gland and increases the flow of Qi and Blood into the prostate area. The exercise is repeated for 18 breaths.

HOMEWORK PRESCRIPTIONS #3

1. **Dispelling The Filth Meditation:** The patient should be given the "Dispelling The Filth

The balls of the feet are placed against the wall, heels resting on the floor



Inhaling, focus on breathing from the Lower Dantian

Figure 68.9. Wrap your arms around your bent knees while keeping the back straight and breath naturally through the Lower Dantian

Beginning at the top of the cancer tissue area, imagine the Toxic Qi flowing out the body in a clockwise direction, downward into the Earth

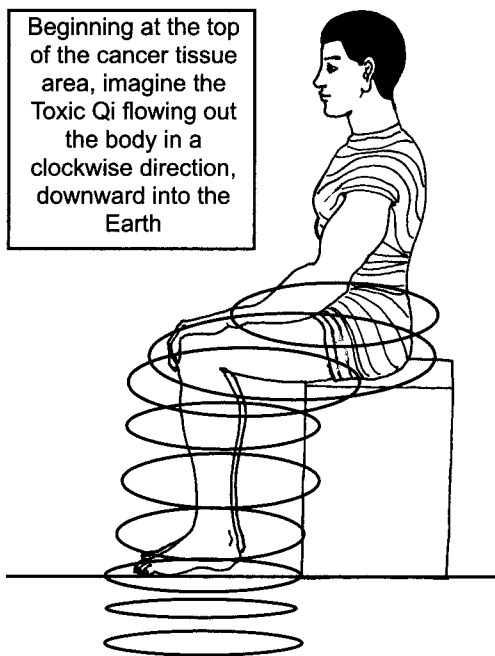


Figure 68.10. Perform the "Dispelling the Filth" Meditation from an "Upright Sitting" Posture

Meditation" prescription. This meditation is practiced as follows (Figure 68.10):

- From a sitting posture, with the eyes closed, and the body relaxed, place the tongue up against the upper palate, behind the teeth.
- Breathe naturally and evenly. Inhale, and imagine Divine Qi entering through the nose, descending the center torso, and whirling into

the upper area of the Urinary Bladder. Imagine and feel the Qi circulating clockwise on a horizontal plane, building momentum as the energy flows down into the upper portion of the Urinary Bladder.

- Imagine Qi whirling in through the upper area of the Urinary Bladder, circulating clockwise on a horizontal plane, building momentum as the energy flows down to the prostate area.
- Once the energy has reached the prostate, the patient will imagine the whirling Qi absorbing the noxious Heat and turbid Qi from the Urinary Bladder and prostate areas, transforming it into wind, which is dispelled out the penis. The exercise is repeated ten times.
- Perform the “Pulling Down the Heavens” exercise in order to further cleanse and purify the tissues.
- Gently close the anal sphincter while inhaling, and imagine the Qi flowing into the body through the penis, prostate, and Lower Dantian area. This energy flows into the Lower Dantian, becoming transformed into wind. This wind begins circulating in a counterclockwise direction on a horizontal plane, spiralling up the body, through the Thrusting Vessel and exits through the mouth with each exhalation. This is also practiced for ten repetitions.
- Finally, focus the attention on the Lower Dantian. Imagine the vital Qi returning back to its origin, while rubbing the abdomen in a clockwise direction on a vertical plane, to end the prescription (Figure 68.11).

HOMework PRESCRIPTIONS #4

1. **Energetic Point Therapy:** Patients with Stage I prostate cancer can practice Energetic Point Therapy by shaking and pointing 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 divine healing light flowing from the middle finger shrinking the inflamed prostate gland. The patient should repeat the sounds “Jiu-Jiu, Jiu-Jiu” (Figure 68.12).

The success of this exercise depends on

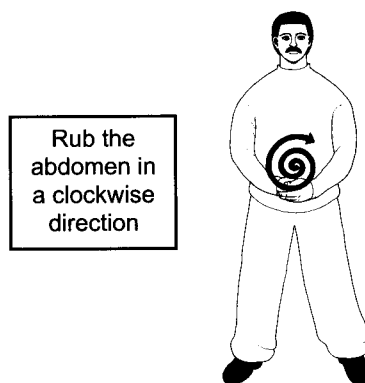


Figure 68.11. Focus the Attention on the Lower Dantian



Figure 68.12. Energetic Point Therapy For Stage I Prostate Cancer

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.

HOMework PRESCRIPTIONS #5

Each week perform the following Medical Qigong prescription exercises, practicing them a minimum of once a day. After a week of “Beating the Bag” change the prescription to the “Dry Crying” exercise.

1. **Beating the Bag:** Have the patient practice Lower Dantian purging exercises such as

"Beating the Bag" to release suppressed anger and rage (see Chapter 63) (Figure 68.13).

2. **Dry Crying:** Have the patient practice the Lung purging exercises such as "Dry Crying" to release suppressed grief (Figure 68.14)

HERBS FOR TREATING PROSTATE CANCER

The following is a list of herbs (Chinese and Western) used in the treatment of prostate cancer:

- **Saw Palmetto**, *Serenoa repens*
- **Red Clover**, *Tritolium pratense*
- **Nettle**, *Urtica dioica*
- **Andrographis**, *Adrographis paniculata*
- **PC Spes** (made by Botanic Lab 1.800.242.5555): is a combination of herbs with an estrogenic effect and has a strong clinical response against the growth of prostate cancer.

CAUTION

Consult a licensed acupuncturist, naturopath, or herbalist before taking herbs. Each individual will require specific formulas based on the diagnosis of his or her constitution and symptoms.

SURGERY

In Western medicine, surgery is one of the methods commonly used in the treatment of prostate cancer. However, there is a great likelihood that this type of surgery can cause impotence and incontinence. Recent research has shown that when radical surgery is used to treat prostate cancer, it can actually spread the cancer. The research doctors assume that the poor survival rate which occurs after a prostatectomy is due to the systemic nature of cancer formation.

Additionally, according to an English medical journal *The Lancet* (December 9, 1995), researchers from the University of Oxford have discovered that the prostate surgery itself can accidentally spread the cancer cells to other parts of the patient's body. After monitoring 14 consecutive operations, they discovered prostate cells in the blood of 12 of the postoperative patients, when only three had tested positive before the surgery!

If the prostate cancer patient has elected to receive surgery, the Qigong doctor should proceed as follows:



Figure 68.13. Beating the Bag to Purge Liver Qi Stagnation and Discharge Anger and Rage

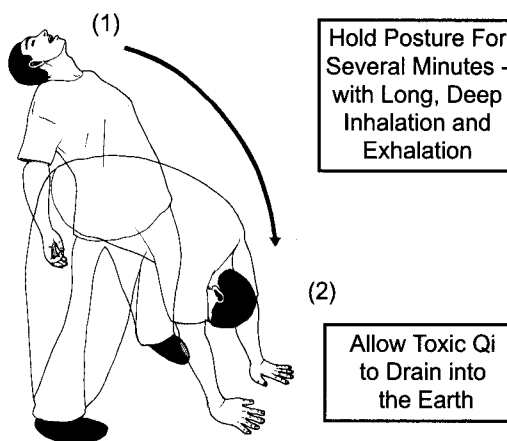


Figure 68.14. Dry Crying

PRE-OPERATIVE CARE

The patient should be treated in order to strengthen the Righteous Qi and enhance his immune system. The focus should be placed on Tonifying the patient's Kidneys, Spleen, and Righteous Qi.

The patient should also be given herbs and Medical Qigong prescription exercises that Tonify the Kidneys and the Righteous Qi. This will assist the patient's recovery and help improve the chances of healing from the operation.

Acute Androgen Deprivation Syndrome Symptoms (Occurring in Less than 2 Months)	Chronic Androgen Deprivation Syndrome Symptoms (Occurring after 6 Months)
Hot Flashes	Muscle Atrophy in the Chest, Arms, and Legs
Impotence and Loss of Libido	Atrophy of the Testicles and Gynecomastia (Breast Enlargement)
Aches and Pains in the Joints	Decreased Muscle Strength and Endurance
Fatigue and Loss of Energy	Weight Gain Due to Increased Body Fat
Short-Term Memory Loss	Alzheimer's Symptoms (severe short term memory difficulties, inability to concentrate, etc.)
Mood Swings and Emotional Upheavals	Chronic Fatigue Symptoms
Anemia (unrelated to blood loss, iron deficiency or bone marrow loss)	Osteoporosis
Loss of Blood Sugar Control (in patients with diabetes mellitus)	Difficulty Controlling Blood Pressure (often requiring initiation of changes in drug therapy)
Increase in Urinary Symptoms	Increased Serum Cholesterol

Figure 68.15. Acute and Chronic Symptoms Caused from an Androgen Deprivation Syndrome

POST-OPERATIVE CARE

After the surgery, it is important for the Medical Qigong doctor to locate and treat the root cause of the patient's cancer. By removing the existing energetic patterns that were responsible for the physical construction of the tumor the doctor can assist the patient in preventing the cancer from continuing its growth (still energetically patterned throughout the patient's physical tissues).

After the operation, the patient should be treated with both herbs and Medical Qigong therapy for Qi, Yin and Yang Deficiency, and for the depletion and damage to Qi and Blood caused from extensive damage to the reproductive organ's Qi during surgery. Additionally, the Qigong doctor should focus on Tonifying the patient's Spleen and Kidneys throughout the treatment process.

After surgery, the patient's diet should be focused on foods that Tonify the Kidneys and regulate the Jing. Therefore the patient should be advised to eat food such as Chinese yam, black sesame seeds, wolfberry fruit, lotus root, longan fruit, and pig's liver.

Patients should avoid raw onions, chives, Cold and greasy food, alcohol, and cigarettes.

MALE MENOPAUSE

According to the Prostate Cancer Research Institute, male menopause is induced by androgen deprivation therapy (ADT). Decreased testosterone can also be caused from undergoing an orchiectomy (the removal of the testicles through surgical castration), through the use of a LHRH (luteinizing hormone-releasing hormone) agonists such as *Lupron*, *Zoladex*, or *Triptoreelin*, or sequential an-

drogen blockage using an anti-androgen (*Casodex*, *Eulexin*, or *Nilandron*) with a 5 alpha reductase inhibitor (*Proscar*).

Male menopause induced by surgical castration results in an accelerated and intensified form of male menopause, in contrast to the natural progressive menopause caused from the gradual loss of androgens occurring over a period of time. Androgen deprivation therapy results in more osteoporosis and related fractures than that observed during natural male menopause.

A myriad of symptoms generally manifest in prostate cancer patients who undergo androgen deprivation therapy. Some of these symptoms occur acutely and improve over time, while other symptoms are subtle and may develop gradually. However, if these symptoms are not treated in a preventative manner, they can eventually have a negative impact upon the prostate cancer patient's overall health.

Clinical research confirms that men who are medically or surgically castrated undergo an accelerated and intensified form of "male menopause" which leads to the same types of symptoms as those that are commonly seen in women who undergo female menopause. Except for hot flashes and impotence, many androgen deprivation therapy symptoms were traditionally discounted by Western physicians and patients as

being caused by "old age" or other medical problems such as arthritis or heart disease. A list of acute and chronic symptoms caused from an androgen deprivation syndrome is described as follows (Figure 68.15).

RADIATION AND CHEMOTHERAPY

In Western medicine, radiation therapy is commonly used for the treatment of prostate cancer, especially if the cancer has locally metastasized. However, there is a great likelihood that this type of therapy can cause impotence and incontinence.

New methods include radioactive "seeds" that are inserted into the prostate gland. When the cancer has reached an advanced stage, hormone treatments are usually preferred to an orchiectomy (the removal of one or both testes).

If the patient has already received radiation therapy for prostate cancer, the side effects can include Qi and Blood Stagnation due to Toxic Heat invasion, depleted Yin Liquids, damage to the intestinal tract, abdominal pain after defecation, Blood and pus in the stool, and radiation cystitis and proctitis.

Prostate cancer patients generally do not receive chemotherapy, as it has not been shown to be effective in the treatment of this type of carcinoma.

CHAPTER 69

CLINICAL PROTOCOL FOR COLON CANCER

THE COLON, OR

LARGE INTESTINE: DA CHANG

The colon (Large Intestine) is a five feet long, tubular Yang organ, belongs to the Metal Element, and its associated Yin organ is the Lungs. The Large Intestine communicates with the skin and the anus, and is responsible for controlling the departure of the Po from the anus through the "Po Men" (Gate of the Po) after the time of death.

The Chinese character "Da Chang" translates as "Large Intestine." It refers to the image of the Large Intestine organ, which is composed of two images:

- The first character "Da" translates as "large," "great," or "big."
- The second character "Chang" translates as "Intestine," and is divided into two ideographs. 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 on the right depicts the image of the sun above the horizon, with its rays shining downward; it expresses the Heavenly Yang influence on this particular bowel. The ideograph expresses the image of the sun enriching and transforming something within the flesh and conveys the Large Intestine's role in the digestive process.

Together, the Chinese characters "Da Chang" can be translated as, "the large Heavenly transformation occurring within the flesh." The Large Intestines command the "Jin," the flowing intestinal fluids (Figure 69.1).

THE LARGE INTESTINE IN CHINESE MEDICINE

The functions of the Large Intestine described in Traditional Chinese Medicine are similar to

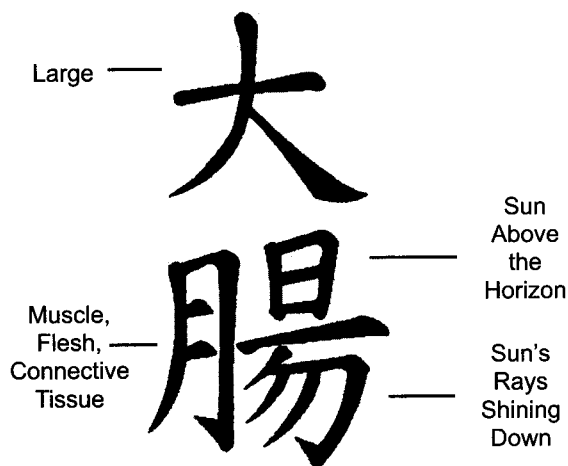


Figure 69.1. The Chinese Characters for Large Intestine "Da Chang"

those that are described in Western Medicine. However, some of the functions that are attributed to the Large Intestine in Western Medicine (such as controlling the transformation and transportation of food and fluids throughout the digestive system) are assigned to the Spleen from a Chinese medical perspective. In Chinese Medicine, the Large Intestine also has a number of psycho-emotional components which exert an influence on the body's functions.

According to Traditional Chinese Medicine, the main functions of the Large Intestine are to: Govern Fluids, Control Transformation and Transportation of Solid Waste, Control Waste Removal and Defecation, Control the Throat and Lower Teeth, Control Nasal Drainage, and express itself through the Psycho-Emotional Aspects of emotional release and introversion (Figure 69.2). These functions are described as follows:

1. **Governs Fluids:** The Large Intestine organ is said to govern Body Fluids (any fluid or semi-

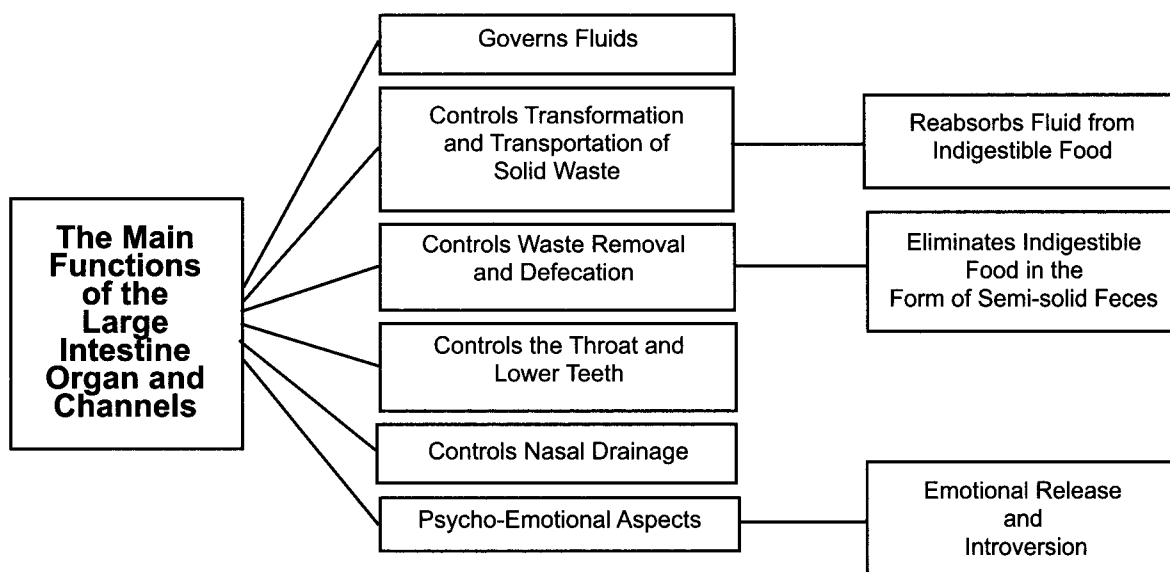


Figure 69.2. The Main Energetic Functions of the Large Intestine Organ and Channels

fluid substance in the body). The Large Intestine reabsorbs the fluid from indigestible food and then eliminates waste from the body in the form of semi-solid feces.

2. **Controls Transformation and Transportation of Solid Waste:** The Large Intestine's main function is to receive and absorb the fluid form of food essence from the Small Intestine. After it absorbs this food essence, the Large Intestine is responsible for the transformation and transportation of solid waste in the body, absorbing water and eliminating the waste as fecal matter.
3. **Controls Waste Removal and Defecation:** The Lungs' ability to send Qi downwards depends on the Large Intestine's role in excreting waste. Consequently, the descending Lung Qi supplies the Large Intestine with the necessary Qi needed for defecation.
4. **Controls the Throat and Lower Teeth:** The Large Intestine controls the throat and lower teeth.
5. **Controls Nasal Drainage:** The Large Intestine controls the drainage of the nose.
6. **Psycho-Emotional Aspects:** The Large Intestine is both energetically and physically associated with letting go of impurity. Emotional

imbalances such as unhealthy attachments, or the inability to let go of past people, places and things often have their root in the Large Intestine. Because the Large Intestine is associated with the Lungs, it is equally affected by the emotions of sadness, grief, and worry. An energetic imbalance in the Large Intestine can result in physical weakness and provoke emotional introversion, accompanied by feelings of depression, irritability, discouragement, distress, and apathy. Strong emotions of fear or panic can produce an energetic stool reflex reaction in the Large Intestine resulting in a spontaneous defecation.

THE LARGE INTESTINE CHANNELS

The Large Intestine Channels are Yang channels that flow externally from the hands to the head (Figure 69.3). The Large Intestine Channels originate externally from the tips of the index fingers, ascend the arms, and cross the shoulders, where they connect with the 7th cervical vertebra before splitting into two branches.

One set of branches (one branch from the left Lung and its corresponding branch from the right Lung) descends internally and spirally wraps the Lungs before flowing downwards to connect with

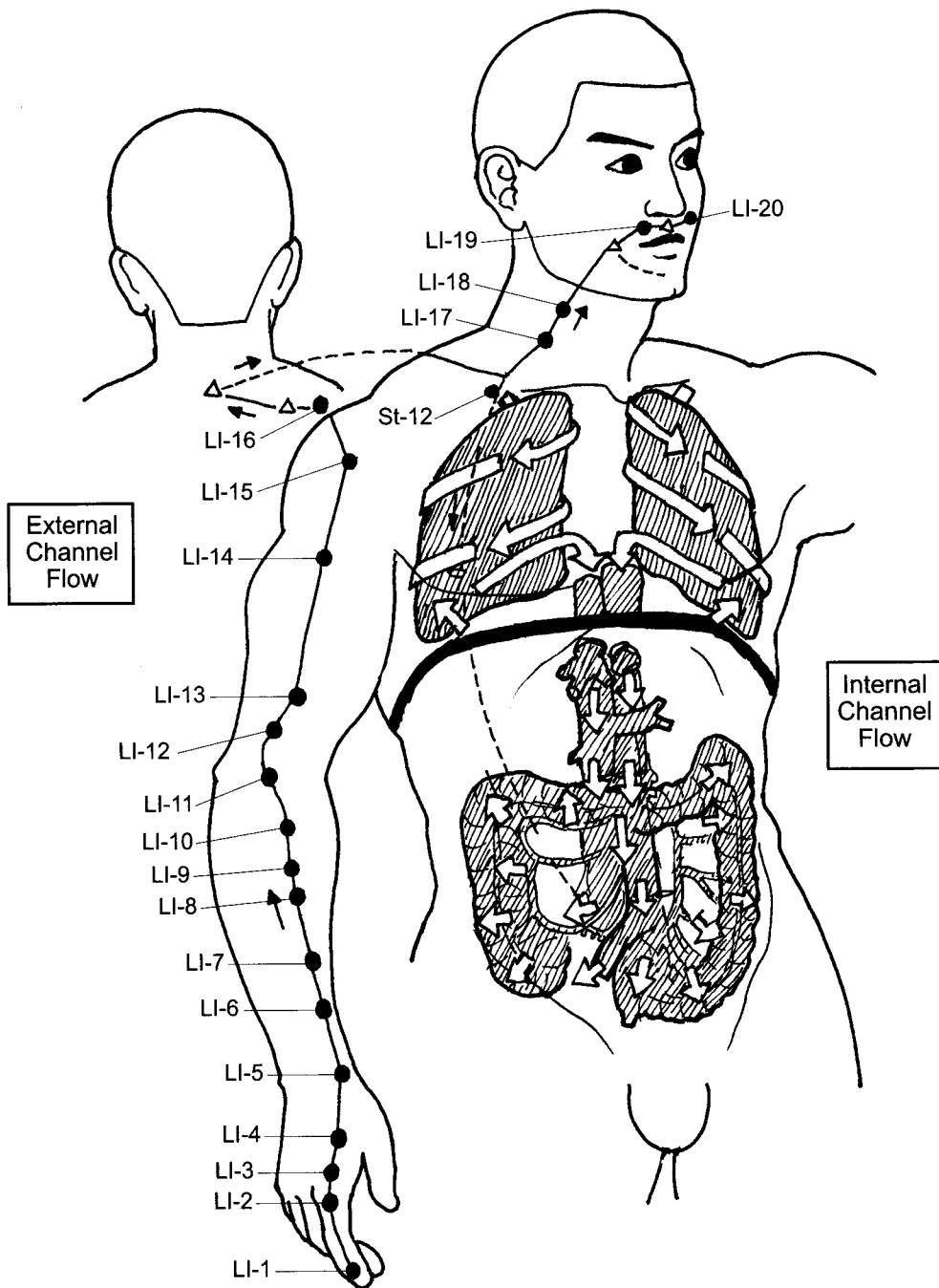


Figure 69.3. The Internal and External Qi Flow of the Large Intestine (LI) Channels

the Large Intestine. The other two branches ascend externally through the neck and cheek to the gums of the lower teeth. Here each branch curves around the upper lip before flowing to the opposite side of the nose, to connect with the Stomach Channels.

CHANNELS' ENERGY FLOW

The Large Intestine Channels contain equally abundant amounts of both Qi and Blood. Thus the Large Intestine Channels influence the body's energetic and nervous functions, as well as affect the Blood and physical substances of the body.

At the high-tide time period (5 a.m. to 7 a.m.), Qi and Blood abound in the Large Intestine organ and Large Intestine channels. At this time, the Large Intestine organ and channels can more easily be dispersed and Purged. During low tide (5 p.m. to 7 p.m.), they can be more readily Tonified. The energy of the Large Intestine Channels acts on the skin, muscles, and nerves found along the channel pathways.

THE INFLUENCE OF CLIMATE

An External Cold, Damp Cold or Dry climate can interfere with the proper functioning of the Large Intestine. The Large Intestine requires a certain amount of moisture in order to function efficiently, and is therefore easily injured by Dryness. The Dry climate (generally active in the autumn time) can interfere with the functions of the Large Intestine.

THE INFLUENCE OF TASTE, COLOR, AND SOUND

- The pungent taste (garlic, green onions, etc.) can be used to Tonify both the Large Intestine and Lungs, though excessive use can weaken them.
- The color of white is used to Tonify the Large Intestine and Lungs.
- The "Shhh," "Sss," and "Shang" sounds are used to Purge the Large Intestine and Lungs.

LARGE INTESTINE PATHOLOGY

Dysfunctions in the Large Intestine organ and channels can result in diseases of the lower part of the face (including the nose, oral cavity, and teeth), throat, and front part of the neck, as well

as disease of the back and radial sides of the upper extremities.

Tonification of the Large Intestine can be used to eradicate eye pain, toothache, ear ache; and to prevent hemorrhages, as well as to greatly reduce excessive menstrual bleeding.

Because of its relationship to the Lungs, the Large Intestine can be purged to treat coughing and asthma caused from Excessive Heat in the Lungs. Similarly, replenishing the vital Qi of the Lungs can cure constipation in debilitated patients.

Patterns of energetic imbalances in the Large Intestine generally relate to disturbances in bowel movements. Energetic dysfunctions in the Large Intestine can be categorized as either Excess or Deficient conditions, described as follows:

1. **Excess Conditions** of the Large Intestines can result in symptoms of: Heat, Heat obstruction, Damp Heat, or Cold invading the Large Intestine.
2. **Deficient Conditions** of the Large Intestines can lead to an invasion of Cold or Dryness, and in severe cases of Deficiency, to the Collapse of the Large Intestine.

T.C.M. PATTERNS OF DISHARMONY

Patterns of disharmony associated with the Large Intestine are generally related to the conditions of the other internal organs of digestive system (Spleen, Stomach and Small Intestine). The most common Large Intestine disharmonies arise from Deficient Qi of the Large Intestine, Damp Cold in the Large Intestine, Damp Heat Invading the Large Intestine, Exhausted Fluid of the Large Intestine and Intestinal Abscess, described as follows (Figure 69.4):

1. **Deficient Qi of the Large Intestine:** This type of Large Intestine disharmony is often called Deficient Spleen Yang disharmony.
2. **Damp Cold in the Large Intestine:** This type of Large Intestine disharmony often occurs in conjunction with invasion of the Spleen by Cold and Damp. Cold invading the Large Intestine is considered to be an Excess pattern, and its clinical manifestations include sudden abdominal pain, painful diarrhea, a Cold sensation in the abdomen, and a feeling of Cold.

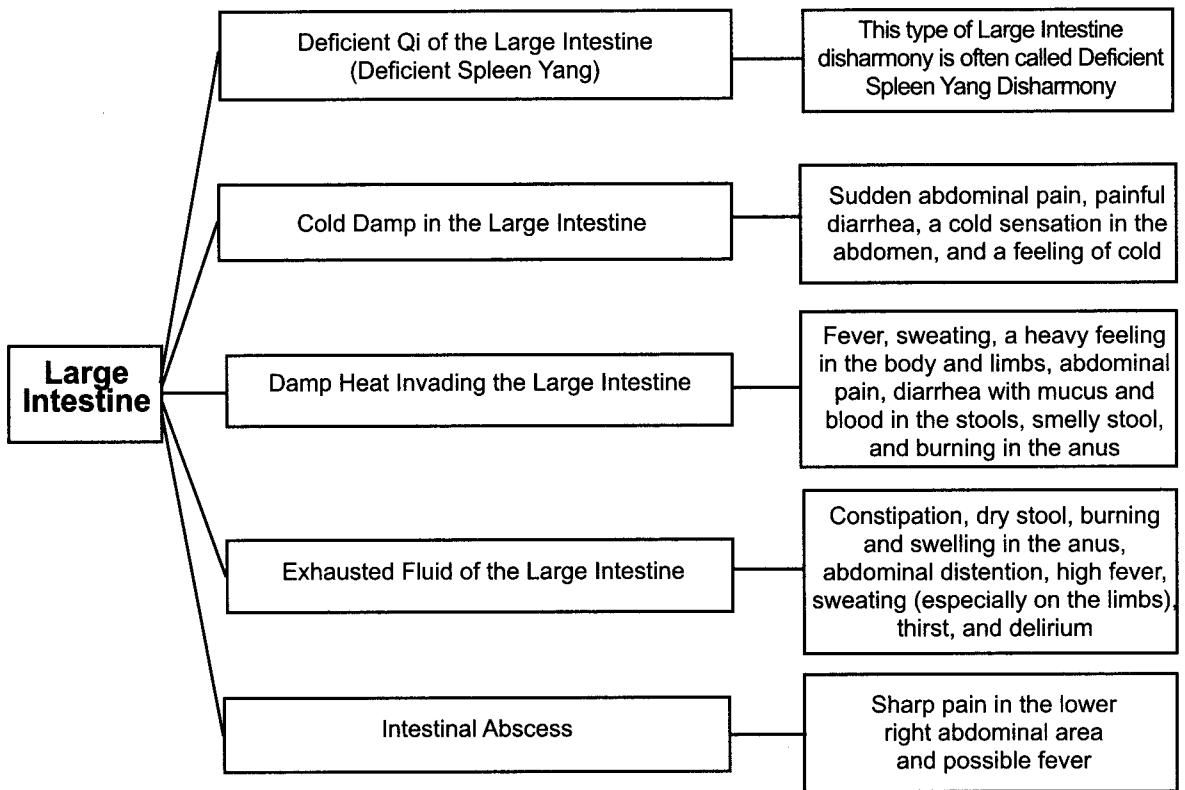


Figure 69.4. Chart of Large Intestine Disharmony

3. Damp Heat Invading the Large Intestine:

This type of Large Intestine disharmony is often associated with Damp Heat accumulating in the Spleen. Damp Heat invading the Large Intestine is considered to be an Excess pattern. Its clinical manifestations include fever, sweating, a heavy feeling in the body and limbs, abdominal pain, diarrhea with mucus, Blood in the stools, smelly stool, and burning around the anus.

4. Exhausted Fluid of the Large Intestine: This type of disharmony occurs when certain forms of Heat within the Large Intestine consume the fluids necessary for the organ to function properly. This can result in constipation, dry stool, burning and swelling in the anus, abdominal distention, high fever, sweating (especially on the limbs), thirst, and delirium.**5. Intestinal Abscess:** This type of Large Intestine

disharmony is often attributed to the Western syndrome of acute appendicitis. It can originate from irregular (or otherwise unhealthy) eating habits, excess physical activity too soon after eating, or an imbalance of Cold and Heat in the abdomen (affecting the Spleen and Stomach's ability to transform and transport). Symptoms include sharp pain in the lower right abdominal area and possible fever.

THE LARGE INTESTINE IN WESTERN MEDICINE

Situated in the lower abdomen, the large intestine is a tubular organ about 5 feet in length that comprises the terminal portion of the gastrointestinal tract. It gets the name large intestine due to the fact that it has a greater diameter (2.5 inches) than that of the small intestine (one inch), while the small intestine actually has a greater

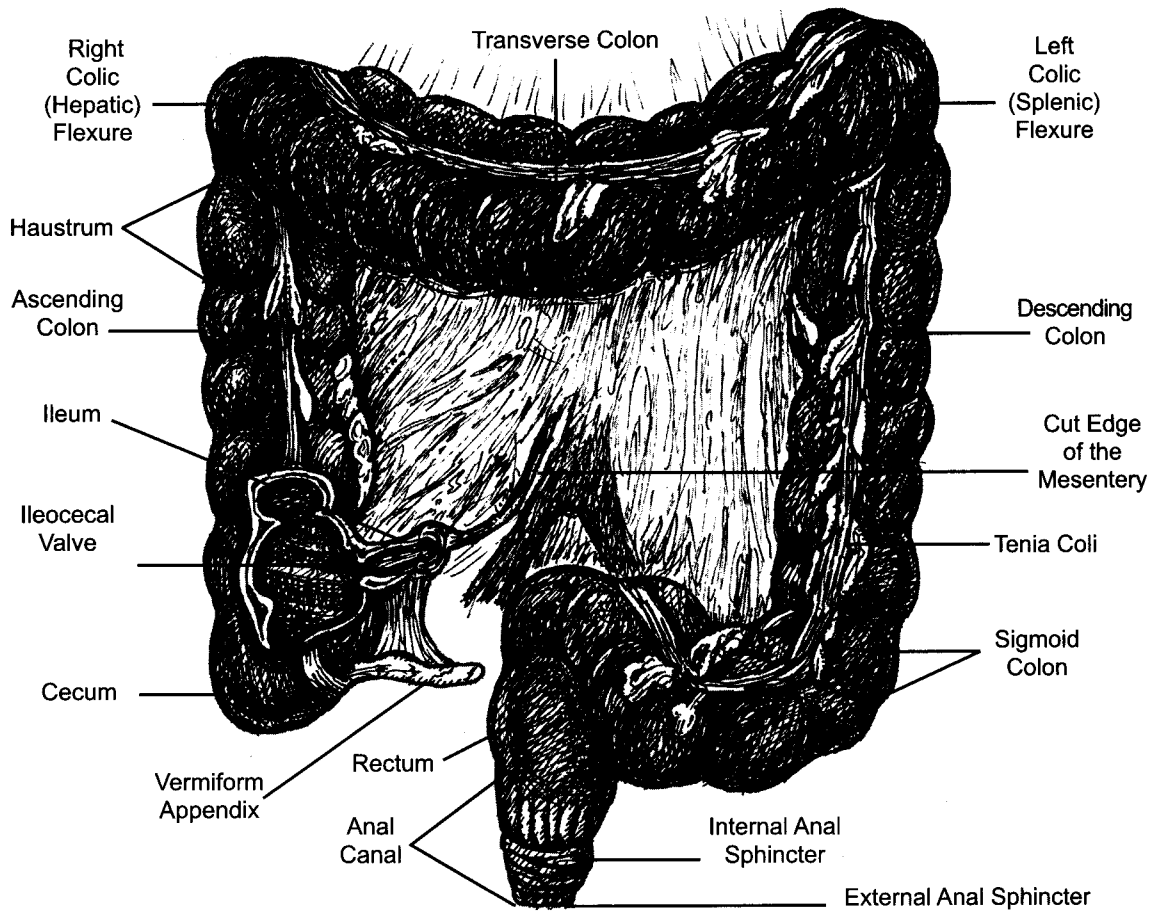


Figure 69.5. The Large Intestine (LI) Organ (Inspired by the original artwork of Dr. Frank H. Netter).

length (approximately 21 feet). The Large Intestine is attached to the posterior abdominal wall by its mesocolon of visceral peritoneum.

The walls of the large intestine are also structurally different from the walls of the small intestine, corresponding to the differing functions of each organ. The large intestine stretches from its connection with the small intestine (at the ileocecal valve) to the anus, and is shaped roughly like an upside-down "U". The large intestine can be structurally divided into four parts: the cecum, the colon (ascending, transverse, descending, and sigmoid), the rectum, and the anal canal. These four sections are described as follows (Figure 69.5):

1. **Cecum:** The cecum is a small pouch about 2.5 inches in length, and is the first part of the large intestine to receive chyme (via the ileocecal valve) from the small intestine. The ileocecal valve (also called the ileocecal sphincter) is a small fold of mucous membrane that acts as a valve between the ileum of the small intestine and the cecum of the large intestine. The vermiform appendix, a small convoluted tube about three inches in length, is attached at the medial portion of the cecum and extends roughly in the direction of the rectum.
2. **Colon:** The colon makes up the majority of the large intestine, and is itself divided into

four parts: the ascending colon, the transverse colon, the descending colon, and the sigmoid colon. The colon weaves itself through several layers of the abdomen, though not all of the colon is situated behind the peritoneum. It is anchored to the walls of the abdominal cavity by sheet-like layers of connective tissue called mesentery colons.

- **The ascending colon** is attached to the open end of the cecum and extends upwards on the right side of the abdomen. At about the height of the under-surface of the liver, the colon turns abruptly, forming the right colic (hepatic) flexure that marks the end of the ascending colon and the beginning of the transverse colon.
 - **The transverse colon** begins at the right colic flexure and extends horizontally across the abdomen towards the left. Near the lower left end of the spleen, there is another acute turn in the colon, known as the left colic (splenic) flexure. This marks the end of the transverse colon and the beginning of the descending colon.
 - **The descending colon** begins at the left colic flexure and extends downwards along the left side of the abdomen. Upon entering the pelvis, the descending colon becomes the S-shaped sigmoid colon.
 - **The sigmoid colon** begins near the iliac crest of the pelvis, extends inwards towards the midline, then joins the rectum at the level of the third sacral vertebrae.
3. **Rectum:** The rectum, roughly eight inches in length, is the next to last portion of the gastrointestinal tract. Situated anterior to the sacrum and coccyx, the rectum extends downwards from the sigmoid colon to join the anal canal. The rectum has three transverse folds, called rectal valves, that serve to separate feces from flatus. The nature of the location of the rectum allows for a number of lower-abdominal organs to be examined digitally through its anterior wall.
 4. **Anal Canal:** The anal canal forms the last inch of the gastrointestinal tract. The anal canal contains an internal sphincter (involuntary -

composed of smooth muscle) and an external sphincter (voluntary - composed of skeletal muscle); these lie between the rectum and the anus and control the expulsion or retention of feces. Within the anal canal are longitudinal fold of mucous membrane (anal columns) that contain a number of arteries and veins. It is these veins and the rectal veins that can, when put under excessive pressure, overstretch and cause the condition known as hemorrhoids or piles.

Physiology

The primary functions of the large intestine can be divided into the following four basic categories (Figure 69.6): completion of the digestive process, manufacture and absorption of certain nutrients, formation of feces, and the expulsion of feces.

By the time the chyme reaches the large intestine, most of the available water and nutrients have already been absorbed into the bloodstream. Though the large intestine possesses no villi to enable any large scale absorption of nutrients, it plays an important role in maintaining the body's water balance, absorbing all but 100 to 200 ml of the liter or so of water that it receives. It also absorbs small but essential amounts of various electrolytes. The resident bacteria within the large intestine serve to complete the process of digestion by fermenting and breaking down the proteins and carbohydrates that are still present within the chyme. Once the bacteria have completed the process of breaking down the chyme, the undigested material is now known as feces.

The process of fermenting carbohydrates releases hydrogen, carbon dioxide, and methane gas; while the proteins are broken down and converted into amino acids and their fatty acid components. Protein fermentation in the large intestine also releases indole and skatole, which contribute to the odor of the feces. Bacteria also decompose the bilirubin released by the liver, giving feces their characteristic brown color. Several vitamins (e.g., vitamin K and some B vitamins) are also created as bacterial by-products, and are absorbed into the body through the colon. De-

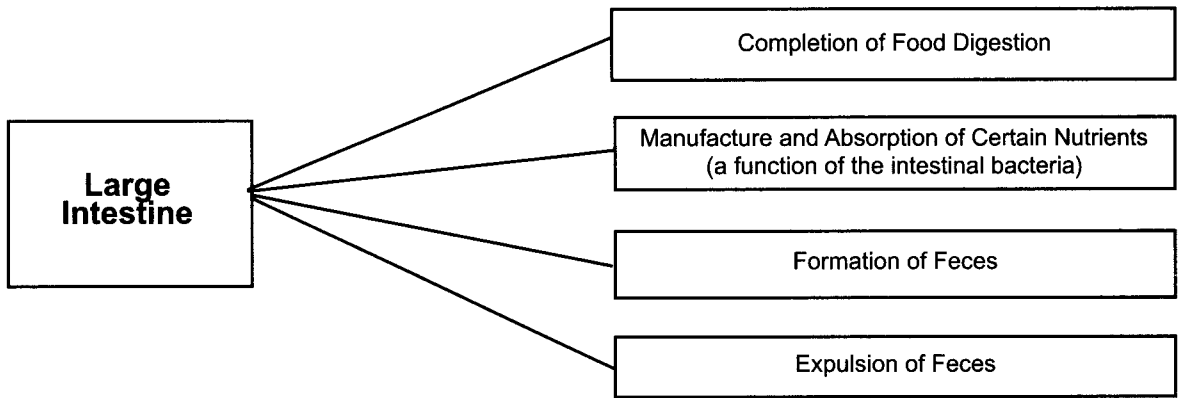


Figure 69.6. The Functions of the Large Intestine (Western Medical Perspective)

pending on the composition of the chyme, the bacteria in the large intestine may also release large or small amounts of toxic materials; once absorbed into the body, these are generally converted into less toxic substances by the liver and then released in the form of urine.

The large intestine has a thick layer of mucosa to ease the passage of feces towards the end of the digestive tract. This thick mucous layer also protects the walls of the large intestine from the irritating acids and gases produced by the resident bacteria. A gastrocolic reflex, initiated by introduction of food into the stomach, causes peristaltic waves in the large intestine. While feces travels along the colon by peristaltic contractions it is also churned about by haustral churning, in which alternate sides (haustra) of the large intestine expand and contract. Mass peristalsis, which begins at the middle of the transverse colon, pushes feces downwards and into the rectum. When the rectal wall is adequately distended, stretch receptors then initiate a reflex for defecation; in defecation, the rectum is emptied through a combined contraction of the diaphragm, abdominal muscles, and increased peristalsis in the other portions of the colon. If defecation is postponed, due to the voluntary contraction of the external anal sphincter, the feces backs up into the sigmoid colon. Upon the next wave of peristaltic contractions, the intensity of the defecation reflex increases.

COLON CANCER

Carcinoma of the Large Intestine is regarded as one of the common malignant tumors of the digestive tract, generally occurring in patients over the age of 50 years: 50% of colon cancers are found in the rectum, 20% are found in the sigmoid colon, 15% are found in the cecum and ascending colon; and 15% are found in the transverse and descending colon.

ETIOLOGY OF COLON CANCER

It has been long accepted that colorectal cancer is caused, or promoted, by environmental factors, especially diet (high fat, high beef, and low fiber), manifesting with symptoms of Damp Heat and Blood Stasis. It is also suspected that carcinogens are present in the patient's feces.

Also accepted as contributing factors are excessive or chronic emotional buildup (extreme anxiety, excessive grief, and violent rage), which leads to a disharmony between the intestines and the Stomach, causing the obstruction of the internal organ's functional activities, as well as Qi and Blood stasis.

Chronic ulcerative colitis is considered a predisposing factor for colorectal cancer. The following chronic diseases are also believed to be related to the formation of colon cancer: benign tumors of the colon and rectum (especially frequently occurring Large Intestine polyps), and chronic ulcerative colitis. Study of the genetics of several

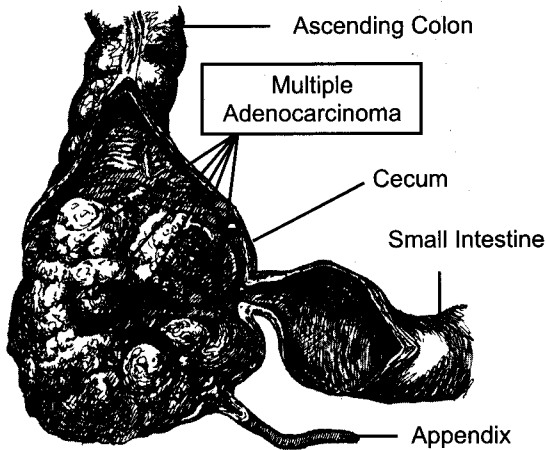


Figure 69.7. An example of a Multiple Adenocarcinoma located in the Cecum (Inspired by the original artwork of Dr. Frank H. Netter).

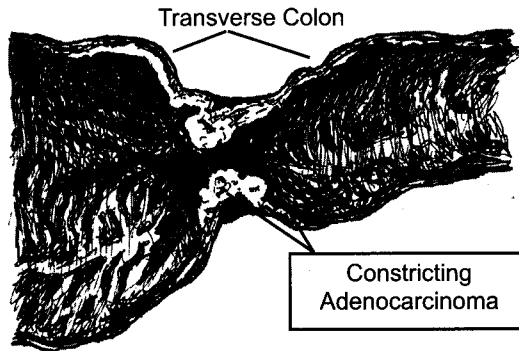


Figure 69.9. An example of a Constricting Adenocarcinoma located in the Transverse Colon (Inspired by the original artwork of Dr. Frank H. Netter).

colon cancer patients have found that they have a history of adenomatous polyp of the colon, osteoma and cancer of the soft tissue.

About one third of the malignant lesions of the gastrointestinal tract are located in the Large Intestine (50% located in the rectum, 25% located in the sigmoid colon, and 25% distributed equally throughout the cecum, ascending colon, hepatic flexure, transverse colon, splenic flexure, and descending colon).

Adenocarcinomas are considered the most frequent malignant new growth of the Large Intestine and occur usually as nodular proliferating tumors or as a scirrhous infiltrating tumor. Although the nodular lesion is generally singular, it

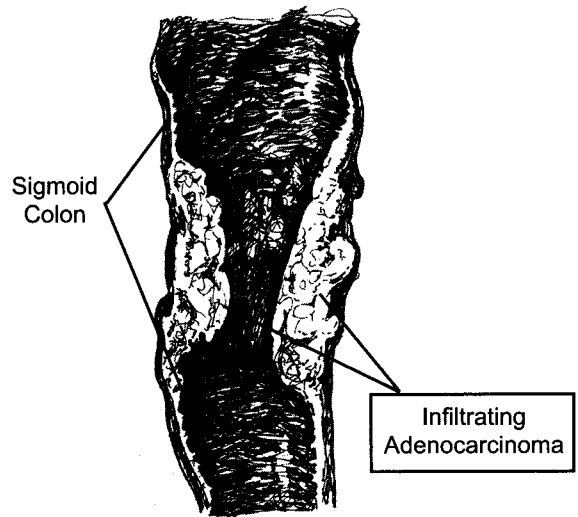


Figure 69.8. An example of an Infiltrating Adenocarcinoma located in the Sigmoid Colon (Inspired by the original artwork of Dr. Frank H. Netter).

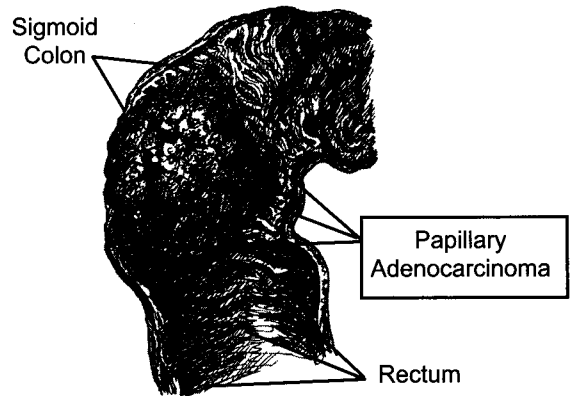


Figure 69.10. An example of a Papillary Adenocarcinoma located in the Rectosigmoid Region (Inspired by the original artwork of Dr. Frank H. Netter).

has been known to grow in multiple formation (Figure 69.7). The scirrhous type of carcinoma infiltrates the Large Intestine wall rather than projecting into the lumen. It tends to encircle the Large Intestine tissue body, producing an extremely hard contracted mass and giving rise to stenosis (Figure 69.8). The same pathology occurs during a constricting adenocarcinoma (Figure 69.9). A rare variety of this type of tumor is known as the papillary adenocarcinoma, which forms on the inner surface of the intestinal wall's villous processes and resembles the papilloma (Figure 69.10).

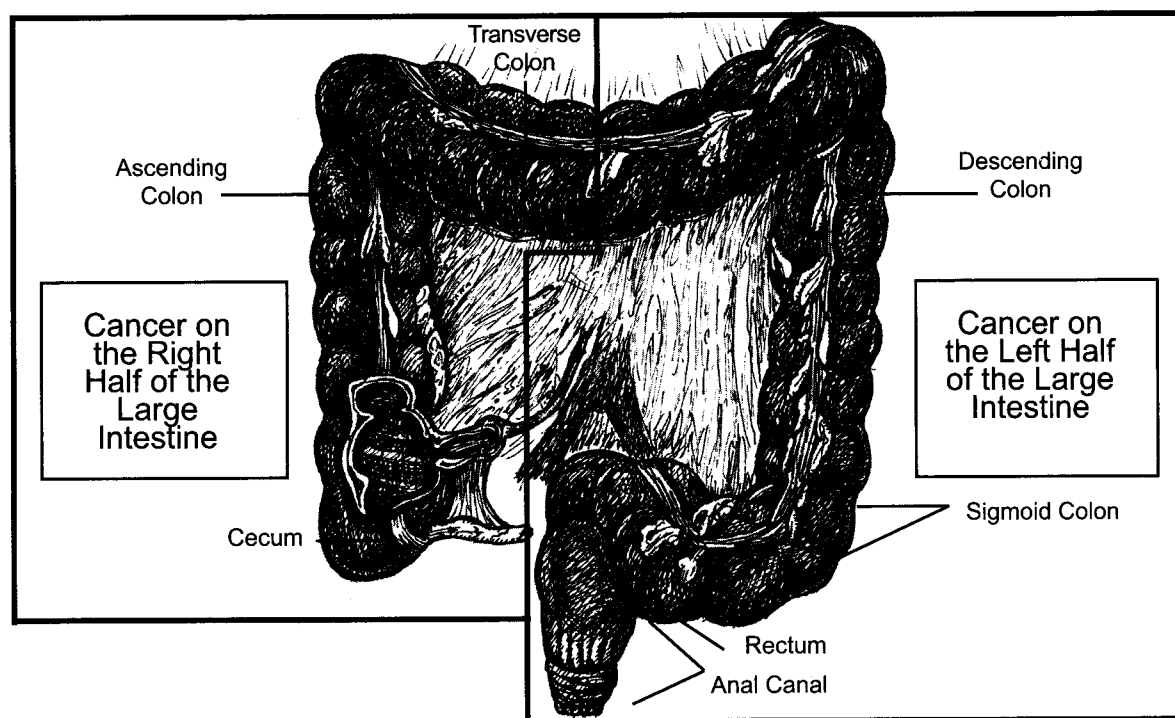


Figure 69.11. The Large Intestine (LI) Organ (Inspired by the original artwork of Dr. Frank H. Netter).

ANATOMICAL DIVISION OF COLON CANCER

In China, Large Intestine cancer is divided into two quadrants of right and left intestinal dysfunction, explained as follows (Figure 69.11):

- **Cancer on the Right Half of the Large Intestine:** In this context, the right half of the Large Intestine is measured from the cecum to the right half of the transverse colon. Cancer in the right half of the transverse and ascending colon usually belongs to the medullary type of carcinoma (soft and Brain-like in consistency). There is less frequency of bowel obstruction because the lumen is larger in the right half of the colon. In these types of cancers, the patient's bowel movements are generally more within the consistency of diarrhea. Vague abdominal discomfort may progress to cramping pain.

The early symptom of this disease is dull pain and discomfort within the right epigastrium or lower abdominal area. As the disease progresses, the pathological changes of

the tumor initiate poisoning symptoms which appear as: weakness of the body, poor appetite, loss of weight, and unexplained anemia. In the midterm or late stages, the patient can sometimes feel the tumor on the right lower quadrant of their abdomen (located where the right Large Intestine stores food residue from the Small Intestine).

- **Cancer on the Left Half of the Large Intestine:** In this context, the left half of the Large Intestine is measured from the center of the transverse colon to the junction of the sigmoid colon and rectum. Cancer in the left half of the transverse and descending colon usually belongs to the fibrocarcinoma type of neoplasm (scirrhous carcinoma). There is more frequency of bowel obstruction because the lumen is narrower in the left half of the colon and the stool is already formed. In these types of cancers, the patient's bowel movements are generally more within the consistency of constipation.

Symptoms of cancer in the left half of the

Large Intestine are observed earlier because the appearance of mucus and Blood in the stool occurs more frequently upon defecation. Moreover, because the narrow opening of the Large Intestine is now occupied by the tumor, it is difficult for the fecal matter to pass through, causing pain and inflammation, as well as alternating diarrhea and constipation. Symptoms can appear as: weakness of the body, poor appetite, loss of weight, and anemia. As the disease progresses, the pathological changes of the tumor can cause abdominal distention and initiate toxicosis of the whole body, or coma.

SYMPTOMS

A carcinoma of the colon causes pain in the lateral abdominal area, which also may be umbilical. The main clinical manifestations include a sudden change of bowel habit (constipation or diarrhea), loss of weight, fatigue, and Blood in the stool.

- **Symptoms of cancer on the right half of the Large Intestine:** These symptoms manifest as right epigastric pain or right lower abdominal distress, toxic symptoms (fatigue, anorexia, loss of body weight and anemia), chronic intestinal obstruction symptoms (dull pain in the right lower abdomen, diarrhea, constipation or alternating diarrhea and constipation), or the presence of a hard nodular palpable mass located in the right abdomen.
- **Symptoms of cancer on the left half of the Large Intestine:** These symptoms manifest as frequent defecation with Blood and mucus, or obstructive symptoms (e.g., intestinal congestion, edema, inflammation, flatulence, abdominal prominence, colic pain, and enhanced borborygmus).

TREATMENT PROTOCOL FOR COLON CANCER

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Excess Heat from the patient's Large Intestine and rectum area.

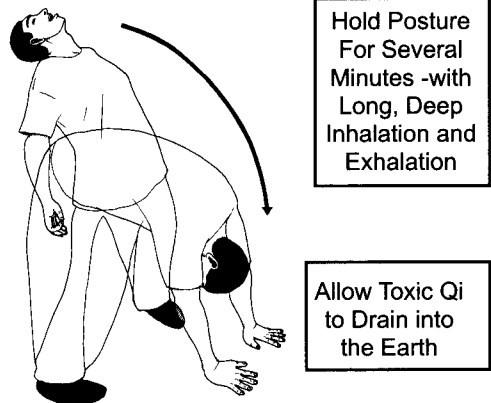


Figure 69.12. Dry Crying

2. Purge and dredge the toxic Qi out the body and down the Stomach, Liver, and Gall Bladder Channels.
3. Project the "Shang" healing sound in a low tone (along with the color white) into the Large Intestine to Purge and prep the tissue area.
4. Project the "Ni" healing sound in a low tone into the Large Intestine carcinoma in order to target the specific tumor.
5. After purging the tissue area, dislodge and purge the patient's first and second Chakra Gate Filters. Then reset the Lower first and second Chakra Gates and energize the patient's Taiji Pole.
6. Connect and root the patient's Lower Chakra Gate to the energetic flow stemming from the patient's Upper, Middle, and Lower Dantians.
7. Tonify and Regulate the patient's Kidney and Mingmen areas, emitting Qi through the soles of the patient's feet and into the colorectal area.
8. End with Regulating the patient's Fire and Water Qi through the Fire Cycle of the Microcosmic Orbit.

HOMEWORK PRESCRIPTIONS #1

Depending on the patient's condition, one or more of the following prescriptions may be given:

1. **Dry Crying:** Have the patient practice the "Dry Crying" exercise for a period of 15 minutes twice a day (Figure 69.12).

2. **Healing Sound "Guo":** Have the patient practice the descending "Guo" sound resonance to disperse the Liver Fire (Figure 69.13).
3. **Healing Sound "Shang":** Have the patient practice the descending Lung and Large Intestine sound "Shang" is used to disperse Toxic Qi from the colon area and breakup energetic stagnations (Figure 69.14).
4. **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 Kidneys.
5. **Taking in the White Qi:** Have the patient practice the method of Taking in the White Qi three times a day for 15 minutes each time to strengthen the Lungs and Large Intestine.
 - Sit in a chair with both feet firmly rooted into the Earth, lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting high on a majestic mountain cliff. Towards the left, the sun is slowly rising, reflecting a great luminous light upon the majestic mountain cliff.
 - Imagine and feel a white luminous mist descending from the Heavens and encircling your body. Inhale, and feel the celestial white mist enter into your Lungs and Large Intestine, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the white luminous mist is absorbing into the tissues and glowing brighter and stronger within your Lungs and Large Intestine after each inhalation.
 - Practice this meditation for 15 minutes.
6. **Slow Walking Therapy:** Have the patient practice Slow Walking Therapy 20 minutes a day.

HOMEWORK PRESCRIPTIONS #2

1. **Dispelling The Filth Meditation:** Have the patient practice the "Dispelling The Filth Meditation," focusing on the Large Intestine and rectum area. The meditation should be practiced as follows (Figure 69.15).
 - Begin from a sitting posture, eyes closed, body relaxed, with the tongue placed up against the

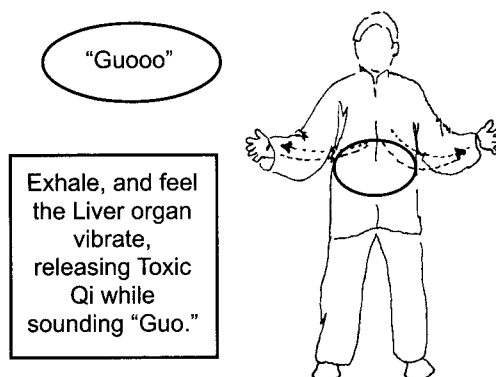


Figure 69.13. To Purge Liver Stagnation use the sound "Guo"

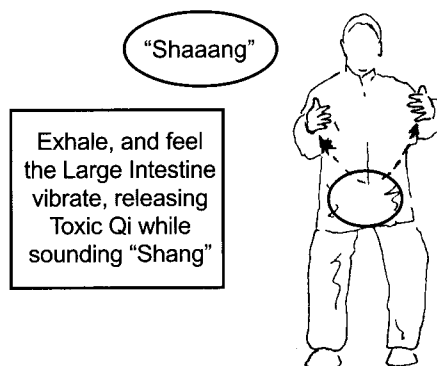


Figure 69.14. For Large Intestine Cancer, the sound is "Shang."

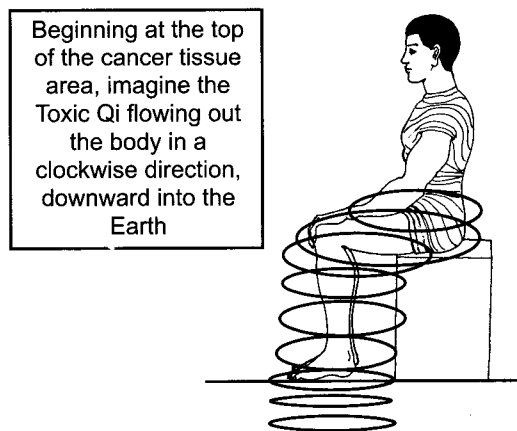


Figure 69.15. Perform the "Dispelling the Filth" Meditation from an "Upright Sitting" Posture

upper palate behind the teeth.

- Breathe naturally and evenly. Inhale, and imagine Divine Qi entering through the nose, descending the center torso, and whirling into the upper area of the Stomach. Imagine and feel the Qi circulating clockwise on a horizontal plane, building momentum as the energy flows down into the upper portion of the Stomach.
- Imagine Qi whirling in through the upper orifice of the Stomach, circulating clockwise on a horizontal plane, moving through the Small Intestine, and building momentum as it flows to the Large Intestine.
- Imagine the whirling Qi driving through the colon. As it moves through the colon, the whirling Qi begins absorbing the noxious Heat and turbid Qi from the Large Intestine, transforming it into wind and dispelling it out the anus. This is practiced for ten repetitions.
- Perform the “Pulling Down the Heavens” exercise in order to further cleanse and purify the tissues.
- Inhale while gently drawing up on the anal sphincter muscle. While inhaling, imagine the Qi in the anus, rectum, sigmoid colon and entire lower abdomen area becoming transformed into wind. This wind begins circulating in a counterclockwise direction on a horizontal plane, spiraling up the body, through the Stomach, and is expelled out the mouth. This is also practiced for 10 repetitions.
- Focus the attention on the Lower Dantian; imagine the vital Qi returning back to its origin, and begin rubbing the abdomen clockwise to end the prescription.
- Moderate Walking Therapy should be practised by patients for 20 minutes a day.

HERBS FOR TREATING COLON CANCER:

The following is a list of herbs (Chinese and Western) used in the treatment of Colon Cancer:

- **Thuja**, *Thuja occidentalis*
- **Garlic**, *Allium sativum*, (Da Suan)
- **Shitake**, *Lentinus edodes*
- **Cloud Fungus**, *Coriolus versicolor*

- **Pau D'Arco**, *Tabebuia serratofolia*
- **Tumeric**, *Curcuma longa* (Yu Jin)

CAUTION

Consult a licensed acupuncturist, naturopath, or herbalist before taking herbs. Each individual will require specific formulas based on the diagnosis of his or her constitution and symptoms.

SURGERY

In Western medicine, radical surgery (removing a large section of the intestines and associated lymph nodes) is generally the main course of treatment for colon cancer, provided the carcinoma has not spread beyond the borders of the Large Intestine.

If the colon cancer patient has elected to receive surgery, the Qigong doctor should proceed as follows:

PRE-OPERATIVE CARE

The patient should be treated in order to strengthen the Righteous Qi and enhance his or her immune system. The focus should also be placed on nourishing the patient's Blood, Tonifying the Spleen and Stomach, and moistening the intestines.

The patient should also be given herbs and Medical Qigong prescription exercises that Tonify the Spleen, Stomach, and Righteous Qi. This will assist the patient's recovery and help improve the chances of healing from the operation.

POST-OPERATIVE CARE

After the surgery, it is important for the Medical Qigong doctor to locate and treat the root cause of the patient's cancer. By removing the existing energetic patterns that were responsible for the physical construction of the tumor the doctor can assist the patient in preventing the cancer from continuing its growth (still energetically patterned throughout the patient's physical tissues).

After the operation, the patient should be treated with both herbs and Medical Qigong therapy for removing Toxic Heat in the body in order to escalate the patient's healing. The Qigong doctor should also treat the patient for Qi and Yin Deficiency, and for the depletion and damage to Qi and Blood caused from extensive damage to

the Large Intestine Qi during surgery.

After surgery, the patient should also be advised to eat food with high nutritional and vitamin value, such as shark's fin stew, and orange peel beef.

Patients should avoid hard and crunchy food, chili, Cold food, and alcohol.

RADIATION AND CHEMOTHERAPY

Radiation therapy is commonly used in Western medicine to treat the symptoms of colon cancer. However, the effects of radiation therapy on colon cancer can cause a massive invasion of Toxic Heat, which in turn damages the Body Fluids causing Qi and Blood Disharmony, and Damp Heat in the Large Intestine.

If the patient has already received radiation therapy for colon cancer, specific side effects include Damp Heat in the Bladder (resulting in burning and painful urination, and Blood in the urine), and Damp Heat in the Large Intestine (resulting in pain and distension in the lower abdomen, constipation or diarrhea more than 10 times a day, and Blood or pus in the stool).

Colon cancer generally has a very low response to chemotherapy and its effects can be debilitating, resulting in nausea and vomiting, poor appetite, irregular bowel movement, and Bone Marrow suppression. One to two weeks after chemotherapy, patients often suffer from mental listlessness, insomnia, lack of strength, shortness of breath, hair loss, and sweating due to deficiency.

CHAPTER 70

CLINICAL PROTOCOL FOR RECTAL CANCER

THE RECTUM

The rectum refers to the last eight inches of the Large Intestine and it connects with the sigmoid colon above and the anus below. The rectum lies at the level of the third sacral vertebra, anterior to the sacrum and coccyx. The rectum has three lateral curves, represented internally as three transverse folds called rectal valves. These valves separate feces from flatus allowing gas to be passed without the release of fecal matter.

The last inch of the rectum is called the anal canal and begins where the rectum penetrates the levator ani muscle of the pelvic floor (Figure 70.1). The external opening of the anal canal is called the anus. The mucus membrane of the anal canal is arranged in latitudinal folds, called anal columns. The anal columns contain a network of veins and arteries, terminating at the anus. The anus is guarded by two sphincters: an internal anal sphincter of smooth muscles (which cause involuntary contractions), and an external anal sphincter of skeletal muscles (which cause voluntary contractions). Both sphincters act like purse strings, opening for defecation and closing the anus after bowel dispersion.

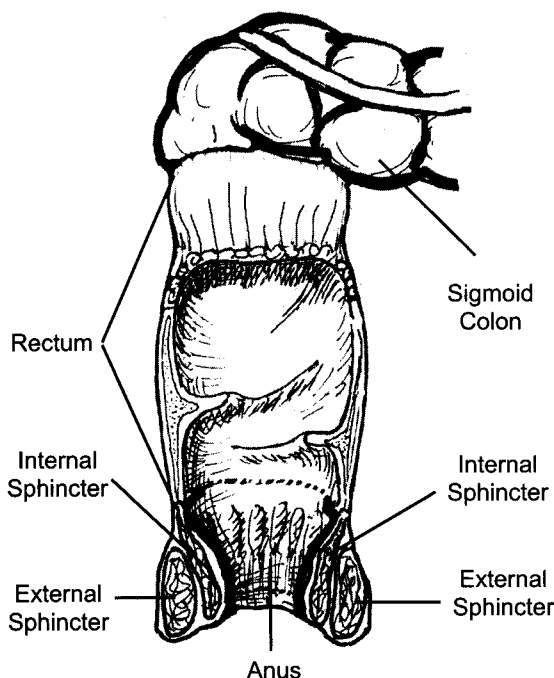


Figure 70.1. Side View of the Rectum
(Inspired by the original artwork of Wynn Kapit).

RECTAL CANCER

Carcinoma of the rectum is regarded as one of the common malignant tumors of the digestive tract.

The rectum and the terminal sigmoid can be viewed directly by a Western doctor using a proctoscope or sigmoidoscope (Figure 70.2). Such an examination will reveal the characteristics of the tumor's size, growth, mobility and degree of bowel obstruction.

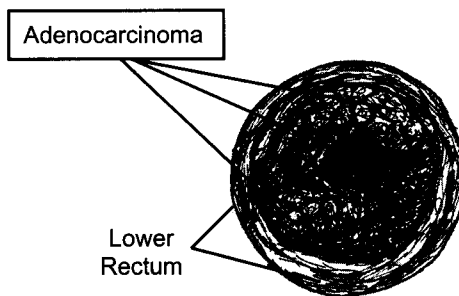


Figure 70.2. An example of an Adenocarcinoma completely encircling the region of the lower rectum (sigmoidoscopic view)
(Inspired by the original artwork of Dr. Frank H. Netter).

ETIOLOGY OF RECTAL CANCER

An epithelioma of the anal canal is considered a tumor that originated in the cutaneous tissues and is nearly always of the squamous cell variety (only rarely are the basal cell types ever encountered). Rectal cancer generally appears either as a piled-up nodule or as an ulcerated lesion with a soft or firm base and irregular undermined edges (Figure 70.3).

SYMPTOMS

When a tumor is located in the rectum the predominant symptoms are a discharge of Blood (bright red or purplish red) combined with mucus, tenesmus (spasmodic contraction of the anal or vesical sphincter combined with pain) and frequent desire to defecate. Upon palpation, the tumor feels like a bulky indurated mass of irregular surface tissue, or as an ulcerated area with hard, raised, irregular borders (Figure 70.4).

If the peripheral tissues or sacral plexus are invaded by the rectal tumor, it can cause a sharp local pain that radiates outward to the abdomen and sacral area. If the tumor affects the Bladder or prostate area, it can result in bloody stools and frequent or difficult urination. If the patient's vagina is affected, she can develop leukorrhea and, at the later stages of the cancer's growth, develop vaginal recto-fistula. If the cancer located in the anus develops into a chronic fistula, symptoms will include: pain in and around the anus, painful defecation and stool that is bright red and bloody. If the tumor invades the anal sphincter, symptoms such as fecal incontinence can also occur.

TREATMENT PROTOCOL FOR RECTUM CANCER

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Excess Heat from the patient's Large Intestine and rectum area.
2. Purge and dredge the toxic Qi out the body and down the Stomach, Liver, and Gall Bladder Channels.

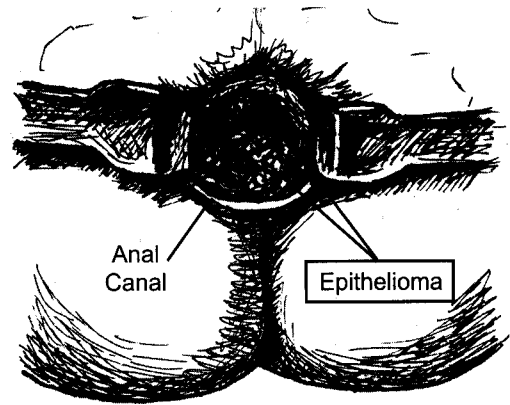


Figure 70.3. An example of an Epithelioma of the anal canal
(Inspired by the original artwork of Dr. Frank H. Netter).

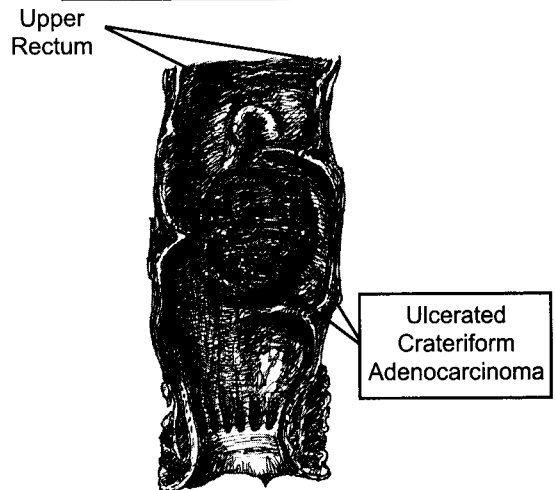


Figure 70.4. An example of an Ulcerated Crateriform Adenocarcinoma located in the Upper Rectum.
(Inspired by the original artwork of Dr. Frank H. Netter).

3. Project the "Shang" healing sound in a low tone (along with the color white) into the Large Intestine and Rectal area in order to Purge toxins and prep the tissue area.
4. Project the "Ni" healing sound in a low tone into the Rectal carcinoma in order to target the specific tumor.
5. After purging the tissue area, dislodge and purge the patient's Lower Chakra Gate Filter. Then reset the Lower Chakra Gate and energize the patient's Taiji Pole.

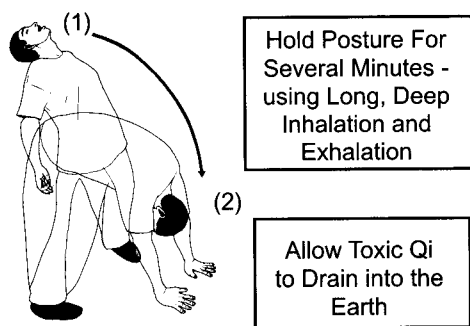


Figure 70.5. Dry Crying

6. Connect and root the patient's Lower Chakra Gate and Taiji Pole to the energetic flow stemming from the patient's Upper, Middle, and Lower Dantians.
7. Tonify and Regulate the patient's Kidney and Mingmen areas, emitting Qi through the soles of the patient's feet and into the colorectal area.
8. End with Regulating the patient's Fire and Water Qi through the Fire Cycle of the Microcosmic Orbit.

HOMEWORK PRESCRIPTIONS #1

Depending on the patient's condition, one or more of the following prescriptions may be given:

1. **Dry Crying:** Have the patient practice the "Dry Crying" exercise for a period of 15 minutes twice a day (Figure 70.5).
2. **Healing Sound "Guo":** Have the patient practice the Descending the Yang and Ascending

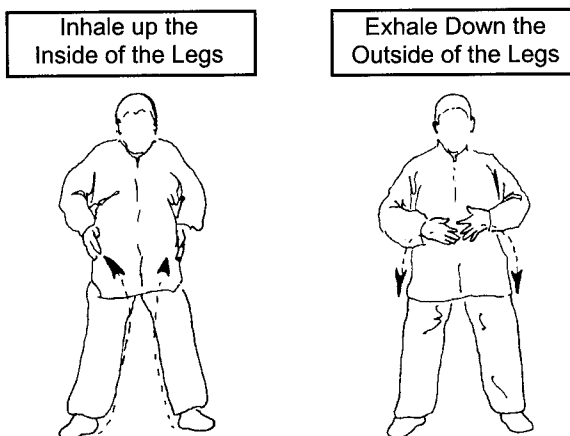


Figure 70.6. The Ascend the Yin and Descend the Yang Technique

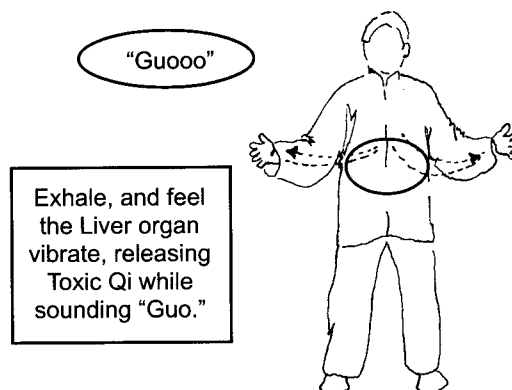
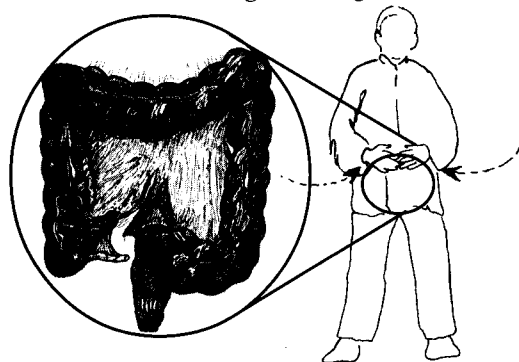


Figure 70.7. To Purge Liver Stagnation use the sound "Guo"



Inhale and focus the mind on divine light filling the Large Intestine area

Exhale, and feel the Large Intestine vibrate, releasing Toxic Qi while sounding "Shang"

Figure 70.8. For Large Intestine Cancer, the sound is "Shang."

the Yin Technique, ending with the healing sound “Guo” for 18 breaths (Figure 70.6). Then the descending “Guo” sound for 18 breaths. The patient should repeat this sequence nine times a day to disperse Toxic Qi from the rectal area (Figure 70.7).

3. **Healing Sound “Shang”:** Have the patient practice the descending Lung and Large Intestine sound “Shang” to disperse Toxic Qi from the colon area (Figure 70.8).
4. **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 Kidneys.
5. **Taking in the White Qi:** Have the patient practice the method of Taking in the White Qi three times a day for 15 minutes each time to strengthen the Lungs and Large Intestine.
 - Sit in a chair with both feet firmly rooted into the Earth, lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting high on a majestic mountain cliff. Towards the left, the sun is slowly rising, reflecting a great luminous light upon the majestic mountain cliff.
 - Imagine and feel a white luminous mist descending from the Heavens and encircling your body. Inhale, and feel the celestial white mist enter into your Lungs and Large Intestine, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the white luminous mist is absorbing into the tissues and glowing brighter and stronger within your Lungs and Large Intestine after each inhalation.
 - Practice this meditation for 15 minutes.
6. **Slow Walking Therapy:** Have the patient practice Slow Walking Therapy 20 minutes a day.

HOMEWORK PRESCRIPTIONS #2

1. **Dispelling The Filth Meditation:** Have the patient practice the “Dispelling The Filth Meditation,” focusing on the Large Intestine and rectum area. The meditation should be practiced as follows (Figure 70.9).

Beginning at the top of the cancer tissue area, imagine the Toxic Qi flowing out of the body in a clockwise direction, downward into the Earth

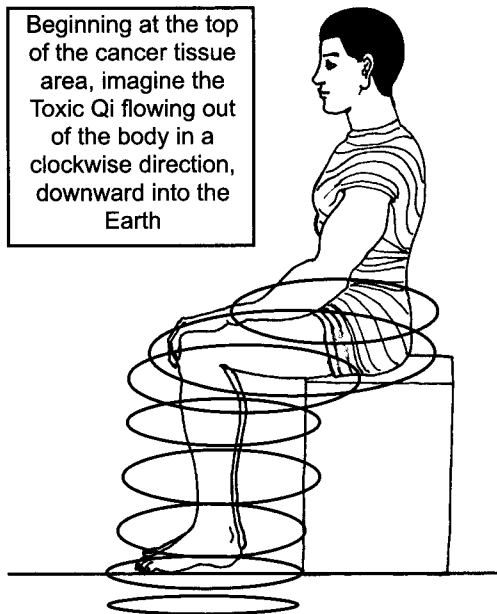


Figure 70.9. Perform the “Dispelling the Filth” Meditation from an “Upright Sitting” Posture

- Begin from a sitting posture, with the eyes closed, body relaxed, and the tongue placed up against the upper palate behind the teeth.
- Breathe naturally and evenly. Inhale, and imagine Divine Qi entering through the nose, descending the center torso, and whirling into the upper area of the Stomach. Imagine and feel the Qi circulating clockwise on a horizontal plane, building momentum as the energy flows down into the upper portion of the Stomach.
- Imagine Qi whirling in through the upper orifice of the Stomach, circulating clockwise on a horizontal plane, through the Small Intestine, building momentum as it flows to the Large Intestine.
- Imagine the whirling Qi driving through the colon. As it moves through the colon, the whirling Qi begins absorbing the noxious Heat and turbid Qi from the Large Intestine, transforming it into wind, and dispelling it out the anus. This is practiced for 10 repetitions.
- Perform the “Pulling Down the Heavens” exercise in order to further cleanse and purify the tissues.
- Gently close the anal sphincter while inhaling;

imagine the Qi in the lower abdomen again becoming transformed into wind. This wind begins circulating in a counterclockwise direction on a horizontal plane, spiraling up the body, through the Stomach, and is expelled out the mouth. This is also practiced for 10 repetitions.

- Focus the attention on the Lower Dantian; imagine the vital Qi returning back to its origin, and begin rubbing the abdomen in a clockwise direction to end the prescription.

HERBS FOR TREATING RECTAL CANCER:

The following is a list of herbs (Chinese and Western) used in the treatment of Rectum Cancer:

- **Thuja**, *Thuja occidentalis*
- **Garlic**, *Allium sativum*, (Da Suan)
- **Shitake**, *Lentinus edodes*
- **Cloud Fungus**, *Coriolus versicolor*
- **Pau D'Arco**, *Tabebuia serratofolia*
- **Tumeric**, *Curcuma longa* (Yu Jin)

CAUTION

Consult a licensed acupuncturist, naturopath, or herbalist before taking herbs. Each individual will require specific formulas based on the diagnosis of his or her constitution and symptoms.

SURGERY

In Western medicine, radical surgery (removing a large section of the intestines and associated lymph nodes) is generally the main course of treatment, provided the carcinoma has not spread beyond the borders of the Large Intestine.

If the colorectal cancer patient has elected to receive surgery, the Qigong doctor should proceed as follows:

PRE-OPERATIVE CARE

The patient should be treated in order to strengthen the Righteous Qi and enhance his or her immune system. The focus should also be placed on nourishing the patient's Blood, Tonifying the Spleen and Stomach, and moistening the intestines.

The patient should also be given herbs and Medical Qigong prescription exercises that Tonify the Spleen, Stomach, and Righteous Qi. This will assist the patient's recovery and help improve the

chances of healing from the operation.

POST-OPERATIVE CARE

After the surgery, it is important for the Medical Qigong doctor to locate and treat the root cause of the patient's cancer. By removing the existing energetic patterns that were responsible for the physical construction of the tumor the doctor can assist the patient in preventing the cancer from continuing its growth (still energetically patterned throughout the patient's physical tissues).

After the operation, the patient should be treated with both herbs and Medical Qigong therapy for removing Toxic Heat in the body in order to escalate the patient's healing. The Qigong doctor should also treat the patient for Qi and Yin Deficiency, and for the Depletion and Damage to Qi and Blood caused from extensive damage to the Large Intestine Qi during surgery.

After surgery, the patient should also be advised to eat food with high nutritional and vitamin value such as shark's fin stew, and orange peel beef.

Patients should avoid hard and crunchy food, chilli, Cold food, and alcohol.

RADIATION AND CHEMOTHERAPY

Radiation therapy and is commonly used in Western medicine to treat the symptoms of colorectal cancer. However, the effects of radiation therapy on colorectal cancer can cause a massive invasion of Toxic Heat, which in turn damages the Body Fluids causing Qi and Blood Disharmony, and Damp Heat in the Large Intestine.

If the patient has already received radiation therapy for colorectal cancer, specific side effects include Damp Heat in the Bladder (resulting in burning and painful urination, Blood in the urine, etc.), and Damp Heat in the Large Intestine (resulting in pain and distension in the lower abdomen, constipation or diarrhea more than 10 times a day, and Blood or pus in the stool).

Colorectal cancer generally has a very low response to chemotherapy and the effects of chemotherapy can be debilitating, resulting in nausea and vomiting, poor appetite, irregular bowel movement, and Bone Marrow suppression. One to two weeks after chemotherapy, patients often

suffer from mental listlessness, insomnia, lack of strength, shortness of breath, hair loss, and sweating due to Deficiency.

CASE STUDY

In the year 2000, I treated several rectal cancer patients. The following is a testimony from a patient of mine, Dianna (age 50):

I was diagnosed with colorectal cancer on July 5, 2000. The prognosis was questionable. The cancer was showing possible signs of spreading to the lymph and Liver, and the tumor was considered fairly large (about 4-5 cm, a Level II and possibly Level III tumor) in the lower section of the rectum, making surgery difficult at best.

Right after the diagnosis, it was recommended by my surgeon and gastrointestinal doctors that I start an aggressive program of radiation therapy and chemotherapy. I was given less than a 60% chance of long-term survival by these medical doctors and, of course, my chances went down significantly if I refused radiation and chemotherapy.

After extensive research and communication with a consultant, Dr. Ralph Moss, I decided against the chemotherapy. Also, Dr. Johnson, my Qigong doctor, was against chemotherapy. He told me that medical Qigong therapy could deal with radiation therapy, but that chemotherapy was too hard on the body and caused long-term side effects that Qigong more than likely could not heal.

RADIATION THERAPY

I began a six-week course of radiation therapy on August 7. I was told of the possible side effects, but as it turned out, my side effects were minimal because of the Qigong exercises that I was doing, which clear radiation from parts of the body which do not need it. Additionally I had been given a Chinese herbal salve by my acupuncturist, Dr. Beverly Burns, which kept the radiation from burning my skin. The radiation doctor was very surprised at how minimal my side effects were. I had read horror stories about people with my cancer whose skin had turned black, so I applied the salve diligently after each radiation treatment. Plus, I had read that often radiation causes degenerative damage to other organs, so I practiced the Qigong clearing exercises diligently.

ACUPUNCTURE & CHINESE HERBS

I also worked with an acupuncturist whom Dr. Johnson recommended to me, Joanna Zhao, L.Ac., D.T.C.M. (China), who teaches at the Five Branches Clinic and has a private practice. She treated me with acupuncture and prescribed Chinese herbs which strengthened my immune system, improved my digestion, and tonified the Kidneys, Liver, and Gall Bladder.

MEDICAL QIGONG

Every Wednesday I had a session with Dr. Johnson, my Medical Qigong doctor. On Fridays, I visited his clinic, and worked with two of his interns there. I had almost weekly acupuncture treatments throughout my therapy. Every other week or so, I went to see Dr. Daniel Beilin, who practices oriental and biological medicine, and who put me on high-quality supplements after evaluating my condition with a German device known as a Thermogram.

The work with Dr. Johnson consisted of energy work which cleared stagnation from my organs, and prescriptions, which are Qigong exercises designed specifically to address my illness. My usual prescription was a series of exercises to be done at home 8 times a day, or about 2-3 hours a day in total. I did the exercises diligently in addition to a half-hour to hour of yoga, visualizations, meditation, application and use of essential oils, and hiking or walking. These exercises cleared stagnation from my organs - particularly the Liver, Lungs, Gall Bladder, colon, and Kidneys. As the stagnation cleared, the emotional issues which caused the stagnation were released. For weeks, I faced my own worst fears, doubts, and issues from the past. As the stagnation cleared, the cancer lost its grip on me. I felt intuitively that the tumor was shrinking. My work with Dr. Johnson was astounding, clearing the way for me to heal and beat the cancer - clearing my body of patterns that I had been holding onto for years, and guiding me to a better state of health, so that I could recognize the emotional habits which perpetuated the stagnation.

SURGERY

On November 7, four months later, the tumor had significantly reduced in its size and surgery was successful. I was pronounced cancer-free.

CHAPTER 71

CLINICAL PROTOCOL FOR BONE CANCER AND MULTIPLE MYELOMA

THE BONES (GU)

In Traditional Chinese Medicine, the Bones are considered to be the structural framework of the body. The ancient Daoists believed that the Bones function within the human body similar to the way that the mountains function on the Earth. Just as the mountains naturally guide the flow and circulation of the water, the Bones guide the circulation and movement of the body's Jing, Qi, Shen, Blood, Marrow, and Body Fluids.

Additionally, the Bones are believed to vibrate like hollow reeds, especially when the divine wind (Qi) flows over and through them. These living reeds (or tuning forks) were believed to be responsible for vibrating the celestial and environmental Qi throughout the body's entire physical structure, extending this energy outward into the body's external Wei Qi fields.

CHINESE CHARACTERS FOR BONES

The ideograph depicting the Chinese character for the Bone, "Gu," is described as follows (Figure 71.1):

- The Chinese character for "Gu" is composed of two images. The character to the left, "Ji," depicts the ideogram for body tissue, muscle or flesh (all of which are forms of connective tissue). The character on the top is divided into two characters: the upper portion depicts a box with something inside of it, representing the skull. The center portion of the box and crossbar represents the shoulder blade. Together, these characters are used to depict the framework of the body's Bones.

THE BONES AND MARROW

There is a inherent correspondence between the energetic function of the Marrow and that of

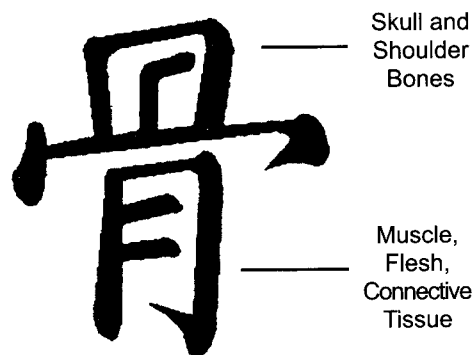


Figure 71.1. The Chinese Ideograph for Bone (Gu)

the Bones. The Marrow, held within the Bones, assures the power, strength, and suppleness of the Bones. The Bones, in return, prevent the dissipation of the essential richness of the Marrow.

The Bones are related to the Kidney's Jing. The Bones support the body's structure, strength, and mobility, as well as functioning to store the Bone Marrow. The Bones are extremely porous and are always "breathing." This porous quality of Bones allows for the absorption and release of Qi and Blood, similar to the way a sponge absorbs and releases water. Energetically, bones are regulated by both the body's Conception and Thrusting Vessels.

In Traditional Chinese Medicine, the term Marrow (Sui) is different from the concept of Bone Marrow as defined in Western medicine. The Marrow, in Chinese medicine is considered the substance that is the common matrix of the Bones, Bone Marrow, Spinal Cord, and Brain. One of the main functions of the Marrow is to circulate, flow into and irrigate the Bones, hollows, skull, and orifices, like "water flowing through a riverbed" (Figure 71.2)

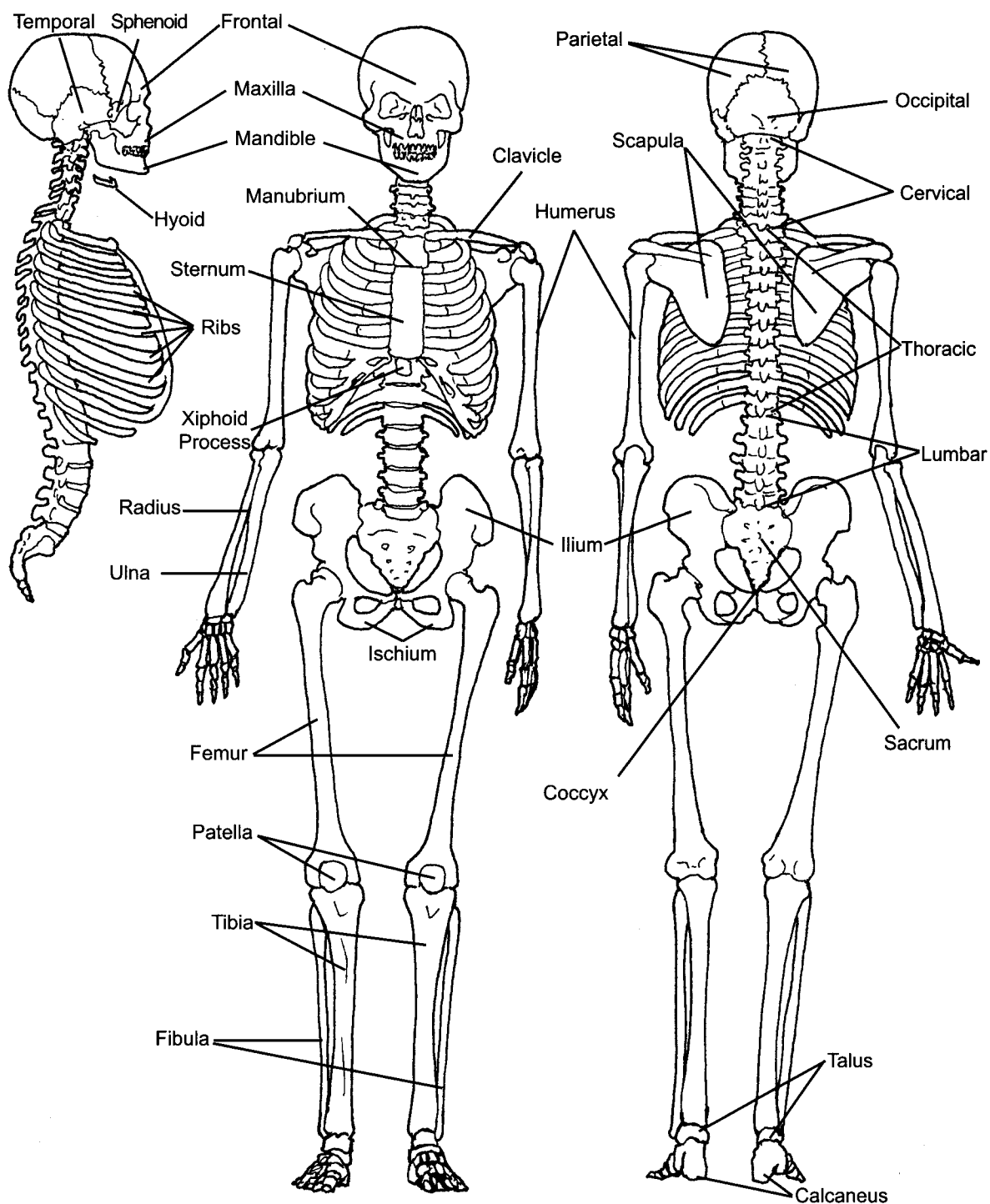


Figure 71.2. The human skeleton consists of roughly 200 bones (Inspired by the original artwork of Wynn Kapit).

CHINESE CHARACTERS FOR MARROW

The ideograph depicting the Chinese characters for the Marrow, “Sui,” is described as follows (Figure 71.3):

- The Chinese character for “Sui” is composed of two images. The character on the top left can be translated as Bone (Gu). The bottom left character “ji,” means muscle, flesh, and connective tissue. The character on the right is divided into several characters: the “ji” character appears again, this time below the upper portion of a character that depicts the idea of building walls or terraces, and something walking beside the wall or terrace. Together, these characters are used to depict the movement of the body’s Marrow, flowing inside the Bones, with the added idea of constructing or building something.

THE MARROW AND JING

In ancient Chinese medical texts, it is stated that the Marrow is rooted in the Kidney’s Jing and is connected to the Lower Dantian through the Governing Vessel (Figure 71.4). It is regulated by the energy of the body’s Thrusting Vessels.

Kidney Jing is the origin of Marrow. Marrow functions to form the Bone Marrow, as well as to nourish the Brain and spinal cord. When the Mingmen warms and nourishes the body, the Marrow becomes full. This sustains the body’s vertical posture and gives strength to both the Brain and the Bones. When the Marrow is full, thinking is clear and the individual expresses fearlessness.

Western medical physiology shows that both red and white blood cells are produced in the Marrow of the Bones. The red blood cells (which circulate oxygen and eliminate carbon dioxide) are produced within the body’s long Bones (humerus, femur, tibia, etc.). The white blood cells (vital to the body’s immune system) are produced within the body’s flat Bones (skull, sternum, scapulae, pelvis, etc.). The type of blood cells that are produced depends on the type of Marrow that predominates.

THE BONES PRODUCE PIEZOELECTRIC CHARGES

The Bones are the only substance in the body

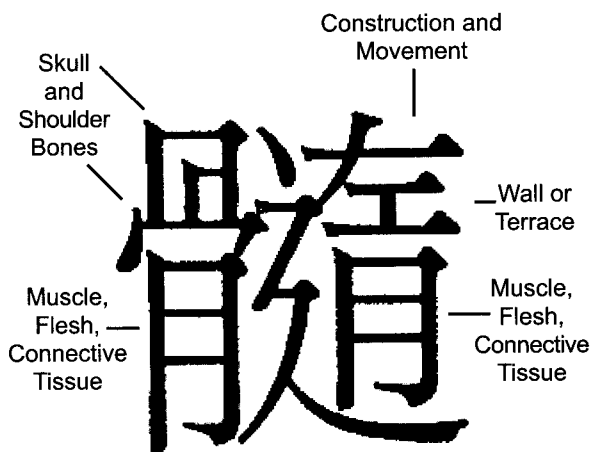


Figure 71.3. The Chinese Ideograph for Marrow (Sui)

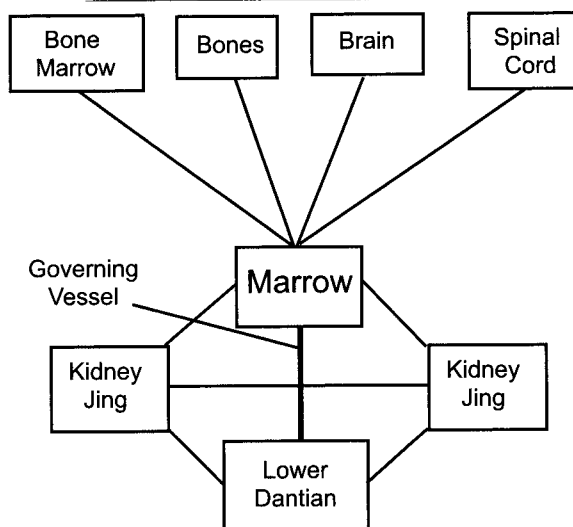


Figure 71.4. The Energetic Functions of Marrow

capable of generating piezoelectric charges. Due to their solid crystalline structure, a piezoelectric charge is created when pressure is applied to the bones. These electromagnetic charges generate fields of energy that receive and send impulses to the body’s cells, tissues, organs, blood, and channels. The brain, nervous system, heart, and lower abdomen also generate electromagnetic fields that resonate with the bones. The crystalline structures of the bones amplify, radiate, and transmit energy and information to the rest of the body. The rhythmic oscillation of these bone-generated electro-

magnetic fields is further amplified and released through the body due to the tuning fork-like organization of the skeletal structure. The stretching of the tendons and ligaments while relaxing the muscles also produces increased vibrational resonance within the bones (Figure 71.5).

PATHOLOGY OF THE BONES

In the Tang Dynasty (618-907 A.D.), the famous physician Sun Simiao wrote that in cases of deficiency of the Bones, "symptoms such as continuous aches and pains will manifest, and the patient will be tired and stiff. In cases of excess, the patient will have no pain, but will experience uneasiness." This type of agitation is initiated from Heat in the chest.

WESTERN MEDICAL PERSPECTIVE

The bone (osseous) tissue forms most of the body's skeletal system and is the framework that supports and protects the internal organs. The main functions of the skeletal system are: to store energy and marrow; to allow for mineral homeostasis, blood cell production and physical movement; and to provide protection and structural support.

The skeletal system is composed of bone tissue, bone marrow, periosteum (the membrane surrounding the bones), and cartilage. Like other connective tissue, bone tissue contains an abundant matrix of various types of cells, such as osteoprogenitor cells, osteoblasts, osteocytes, and osteoclasts.

BONE CANCER

The bones are constantly being remolded in order to maintain the integrity of the skeletal system. The osteoclasts constantly break down the bones, while the osteoblasts constantly build them up. In order to maintain balance, both the osteoclasts and osteoblasts signal to each other via the bone marrow (when to start and stop each action).

This process, however, is different in conditions such as cancer, wherein a vicious cycle is created that increases both the growth of the cancer tumors and the loss of bone density. This con-

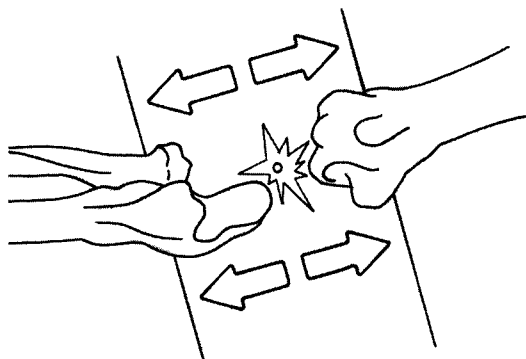


Figure 71.5. Stretch the tendons and ligaments while relaxing the muscles will produce increased vibrational resonance within the Bones.

nection has specific clinical significance, especially in cancers involving tumors that metastasize and invade the bones (e.g., prostate cancer, breast cancer, and multiple myeloma).

BONE LOSS CYCLE AND METASTASIS

The bones are the third most common site of metastatic disease. Bones that lose their integrity are more vulnerable to invasion by tumor cells. When cancer cells metastasize, they often manifest bone-like proteins, a quality that is believed to allow them the ability to survive in the bone tissue environment.

Cancer cells stimulate bone destruction, which in turn releases cytokines (or growth factors) that stimulate cancer cell activity and growth. The cycle of bone loss and cancer growth can be explained as follows (Figure 71.6):

- In breast cancer and prostate cancer, tumors produce parathyroid hormone related peptides (PTH-rP), which initiate bone resorption (the removal of osseous tissue). Bone resorption causes the disruption of the bone matrix resulting in loss of minerals and a fragmentation of the bone collagen.
- Bone resorption also stimulates the production of large quantities of IL-1, IL-6, TGF-beta, TNF-alpha, prostaglandin, and lymphotoxins, all of which are used by cancer cells for growth.
- The increased bone resorption results from activation of the osteoclasts. The osteoclasts continue to destroy the bone surface by se-

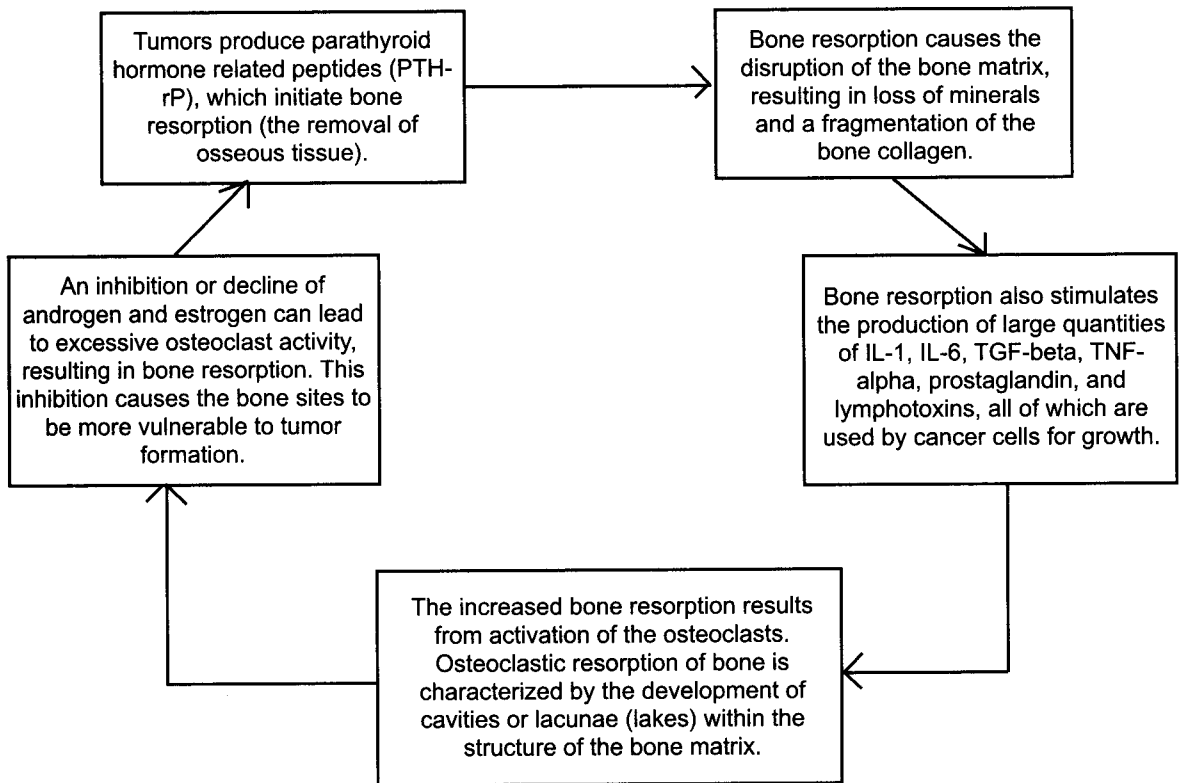


Figure 71.6. The Cycle of Bone Loss and Cancer

creting acids and digestive enzymes. Osteoclastic resorption of bone is characterized by the development of cavities or lacunae (lakes) within the structure of the bone matrix.

- Androgens and estrogens stabilize (or inhibit) the osteoclasts, as well as stimulate the bone forming production of the osteoblasts (which replace collagen and minerals in the cavities created by the osteoclasts). An inhibition or decline of any of these hormones (androgen and estrogen) can lead to excessive osteoclast activity, resulting in bone resorption. This inhibition causes the bone sites to be more vulnerable to tumor invasion, thus providing a foundation for osteoblasts to construct tumors

TYPES OF BONE TUMORS

Carcinoma of the Bones can occur in a variety of Bone tissues, including the periosteum, and

is generally classified as being either benign or malignant. Malignant Bone tumors are further classified as “primary” or “secondary,” according to their origin, described as follows (Figure 71.7 and 71.8):

- **Primary Malignant Bone Tumors:** These types of tumors originate directly from Bone tissue. Osteosarcomas, including osteoblastic sarcomas, are considered the most common type of Primary Malignant Bone Tumor originating from the Bone tissue. Also included as Primary Malignant Bone Tumors are chondrosarcomas, fibrosarcomas, and giant cell tumors. Primary Malignant Bone Tumors that originate from the para-osteogenic tissues include, Ewing’s carcinomas, reticulosarcoma, myeloma, and chordoma.
- **Secondary Malignant Bone Tumors:** These types of tumors are also known as “Metastatic

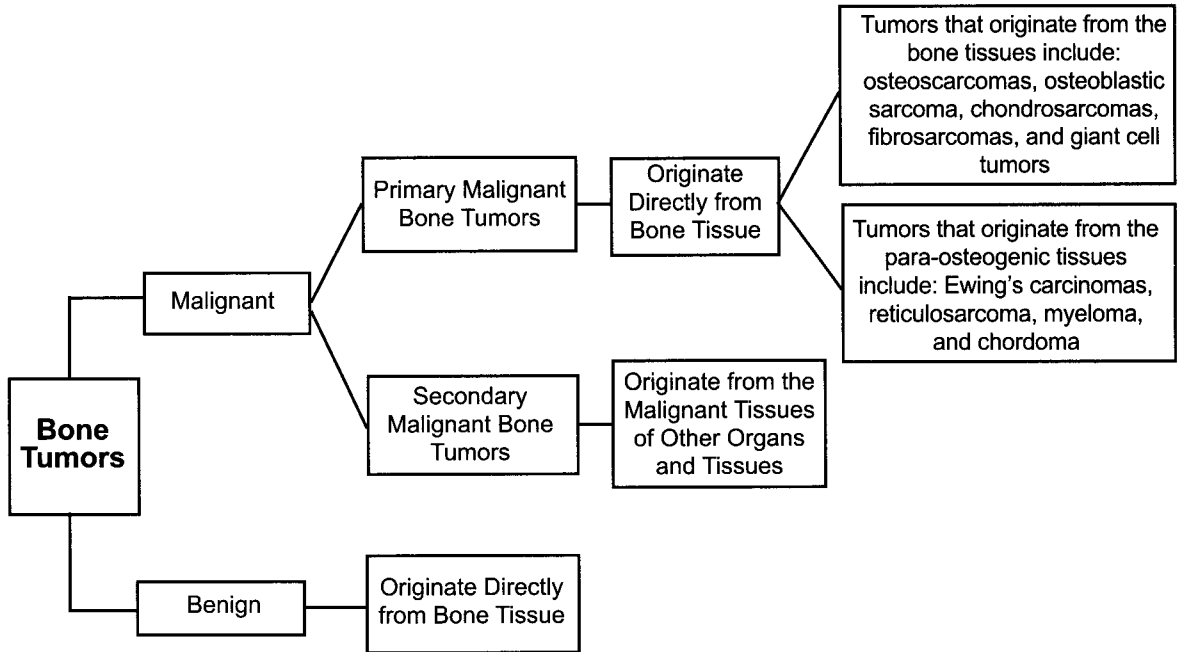


Figure 71.7. Primary and Secondary Bone Tumor Formations

	Benign Bone Tumor	Malignant Bone Tumor
Process of Development	Grows Slowly; Can Stop or Intermittently Grow	Grows Quickly and Expands Within a Relatively Short Time Period
Process of Growth	In Situ: Margin is Clearly Defined With Well Delineated Border	Metastatic: Infiltrative With No Clearly Defined Boundary
Infiltration of Bone Cortex	Absence of Periosteal Reactions; The Outer Layer of the Bone is Generally Intact; The Intraluminal Tumor has Thinned Out the Cortex, However, there is No Indication of Direct Infiltration	Significant Periosteal Reactions Usually Present; Early Infiltration and Destruction of the Bone Cortex
Influence On The Body	Can Disrupt the Functional Activity of Affected Organ, Can Cause Bleeding and Inflammation	Degeneration, Festering, and Hemorrhaging
Metastasis	No Metastasis; Absence of Soft Tissue Infiltration; Presence of Masses	Metastasis, Usually to the Lungs: Presence of Masses Secondary to Infiltration of Soft Tissue With New Bone Formation

Figure 71.8. The Differentiation of Benign and Malignant Bone Tumors

Malignant Bone Tumors,” and originate from malignant tumors located in other organs and tissues.

ETIOLOGY OF BONE TUMORS

In Traditional Chinese Medicine, the etiology and pathology for bone cancer can be divided into five primary causal areas, described as follows (Figure 71.9):

1. **Congenital Deficiency:** This includes such genetic conditions as energetically weak viscera, resulting in Deficient Qi and Blood, which can cause Qi and Blood Stagnation and result in the formation of tumors attaching to the bones.
2. **Emotional Stress:** This includes such conditions as drastic changes in emotional temperament and chronic emotional disturbances. Chronic emotional upheavals can cause a derangement of the body's Yin and Yang, resulting in disorders of visceral function, and derangement and stagnation of Qi and Blood within the body's channels and collaterals. When extreme or prolonged, this can lead to the formation of tumors attaching to the bones.
3. **Deficient Kidneys:** If the Kidney Jing and Qi are insufficient, they can no longer adequately control the nourishment of the Bones and Bone Marrow, resulting in chronic bone diseases and bone tumors.
4. **Attack of Pathogenic Cold or Heat:** The attack of pathogenic Cold or Heat can lead to consumption of the body fluids, resulting in bone “corrosion,” which can lead to tumors attaching to the bones.
5. **Miscellaneous Factors:** The occurrence of some bone tumors has been connected with traumatic injury, viral infection, chemical carcinogens, malignant transformation of benign tumors, exposure to radioactive material, X-ray radiation, and radium.

SYMPTOMS

Most benign bone tumors have no clinical manifestation, and only in some cases can the surface tissue of the tumor be palpated. Occasionally, the patient will experience swelling, pain, and

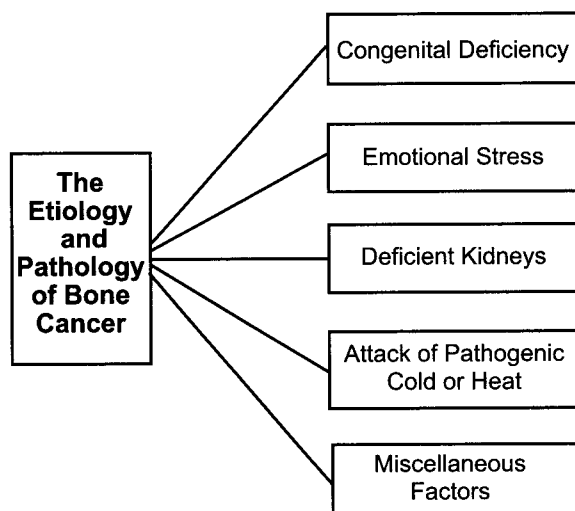


Figure 71.9. The Etiology of Bone Tumors

a feeling of fullness.

Because of the systemic nature of malignant bone tumors, symptoms are often observed as short and intermittent pain and tenderness in the early stages, followed by increased, prolonged pain, anemia, anorexia, listlessness, and malnutrition in the late stages. In the advanced stages, bone fractures can be caused by a minimal exertion of force, and if the tumor is found along the spine, paralysis can ensue.

Impairment of normal tissue function, as well as muscular atrophy can result from compression and infiltration of the Bone tumor. The skin area corresponding to the Bone tumor can assume a pale appearance, and at times portray a purple sheen. The temperature of the skin becomes elevated and varicose veins can appear.

As the bone becomes destroyed, calcium is released into the blood and eventually flows into the kidneys. When the kidneys are no longer able to remove the excess calcium, the calcium builds up within the blood creating a condition known as hypercalcemia. This metabolic abnormality can lead to nausea, altered mental states, coma, and death.

TREATMENT PROTOCOL FOR BONE TUMORS

Treatment protocols for Bone cancer will vary depending on the specific stage and location of

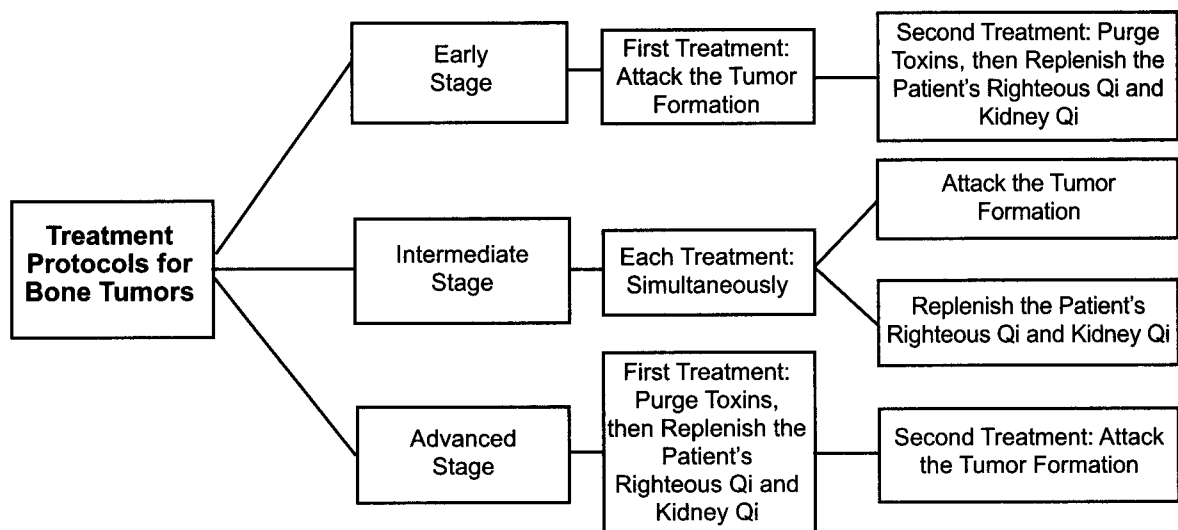


Figure 71.10. The Treatment Protocols for Bone Cancer

the tumor formation. The Medical Qigong doctor divides his or her approach into three stages, the Early Stage, the Intermediate Stage, and the Advanced Stage, described as follows (Figure 71. 10):

- **Early Stage:** In the early stage, when the patient's vital Qi is still strong, the treatment should begin with the General Treatment Protocol, and then focus on attacking the actual bone tumor formation.

Go to the head of the treatment table and project the descending "Yu" sound through the patient's bones to Purge toxic heat and pathogens. The ancient Chinese believed that the bones are like hollow, vibrating reeds. Therefore, when performing the "Yu" healing sound projection, imagine blowing the resonant vibration of the tone through the patient's body like wind blowing through a reed flute, allowing the wind of the breath to carry the sound through the tissue cells.

Next, connect with the divine and pull down a column of Divine Healing Light. Imagine a River of Divine Healing Light flowing through the patient's tissues, dissolving the three bodies (physical, energetic, and spiritual).

End the treatment by emitting Qi into the Lower Dantian, replenishing the patient's Righteous Qi and Kidney Qi.

- **Intermediate Stage:** In the intermediate stage, when the patient's vital Qi is strong but the Pathogenic Evil is growing, the treatment should be focused on attacking the bone tumor formation, while simultaneously replenishing the patient's Righteous Qi, Kidney Qi, and Lower Dantian Qi.
- **Advanced Stage:** In the advanced stage, when the patient's vital Qi is weak, the treatment should be focused on replenishing the patient's Righteous Qi and Kidney Qi first. Only after rebuilding the patient's Righteous Qi does the Medical Qigong doctor begin attacking the actual bone tumor formation. In the Advanced Stage of Bone Cancer, in order to prevent feeding and increasing the tumor's size, it is important that the treating doctor make sure that he or she places an Energy Ball surrounding the tumors before initiating the Tonification of the patient's Righteous Qi (otherwise the cancer will feed off of the additional energetic field of the energy ball).

HOMEWORK PRESCRIPTION #1

1. **Dispelling the Filth:** Have the patient practice the "Dispelling the Filth Meditation," focusing on the feeling the entire body and organ tissues. The patient should practice this prescription 4 to 6 times a day. The "Dispelling the Filth

meditation is described as follows:

- Begin from a sitting posture, eyes closed, body relaxed, with the tongue placed against the upper palate behind the teeth.
- The breath should be natural and even.
- Relax and perform the “One through Ten” meditation (see Volume 3, Chapter 28).
- Inhale and imagine divine healing light entering in through the nose and Baihui point (located at the top of the head). Imagine and feel this Divine healing light penetrating and filling all of the bones in the body, illuminating and vibrating each Bone.
- Exhale and imagine Qi beginning to whirl clockwise throughout the entire body. Starting at the head, imagine Qi whirling in through the upper orifice of the head, circulating clockwise on a horizontal plane, moving downward through the body’s entire Bone system, building momentum as it flows to the feet.
- Imagine the whirling Qi flowing throughout the Bones and internal tissues. As it moves through the internal organs and bones, the whirling Qi begins absorbing the noxious Heat and turbid Qi from the diseased tissues, transforming it into wind and dispelling it out the feet into the Earth. This is practiced for 10 repetitions (Figure 71.11).
- Perform the “Pulling Down the Heavens” exercise in order to further cleanse and purify the tissues.
- Next, extend roots from the feet deep into the center of the Earth. Imagine and feel the Earth’s golden light, vibrating, and flowing upward from the center of the planet into the roots, penetrating the body through the feet and legs.
- Gently close the anal sphincter while inhaling and imagine drawing the Qi from the Earth into the feet. As the Qi enters the body, it becomes transformed into wind. This wind begins circulating in a horizontal counter-clockwise direction, spiralling up the body through the internal organs and Bones, and is expelled out the mouth. This is also practiced for 10 repetitions.
- To end this meditation, focus the attention on the Lower Dantian and perform Pulling

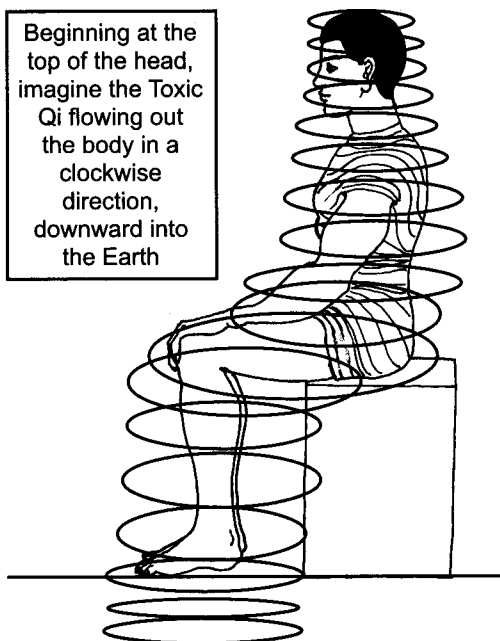


Figure 71.11. Perform the “Dispelling the Filth” Meditation from an “Upright Sitting” Posture

Down the Heavens. Enter into quiescent sitting meditation. Imagine that vital Qi is returning back to its origin (the Lower Dantian). Place both hands on the lower abdomen and imagine the Qi collecting and settling into the Lower Dantian area. End the prescription after 15 minutes of quiet, undisturbed meditation.

HOMEWORK PRESCRIPTION #2

1. **Healing Sound “Yu”:** Have the patient practice Pulling Down the Heavens while exhaling the descending healing sound “Yu” through the Sea of Marrow 36 times. The patient should imagine that the healing sound is flowing through the center of all the Bones.

HOMEWORK PRESCRIPTION #3

1. **Slow Walking:** In most Bone cancer treatments, the patient will practice a minimum of 20 minutes a day in focused, meditative, slow walking therapy. This walking method is mainly prescribed for patients with Kidney, Bone, and urogenital cancer. The slow walking meditative exercise is good for the patient’s general Tonification and can also be used for increasing the patient’s respiration.

HOMEWORK PRESCRIPTION #4

1. Fire and Water Meditation: Have the patient practice the "Fire and Water Meditation." This meditation strengthens both the immune system and the bones. It can be used in the treatment of rheumatoid arthritis, osteoporosis, leukemia, lymphoma, bone marrow cancer, and muscle atrophy. The Fire and Water Meditation is practiced as follows:

- From a sitting position, begin by breathing naturally, inhaling and exhaling through the nose.
- Perform the "One through Four" Meditation (see Volume 3, Chapter 28).
- Visualize the Lower Dantian as an ocean of deep dark blue water, and the Heart as a ball of red and violet fire.
- Inhale and imagine the ocean of water from the Lower Dantian beginning to flow up the center of the body. At the same time, imagine that the Fire of the Heart is descending from the center of the body.
- As the Water and the Fire merge in the Yellow Court area, located in the lower part of the solar plexus, the Water vaporizes into steam (Figure 71.12).
- Exhale and imagine the hot mist traveling throughout the entire body; it should feel warm and pleasant.
- Imagine the hot mist entering into the bones and flowing through the marrow.
- Imagine the mist beginning to solidify and harden, making the bones solid and radiant with white light.
- Relax and allow the images to disperse as you sink into the meditative state of the Wuji.
- End the meditation by performing "Pulling Down the Heavens," and rooting the Qi in the Lower Dantian.

HOMEWORK PRESCRIPTION #5

1. Jing Point Therapy: Have the patient practice Jing Point Therapy (Light Tapping) that focuses on opening and energizing the areas where Bone Marrow is primarily produced (e.g., the chest and iliac crest). Jing Point Therapy is very useful in stimulating the mar-

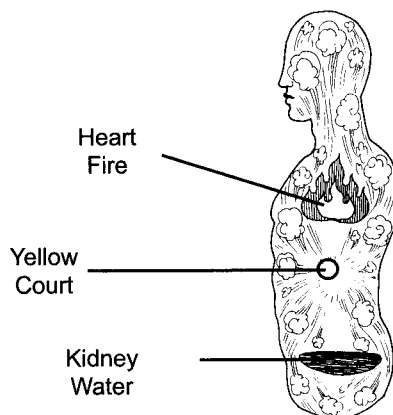


Figure 71.12. During the Exchange of Fire and Water Meditation, the fusion of Heart Fire and Kidney Water creates steam.

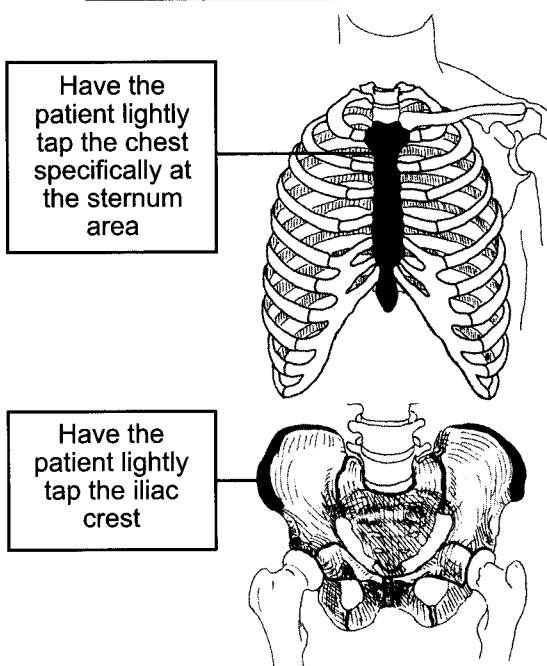


Figure 71.13. Have the patient lightly tap on the sternum of the chest, the iliac crest, and the dorsal side of the Kidney areas

row growth process. The practice involves opening and closing the center line of the chest like a hinge, and lightly tapping on the sternum of the chest and the dorsal side of the Kidney areas (Figure 71.13).

MULTIPLE MYELOMA

Multiple myeloma, also known as “plasmocytoma,” is a neoplastic proliferation of plasma cells originating from malignant hyperplasia of plasmacytes in the Bone Marrow. There are accompanying osteoblastic changes along with infiltration of the Bone Marrow by hyperplastic cells, which lead to the pathological changes.

Over 90% of multiple myeloma patients are over the age of 40. Multiple myeloma is characterized by bone lesions, anemia, and homogeneous serum and/or urinary globulin.

ETIOLOGY OF MULTIPLE MYELOMA

The etiology for multiple myeloma is uncertain. It has been related to chronic infection, ionizing radiation, the suppression of chronic emotions, and hereditary factors. However, virus-like particles have been discovered in both human and animal plasma cell tumors. The homogeneous globulin produced by the neoplastic plasma cells suggests that the malignant transformation of a single group of cells is derived from B-lymphocyte differentiation.

According to Traditional Chinese Medicine, the etiology of multiple myeloma is considered to be Kidney Qi Deficiency, leading to the invasion of toxic pathogens which lodge in the body's skeletal system (most commonly the pelvis, vertebrae, ribs, sternum, and cranium).

In multiple myeloma, there is general damage to the body's boney trabeculae (the bands of neoplastic tissue two or more cells wide). The marrow cavity become filled with gray-white neoplastic tissue, the outer cortex of the Bone becomes thinner, and the patient's bone structure becomes so soft that it can easily be cut open with a knife.

SYMPTOMS

General symptoms for multiple myeloma include: skeletal pain, tumor mass formation, fever, anemia, hemorrhage (manifesting as bleeding within the gastrointestinal tract, gingival and nasal mucosal bleeding or menorrhagia), fatigue, repeated infections, renal insufficiency, and back pain along with small fractures produced along the vertebrae creating pleurisy-like or radicular pain.

Other symptoms include: nausea, vomiting, and diarrhea caused from deficiency and Coldness in the Spleen and Stomach; or dry mouth, loss of appetite and constipation caused from Dampness and Heat in the Spleen and Stomach.

Symptoms secondary to infiltration and destruction of corresponding internal organs include: heaviness in the chest, shortness of breath, coughing, numbness of the lower extremities, incontinence, and paralysis.

TREATMENT PROTOCOL FOR MYELOMAS

1. After completing the “1 through 10 Meditation” and “3 Invocations,” prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Liver and Gall Bladder organs and channels. This protocol is used in order to Purge Excess Heat from the patient's tissues and to disperse general Qi and Blood stagnations.
2. Next, begin to focus the treatment on the patient's Heart, Spleen, and Kidney organs and channels. Purge all tissues associated with the Fire Element (including the Heart and Small Intestine organ systems, internal organs, channels, tissues, cells, energetic fields, and spiritual states).
3. Go to the head of the table and connect with the divine, creating a “River of Divine Healing Light.” Begin to project the healing sound “Ha” in a descending high tone to low tone (along with divine healing white light) into the patient's Sea of Blood (all along the vessels and arteries). Start at the top of the head and continue emitting the purging sound down the body and along the arms and legs.
4. Project the healing sound “Yu” in a descending high tone to low tone (along with divine healing white light) into the patient's Sea of Marrow (all along the Bones). Start at the top of the head and continue emitting the purging sound down the body and along the arms and legs.
5. After purging the Sea of Blood and the Sea of Marrow, dislodge, clean and reset all of

patient's Chakra Gate Filters, then energize the patient's Taiji Pole.

6. Connect and root the patient's Chakra Gates to the Taiji Pole, energizing and strengthening the Qi flowing from the patient's Upper, Middle and Lower Dantians.
7. Tonify and Regulate the patient's Kidney and Mingmen areas, emitting Qi through the soles of the patient's feet and into the Lower Dantian and Taiji Pole areas.
8. End by Regulating the patient's Fire and Water Qi through the Fire Cycle of the Microcosmic Orbit.

HOMEWORK PRESCRIPTION #1

1. **Dispelling The Filth:** Have the patient practice the "Dispelling The Filth Meditation," focusing on the feeling the entire body and organ tissues. The patient should practice this prescription 4 to 6 times a day. The "Dispelling the Filth" meditation is described as follows:
 - Begin from a sitting posture, with the eyes closed, the body relaxed, and the tongue placed against the upper palate behind the teeth.
 - The breath should be natural and even.
 - Perform the "One through Ten" Meditation (see Volume 3, Chapter 28).
 - Inhale and imagine divine healing light entering in through the nose and Baihui point (located at the top of the head). Imagine and feel this divine healing light penetrating and filling all of the bones in the body, illuminating and vibrating each tissue and cell.
 - Exhale and imagine Qi beginning to whirl clockwise throughout the entire body. Starting at the head, imagine Qi whirling in through the upper orifice of the head, circulating clockwise on a horizontal plane, moving downward through the entire body, building momentum as it flows to the feet (Figure 71.14).
 - Imagine the whirling Qi flowing throughout the internal tissues. As it moves through the internal organs and channels, the whirling Qi begins absorbing the noxious Heat and Turbid Qi from the diseased tissues, transforming it into wind and dispelling it out the feet

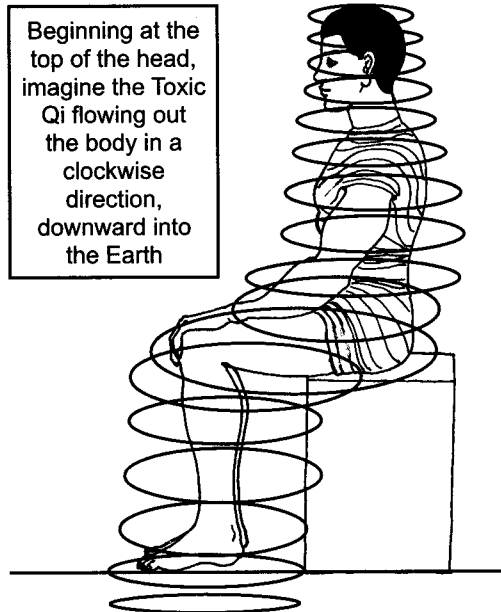


Figure 71.14. Perform the "Dispelling the Filth" Meditation from an "Upright Sitting" Posture

into the Earth. This is practiced for 10 repetitions.

- Perform the "Pulling Down the Heavens" exercise in order to further cleanse and purify the tissues.
- Next, extend roots from the feet deep into the center of the Earth. Imagine and feel the Earth's golden light, vibrating, and flowing upward from the center of the planet into the roots, penetrating the body through the feet and legs.
- Gently close the anal sphincter while inhaling, and imagine drawing the Qi from the Earth into the feet. As the Qi enters the body, it becomes transformed into wind. This wind begins circulating in a horizontal counter-clockwise direction, spiralling up the body through the internal organs and channels, and is expelled out the mouth. This is also practiced for 10 repetitions.
- To end this meditation, focus the attention on the Lower Dantian and perform Pulling Down the Heavens. Enter into quiescent sitting meditation. Imagine that vital Qi is returning back

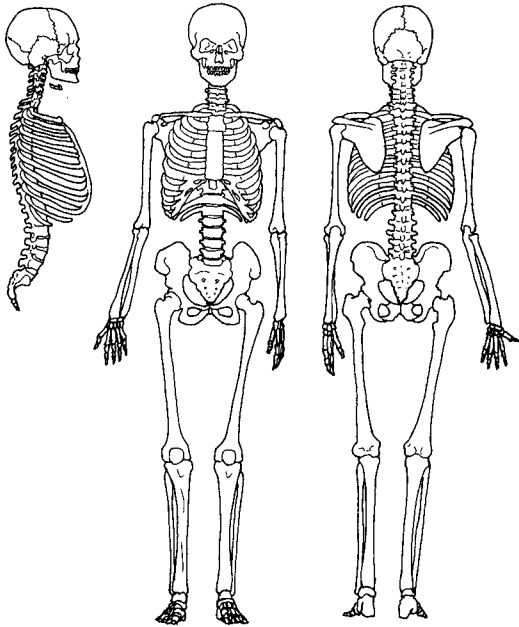


Figure 71.15. The Sea of Marrow

to its origin (the Lower Dantian). Place both hands on the lower abdomen and imagine the Qi collecting and settling into the Lower Dantian area. End the prescription after 15 minutes of quiet, undisturbed meditation.

HOMEWORK PRESCRIPTION #2

1. **Healing Sound “Yu”:** Have the patient practice Pulling Down the Heavens while exhaling the descending healing sound “Yu” through the Sea of Marrow 36 times. The patient should imagine that the healing sound is flowing through the center of all the Bones (Figure 71.15).
2. **Healing Sound “Ha”:** Next, have the patient practice Pulling Down the Heavens while exhaling the descending healing sound “Ha” through the Sea of Blood 36 times. The patient should imagine that the healing sound is flowing through the center of all of the Blood Vessels and purifying the Blood (Figure 71.16).

HOMEWORK PRESCRIPTION #3

1. **Slow Walking:** Have the patient practice the Slow Walking Method. This walking method

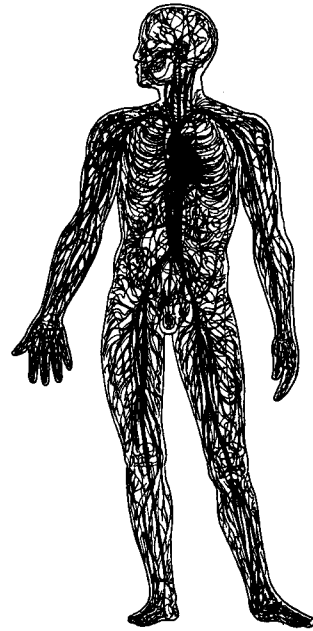


Figure 71.16. The Sea of Blood

is mainly prescribed for patients with Kidney and urogenital cancer. First, the patient steps with the left foot, then with the right foot. Each step is accompanied by two inhalations and one exhalation. The patient steps outward with the heel while taking two inhalations and then touches the ground with the ball of the foot while exhaling. Because one step involves three breathing movements, the walking speed should be a bit slower, under 30 steps per minute.

To end the Slow Walking therapy, the following exercises are taught to the patients in order to bring their Qi back into their Lower Dantians and to return them to a state of quiescence. The Ending and Closing procedures are divided into three stages of practice:

- **Pulling Down the Heavens:** Have the patient practice Pulling Down the Heavens to lead the Qi back into the Lower Dantian and to root and stabilize the Qi.
- **Closing:** A few minutes of Quiet Standing to officially close the prescription. While meditating, imagine absorbing Dark Midnight Blue

and violet light from the Earth into the body. Imagine that the body is absorbing this light into the Kidneys and Bone Marrow, and overflowing these colors outside the body into the surrounding Wei Qi field.

- **Self-Massage:** Have the patient practice Self-Massage to brush off any Excess Qi generated from the walking or external pathogens purged from the internal organs and channels out through the skin.

HOMWORK PRESCRIPTION #4

1. **Fire and Water Meditation:** Have the patient practice the "Fire and Water Meditation." This meditation strengthens both the immune system and the bones. It can be used in the treatment of rheumatoid arthritis, osteoporosis, leukemia, lymphoma, bone marrow cancer, and muscle atrophy. The Fire and Water Meditation is practiced as follows:
 - From a sitting position, begin by breathing naturally, inhaling and exhaling through the nose.
 - Perform the "One through Four" Meditation (see Volume 3, Chapter 28).
 - Visualize the Lower Dantian as an ocean of deep dark blue water, and the Heart as a ball of red and violet fire.
 - Inhale and imagine the ocean of water from the Lower Dantian beginning to flow up the center of the body. At the same time, imagine that the Fire of the Heart is descending from the center of the body.
 - As the Water and the Fire merge in the Yellow Court area, located in the lower part of the solar plexus, the Water vaporizes into steam (Figure 71.17).
 - Exhale and imagine the hot mist traveling throughout the entire body; it should feel warm and pleasant.
 - Imagine the hot mist entering into the bones and flowing through the marrow.
 - Imagine the mist beginning to solidify and harden, making your bones solid and radiant with white light.
 - Relax and allow the images to disperse as you sink into the Wuji.

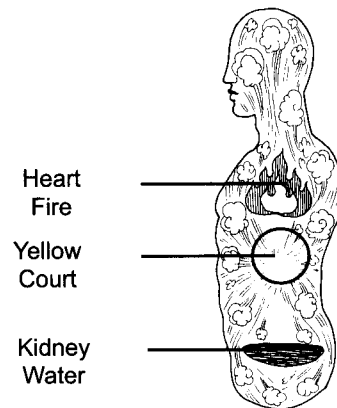


Figure 71.17. During the Exchange of Fire and Water Meditation, the fusion of Heart Fire and Kidney Water creates steam.

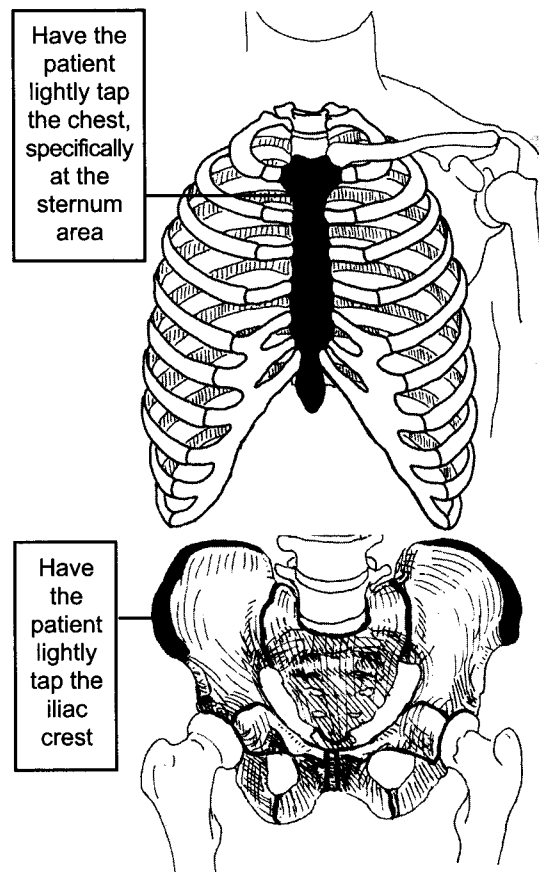


Figure 71.18. Have the patient lightly tap on the sternum of the chest, the iliac crest, and the dorsal side of the Kidney areas

- End the meditation by performing “Pulling Down the Heavens,” and rooting the Qi in the Lower Dantian.

HOMEWORK PRESCRIPTION #5

1. **Jing Point Therapy:** Have the patient practice Jing Point Therapy (light tapping) that focuses on opening and energizing the areas where Bone Marrow is primarily produced (e.g., the center of the chest and iliac crest). Jing Point Therapy is very useful in stimulating the marrow growth process. The practice involves opening and closing (like a hinge) the center line of the chest and lightly tapping on the sternum of the chest and dorsal side of the Kidney areas (Figure 71.18). Tap for several minutes, until the tissue area is red and sufficiently stimulated.

HERBS FOR TREATING MULTIPLE MYELOMA:

The following is a list of herbs (Chinese and Western) used in the treatment of multiple myeloma cancer:

- **Chaparral**, *Larrea tridentata*; *Larrea divaricata*
- **Chaga**, *Inonotus obliquus*
- **Shiitake**, *Lentinus edodes*
- **Red Clover**, *Tritolium pratense*

CAUTION

Consult a licensed acupuncturist, naturopath, or herbalist before taking herbs. Each individual will require specific formulas based on the diagnosis of his or her constitution and symptoms.

CHAPTER 72

CLINICAL PROTOCOL FOR LEUKEMIA

THE BLOOD (XUE)

The Chinese word “Xue” translates as “Blood.” Its ancient character is composed of a pictograph representing a small, wide-lippeded, clay vessel used for collecting Blood (during the Shang Dynasty these vessels were crafted out of bronze). Contained within the bowl is a horizontal line used to represent Blood (Figure 72.1).

In ancient China, it was believed the red Blood was the seat of the soul, and that magical powers could be imbued into any object that was ritually smeared with Blood. This is why when statues or pictures of gods or goddesses are being consecrated, the eyes are painted over with Blood. In this way, the picture or statue is energetically animated and given a soul.

Its modern character is composed of two parts. Positioned on the top is a line representing the flow of Blood as it pours into a sacrificial vessel. Positioned to the bottom is a radical “Min,” meaning a vessel for catching sacrificial Blood (Figure 72.2).

In ancient China, it was believed that although the Lungs were responsible for the oxygenation of the Blood, and the Spleen and Kidneys have the function of assisting in the formation of the basic composition of the Blood. Blood in its natural form is only liquid, composed of Body Fluids and “very rich juices.”

The Blood becomes red only because the Heart puts its “imperial stamp” onto the liquids, and penetrates the Body Fluids with the power of the Heart’s Shen. This “imperial” action transforms the liquids into Blood. The energetic and spiritual component Blood now receives its red color of fire and has the ability to bring life to the body.

Additionally, male semen is believed to be transformed Blood, and if too much semen is expended, a man’s health suffers. Likewise, a

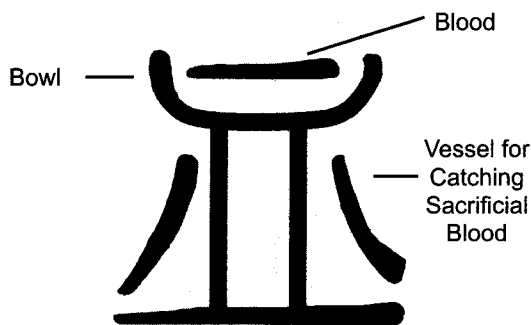


Figure 72.1. Ancient Chinese Character for Blood “Xue”

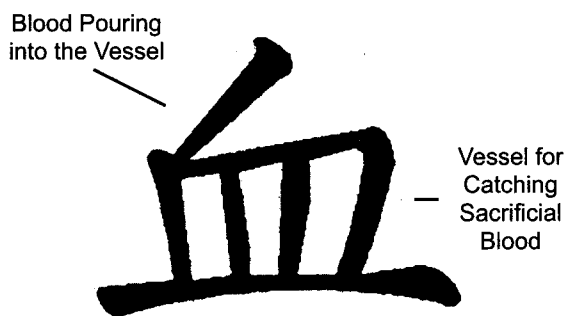


Figure 72.2. Modern Chinese Character for Blood “Xue”

mother’s milk is also considered Blood in a different form.

Finally, concerning exorcism, if a demon can be successfully smeared with Blood, it is forced to assume its true form.

DISORDERS OF THE BLOOD

To understand Blood disorders it is important to understand the concept of Blood from the perspective of Traditional Chinese Medicine. In Chinese Medicine, Blood is different in concept, characteristics, and function than the view of blood in Western medicine. Blood originates from the

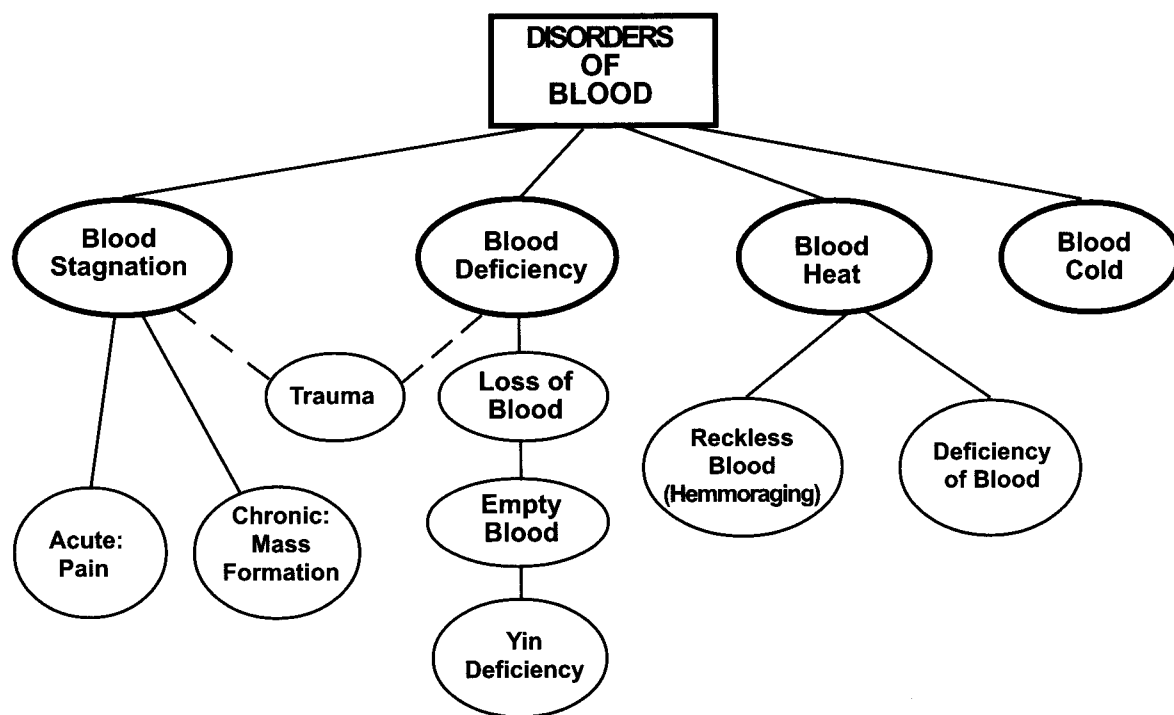


Figure 72.3. Whenever Blood movement is overly invigorated or impeded, disorders in Blood function occur. Disorders of Blood are categorized into: Blood Stagnation, Blood Deficiency, Blood Heat, and Blood Cold.

transformation of food and drink by the Spleen, which then transfers the refined food energy (Gu Qi) to be further enhanced by the Heart, Lungs, and breath. Blood is therefore considered a transformation of constructive energies.

Disorders of the Blood can relate to disorders of the Qi. Qi and Blood flow together, Qi being the active force which makes the Blood circulate and keeps it within the Blood Vessels. Both Qi and Blood flow within the channels and Blood Vessels, continuously circulating throughout the body while nourishing, maintaining, and moistening the tissues. Qi is an energetic form and is considered a Yang substance, while Blood is a liquid form of energy and considered a Yin substance. The cause and progression of Blood disorders can be further broken down and classified according to their energetic dysfunction. There are several types of Blood disorders observed in the clinic: Deficiency of Blood, Blood Stagnation, Blood Heat, and Blood Cold, described as follows (Figure 72.3):

THE BLOOD VESSELS

Through associative diagnosis, observation, and the study of clinical bloodletting, the ancient Chinese developed an advanced understanding of the vascular system and Blood circulation. Much effort was spent in understanding the organizational structure, pathways, and various branches of the internal Blood Vessels.

In ancient Chinese Medicine, the early physicians noted the body's arterial and venous circulation, identifying the flow of Blood within all of the major Blood Vessels (Mai) in the human body. Critical junctures, known as "Jie" (meaning joint, node, or knot) were believed to be formed where the finer branches of the Mai (arterioles, venules, and capillaries) intersected with related nerves and collateral vessels. These finer branches of the Mai supplied Blood and nutrients to the various regions of the body.

The ancient Chinese physicians had many reasons for placing great emphasis on understand-

ing the energetic flow of Blood and the pathways of the body's Blood Vessels (Figure 72.4). To the ancient Chinese, Blood circulation was one of the most important physiological manifestations of the energetic body. Impeded Blood flow to any region of the body resulted in pain, tissue dysfunction, and cellular degeneration.

CHINESE CHARACTERS FOR BLOOD VESSELS

The ideograph depicting the Chinese characters for the Blood Vessels "Mai" is described as follows (Figure 72.5):

- The Chinese ideograph for "Mai" is composed of two images. 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 on the right represents a current of water or stream. In ancient China, the right side of the Mai character was "Yong," depicting a current of water which flows deep within the structures of the Earth. Together, the character can be translated as vein or pulse, or forms of energetic circulation.

The word "Mai" has two meanings. It can refer to the pulse, and it can also be used to denote the Blood Vessels. When used as "pulse," the word Mai refers to the rhythmic, energetic pulsating movement of the "substances" within the blood vessels. When the word "Mai" is used to denote the Blood Vessels, it describes the vascular network of the arteries, arterioles, capillaries, venules and veins. There is a simultaneous combination and yet total independence of the energetic functions of Qi, Blood, and Mai, described as follows:

- **Qi:** The Qi (Commander of Blood) provides the dynamic force associated with the movement of the "substances" through the Vessels.
- **Blood:** The Blood (Mother of Qi) provides vital nourishment and moistens the body, thus providing a Yin substance and foundation that allows for the proper functioning of Qi. The Blood also fills the Vessels and is the foundation for mental activity.
- **Mai:** The Mai is both the network of the Vessels, and the rhythmic pulsations in the movement of the "substances" within the Vessels.

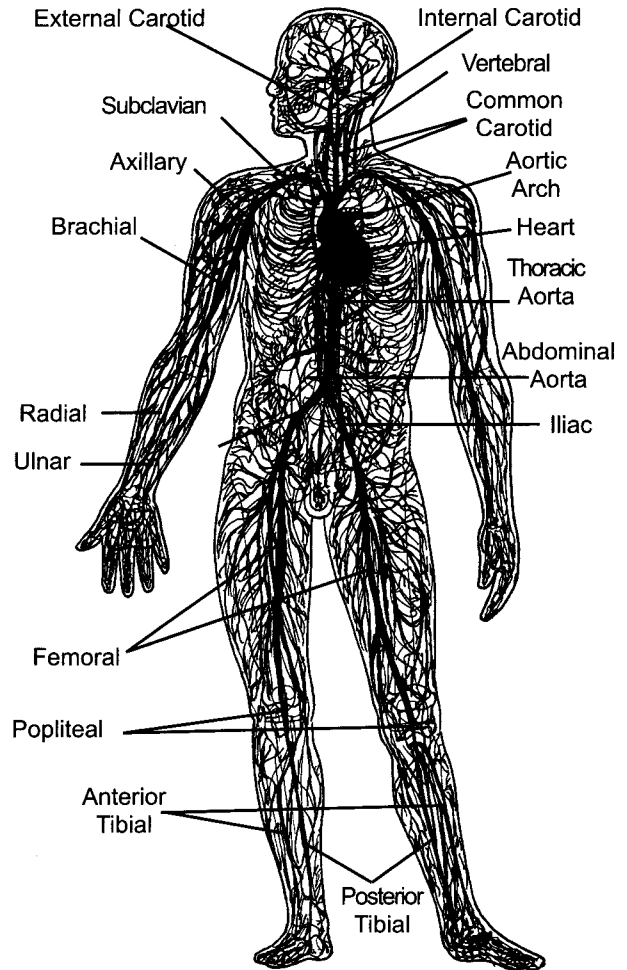


Figure 72.4. The blood-vascular system of the human body consists of the heart and blood vessels.



Figure 72.5. The Chinese Ideograph for the Blood Vessels (Mai)

QI AND BLOOD

Both Qi and Blood flow within the channels and Blood Vessels (Mai), continuously circulating throughout the body to nourish, maintain, and moisten the tissues. Qi and Blood flow together, with Qi being both the active force that makes the Blood circulate and the force that keeps it within the Blood Vessels. Qi is an energetic form, and is considered to be a Yang substance; while Blood (Volume 3, Chapter 23) is a liquid form of energy and is considered to be a Yin substance (Figure 72.6).

THE ENERGETIC CHANNELS AND STREAMS OF THE BLOOD VESSELS

When studying the circulatory system, the ancient Chinese divided the various Blood Vessels into twelve primary pairs of longitudinal arteries and veins. The reason for viewing the Blood circulation as flowing along a linear pathway of the body can be explained by understanding the Chinese emphasis of the Yin and Yang energetic aspects of Qi and Blood distribution. The energetic cycle of Yin and Yang moves from the extremities and superficial regions, to the deep internal organs and back, flowing along the pathway of the veins and arteries.

The twelve primary pairs of arteries and veins were known as the "Jing Mai," meaning "Channel Streams" (Figure 72.7). There were thus six primary pairs of Blood Vessels positioned on each side of the body (making a total of twelve pairs) flowing along the energetic pathways of the Twelve Primary Channels.

The collateral branches of the twelve primary pairs of arteries and veins supply nutrients to the body's tissues, either surfacing along the superficial areas of the Twelve Skin Zones, or descending internally into the deeper tissue areas of the body. These collateral branches are known as "Luo Mai," meaning "Connecting Streams" (Figure 72.8).

The names of the twelve primary pairs of arteries and veins (Jing) and their collateral branches (Luo) are often combined to form the word "Jingluo," a term that is used in the modern T.C.M. colleges to describe the vascular system.

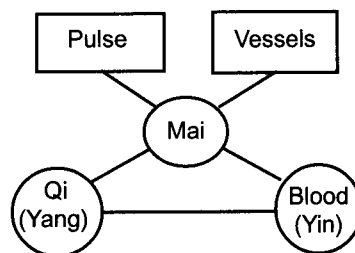


Figure 72.6. The Energetic Functions of the Blood Vessels

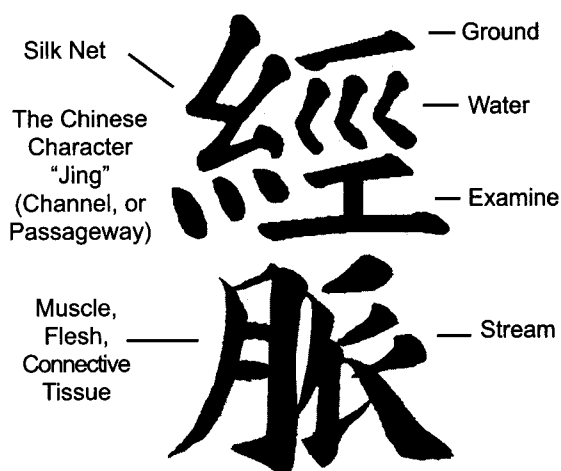


Figure 72.7. The Chinese Ideograph for the Body's Twelve Major Blood Vessels (Jing Mai)

The collateral branches further divide into the Minute Vessels which comprise the body's arterioles, capillaries, and venules. These Minute Vessels were known as "Sun Mai," meaning "Grandson Streams." The Minute Vessels communicate between the arteries, which direct blood flow outward, and the veins, which return blood flow to the Heart. The Minute Vessels are thus the smallest link in the body's continuous flow of Blood circulation.

The understanding of the internal structure and function of the vascular system in Chinese medicine is nearly identical to that of Western Medicine. The Chinese system, however, places a different emphasis on the deep and superficial branching of the Vessels' energetic flow. The Chinese system of differential diagnosis relies heavily on understanding the flow of energy within the individual Vessels and the relationships between them.

THE ENERGETIC PATHWAYS OF THE BLOOD VESSELS

The ancient Chinese divided the Twelve Primary Blood Vessels into various out-flowing arteries and returning veins, each being differentiated by the presence of a pulse. The following is a list of the Twelve Primary Blood Vessels and their venous and arterial associations:

1. Gall Bladder: Artery
2. Liver: Vein
3. Lungs: Artery
4. Large Intestine: Vein
5. Stomach: Artery
6. Spleen: Vein
7. Heart: Artery
8. Small Intestine: Vein
9. Urinary Bladder: Artery
10. Kidneys: Vein
11. Pericardium: Artery
12. Triple Burners: Vein

FUNCTION OF THE BLOOD VESSELS

The Blood Vessels serve as the primary reservoir of Blood. In Traditional Chinese Medicine the Heart is considered to be the master of the Blood Vessels. The Blood Vessels contain Blood and are indirectly related to the Kidneys in that the Kidney Essence (Jing) produces Marrow, which contributes to the production of Blood. The function of the Blood Vessels is to transport Qi and Blood throughout the body for nutrition and regeneration.

The Blood Vessels are regulated by the energy of the body's Thrusting Vessels, and the Blood is held within the Blood Vessels by the Spleen Qi. The Zong Qi (Pectoral Qi), stored within the chest, incorporates Lung Qi to assist the Heart in moving the Blood through the channel network, to nourish the tissues of the body (Figure 72.9).

According to the *Yellow Emperor's Inner Canon: Su Wen*, "the Ying Qi (Nutritive Qi) circulates inside of the Blood Vessels, and the Wei Qi (Defensive Qi) circulates outside the Blood Vessels."

PATHOLOGY OF THE BLOOD VESSELS

According to the *Magical Pivot*: "When the Blood is Deficient, the complexion is pale and

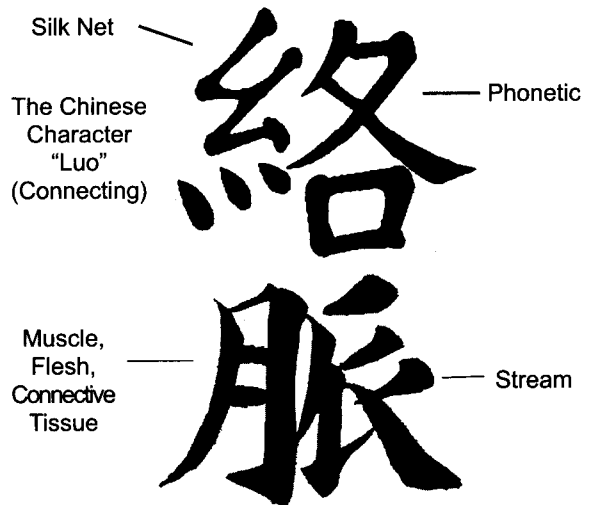


Figure 72.8. The Chinese Ideograph for the Body's Connecting Streams (Lou Mai)

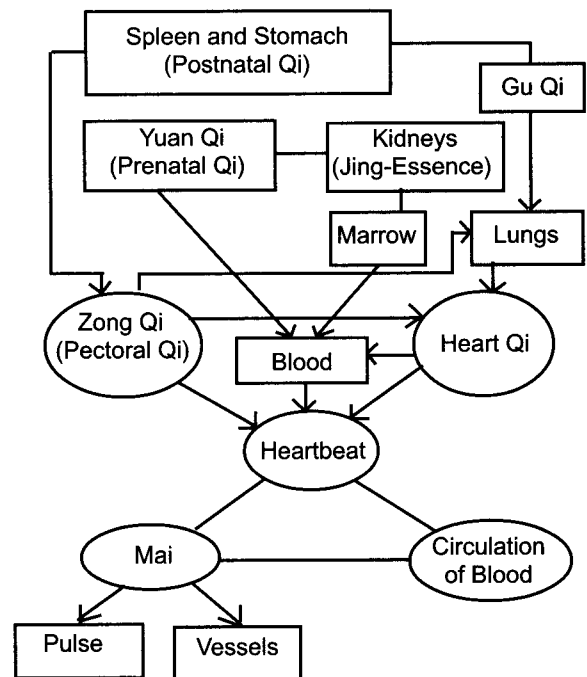


Figure 72.9. The Energetic Connections of the Heart, Blood, and Blood Vessels

there is insufficient irrigation in the layers of the skin, the Blood Vessels in this area (of the skin) are completely empty.”

WESTERN MEDICAL PERSPECTIVE

Together, the blood, heart, and blood vessels (arteries, capillaries, and veins) form the cardiovascular system. The general function of the cardiovascular system is the circulation of the blood. As a whole, blood is composed of two components: 55% is formed from blood plasma (a watery liquid containing various dissolved substances), while the remaining 45% is formed from cells and cell fragments.

Arteries conduct oxygenated blood away from the heart to the internal organs and the extremities, while the veins circulate the blood back to the heart. The capillaries are simple endothelial tubes from which nutrients and gases diffuse into and out from the tissues. The hollow center, through which the blood flows, is called the lumen.

The unique structure of the arteries allows them two important functional properties: elasticity and contractility. The arterial wall is composed of three coats or “tunics,” described as follows:

- **Tunic Interna:** The tunic interna is the inner coat of the arteries, and is composed of a lining of endothelium (a skin-like tissue that stays in contact with the blood), a basement membrane, and a layer of elastic tissue called the internal elastic lamina.
- **Tunic Media:** The tunic media is the middle coating of the arteries, and is composed of both elastic fibers and smooth muscle fibers. It is usually the thickest layer.
- **Tunic Externa:** The tunic externa is the outer coating of the arteries, and is composed of both elastic and collagen fibers. An external elastic lamina sometimes separates the Tunic Externa from the Tunic Media.

CIRCULATORY SYSTEM

As outlined above, the Chinese concept of the Mai includes more than just the physical structure of the blood vessels. The integrated roles of Qi, Blood, and Mai can be effectively compared

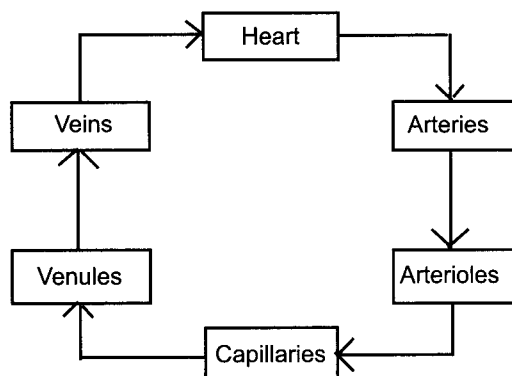


Figure 72.10. The Blood Flow within the Circulatory System

with the western medical understanding of the circulatory system. The circulatory system includes the heart, the blood vessels, and the blood. Chapter eight explains in detail the structure and function of the heart as a Yin organ, though certain subtle aspects of the pulse that are ascribed to the heart in Western physiology are equivalent to aspects of the Blood Vessels in Chinese medicine. The term blood vessels refers to the entire closed network of vessels that begins and ends at the heart. The blood is the essential substance that is energized by the lungs, pumped outwards by the heart, and distributed throughout the body via the blood vessels.

There are over 60,000 miles of blood vessels in the average adult human body. The various types of blood vessels include arteries, arterioles, capillaries, venules, and veins (Figure 72.10). Blood is carried away from the heart through a network of vessels called arteries. The arteries distribute blood throughout the body by branching into smaller vessels, termed arterioles. The arterioles then branch further into tiny vessels, called capillaries, the walls of which are thin enough to allow for the essential exchange of energy and nutrients between the blood and the individual cells. After distributing blood through all the tissues of the body, the capillaries begin to merge together, forming into progressively larger vessels called venules. The venules then form the larger vessels, called veins, which return the blood back to the heart.

THREE CIRCULATORY ROUTES

Each individual will develop and utilize a total of three circulatory routes during their formative life: fetal circulation, pulmonary circulation and systemic circulation. The circulatory system of a fetus is slightly different than that of an adult, and is termed fetal circulation. The two circulatory routes within the adult body, are termed systemic circulation, and pulmonary circulation. These two routes begin and end at the heart.

SYSTEMIC CIRCULATION

The systemic circulatory route delivers oxygenated blood (red) to the entire body by pumping it outwards from the left ventricle of the heart through a vast network of arteries, arterioles, and capillaries. At the level of the capillaries, oxygen and nutrition are delivered to all the tissues of the body, passing from the blood through the thin capillary walls and into the cells. The capillaries also allow for the blood to absorb from the cells carbon dioxide and other waste products of cellular metabolism. The blood (now blue) flows from the capillaries through venules and veins, eventually returning to the right atrium of the heart (Figure 72.11).

PULMONARY CIRCULATION

Pulmonary circulation refers to the circulatory loop that leads blood from the heart into the lungs to be oxygenated, and then back to the heart again. The pulmonary arteries lead deoxygenated blood (blue) away from the right ventricle of the heart and into the right and left lungs. Arterioles and pulmonary capillaries lead the blood into contact with the alveoli of the lungs, where carbon dioxide and other wastes are released from the blood, and oxygen is reabsorbed into the blood. The pulmonary capillaries then gather to form venules and veins, eventually forming the pulmonary veins which return oxygenated blood (now red) to the left atrium of the heart. The pulmonary veins are the only postnatal veins that carry oxygenated blood back to the heart (Figure 72.12).

FETAL CIRCULATION

The blood-vascular system of a fetus is constantly changing throughout embryonic development and differs functionally from that of an adult.

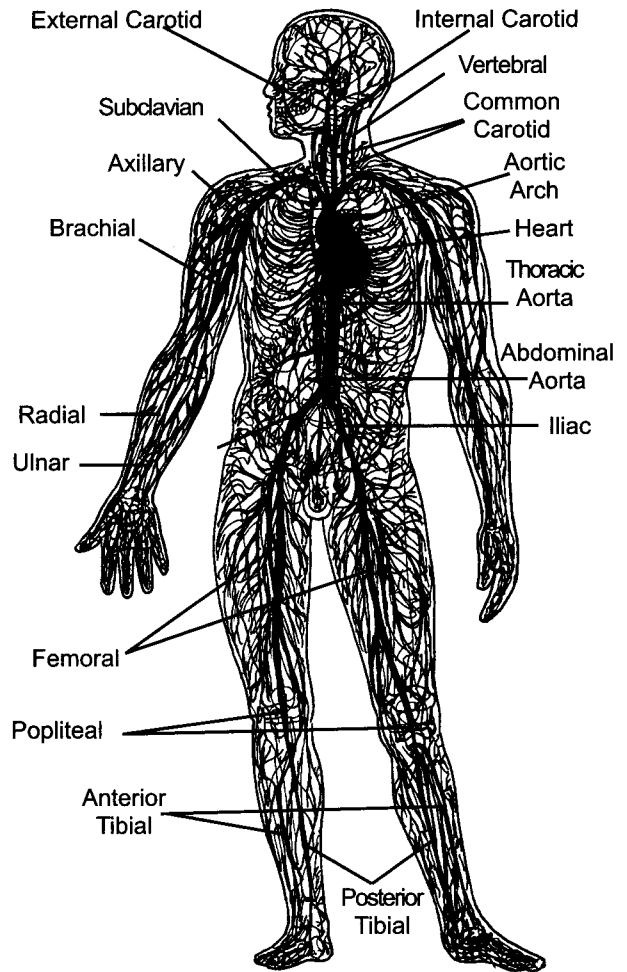


Figure 72.11. The blood-vascular system of the human body consists of the heart and blood vessels.

During fetal development, the fetus receives and releases material from its blood via the vascular network of the placenta. Umbilical arteries direct blood from the fetus along the umbilical cord and into the placenta. The blood vessels of the placenta contain tiny villi that allow for oxygen, nutrition, and wastes to be exchanged between the blood of the fetus and the blood of the mother. Purified blood returns into the fetus from the placenta via the umbilical vein.

Fetal circulation also differs from that of an adult because the gastrointestinal tract, lungs, and

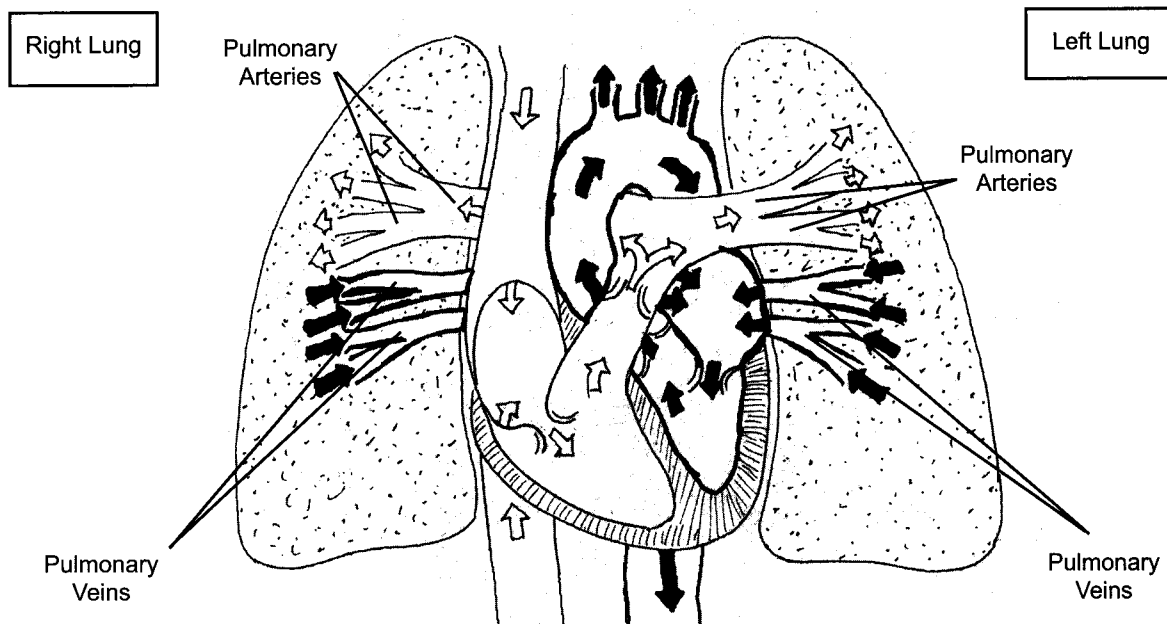


Figure 72.12. The Pulmonary Circulatory Route (Inspired by the original artwork of Wynn Kapit).

kidneys of a fetus are nonfunctional, and therefore do not play a role in energizing or detoxifying the blood. Because the fetus is dependant on the placenta (and not its own internal organs) for the maintenance of its blood, there are numerous peculiarities to the internal anatomy of the network of blood vessels and veins within the fetus,

though these peculiarities normally disappear after birth. It is important to note that the circulatory system of the fetus does not flow directly into the circulatory system of the mother. The blood of the mother flows into and out of the placenta via a network of arteries and veins that stems from her uterus.

LEUKEMIA

Leukemia is regarded as a “Blood Cancer” with progressive proliferation of abnormal leukocytes found in hemopoietic tissues and organs (i.e. Bone Marrow, lymph nodes, Liver, and Spleen) and in the Blood. Leukemia is the most common neoplasm in children.

According to Professor Jiyuan, in his book *A Probing into the Treatment of Leukemia with Traditional Chinese Medicine*, although leukemia is considered a form of cancer in Western medicine, in Chinese Medicine it is actually considered a form of infection (a type of latent Heat).

THE CATEGORIZATION OF LEUKEMIA

Traditional Chinese Medicine considers leukemia to originate from a chronic deficiency of Righteous Qi within the body. The external invasion of Evil Qi can then attack the patient’s body, further weakening the patient’s internal organs. The body’s Ying (Nutritive) Qi and Yin Qi are impaired, affecting the Kidneys and damaging the Bone Marrow. The production of Blood becomes insufficient, leading to Blood Deficiency. The Yin Qi and the Jing then become damaged, and the body’s interior begins to heat up. The excessive heat damages the Blood vessels and forces the Blood to flow abnormally.

Under normal conditions the hemopoietic tissues and organs produce Blood corpuscles to prevent disease and maintain health. If the normal process is obstructed or damaged, the result can be hyperplasia (increased number of cells in the body’s tissues or organs), as well as the production of many immature leukocytes. Immature leukocytes lack the effectiveness to combat disease, and they begin to accumulate in the Blood creating a condition known as “leukemia.”

Leukemia is categorized by cell origin (lymphoid or myeloid), and whether it is acute or chronic (Figure 72.13). There are two classifications of acute stages: Acute Lymphocytic Leukemia (ALL) and Acute Myelocytic Leukemia (AML); and two classifications for chronic stages: Chronic Myelocytic Leukemia (CML) and Chronic Lymphocytic Leukemia (CLL). Although symp-

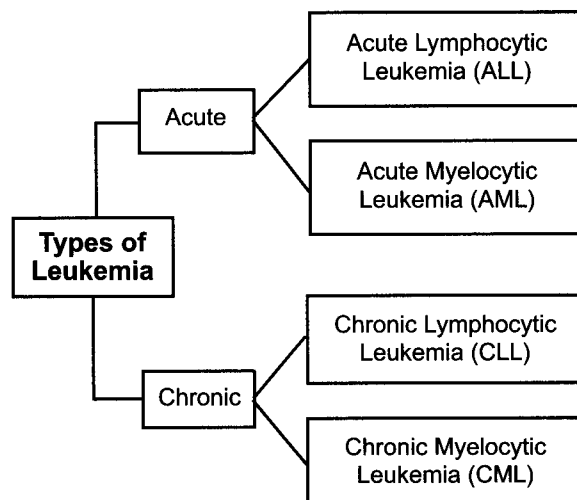


Figure 72.13. Types of Leukemia

toms are similar for both acute and chronic leukemia, an enlarged Spleen is more often associated with chronic leukemia, and fever can be associated with acute leukemia. Essentially, all types of leukemia involve an increase number of white Blood cells (WBC) and a decreased number of red Blood cells (RBC), where the Bone Marrow fails to produce platelets to stop bleeding.

- **Acute Lymphocytic Leukemia (ALL):** The ALL type of Leukemia generally occurs in patients under 15 years of age and is the second most frequent cause of death in children. Acute Lymphocytic Leukemia is regarded as a proliferation of lymphoblasts, originating in the Bone Marrow (some speculations suggest the extra-myeloid lymphatic tissue as well).

Symptoms include a general feeling of discomfort or uneasiness; fatigue; fever; bleeding from the nose, gums, or skin (present in half of the patients); lymphadenopathy (affecting the lymph nodes); and Liver and Spleen enlargement accompanied by abdominal discomfort. Other symptoms include the development of anemia, thrombocytopenia (abnormally small number of platelets in the circulating Blood), and granulocytopenia (abnormally small number of granular leukocytes in the circulating Blood) resulting from

the noxious and harmful effects of masses of leukemic lymphoblasts on the normal hematopoietic stem cells. Metabolic abnormalities that are directly related to the leukemic cell excess may also occur.

- **Chronic Lymphocytic Leukemia (CLL):** The CLL type of Leukemia is rarely found in patients under 35 years of age. Chronic Lymphocytic Leukemia is a disorder of increased proliferation and prolonged survival of lymph cells, which can lead to an enormous accumulation of lymph cells in the patient's marrow, Blood, lymph nodes, Liver, and Spleen. Speculations suggest that Chronic Granulocytic Leukemia originates in the Bone Marrow and is characterized by an uncontrolled proliferation occurring in the lymph nodes and Spleen. Normal hematopoietic cell proliferation is believed to be impaired indirectly because of the noxious and harmful effects of massive lymphocytic accumulation in the patient's marrow.

Symptoms include a general feeling of discomfort, uneasiness, fatigue, weight loss, excessive sweating and abdominal discomfort or distension originating from organomegaly. Other symptoms include the development of enlarged lymph nodes, infections of the skin, and pneumonia. Metabolic abnormalities as a result of the leukemic cells are unusual unless induced by an abrupt reduction in the cell numbers caused by aggressive Western medical therapy.

ETIOLOGY OF LEUKEMIA

The cause of leukemia is still unknown, however, evidence from epidemiologic studies supports the role of both environmental factors and genetic factors in the development of leukemia, described as follows:

1. **Environmental Factors:** Environmental factors include the exposure to ionizing radiation, chemicals and drugs, marrow hypoplasia, toxic viruses, environmental interactions (stress), and exposure to low levels of electromagnetic fields (EMFs) from power lines and domestic wiring.

- **Ionizing Radiation:** According to statistics, the leukemia rate is much higher in people who have had exposure to large quantities of radiation.
 - **Chemicals and Drugs:** Exposure to toxic chemicals and drugs with harmful carcinogenic substances (such as benzene) is closely associated with the development of leukemia. Phenylbutazone, arsenic, and chloramphenicol have also been related to future development of leukemia. In most cases, bone marrow aplasia due to drug exposure is the initial cause.
 - **Marrow Hypoplasia:** Marrow hypoplasia may account for most cases of postirradiation leukemia. A marked reduction in hematopoietic cells in the marrow predisposes to later leukemic transformation.
 - **Toxic Viruses:** Although human leukemia has yet to be confirmed as originating from a virus, it has been verified through clinical observation that leukemia in mice and chickens can be caused by viruses.
 - **Environmental Interactions:** Factors that lead to emotional suppression enter into the tissues creating Qi Stagnations, which in turn can result in immune function breakdown. Additionally, in 1979, American researchers published the first Western study linking low levels of electromagnetic fields (EMFs) from power lines and domestic wiring with the increase in childhood leukemia.
2. **Genetic Factors:** Research suggests that there may be an inherited predisposition to leukemia, as the presence of congenital chromosomal aberrations may play a significant role in development.
 - **Immunologic Factors:** As viruses can compromise the immune system, there is some evidence that immune deficiency may favor pathologic development in the formation and growth of a neoplasm (abnormal tissue growth) as well.

SYMPTOMS

Traditional Chinese Medicine regards leukemia as an excess of heat toxins penetrating the

Blood level. As the Heat toxins linger, they burn and consume fluids, thus injuring the Yin and resulting in night sweats, tidal fever, thirst, and dry throat. Since Blood and Yin are closely related, Blood too gets damaged, resulting in hair loss, facial pallor, dry skin, and loss of memory.

Finally, Spleen and Kidney deficiencies are addressed to counter the side-effects of chemotherapy, where symptoms of fatigue, aching knees, nausea, loss of appetite, and lumbar pain are present.

General symptoms for leukemia include: pale complexion, weakness, subcutaneous bleeding (petechiae and ecchymosis from the mucous membranes of the mouth, gums, and nasal cavities), anemia, fever, sweating, systemic lymphadenomatosis (enlarged lymph nodes), hepatosplenomegaly (enlarged Spleen and Liver), pain behind the sternum, loose stool, and pain in the Bones (which become brittle and fracture easily) and joints, and inflammation or ulceration of the eyes, ears, nose, and mouth.

TREATMENT PROTOCOL FOR LEUKEMIA

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). This protocol is used to Purge Excess Heat from the patient's tissues, and disperse general Qi and Blood stagnations.
2. Next, begin to focus the treatment on the patient's Heart, Spleen, and Kidney organs and channels. Purge all tissues associated with the Fire Element (including the Heart and Small Intestine organ systems, internal organs, channels, tissues, cells, energetic fields, and spiritual states).
3. Go to the head of the table and connect with the divine, creating a "River of Divine Healing Light." Begin to project the healing sound "Ha" in a descending high to low tone (along with divine healing white light) into the patient's Sea of Blood (along the vessels and arteries). Start at the top of the head and continue emitting the purging sound through the body and along the arms and legs.
4. Project the healing sound "Yu" in a descending high to low tone (along with divine healing white light) into the patient's Sea of Marrow (along the Bones). Start at the top of the head and continue emitting the purging sound down through the body (out the arms and down the legs).
5. After purging the Sea of Blood and the Sea of Marrow, individually dislodge, purge, and reset all of patient's Chakra Gate Filters, and energize the patient's Taiji Pole.
6. Connect and root the patient's Chakra Gates to the Taiji Pole energizing and strengthening the Qi flowing from the patient's Upper, Middle and Lower Dantians.
7. Tonify and Regulate the patient's Kidneys, Mingmen and Spleen areas, emitting Qi through the soles of the patient's feet. Emit Qi into the Lower Dantian and Taiji Pole areas.
8. Finally, end the treatment with the "Tonifying the Sea of Blood" treatment protocol (instead of the traditional Microcosmic Orbit Fire Cycle ending).

For leukemia, it is important for the Qigong doctor to always end the treatment by tonifying the patient's Sea of Blood. This is accomplished by performing the "Tonify Thrusting Vessels" treatment protocol, used to counter any damage or depletion that might have been caused from internal Toxic Heat. After the organs have been sufficiently cleansed, the Qigong doctor will then complete the treatment by tonifying the Righteous Qi, which helps to moisten the patient's tissues, Tonify Deficient Yin conditions, and increase the patient's the Sea of Blood. End the treatment by proceeding as follows:

- The treatment should be concluded by Tonifying the patient's Thrusting Vessel, while using the color white (or blue to cool the Blood). The doctor may access the Thrusting Vessel by Tonifying its Master point (Sp-4) point, located just above the outside of the patient's ankle; and then stimulating its Couple (Pc-6)

point, located just above the inside of the patient's wrist (Figure 72.14).

- While holding the Thrusting Vessel's Master-Couple points, imagine Divine White Light flowing into the patient's Lower Dantian. Imagine the Divine White Light ascending from the Lower Dantian and flowing through the two upper Thrusting Vessel branches, overflowing the patient's head, chest and arms.
- Next, imagine the Divine White Light descending from the Lower Dantian and flowing down the two lower Thrusting Vessel branches, overflowing the patient's legs, hip and waist.
- Finally, imagine the Divine White Light ascending from the Lower Dantian and flowing through the center Thrusting Vessel branch, overflowing the patient's Kidneys and internal organs. Maintain this image until all or the Thrusting Vessel branches overflow, and the Vessels completely fill the body with healing Divine White Light.

HOMEWORK PRESCRIPTION #1

- 1. Dispelling The Filth:** Have the patient practice the "Dispelling The Filth Meditation," focusing on feeling the entire body and organ tissues. The patient should practice this prescriptions 4 to 6 times a day. The "Dispelling the Filth" meditation is described as follows:
 - Begin from a sitting posture, with the eyes closed, the body relaxed, and the tongue placed against the upper palate behind the teeth.
 - The breath should be natural and even.
 - Perform the "One through Ten" Meditation (see Volume 3, Chapter 28).
 - Inhale and imagine divine healing light entering in through the nose and Baihui point (located at the top of the head). Imagine and feel this divine healing light penetrating and filling all of the bones in the body, illuminating and vibrating each tissue and cell.
 - Exhale and imagine Qi beginning to whirl clockwise throughout the entire body. Starting at the head, imagine Qi whirling in through the

Master and Couple Points

Tonify Sp-4 point first
Stimulate Pc-6 point second
(Emit Divine White Light Qi)

Tonify Thrusting Vessel (Sea of Blood)

Tonify Sp-4 point first, then stimulate Pc-6 point second (Divine White Light Qi into the Lower Dantian and follow the upper, lower and central Thrusting Vessel branches until they overflows the Vessel and completely fill the body)

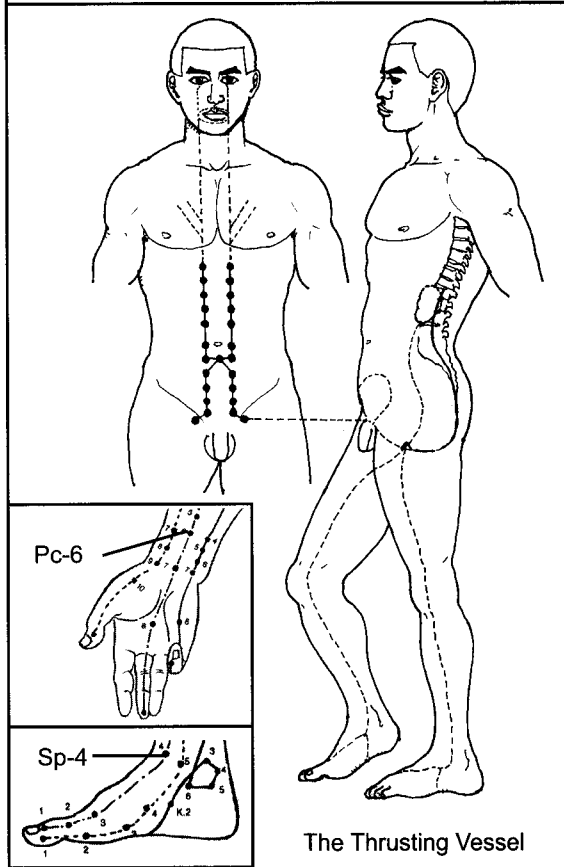


Figure 72.14. To treat Excess Heat that has caused a Collapse of Yin, Tonify the Conception Vessel (the Sea of all of the body's Yin)

upper orifices of the head, circulating clockwise on a horizontal plane, moving downward through the entire body, building momentum as it flows to the feet (Figure 72.15).

- Imagine the whirling Qi flowing throughout the internal tissues. As it moves through the internal organs and channels, the whirling Qi begins absorbing the noxious Heat and Turbid Qi from the diseased tissues, transforming it into wind and dispelling it out the feet into the Earth. This is practiced for 10 repetitions.
- Perform the “Pulling Down the Heavens” exercise in order to further cleanse and purify the tissues.
- Next, extend roots from the feet deep into the center of the Earth. Imagine and feel the Earth’s golden light, vibrating and flowing upward from the center of the planet into the roots, penetrating the body through the feet and legs.
- Gently close the anal sphincter while inhaling and imagine drawing the Qi from the Earth into the feet. As the Qi enters the body, it becomes transformed into wind. This wind begins circulating in a horizontal counter-clockwise direction, spiraling up the body through the internal organs and channels, and is expelled out the mouth. This is also practiced for 10 repetitions.
- To end this meditation, focus the attention on the Lower Dantian and perform Pulling Down the Heavens. Enter into Quiescent Sitting Meditation. Imagine that vital Qi is returning back to its origin (the Lower Dantian). Place both hands on the lower abdomen and imagine the Qi collecting and settling into the Lower Dantian area. End the prescription after 15 minutes of quiet, undisturbed meditation.

HOMEWORK PRESCRIPTION #2

1. **Healing Sound “Yu”:** Have the patient practice Pulling Down the Heavens while exhaling the descending healing sound “Yu” through the Sea of Marrow 36 times. The patient should imagine that the healing sound is flowing through the center of all the Bones (Figure 72.16).
2. **Healing Sound “Ha”:** Next, have the patient practice Pulling Down the Heavens while exhaling the descending healing sound “Ha” through the Sea of Blood 36 times. The pa-

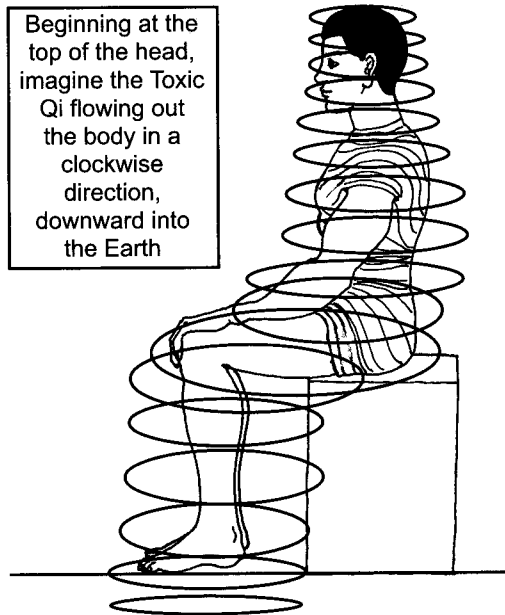


Figure 72.15. Perform the “Dispelling the Filth” Meditation from an “Upright Sitting” Posture

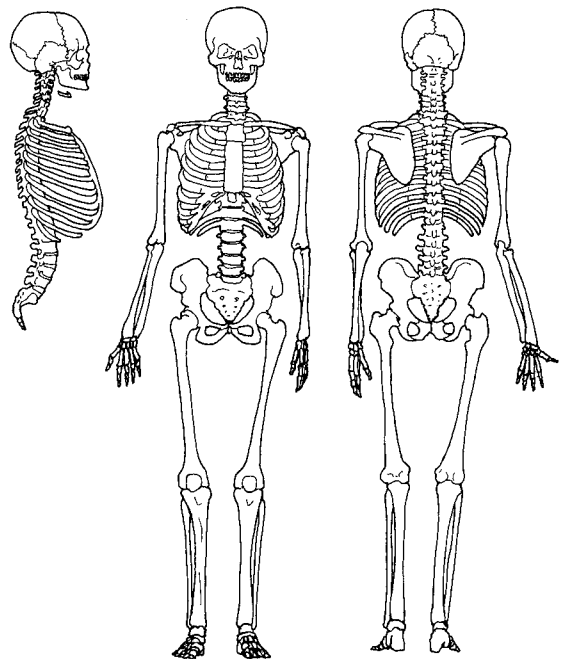


Figure 72.16. The Sea of Marrow

tient should imagine that the healing sound is flowing through the center of all of the Blood Vessels (Figure 72.17).

HOMEWORK PRESCRIPTION #3

1. **Slow Walking:** Have the patient practice the Slow Walking Method. This walking method is mainly prescribed for patients with Kidney and urogenital cancer. First, the patient steps with the left foot, then with the right foot. Each step is accompanied by two inhalations and one exhalation. The patient steps outward with the heel while taking two inhalations and then touches the ground with the ball of the foot while exhaling. Because one step involves three breathing movements, the walking speed should be a bit slower, under 30 steps per minute.

To end the Slow Walking therapy, the following exercises are taught to the patients in order to bring their Qi back into their Lower Dantian and to return to a state of quiescence. The Ending and Closing procedures are divided into three stages of practice:

- **Pulling Down the Heavens:** Have the patient practice Pulling Down the Heavens to lead the Qi back into the Lower Dantian and to root and stabilize the Qi.
- **Closing:** Have the patient practice a few minutes of Quiet Standing to officially close the prescription. While meditating, imagine absorbing dark midnight blue and violet light from the Earth into the body. Imagine that the body is absorbing this light into the Kidneys and Bone Marrow, and overflowing these colors outside the body into the surrounding Wei Qi field.
- **Self-Massage:** Have the patient practice Self-Massage to brush off any Excess Qi generated from the walking or external pathogens purged from the internal organs and channels out through the skin.

HOMEWORK PRESCRIPTION #4

1. **Fire and Water Meditation:** Have the patient practice the "Fire and Water Meditation" for 25 minutes a day. This meditation strengthens both the immune system and the bones. It can be used in the treatment of rheumatoid arthri-

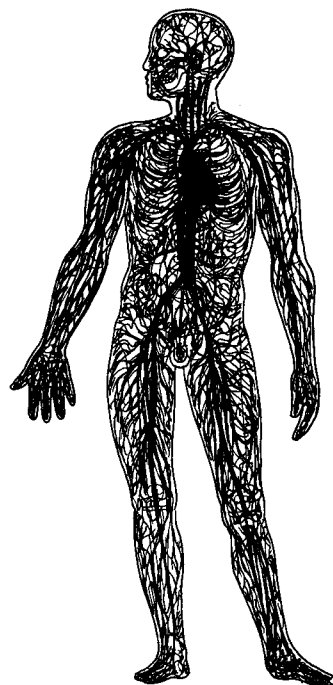


Figure 72.17. The Sea of Blood

tis, osteoporosis, leukemia, lymphoma, bone marrow cancer, and muscle atrophy. The Fire and Water Meditation is practiced as follows:

- From a sitting position, begin by breathing naturally, inhaling and exhaling through the nose.
- Perform the "One through Four" Meditation (see Volume 3, Chapter 28).
- Visualize the Lower Dantian as an ocean of deep dark blue water, and the Heart as a ball of red and violet fire.
- Inhale and imagine the ocean of water from the Lower Dantian beginning to flow up the center of the body. At the same time, imagine that the Fire of the Heart is descending from the center of the body.
- As the Water and the Fire merge in the Yellow Court area, located in the lower part of the solar plexus, the Water vaporizes into steam (Figure 72.18).
- Exhale and imagine the hot mist traveling throughout the entire body; it should feel warm and pleasant.

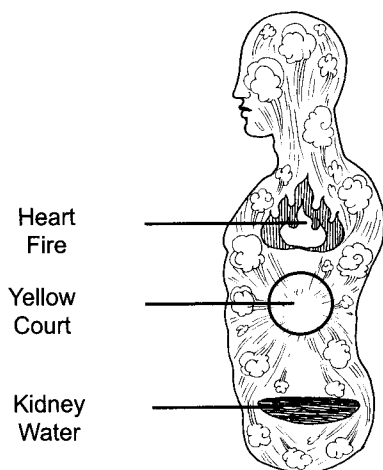


Figure 72.18. During the exchange of Fire and Water meditation, the fusion of Heart Fire and Kidney Water creates steam.

- Imagine the hot mist entering into the bones and flowing through the marrow.
- Imagine the mist beginning to solidify and harden, making your bones solid and radiant with white light.
- Relax and allow the images to disperse as you sink into the Wuji.
- End the meditation by performing “Pulling Down the Heavens,” and rooting the Qi in the Lower Dantian.

HOMEWORK PRESCRIPTION #5

1. **Jing Point Therapy:** Have the patient practice Jing Point Therapy (light tapping) that focuses on opening and energizing the areas where Bone Marrow is primarily produced (e.g., the center of the chest and iliac crest). Point Therapy is very useful in stimulating the Bone Marrow growth process. The practice involves opening and closing the center line of the chest (like a hinge) and lightly tapping on the sternum of the chest and the dorsal side of the Kidney areas (Figure 72.19). Tap for several minutes, until the tissue area is red and sufficiently stimulated.

HERBS FOR TREATING LEUKEMIA

The following is a list of herbs (Chinese and Western) used in the treatment of Leukemia:

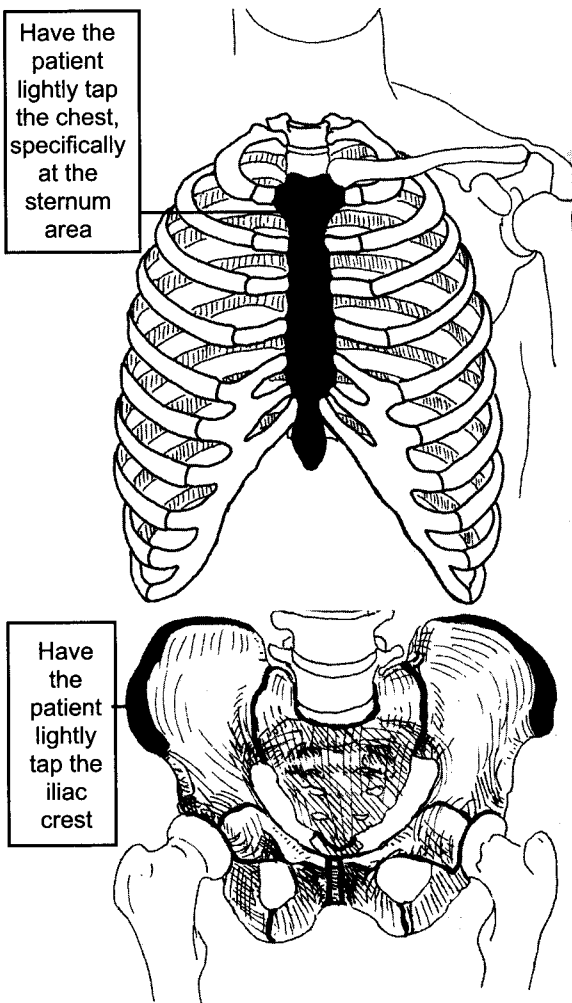


Figure 72.19. Have the patient lightly tap on the sternum of the chest, the iliac crest, and the dorsal side of the Kidney areas

- **Hawthorn**, *Crataegus oxycantha* (Shan Zha)
- **Garlic**, *Allium sativum*, (Da Suan)
- **Green Tea**, *Camellia sinensis*
- **Red Clover**, *Trifolium pratense*
- **Chaparral**, *Larrea tridentata*; *Larrea divaricata*
- **Chickweed**, *Stellaria media*

CAUTION

Consult a licensed acupuncturist, naturopath, or herbalist before taking herbs. Each individual will require specific formulas based on the diagnosis of his or her constitution and symptoms

Can Qi-Gong Fight Leukemia?

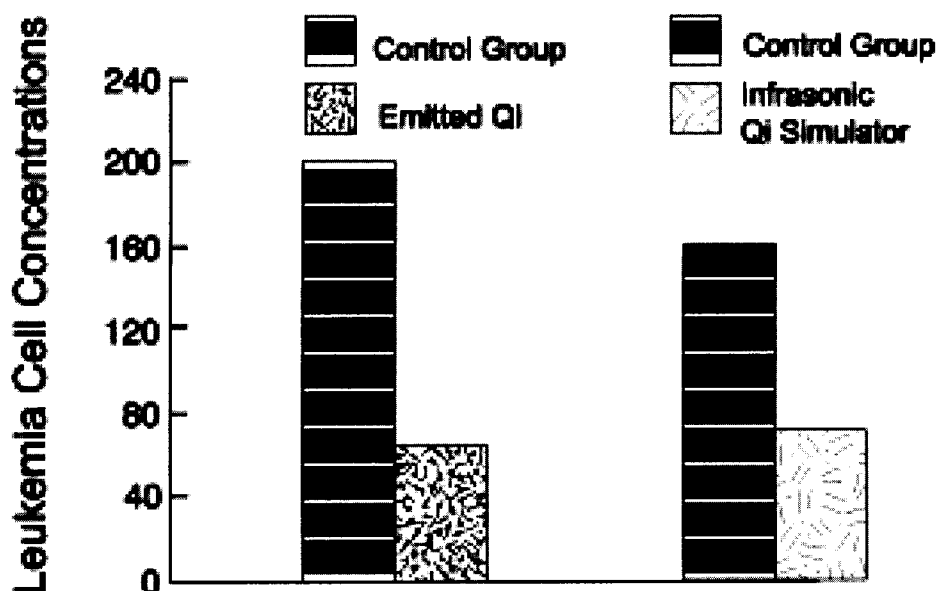


Figure 72.20. Concentration of leukemia cells in mice after 10 days of treatment with emitted Qi and the infrasonic Qi stimulators

RESEARCH

The following research was conducted in Beijing, China by Professor Feng Lida, M.D., Ph.D. and Doctor Zhao Xiuzhen, at the China Immunology Research Center. Both doctors were studying the effects of emitted Qi on leukemia in Mice. This study verifies the fact that emitted Qi can decrease the reproduction rate of leukemia cells in mice and that infrasonic Qi simulators can play a similar role.

Leukemia is a malignancy, which has a high incidence and is difficult to cure. As there are some similarities between leukemia in mice and human leukemia, we chose DBA mice as a research model to study the effect of the emitted Qi on L_{1210} cells of leukemia in mice.

The experiment chose DBA mice with a weight of 20 ± 2 gm, and both male and female mice were used. In the experiment we killed the mice, which had been injected with the L_{1210} cells 7 to 9 days before we collected the celiac liquid and adjusted the concentration of cells to 4.70-31.00 million/ml (avg. concentration was 1.20

million/ml). 0.2 ml L_{1210} cells was injected i.p. into the abdominal cavity of mice. And after one day we randomly divided the mice into groups.

One Group Treated With Emitted Qi

Among these groups, the mice of the experimental group received the emitted Qi once per day, for between 10 and 40 minutes for 10 days, while in the control group, no treatment was given. After 10 days the mice were killed and the number of L_{1210} cells were counted with a light microscope. The average value in the control group was 200.435 ± 0.5 million per mouse, while in the experimental group 66.458 ± 0.5 million per mouse and there is significant meaning between the two groups. ($P < 0.01$).

Second Group Treated With Infrasonic Qi Simulator

At the same time, we used an infrasonic Qi simulator to stimulate the mice injected with the L_{1210} cells, once per day, two hours at a time for 10 days, after which the number of L_{1210} cells was observed. The num-

ber in the control group was 160.826×0.5 million per mouse, while in the experimental group 70.870×0.5 million per mouse. This difference is of statistical significance ($P < 0.1$). The results showed that the number of L_{1210} cells which were injected into mice could be remarkably reduced after the mice received emitted Qi, and the fact suggested that the emitted Qi could kill or inhibit the L_{1210} cells in mice.

In recent years, Medical Qigong has been used to cure a variety of diseases, especially difficult cases and tumors. It is an important issue as to whether Medical Qigong can be effectively used to kill or inhibit malignant tumor cell growth. The result of this experiment shows that the emitted Qi could kill or inhibit the L_{1210} cells of leukemia in mice. After receiving several treatments, the emitted Qi significantly reduced the number of L_{1210} cells in mice. The experimental study laid a theoretical basis for the treatment of tumors with Qigong. Medical Qigong therapy will become a new clinical modality utilized to treat carcinomas. However, the mechanism and way that the emitted Qi kills or inhibits L_{1210} cells of malignant tumor cells in mice needs to be further investigated (Figure 72.20).

SUMMARY

Cancer is defined by Traditional Chinese Medicine as “an obstruction of Qi and Blood circulation resulting in stagnation.” The root cause for cancer is the breakdown and stagnation of the patient’s Yuan Qi combined with stagnation of Phlegm, Qi and Blood. Once cancer becomes established within the patient’s body and metastasizes, it can be difficult to heal.

In order for cancer to form, it must elude the body’s immune system, undergo many divisions, and produce countless generations of cells without resistance. By the time the cancer cells have formed into a cluster mass, a fixed energetic pattern has been established to support its existence and survival.

Only when the patient’s Yuan Qi is returned to its original state, can the body begin to heal itself. Medical Qigong cancer treatment methods strengthen the True Qi which in turn strengthens and cultivates the Yuan Qi. In this manner, the body is returned to its natural state of Yin and Yang balance.

CHAPTER 73

CLINICAL PROTOCOL FOR MALIGNANT LYMPHOMA

MALIGNANT LYMPHOMA

Malignant lymphoma is a general term used to describe one of the common malignant neoplasms of the lymphatic system. Lymphoma is considered a cancer of the red and white Blood cells, Bone Marrow, and lymph tissue. Lymphomas appear most frequently in the lymph nodes, the Spleen, or in other normal sites of lymphoreticular cells. When disseminated, lymphomas, especially of the lymphocytic type, can invade the Blood and manifest as leukemia. Lymphomas are classified by their cell type, degrees of differentiation, and nodular or diffuse patterns.

ETIOLOGY OF MALIGNANT LYMPHOMA

The lymphatic system circulates throughout the entire body and is composed of lymphatic vessels and nodes, as well as the tonsils, Spleen and digestive canal lymph nodes. If the normal process of the lymphatic system is obstructed or damaged, the result can cause a chain reaction of the systemic lymph tissue. The cause for malignant lymphoma is unknown, speculations suggest virus and bacterial infection, radiation, chemotherapy, toxic chemical exposure, and genetic dispositions.

According to Traditional Chinese Medicine, malignant lymphoma is developed from an accumulation of pathological factors, such as: Wind Heat, Dry Blood, and Cold Coagulation, plus the internal pathogenic factors of excessive worry and the stagnation of Liver Qi.

The characteristic clinical manifestation of malignant lymphoma is the swelling of the lymph nodes, however, some patients can have systemic symptoms (e.g., fever, skin irritation, weakness and emaciation) which effect the entire body.

When a tumor appears it is often visible and can be palpated (e.g., the lymph nodes of the neck,

mandible, auxiliary fossa, inner thighs and groin). Occasionally, it appears on the tonsils, nasopharynx, digestive canal, Spleen, mediastinum and celiac lymph nodes.

From a Traditional Chinese Medical perspective, Hodgkin's lymphoma can be treated and controlled by focusing on dispersing the Heat, toxins, Phlegm, and Blood Stagnations; however, Non-Hodgkin's lymphoma is considered a serious condition and is harder to control.

Hodgkin's disease is more commonly found in either young or elderly males and has been associated with those infected with the Epstein-Barr virus. It usually affects only the T cells. Symptoms include: night sweats, low grade fever, general skin itching, and swollen lymph nodes.

SYMPTOMS

General symptoms for lymphoma include: lymphadenitis (inflammation of the lymph nodes), shortness of breath, coughing, dysphagia, edema of the head and neck, abdominal pain, lumbago, intestinal obstruction (the enlarged lymph nodes can press the surrounding tissue), irregular fever, night sweats, and anemia (which is an advance stage, wherein the Bone Marrow is invaded by the cancer).

TREATMENT PROTOCOL FOR MALIGNANT LYMPHOMA

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). This protocol is used to Purge Excess Heat from the patient's tissues and disperse general Qi and Blood stagnations.
2. Next, begin to focus the treatment on the patient's Heart, Spleen, and Kidney organs and channels. Purge all tissues associated with

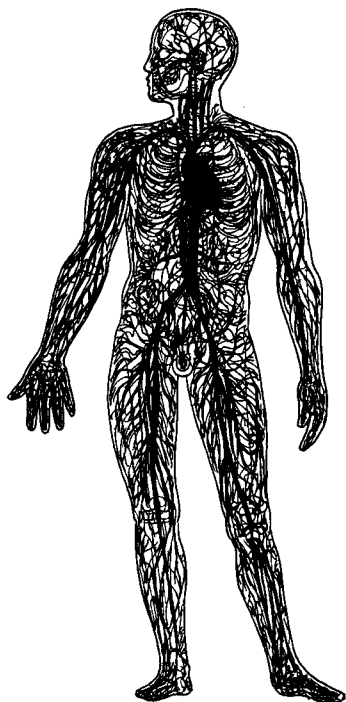


Figure 73.1. The Sea of Blood

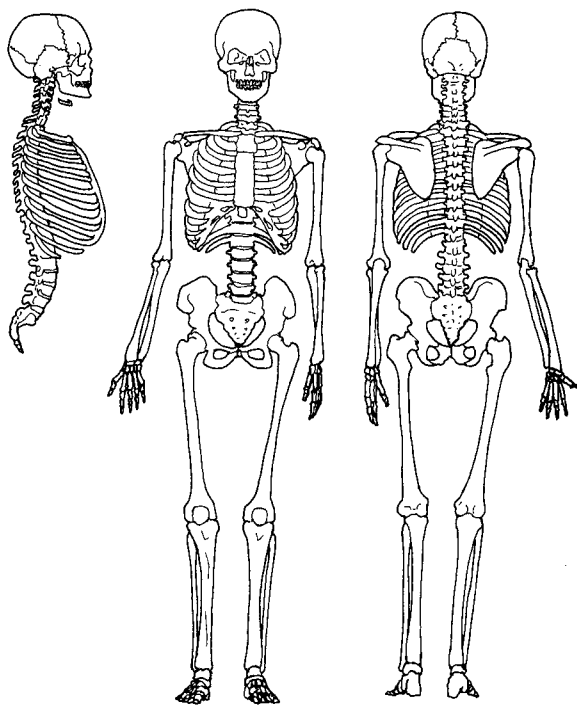


Figure 73.2. The Sea of Marrow

the Fire Element (including the Heart and Small Intestine organ systems, internal organs, channels, tissues, cells, and energetic fields).

3. Go to the head of the table and connect with the divine, creating a "River of Divine Healing Light." Begin to project the healing sound "Ha" in a descending high tone to low tone (along with divine healing white light) into the patient's Sea of Blood (along the vessels and arteries). Start at the top of the head and continue emitting the purging sound through the body and along the arms and legs (Figure 73.1).
4. Project the healing sound "Yu" in a descending high tone to low tone (along with divine healing white light) into the patient's Sea of Marrow (all along the bones). Start at the top of the head and continue emitting the purging sound through the body and along the arms and legs (Figure 73.2).
5. After purging the Sea of Blood and the Sea of Marrow, dislodge, purge, and reset all of

patient's Chakra Gate Filters, then energize the patient's Taiji Pole.

6. Connect and root the patient's Chakra Gates to the Taiji Pole, energizing and strengthening the Qi flowing from the patient's Upper, Middle and Lower Dantians.
7. Tonify and Regulate the patient's Kidney and Mingmen areas, emitting Qi through the soles of the patient's feet and into the Lower Dantian and Taiji Pole areas.
8. End with Regulating the patient's Fire and Water Qi through the Fire Cycle of the Microcosmic Orbit.

HOMEWORK PRESCRIPTION #1

1. **Dispelling The Filth:** Have the patient practice the "Dispelling The Filth Meditation," focus on feeling the entire body, organs and tissues. The patient should practice this prescriptions 4 to 6 times a day. The "Dispelling the Filth" meditation is described as follows:
 - Begin from a sitting posture, with the eyes closed, the body relaxed, and the tongue

placed against the upper palate behind the teeth.

- The breath should be natural and even.
- Perform the “One through Ten” Meditation (see Volume 3, Chapter 28).
- Inhale and imagine divine healing light entering in through the nose and Baihui point (located at the top of the head). Imagine and feel this divine healing light penetrating and filling all of the bones in the body, illuminating and vibrating each tissue and cell.
- Exhale and imagine Qi beginning to whirl clockwise throughout the entire body. Starting at the head, imagine Qi whirling in through the upper orifice of the head, circulating clockwise on a horizontal plane, moving downward through the entire body, building momentum as it flows to the feet (Figure 73.3).
- Imagine the whirling Qi flowing throughout the internal tissues. As it moves through the internal organs and channels, the whirling Qi begins absorbing the noxious Heat and Turbid Qi from the diseased tissues, transforming it into wind and dispelling it out the feet into the Earth. This is practiced for 10 repetitions.
- Perform the “Pulling Down the Heavens” exercise in order to further cleanse and purify the tissues.
- Next, extend roots from the feet deep into the center of the Earth. Imagine and feel the Earth’s golden light, vibrating, and flowing upward from the center of the planet into the roots, penetrating the body through the feet and legs.
- Gently close the anal sphincter while inhaling and imagine drawing the Qi from the Earth into the feet. As the Qi enters the body, it becomes transformed into wind. This wind begins circulating in a horizontal counter-clockwise direction, spiraling up the body through the internal organs and channels, and is expelled out the mouth. This is also practiced for 10 repetitions.
- To end this meditation, focus the attention on the Lower Dantian and perform Pulling Down

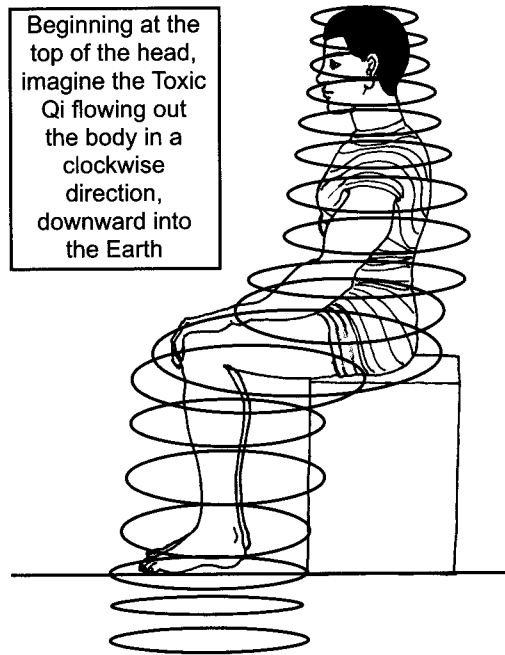


Figure 73.3. Perform the “Dispelling the Filth” Meditation from an “Upright Sitting” Posture

the Heavens. Enter into Quiescent Sitting Meditation. Imagine that vital Qi is returning back to its origin (the Lower Dantian). Place both hands on the lower abdomen and imagine the Qi collecting and settling into the Lower Dantian area. End the prescription after 15 minutes of quiet, undisturbed meditation.

HOMEWORK PRESCRIPTION #2

1. **Healing Sound “Yu”:** Have the patient practice Pulling Down the Heavens while exhaling the descending healing sound “Yu” through the Sea of Marrow 36 times. The patient should imagine that the healing sound is flowing through the center of all the Bones (refer back to Figure 73.2).
2. **Healing Sound “Ha”:** Next, have the patient practice Pulling Down the Heavens while exhaling the descending healing sound “Ha” through the Sea of Blood 36 times. The patient should imagine that the healing sound is flowing through the center of all of the Blood Vessels (refer back to Figure 73.1).

HOMEWORK PRESCRIPTION #3

1. **Slow Walking:** Have the patient practice the Slow Walking Method. This walking method is mainly prescribed for patients with Kidney and urogenital cancer. First, the patient steps with the left foot, then with the right foot. Each step is accompanied by two inhalations and one exhalation. The patient steps outward with the heel while taking two inhalations and then touches the ground with the ball of the foot while exhaling. Because one step involves three breathing movements, the walking speed should be a bit slower, under 30 steps per minute.

To end the Slow Walking Therapy, the following exercises are taught to the patients in order to bring their Qi back into their Lower Dantian and to return to a state of quiescence. The Ending and Closing procedures are divided into three stages of practice:

- **Pulling Down the Heavens:** Have the patient practice Pulling Down the Heavens to lead the Qi back into the Lower Dantian and to root and stabilize the Qi.
- **Closing:** Have the patient practice a few minutes of Quiet Standing to officially close the prescription. While meditating, imagine absorbing dark midnight blue and violet light from the Earth into the body. Imagine that the body is absorbing this light into the Kidneys and Bone Marrow, and overflowing these colors outside the body into the surrounding Wei Qi field.
- **Self-Massage:** Have the patient practice Self-Massage to brush off any Excess Qi generated from the walking or external pathogens purged from the internal organs and channels out through the skin.

HOMEWORK PRESCRIPTION #4

1. **Fire and Water Meditation:** Have the patient practice the "Fire and Water Meditation." This meditation strengthens both the immune system and the bones. It can be used in the treatment of rheumatoid arthritis, osteoporosis, leukemia, lymphoma, bone marrow cancer, and muscle atrophy. The Fire and Water Medi-

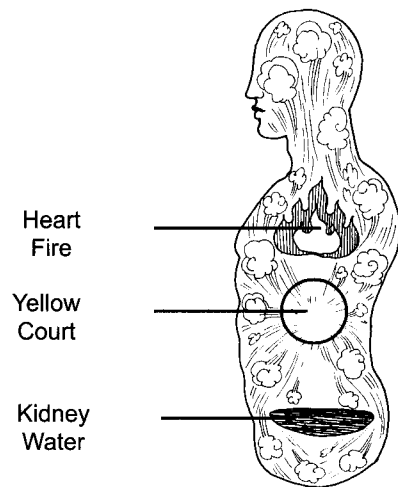


Figure 73.4. During the exchange of Fire and Water meditation, the fusion of Heart Fire and Kidney Water creates steam.

tation is practiced as follows:

- From a sitting position, begin by breathing naturally, inhaling and exhaling through the nose.
- Perform the "One through Four" Meditation (see Volume 3, Chapter 28).
- Visualize the Lower Dantian as an ocean of deep dark blue water, and the Heart as a ball of red and violet fire.
- Inhale and imagine the ocean of water from the Lower Dantian beginning to flow up the center of the body. At the same time, imagine that the Fire of the Heart is descending from the center of the body.
- As the Water and the Fire merge in the Yellow Court area, located in the lower part of the solar plexus, the Water vaporizes into steam (Figure 73.4).
- Exhale and imagine the hot mist traveling throughout the entire body; it should feel warm and pleasant.
- Imagine the hot mist entering into the bones and flowing through the marrow.
- Imagine the mist beginning to solidify and harden, making your bones solid and radiant with white light.
- Relax and allow the images to disperse as you

sink into the infinite space of the Wuji.

- End the meditation by performing “Pulling Down the Heavens,” and rooting the Qi in the Lower Dantian.

HOMEWORK PRESCRIPTION #5

1. **Jing Point Therapy:** Have the patient practice Jing Point Therapy (light tapping) that focuses on opening and energizing the areas where Bone Marrow is primarily produced (e.g., the center of the chest and iliac crest). Point Therapy is very useful in stimulating the marrow growth process. The practice involves opening and closing the center line of the chest (like a hinge) and lightly tapping on the sternum of the chest and the dorsal side of the Kidney areas (Figure 73.5). Tap for several minutes, until the tissue area is red and sufficiently stimulated.

HERBS FOR TREATING MALIGNANT LYMPHOMA

Hodgkin's disease is more commonly found in either young or elderly males and has been associated with those infected with the Epstein-Barr virus. It usually affects only the T cells. Symptoms can include: night sweats, low grade fever, general skin itching, and swollen lymph nodes.

The following is a list of herbs (Chinese and Western) used in the treatment of Hodgkins's lymphoma:

- **Astragalus**, *Astragali membranaceus* (Huang Qi)
- **Chaparral**, *Larrea tridentata*; *Larrea divaricata*
- **Honeysuckle**, *Lonicera japonica* (Jin Yin Hua)
- **Red Clover**, *Trifolium pratense*
- **Seaweed**, *Sargassum pallidum* (Hai Zao)

CAUTION

Consult a licensed acupuncturist, naturopath,

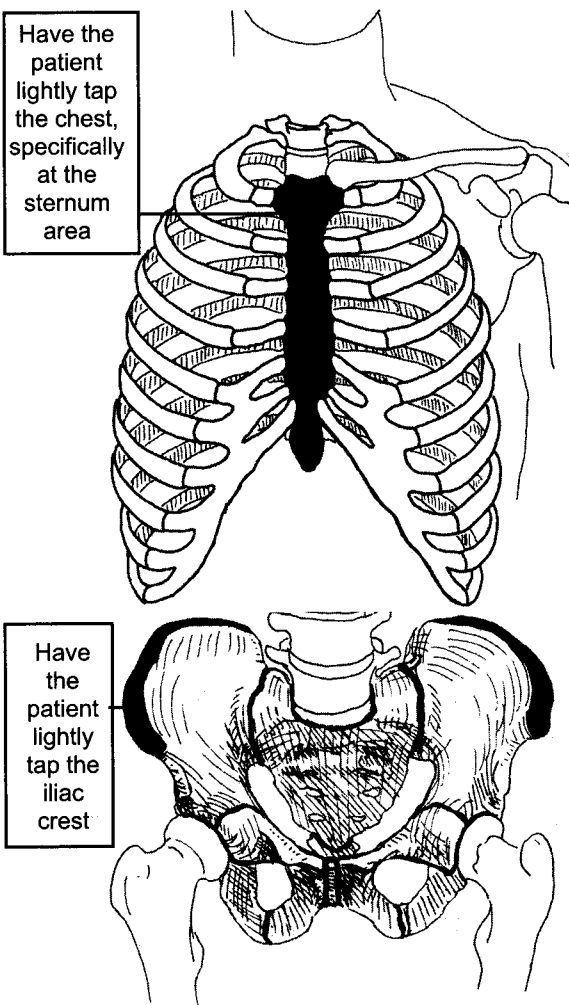


Figure 73.5. Have the patient lightly tap on the sternum of the chest, the iliac crest, and the dorsal side of the Kidney areas

or herbalist before taking herbs. Each individual will require specific formulas based on the diagnosis of his or her constitution and symptoms.

CHAPTER 74

CLINICAL PROTOCOL FOR SKIN CANCER

THE SKIN

The skin is considered an organ because it consists of several different tissues that combine to perform specific essential functions (e.g., regulation of body temperature, protection, sensation, excretion, immunity, Blood reservoir, and synthesis of vitamin D from the sun). The skin (sometimes called the integument) is the largest organ of the body, covering the entire external surface of the human body and weighing approximately 9 pounds in the average adult.

It has been estimated that every square centimeter of skin contains 100 sweat glands, 15 oil glands, 230 sensory receptors, 70 centimeters of Blood vessels, 55 centimeters of nerves, and about 500,000 cells that are constantly dying and being replaced. The skin varies in thickness, ranging from 1.5 to 4.0 millimeters or more in different parts of the body.

THE SKIN ZONES: PI FU

Based along the body's Twelve Primary Channels, Connecting Vessels, and Muscle and Tendon Channels, the body's outermost tissue is divided into Twelve Skin Zones (also known as the Twelve Cutaneous Regions). These skin zones are the surface contact areas for the body's channel and collateral systems.

The regions (or zones) of the skin (Pi Fu) are located in the superficial layers of the external derma and have continuous and direct contact with the external environment. They are, therefore, the areas of the body that are the most sensitive to climactic changes and must adapt to protect the body from external pathogenic factors.

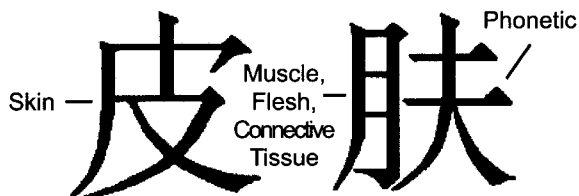


Figure 74.1. The Chinese Character "Pi Fu" (translated as Skin)

ORIGIN OF NAME

The literal translation of the Chinese term "Pi Fu" is "skin."

- The first character "Pi" depicts the Chinese ideogram for skin. The second character "Fu" is composed of two radicals. The character to the left, "Ji" depicts the Chinese ideogram for body tissue, muscle or flesh (all of which are various forms of connective tissue). The right character is the phonetic sound. Together the words Pi Fu translate as skin (Figure 74.1).

ENERGETIC FUNCTION

The Qi and the Blood of the Twelve Skin Zones receive their nourishment via the connecting vessels. The Twelve Skin Zones circulate Wei Qi, which in addition to having a defensive function, is also in charge of opening and closing the pores. The skin relies primarily upon the strength of the Wei Qi for its ability to resist the invasion of external pathogenic influences. Any harmful influences must first penetrate the skin before they can affect the body's internal tissues and organs. Since the Lungs rule the skin, weak Lung Qi can allow pathogens to penetrate the skin and affect the Lungs.

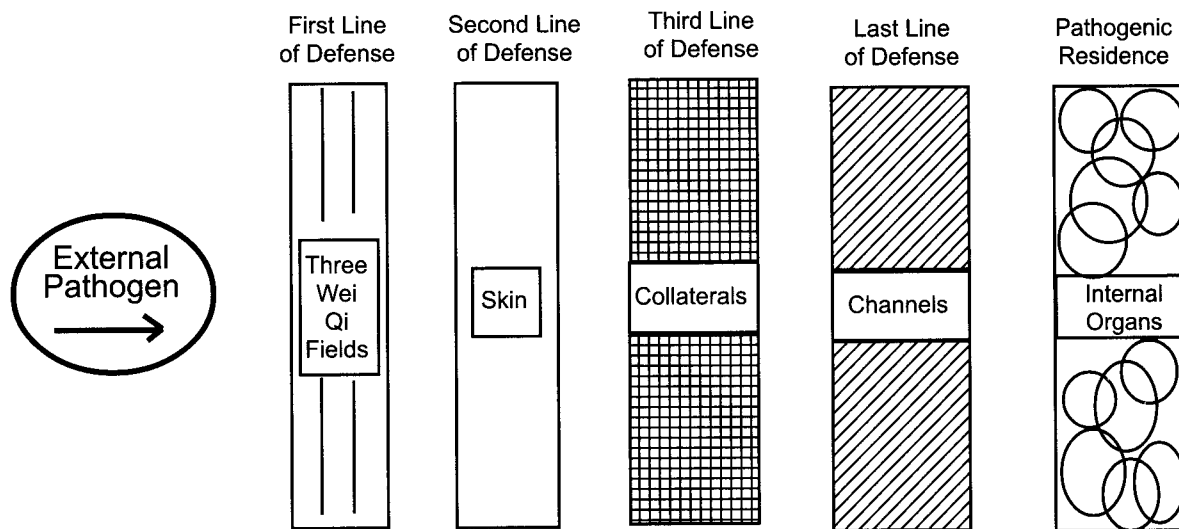


Figure 74.2. The body utilizes multiple lines of defense in order to prevent invading pathogens from reaching the internal organs.

PATHOLOGICAL SYMPTOMS

Pathological symptoms associated with the Twelve Primary Channels and Connecting Vessels manifest along the surface of the Twelve Skin Zones before progressing deeper into the body's connective tissue. The early stages of disease are called exterior conditions; if the exterior Wei Qi is strong enough, pathogens will be stopped at the external level. The progression of pathogenic invasion is described as follows (Figure 74.2).

1. **The Body's Wei Qi:** This is the body's first line of defense. A healthy body will project a strong, protective, external energetic field, which will maintain a capable defensive boundary. If the patient becomes weak, tired, or stressed, however, External pathogens may advance onto the patient's skin and begin attacking his or her health.
2. **The Skin:** This is the body's second line of defense. If the body's Wei Qi is not strong enough to resist an external attack and the skin is not capable of warding off the invading pathogens, then the pathogens will attack the skin, causing the sweat pores to open, thus allowing the pathogens to advance towards

the patient's collaterals.

3. **The Collaterals (or Connecting Vessels):** This is the third line of defense. If the body's collaterals are unable to redirect or purge the advancing pathogens, the pathogens will then advance into the patient's channels.
4. **The Channels (including the Twelve Primary Channels, Eight Extraordinary Vessels, and Twelve Divergent Channels):** This is the body's last line of defense before the advancing external pathogens invade the patient's internal organs. If the body's channels are unable to redirect or purge the pathogens and the pathogens are allowed to continue their progression, they will advance further into the body's internal organs.
5. **The Internal Organs:** The internal organs are affected by pathogenic invasion only after the pathogens have penetrated all the outer defenses. Once the pathogens have reached the internal organs, they begin establishing a residence within the body's inner most tissues, causing and contributing to chronic disease. Pathologies associated with the primary channels may manifest diagnostically through symp-

toms affecting the body's skin, channels, and points. Pimples, moles, skin discolorations, and changes in electro-conductivity are all signs of pathogens, or obstructions, invading the skin.

A disease of external origin that first lodges within the patient's skin can be treated by the Qigong doctor. The doctor stimulates the Wei Qi in the affected skin zone through external Qi projection in order to purge or disperse the pathogen before it progresses further into the body's connective tissue. Another common treatment used to stimulate the Wei Qi of the skin and disperse pathogens is the application of herbal ointments and/or moxa therapy.

THE CONNECTIVE TISSUE OF THE TWELVE SKIN ZONES

From a Traditional Chinese Medical perspective, the Qi circulating within the body's inner fascial connective tissue can be accessed with the external energy stimulation of the Twelve Skin Zones.

The body's underlying connective tissue always responds to the external stimulation of the Twelve Skin Zones. The body's vast network of connective tissue begins just below the skin and is regarded as one of the largest, most extensive tissue organs in the body. The connective tissue simultaneously fulfills the functions of supporting, connecting, containing, and transmitting Jing, Qi, Shen, Blood and Body Fluids. It is a continuous structural network that binds tissues into their organ shape. It also supplies the internal organs with vessels and ducts, and securely fastens each organ within the body cavity. This connective tissue surrounds and anchors the vessels within the muscles, Bones, and organ tissue. Its fluid nature supports the entire body structurally by transmitting and absorbing hydrostatic pressure. Any stimulation of one of the body's Twelve Skin Zones will directly affect the body's connective tissue and will stimulate the corresponding internal organ associated with that particular zone (Figure 74.3).

The superficial fascia (the connective tissue just under the skin) divides into a top and bottom layer. The top layer is the fatty layer, which con-

stitutes the main fatty tissue of the outer surface of the body and fascia. This fatty layer acts as an insulator, helping to maintain a constant body temperature. It is thus metabolically significant: storing fat as fuel, and releasing it in response to nerve and hormonal stimuli. It corresponds to the greasy layer where the Wei Qi circulates throughout the body's surface tissues. The deeper layer of the superficial fascia envelops the nerves, veins, arteries, lymph vessels, and nodes.

Heat and movement help maintain the health of the body's connective tissue's base fluids, increasing flexibility and further enabling the conduction of energy. Any obstruction occurring in or on the body's surface tissues can result in the binding or thickening of the connective tissue beneath it, thus causing adhesions. This obstruction decreases physical strength and range of motion, slows the metabolic process, and compromises the body's immunity.

If the integrity of the connective tissue is compromised, the health of the body's immune system declines. Compartments of connective tissue influence the spread of toxins, diseases, infections, and tumors. The fibrous walls of connective tissue, as well as chemicals present in the fluid of the connective tissue, help to prevent the spread of pathogens from one area of the body to another.

CLINICAL DIAGNOSIS AND THE TWELVE SKIN ZONES

Clinical diagnosis and treatment techniques relating to the use of the Twelve Skin Zones are quite extensive. The skin along these zones is examined for evidence of discoloration or tissue obstruction. Changes in skin color and tissue formations are observed and categorized as follows (Figure 74.4):

- A darkish hue reflects obstruction of Qi and Blood.
- A bluish-purple color indicates local pain.
- Change in color from yellow to red shows evidence of Heat.
- A white or pallid skin tone signifies deficiency or Cold.
- Boils, pimples (especially on the back), hives, and eczema, as well as hard lumps or nodules beneath the surface of the skin, indicate

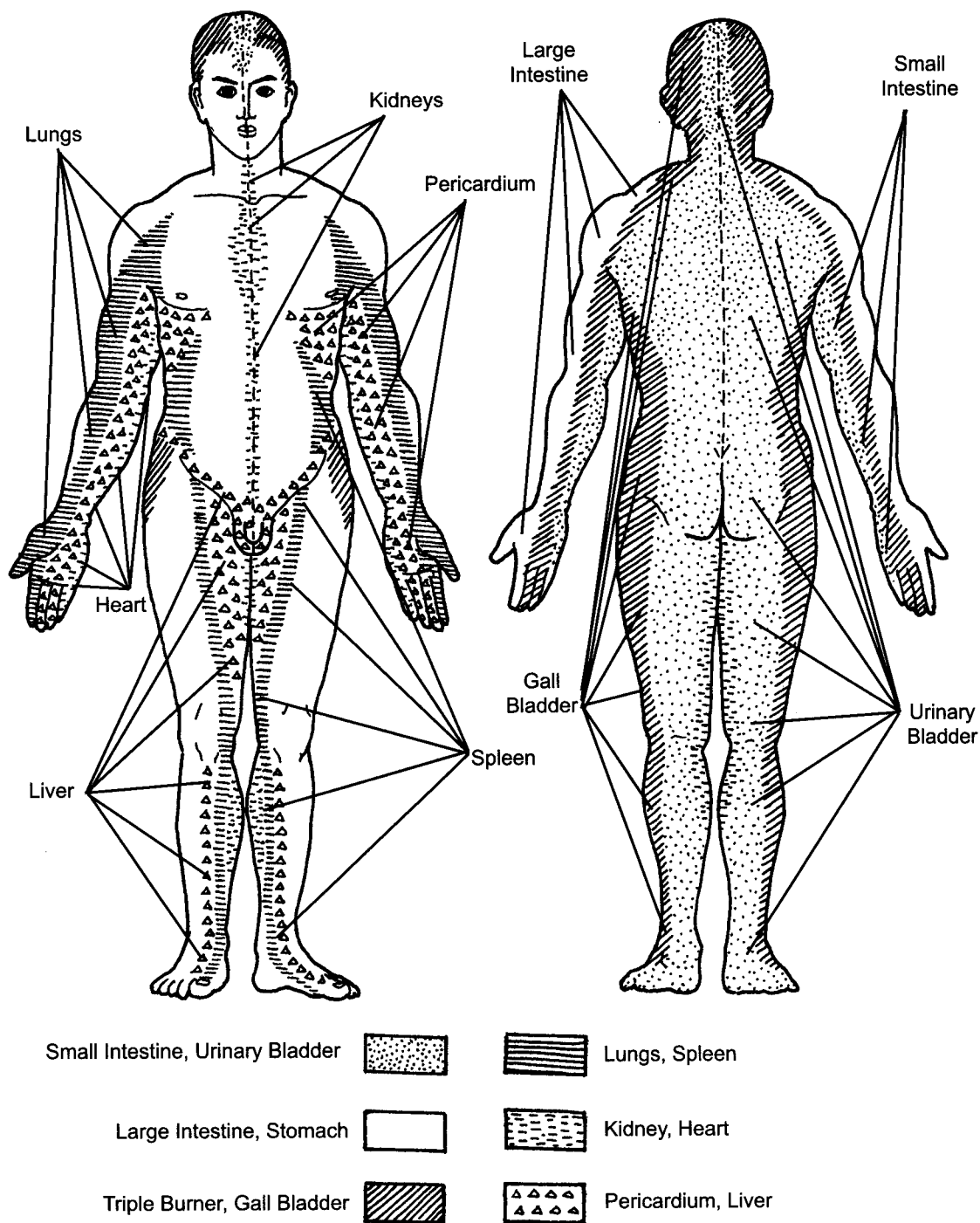


Figure 74.3. The Body's Twelve Cutaneous Regions (Skin Zones), are based on the external flow of Qi from the Twelve Primary Channels and their Fifteen Collaterals

diseases associated with the Twelve Primary Channels (manifesting through the Twelve Skin Zones).

A palpable lump can develop from a variety of sources, including congealed or stagnant Blood. There are generally eight types of lumps observed in the Medical Qigong clinic:

1. **The Shrimp Lump** is shaped in the form of a shrimp.
2. **The Turtle Lump** is named for its shape and often has multiple lump formations.
3. **The Green/Blue Lump** derives its name and color from the superficial Blood Vessels on which it forms.
4. **The Single Lump** appears in isolation and is differentiated from multiple lump formations.
5. **The Dry Lump** indicates an obstruction.
6. **The Blood Lump** relates to congealed Blood.
7. **The Abdominal Lump** is named for its physical location.
8. **The Yellow Lump** is named because of the yellow color in the specific region of the lump.

PALPATING THE PATIENT'S SKIN

Before palpating and diagnosing the skin, the Qigong doctor first scans the patient's body energetically to feel the temperature, moisture, and texture of the patient's tissues.

1. The doctor scans and palpates the patient to diagnose the condition according to temperature:
 - If the skin feels hot to the touch it often indicates the presence of a Damp-Heat condition.
 - When first touching the patient with light pressure, if the skin feels immediately hot and as the pressure is maintained the feeling of heat increases, this indicates an invasion of exterior Wind-Heat (with a pathogenic factor still present on the surface).
 - If the skin over a blood vessel feels hot on medium pressure, it indicates interior Heat.
 - If the skin feels hot on deep, heavy pressure, it indicates a Deficient Heat condition from a Yin Deficiency.
 - If the skin feels cold to the touch, it often indicates a Cold condition. This condition is often manifested in the lower back and lower

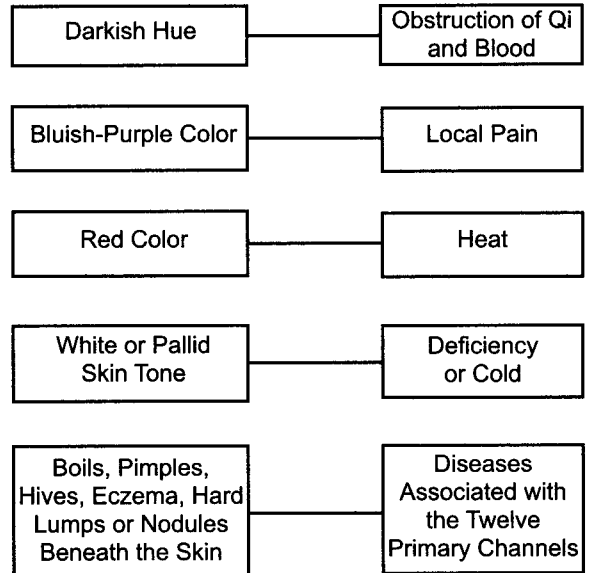


Figure 74.4. The Changes in skin color, shape, and texture are observed and categorized.

abdominal region, indicating a deficiency of the Kidney Yang.

2. The doctor scans and palpates the patient to diagnose the condition according to the amount of moisture present on the skin:
 - A moist feeling of the skin may indicate an invasion of the exterior by Wind-Cold or Wind-Heat.
 - If the skin feels moist due to spontaneous sweating, it indicates a deficiency of Lung Qi (in the absence of exterior symptoms).
3. The doctor scans and palpates the patient to diagnose the condition according to the texture of the skin:
 - If the skin feels dry, it indicates either a Yin condition of the Lungs or a Blood Deficiency.
 - If the skin is scaly and dry, it indicates an exhaustion of the Body's Fluids.
 - If the skin is swollen and visible indentation remains after applying pressure, it indicates edema (called water swelling).
 - If the skin is swollen and no visible indentation remains after applying pressure, it indicates a retention of Dampness (called Qi swelling).

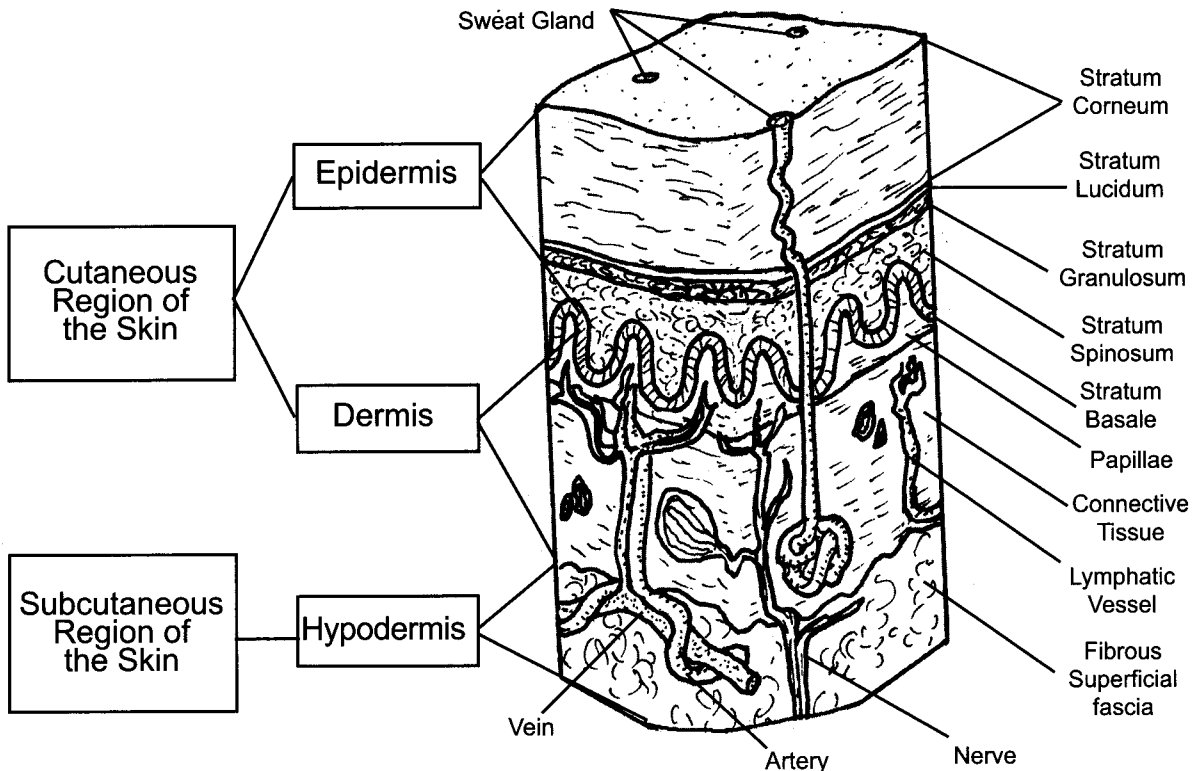


Figure 74.5. The Skin (Inspired by the original artwork of Wynn Kapit).

WESTERN MEDICAL PERSPECTIVE

Anatomy and Histology

The skin is composed of two regions, the cutaneous tissue region (containing the epidermis and the dermis) and the subcutaneous tissue region (containing the hypodermis or superficial fascia), described as follows (Figure 74.5):

- **The Epidermis:** This region of the skin is composed of epithelial cells and is the outermost protective tissue of the body. It is constructed of thick, stratified squamous epithelium, consisting of four distinct types of cells (keratinocytes, melanocytes, Merkel cells, and Langerhans cells) and five layers or strata (from superficial to deep: stratum corneum, stratum lucidum, stratum granulosum, stratum spinosum, and stratum basale).
- **The Dermis:** This region of the skin is the underlying tissue (composed of a strong but flexible vascularized connective tissue), that forms the bulk of the skin. The epidermis and the der-

mis are firmly attached to one another, together forming the cutaneous tissue of the skin. The type of cells found in the dermis are typical to those cells found in any of the connective tissue (fibroblasts, macrophages and occasionally mast cells and white Blood cells). The dermis' gel-like matrix is also heavily embedded with collagen, elastin, reticular fibers, hair follicles, oil glands, sweat glands, nerve fibers, Blood Vessels, and lymphatic vessels. Nutrients reach the epidermis by diffusing through the tissue fluid from Blood vessels in the dermis. The dermis has two major layers: the superficial, loosely woven papillary layer; and the deeper, dense reticular layer (which accounts for about 80% of the dermis).

- **The Hypodermis:** This region of the skin is composed of loose connective tissue (fibrous superficial fascia) that varies in thickness and dimension. Approximately half of the body's fat stores are located in the hypodermis re-

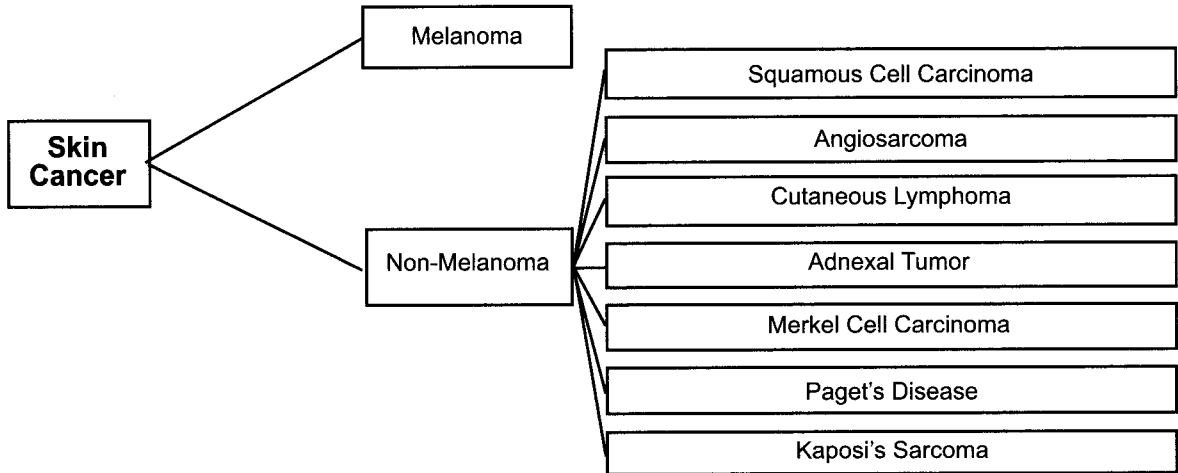


Figure 74.6. Skin cancer can be divided into two categories

gion. The function of the hypodermis is to anchor the skin to the underlying organs, allow the skin to have mobility, act as a shock absorber, insulate the deeper body tissues from heat loss, and prevent the invasion of external pathogenic factors.

SKIN CANCER

According to the National Cancer Institute, skin cancers are often a result of overexposure to the sun. While skin cancers are the most common form of cancer, many types are both preventable and treatable. According to Traditional Chinese Medicine, skin cancer is most likely to occur on the Yang aspect of the body (e.g., the top of the head, ears, face, nose, neck, shoulders, upper back, and outside of the hands, etc.).

The following is a list of specific types of skin cancer which are divided into two categories: melanoma skin cancer and non-melanoma skin cancer (Figure 74.6):

1. **Melanoma:** Melanoma skin cancer develops in melanocytes, which produce skin coloring or pigment, called melanin. Malignant melanoma (MM) is the least common but most serious and aggressive type of skin cancer. It originates in the melanocytes (cells which produce melanin or pigment) in moles or other growths on nor-

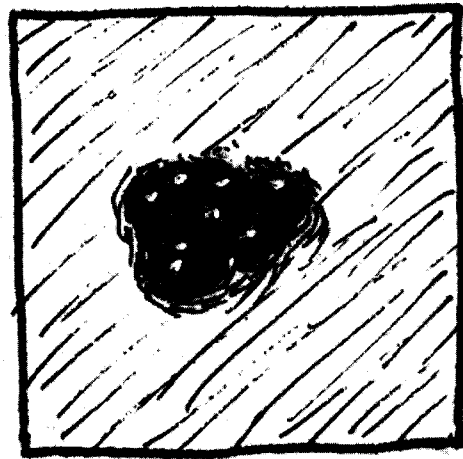


Figure 74.7. Melanoma Skin Cancer

mal skin. It is commonly observed in the regions of the palms, bottoms of the feet, perianal region, external genitalia, waist, head and neck areas. Some cases have also been reported as occurring in the oral and nasal cavity, rectum, and eyes. The skin cancer generally manifests as a nodular, papular, fungoid or ulcerative lesion (Figure 74.7). The lesions are seldom without pigmentation (usually dark as charcoal). There are also small satellite pigmented spots (hyperpigmented regions) located around the primary lesion. Malignant

melanoma metastasizes through the lymphatic system early in its course of infiltration. In certain cases, malignant melanoma has also been known to metastasize into the Brain (Figure 74.8). In the treatment of malignant melanoma, after Purging the initial tumor area, the Qigong doctor will focus on Tonifying the patient's Lungs, Spleen, and Kidneys.

2. **Non-Melanoma:** Non-melanoma skin cancer develops from skin cells other than melanocytes. Basal cell carcinoma (BCC) is the most common form of non-melanoma skin cancer, and it originates in the basal cells at the bottom of the epidermis (outermost skin layer). The Basal cell carcinoma is predominantly found in the on the face, particularly in the periorbital region and nasal cutaneous tissue. It is usually manifested as a shiny, waxlike nodule or flat petechiae with a well delineated border. After a period of slow growth, scaly excoriation can appear on the surface of the nodule. After repetitive scar formation and excoriation, an area of shallow, central ulceration may gradually develop and expand outward along the skin. This area of the skin usually transforms into a hard, pearly, wax-like base, with a jagged, ulcerated, and elevated border, turning inward. The skin pigmentation within the ulceration may contain black nodules (the pigmented basal cell carcinoma), and is frequently mistaken for malignant melanomas. In treatment, after Purging the initial tumor area, the Qigong doctor will focus on Tonifying the patient's Lungs.
- **Squamous Cell Carcinoma (SCC):** Is the second most common type of non-melanoma skin cancer, and it originates in the squamous cells of the epidermis layer. The squamous cell carcinoma is predominantly found in the temporal region, anterior of the ears, scalp, and back of the hands. Initially, the lesion appears as a verrucous (wart-like) lesion, or small slightly red or yellow nodes with keratinized spikes on the top (followed within a few weeks or months by erosions and scar formations). The ulcerations manifest themselves in different degrees, usually with hardened

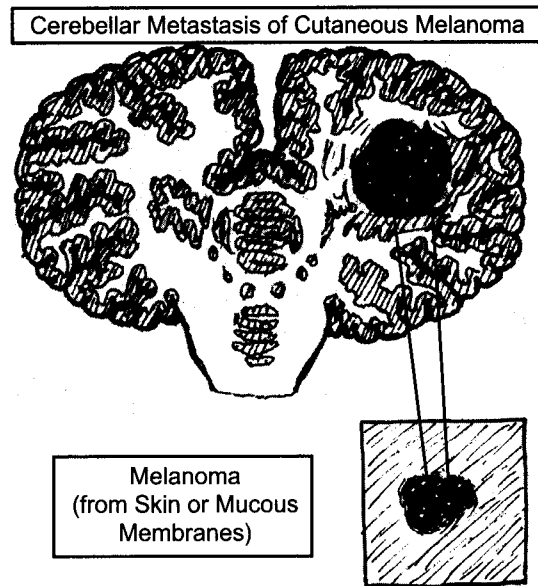


Figure 74.8. An Example of Tumor Mestastatic to the Brain (Inspired by the original artwork of Dr. Frank H. Netter).

edges. The shapes vary in formation, ranging from flat ulcerations, nodular elevations, or wedge-like invasive ulcerations, to large cauliflower shaped tumors. The infiltration of the tumor can lead to the destruction of the muscles or bones. In treatment, after Purging the initial tumor area, the Qigong doctor will focus on Tonifying the patient's Lungs.

- **Angiosarcoma:** This is a less common type of skin cancer, that begins in the dermis layer. It leads to Blood Vessel cancer. In treatment, the Qigong doctor will focus on Tonifying the patient's Lower Dantian.
- **Cutaneous Lymphoma:** This is a less common type of skin cancer that originates in the skin's lymphocytes. The most common cutaneous lymphoma is cutaneous T-cell lymphoma also called mycosis fungoides. In treatment, the Qigong doctor will focus on Tonifying the patient's Spleen.
- **Adnexal Tumor:** This is a less common type of skin cancer that originates in the hair follicles and sweat glands. In treatment, the Qigong doctor will focus on Tonifying the patient's Kidneys and Spleen.

- **Merkel Cell Carcinoma:** This is a rare type of skin cancer that begins in the neuroendocrine cells. Because Merkel Cell Carcinoma can easily spread to the lymph nodes, the Spleen will need to be Tonified during treatment.
- **Paget's Disease (PD):** Also known as Eczematous Carcinoma, this is a rare type of skin cancer that is associated with an underlying breast cancer. It generally appears on the nipple, but can also appear in the external genitalia and the perineal region, near the anus or in the sweat glands (possibly originating in the sweat glands). This type of skin cancer grows slowly and invades only the epidermis. It is usually accompanied by stinging and itching, local tenderness and bleeding. In treatment, after Purging the initial tumor area, the Qigong doctor will focus on Tonifying the patient's Lungs and Spleen.
- **Kaposi's Sarcoma (KS):** This is a rare type of skin cancer caused by a herpes virus. It starts in the Blood vessels of the dermis (middle layer) and subcutaneous (inner) layers. In treatment, the Qigong doctor will focus on Tonifying the patient's Lower Dantian, Spleen, and Kidneys.

ETIOLOGY OF SKIN CANCER

Traditional Chinese Medicine maintains that skin cancer has many external etiological factors: the invasion of Wind, Dampness, Heat and even insect toxins can eventually cause a derangement of the visceral function, leading to cancer. Clinical observations demonstrate that before the occurrence of skin cancer, the skin often has had some form of chronic injury, inflammation, trauma, or chronic ulcerative condition.

The primary cause of skin cancer is the overexposure to ultraviolet (UV) radiation from the sun. However, other risk factors can contribute to the development of skin cancer such as:

- actinic keratoses (a pre-cancerous skin condition)
- occupational exposure to toxic materials such as coal, tar, pitch, creosote, arsenic compounds, or radium
- radiation therapy
- chronic non-healing scarring
- family history of skin cancer

- Xeroderma pigmentosum (XP)
- congenital melanocytic nevus (large dark-colored birthmark)
- dysplastic nevus (mole) syndrome
- tendency to freckle or burn easily due to fair complexion
- excessive sun exposure throughout life
- exposure to certain types of human papilloma virus (HPV)
- infection with human immunodeficiency virus (HIV) or acquired immunodeficiency syndrome (AIDS)
- transplant patients on immunosuppressant drugs

LOCATIONS OF NON-MELANOMA SKIN CANCER

Although there are many kinds of skin cancer, the various types have different site inclinations, for example, in non-melanoma skin cancer:

- **Basal Cell Carcinoma** is prone to develop on the sides of the eyes, nose, and cheeks as well as within the groove of the labial (upper lip).
- **Squamous Cytoma** is prone to develop on the temporal sides of the eyelid, ears, scalp, etc., and is often observed around the lips.

SYMPTOMS

There are several signs and symptoms which accompany skin cancer: new skin lesions or open sores that bleed, ooze, or crust, and fail to heal in an expected time frame; enlargement of an existing skin lesion; change in color of a mole; a reddish patch or irritated area frequently occurring on the chest, shoulders, arms, or legs; a shiny bump that is pearly or transparent; or poorly defined borders of a skin lesion.

The American Academy of Dermatology (AAD) has developed a simple A,B,C,D rule which outlines the warning signs of melanoma and makes it easy for regular monthly skin self-examinations. The clinical manifestations of skin cancer can be observed through the following:

- **"A" is for "asymmetry:"** one half of the mole does not match the other half.
- **"B" is for "border irregularity:"** the edges are ragged, notched or blurred.
- **"C" is for "color:"** the pigmentation is not uniform, with variable shades of tan, brown, or black, and sometimes patches of red, white and

blue. Pink and yellowish nodules can also occur in skin cancer. The tissue area is raised slightly higher than the skin, is comparatively firm and can develop into a black protuberance.

- **“D” is for “diameter greater than 6 millimeters:”** any sudden or progressive increase in size should be of concern. When skin cancer is enlarged, an ulcer can form within its center as its margins expand. When a comparatively hard, uneven margin begins to turn inward, it is known in China as a “filtrative” ulcer. Other types of skin cancer can project towards the outside of the skin tissue formation and form papillary or cauliflower-like tumors.

TREATMENT PROTOCOL FOR SKIN CANCER #1

1. After completing the “1 through 10 Meditation” and “3 Invocations,” prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). This protocol is used to Purge Excess Heat from the patient’s tissues and to disperse general Qi and Blood stagnations.
2. Next, begin to focus the treatment on the patient’s Lung organ and channels. Purge all tissues associated with the Metal Element (including the Lung and Large Intestine organ systems, internal organs, channels, tissues, cells, and energetic fields).
3. Purge the patch of skin where the cancerous mole or lesion is located in order to disperse as much Excess Heat as possible. First, use Thunder Palm Hand technique to penetrate the energetic layer. Second, follow with Kneading Tiger Hand movements to grab and throw the Toxic Qi into the Energy Vortex underneath the massage table.
4. Dredge Toxic Qi down all channels and out the patient’s body. For this, use Dragon Mouth Palm Hand posture and Energetic Cupping Hand technique to grasp, pull and lead the Stagnant Qi within the tissues, channels, and energetic fields. Focus on the Lung and Large Intestine channels in the hands by pulling on the patient’s thumbs and index fingers, respectively.
5. Connect with the divine and imagine drawing an cord of divine healing light into your right palm, creating a white energy ball. Imprint the Energy Ball with the intention to Purge Heat, stop the growth of the cancer, and Heal the patient’s tissues.
6. Next, envelop the skin cancer with a “Ball of Light” to encapsulate the growth. Vibrate the tumor with cancer healing sounds; project either “Shang” or “Ni” both audibly and inaudibly into the tumor. For addition power, you can use the Metal (Qian) Hand Seal (Mudra), with the left thumb touching the tip of the left ring finger in order to magnify the vibration of the tone.
7. After several minutes remove the Energy Ball and dispose of it into the energetic vortex underneath the massage table.
8. Next, create an orange Energetic Ball and mold it into an form of energetic clay. Imagine placing this orange energetic clay onto the cancerous mole or lesion. Focus on repairing the damaged cells (i.e., genetic mutations), and imagine reprogramming the DNA’s genes which govern those cells, to function properly again. Specifically, deactivate the enzyme “telomerase” in the cancer cells to signal them to stop dividing and replicating. Simultaneously, stimulate the “telomerase” within the patient’s normal healthy cells in order to restore the strength of “telomere” and increase the probability of accurate cell division.
 Note: “Telomerase” is a recently discovered enzyme which is manufactured in the cell and is directly responsible for the stability and strength of “telomere”, a protein found at the ends of DNA strands (i.e., caps of the chromosomes). “Telomere” increases the probability of accurate cell division. Without it, cells may replicate abnormally or stop dividing completely.
9. Leave the orange energetic clay within the cancerous mole or lesion and end the treatment. This divine orange energetic clay is used in order to heal the patient’s Yuan Jing (Original Essence) which governs over the DNA Blueprint.

TREATMENT PROTOCOL FOR SKIN CANCER #2

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the all of the tissues associated with the Metal Element (including the Lung and Large Intestine organ systems, internal organs, channels, tissues, cells, and energetic fields).
2. Go to the head of the table and connect with the divine. Imagine pulling down a "River of Divine Light," that washes over and through the patient's body (from head to feet) and pours into the energetic vortex under the table. Imagine that the skin where the cancerous mole or lesion is located begins to dissolve like sand blowing in the wind. Imagine and feel that the toxic tissue is being carried away by the force of the divine energetic river. Imagine that the matrices of the patient's physical body, energetic body, and spiritual body are completely dissolving, until all that remains is a bright energetic star (the Eternal Soul) located in the area of the patient's Heart.
3. Next, imagine rebuilding the patient's spiritual body (see it as a sparkling white energetic field), then imagine rebuilding the patient's energetic body (see it as a flame blue energetic field). Finally, imagine rebuilding the patient's physical body.
4. Perform the "Pulling Down the Heavens" technique to complete the first half of the treatment, then go to the foot of the treatment table. Connect with the divine and pull a cord of light into your Taiji Pole and Lower Dantian. Imagine a ball of white healing light forming within your Lower Dantian. Using the left handed "Water Fingers" Hand Seal (Figure 74.9), imagine gathering the energy of the sea into your Lower Dantian, transforming the Lower Dantian Qi into a vibrant dark blue sea of energy.
5. While facing the patient's feet, emit a river of vibrant dark blue light up the center of your

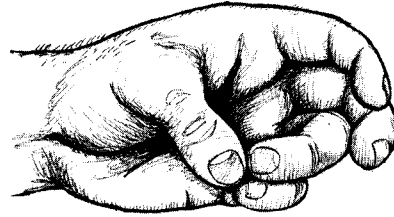


Figure 74.9. The Left Yin Palm ("Water Below") Hand Seal - Mudra

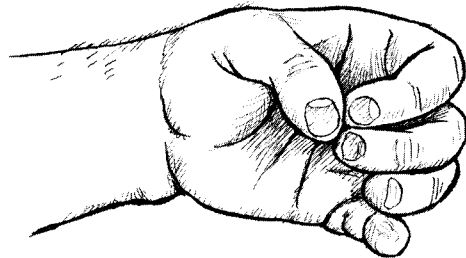


Figure 74.10. The Left Yang Palm ("Fire Above") Hand Seal - Mudra

- chest, out your arms, and into the patient's heels. Lead the vibrant dark blue Qi up the back of the legs into the patient's Lower Dantian. Imagine that this blue river overflows from the patient's Lower Dantian and begins moving its energetic power up the spine, over the head and down the chest, following the pattern of the Microcosmic Orbit Fire cycle. After 18 breaths, perform the "Pulling Down the Heavens" technique to complete the first stage of the treatment.
6. Next, connect with the Divine and pull a second cord of light into your Taiji Pole and Lower Dantian. Imagine a ball of white healing light forming within your Lower Dantian. Using the left handed "Fire Fingers" Hand Seal (Figure 74.10), imagine reaching up into the Heavens and gathering the sun into your Lower Dantian, transforming the Lower Dantian Qi into a vibrant ruby red sea of energetic fire.
 7. While facing patient's feet, emit a river of vibrant ruby red light up the center of your chest, out your arms, and into the balls of the feet. Lead the vibrant ruby red Qi up the front

of the legs into the patient's Lower Dantian. Imagine that the red river overflows the patient's Lower Dantian and begins moving its energetic power up the chest, over the head and down the spine, following the pattern of the Microcosmic Orbit Water cycle. After 18 breaths, perform the "Pulling Down the Heavens" technique to complete this first stage of the treatment.

8. Next, connect with the divine and pull a third cord of light into your Taiji Pole and Lower Dantian. Imagine a ball of white healing light forming within your Lower Dantian. Lead the divine white light up the center of your chest, out your arms, and into the center of the patient's feet. Imagine that this divine white light energy flows up the center of the patient's legs, into the Lower Dantian, and into the Taiji Pole. As this white light energy enters the patient's Lower Dantian, the divine white light simultaneously emits its vibrant Qi throughout the tissues, releasing the energy like a sprinkler. This sparkling light ascends up the Taiji Pole towards the Baihui, and flows out the top of the head like a fountain. After 18 breaths, perform the "Pulling Down the Heavens" technique to complete this first stage of the treatment.
9. Then, wrap all three of the patient's Wei Qi fields, one at a time.
10. Have the patient sit-up and rub the Shen Dao (back of Heart) counterclockwise, and drag

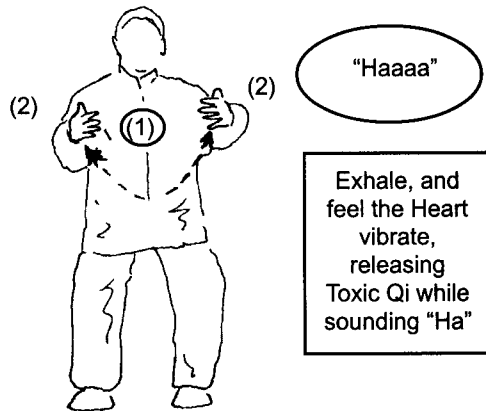


Figure 74.11. For Releasing Trapped Unresolved Emotions in Cancer Patients, the Purgation sound commonly used in China is "Ha"

the Qi down to Mingmen. Then direct the energy to gently glow back to the Heart.

11. Disconnect from the patient's Wei Qi field and purge any residual Qi.

HOMEWORK PRESCRIPTION #1

Begin from a Wuji posture and practice the One through Four Meditation to prepare the body for Sound prescriptions.

1. **Healing Sound "Ha":** Have the patient practice the "Ha" sound for Purging the Heart of stagnant emotions (Figure 74.11).
2. **Healing Sound "Shang":** Have the patient practice the descending "Shang" for the Lungs and Large Intestine 36 time, three times a day (Figure 74.12).

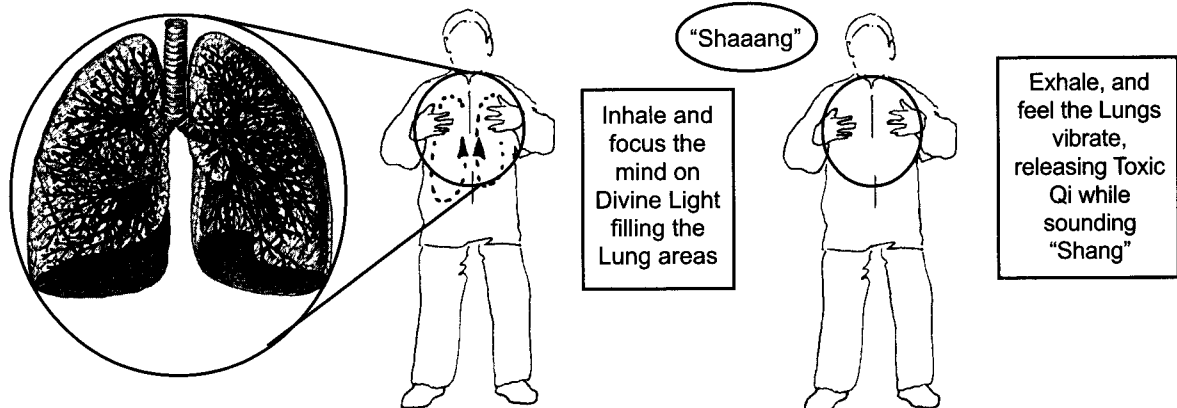


Figure 74.12. The "Shang" sound is used for Purging the Lungs, Large Intestine, and Skin tissue

3. **Healing Sound "Guo":** Have the patient perform the "Ascend the Yin and Descend the Yang" exercise to prep the Liver area (Figure 74.13). While holding both hands on the Liver and hypochondria area, exhale the descending "Guo" sound for 36 times: the patient should practice this homework prescription three times per day (Figure 74.14).

HOMEWORK PRESCRIPTION #2

1. **Dry Crying:** Have the patient practice Dry Crying to detoxify stagnant Lung Qi and release trapped sorrow and grief for 15 minutes, 2 times per day (Figure 74.15).

HOMEWORK PRESCRIPTION #3

1. **Taking in the Wood Element Qi:** The following meditation if practiced in front of a pine tree. While having the patient face, or embrace a pine tree, practice the method of "Taking in the Wood Element Qi," described as follows:

- Begin by facing a small tree while standing in a Wuji posture.
- Raise both hands and extend them a few inches away from the tree, with the palms facing each other. Both arms should be bent at the elbows with the shoulders relaxed and sunk. As the palms face the tree, they should be slightly curved and never locked.

It is important to note that if your hands feel comfortable then proceed to the next step. However, if your hands feel numb or begin to hurt, usually this is a signal that it is necessary to try another tree that is more open to an energetic exchange.

- Focus your intention forward into the tree, and imagine it as an enormous pillar of energy, emitting a particular color or light (depending on the type of tree). Wait until you can feel the sensation of the tree's energy filling your hands. Feel a connection developing between your Heart, Middle Dantian, Lower Dantian, and the tree before proceeding to the next stage.
- Your breathing should be slow, subtle, deep, long, and even. As you exhale, slowly bend your knees and begin sinking into the Earth. While sinking your body, sweep your palms

Inhale up the
Inside of the Legs

Exhale Down the
Outside of the Legs



Figure 74.13. The Ascend the Yin and Descend the Yang Technique

"Guooo"

Exhale, and feel
the Liver organ
vibrate, releasing
Toxic Qi while
sounding "Guo."

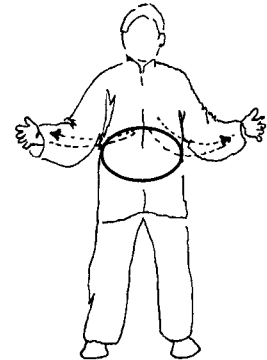
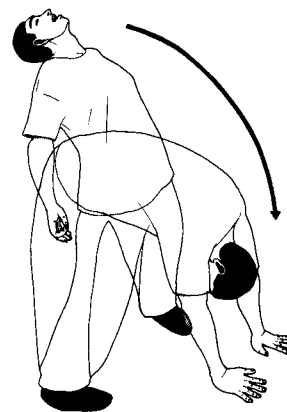


Figure 74.14. To Purge Liver Stagnation use the sound "Guo"



Hold Posture
For Several
Minutes -using
Long, Deep
Inhalation and
Exhalation

Allow Toxic
Qi to Drain
into the Earth

Figure 74.15. Dry Crying

downward along the sides of the trunk of the tree. Imagine that your palms are emitting a mass of energy the same color as the tree. Then imagine that the tree is absorbing the energy from your palms, exchanging it with the tree's energy mass.

- Inhale as you slowly straighten your legs, sweeping your palms upward along the sides of the trunk of the tree as your body rises. Imagine that your palms are absorbing a mass of energy the same color as the tree, exchanging it with the tree's energy mass. Continue this exercise for several minutes.

While Tonifying, extend your Qi and intention deep into the root system of the tree and imagine absorbing its natural energy through the Baihui point at the top of your head (Figure 74.16). This prescription is practiced three times a day for 15 minutes each time.

- End the exercise with "Pulling Down the Heavens" and return to the Wuji posture, allowing the gathered Qi to sink and return into the Lower Dantian.

HOMEWORK PRESCRIPTION #4

- 1. Taking in the White Qi:** Have the patient practice the method of Taking in the White Qi three times a day for 15 minutes each time to strengthen the Lungs.
 - Sit in a chair with both feet firmly rooted into the Earth, lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting high on a majestic mountain cliff. Towards the left, the sun is slowly rising, reflecting a great luminous light upon the majestic mountain cliff.
 - Imagine and feel a white luminous mist descending from the Heavens and encircling your body. Inhale, and feel the celestial white mist enter into your Lungs, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the white luminous mist is absorbing into the tissues and glowing brighter and stronger within your Lungs after each inhalation.
 - Practice this meditation for 15 minutes.

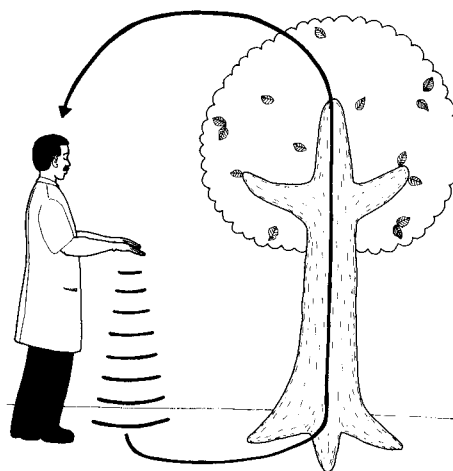


Figure 74.16. Extend Qi and Intention deep into the root system of the tree and absorb its natural energy through the Baihui point at the top of the head.

- 2. Taking in the Yellow Qi:** While in a sitting meditation posture, have the patient practice the method of "Taking in the Yellow Qi" three times a day for 15 minutes each time in order to strengthen the Spleen.
 - Sit in a chair with both feet firmly rooted into the Earth, lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting high on a majestic mountain cliff. Towards the left, the sun is slowly rising, reflecting a great luminous light upon the majestic mountain cliff.
 - Imagine and feel a golden yellow rays descending from the Heavens and penetrating your body. Inhale, and feel the golden yellow rays enter into your Spleen, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the golden yellow rays are absorbing into the tissues and glowing brighter and stronger within your Spleen after each inhalation.
 - Practice this meditation for 15 minutes.
- 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 time in order to strengthen the Kidneys.

- Sit in a chair with both feet firmly rooted into the Earth, lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
- Relax and imagine that you are sitting in front of a calm, deep, dark blue pool of still water. Towards the left, the moon is slowly rising, reflecting a great luminous light upon the deep dark pool of water.
- Imagine and feel a dark blue luminous mist ascending from the deep pool and encircling your body. Inhale, and feel the dark blue luminous mist enter into your Kidneys, bringing health and healing.
- Exhale any turbid, stale Qi. Imagine and feel that the dark blue luminous mist is absorbing into the tissues and glowing brighter and stronger within your Kidneys after each inhalation.
- Practice this meditation for 15 minutes.

HOMEWORK PRESCRIPTION #5

1. **Slow Walking:** Have the patient practice the Slow Walking Method for treating cancer. The patient steps out with the left foot first and then with the right foot. Each step is accompanied by two inhalations and one exhalation. The patient steps out with the heel while taking two inhalations, and then touches the ground with the ball of the foot while exhaling. Because one step involves three breathing movements, the walking speed should be a bit slower, under 30 steps per minute.

To end the Medical Qigong walking therapy, the following exercises are taught to the patients in order to bring Qi back into the Lower Dantian and to return to a state of quiescence. The Ending and Closing procedures are divided into three stages of practice:

- **Pulling Down the Heavens:** Have the patient practice Pulling Down the Heavens to lead the Qi back into the Lower Dantian and to root and stabilize the Qi.
- **Closing:** Have the patient practice a few minutes of Quiet Standing to officially close the prescription. While meditating, imagine absorbing dark midnight blue and golden yellow

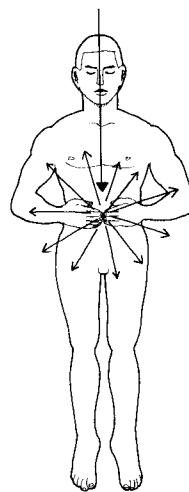


Figure 74.17. Exhale from the Taiji Pole through the tissues and out the pores

low light from the Earth into the body. Imagine that the body is absorbing this light into the Kidneys and Bone Marrow, and overflowing these colors outside the body into the surrounding Wei Qi field.

- **Self-Massage:** Have the patient practice Self-Massage to brush off any Excess Qi generated from the walking or external pathogens purged from the internal organs and channels out through the skin.

HOMEWORK PRESCRIPTION #5

1. **Hibernation Breathing Method:** Have the patient practice the Hibernation Breathing Method for 20-40 minutes per day, to strengthen the immune system (Righteous Qi), nourishing the Vital Qi and reinforcing the Yuan Qi (Figure 74.17):
 - Begin the Deep Breathing Method by lying supine in the Hibernation posture.
 - Using Natural Breathing, inhale through the nose and exhale through the mouth. Each breath should be gentle, thin, even, and long.
 - Imagine inhaling through every pore into the Taiji Pole. Then, imagine exhaling out from the center of the Taiji Pole, releasing Qi through the tissues and out the pores. Relax the whole body, especially the waist area.

HERBS FOR TREATING SKIN CANCER

The following is a list of herbs (Chinese and Western) used in the treatment of Skin Cancer:

- Green tea (*Camellia sinensis*): contains polyphenols, like epigallocatechin gallate (EGCG), a potent antioxidant which eliminates free radicals.
- *Cordyceps sinensis* (Dong chong or Xia Cao): has been found to be effective against malignant melanoma, as it promotes NK (natural killer cells) activity and inhibits tumor formation.

- Formula for Kaposi's sarcoma (apply twice daily): lemon balm (*Melissa officinalis*) cream, several drops of Hoxsey-like formula (consisting of a mixture of herbs and potassium iodide), and powdered turmeric.

CAUTION

Consult a licensed acupuncturist, naturopath, or herbalist before taking herbs. Each individual will require specific formulas based on the diagnosis of his or her constitution and symptoms.

CHAPTER 75

MEDICAL QIGONG THERAPY FOR RADIATION AND CHEMOTHERAPY

INTRODUCTION

Once the doctor becomes proficient and confident in the previously described Medical Qigong clinical protocols and prescription exercises used for treating the various types of cancer (see Chapters 58 through 74), he or she may encounter additional hurdles when trying to assist the patient towards health and healing. These additional hurdles may include the destruction of the patient's healthy tissues, immune system, and Righteous Qi initiated by Western cytotoxic treatments (radiation and chemotherapy).

Energy naturally seeks out its own balance, always filling the weakest internal organs first and then progressively flowing towards the strongest. Likewise, the toxic ingestion of chemotherapy (for example) does not only attack the tumor growth, but also destroys the patient's weakest and most deficient internal organs first. This starts a destructive chain reaction that eventually causes the entire energetic matrix of the patient's internal organs to erode and decay (Figure 75.1). It is important to understand this internal reaction, as the previous Medical Qigong treatment protocols for cancer must be altered and modified when Western cytotoxic treatments are being used.

MEDICAL QIGONG THERAPY FOR CYTOTOXIC TREATMENTS

The purpose of cytotoxic treatments (radiation and chemotherapy) is to kill the dividing cells responsible for the formation of the tumor mass. The well-known side effects of these types of

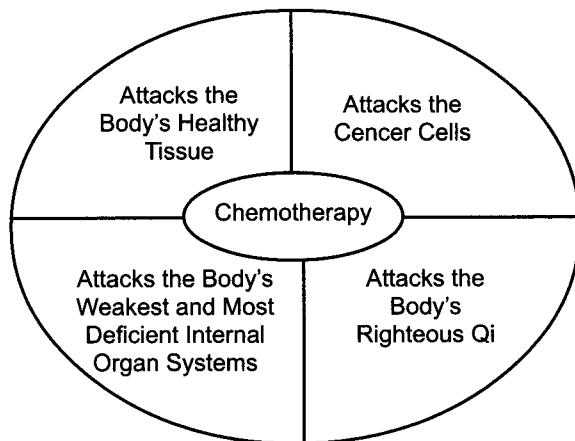


Figure 75.1. Chemotherapy initiates a destructive chain reaction that eventually cripples the patient's immune system.

therapy are numerous, including but not limited to: the creation of uncontrollable secondary infections, the creation of fibrous scar tissue formation within the internal organs and tissues, the increased spread of the original cancer, the creation of various other types of cancer, DNA and chromosomal damage, the shortening of the patient's life span, loss of hair, loss of appetite, nausea, fatigue, diarrhea, vomiting, bleeding, damage to the skin, damage to the gastrointestinal tract, damage to the immune system, damage to the Righteous Qi, the reduction of Bone Marrow and Bone Marrow function, extensive inflammation, in addition to emotional disorders such as insomnia, depression, and anxiety.

When treating patients who are undergoing or have received radiation and chemotherapy, the

damage to the patient's immune system, although less obvious, is the major concern for the Qigong doctor. The cure of the cancer inevitably lies in activating and increasing the function of the immune response, so that it can recognize and eliminate the malignant tissue.

In China, Medical Qigong Therapy and herbs are commonly prescribed as an adjunct to both radiation and chemotherapy. The value of Medical Qigong Therapy is that it is very useful in reducing the harmful side effects caused by both radiation and chemotherapies.

Additionally, Medical Qigong enhances the patient's immune system. Both radiation and chemotherapy assist the body in weakening a pathogenic cluster, but do not completely kill all of the tumor or cancer cells; that function still belongs to the patient's immune system (which has been weakened by the radiation or chemotherapy). Therefore, Medical Qigong treatments, prescription exercises, and meditations are all aggressively used in order to enhance the body's immune system; and their use as an adjunctive therapy is in the treatment of cancer is paramount.

RADIATION THERAPY

In ancient China, sometimes when a patient was having a difficult time healing from a chronic condition, the doctor would "shock" the patient's immune system into a heightened state of function by literally burning the patient's skin and certain channel points with moxa. This initial burn would cause the patient's body to produce a sudden influx of antibodies and cortisone needed in order to initiate a secondary immune response.

Today, in modern China, radiation therapy is used in the same manner as moxa, to initiate an internal "shock" to the tumor formation, and begin healing. The primary goal of radiotherapy is to destroy the DNA molecules of the tumor cells by ionization, or creating cellular response reactions to radiation from the introduction of X-, B- and Y- rays and other high speed particles (such as electrons, neutrons, and protons). By ionizing the "water" of the body's internal tissues through

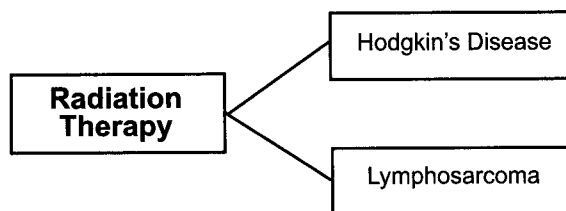


Figure 75.2. Radiation Therapy has been known to be offer partial or temporary remission in the treatment of Hodgkin's Disease and lymphosarcoma

radiation, the production of unstable free moving groups of cells (which act as strong chemical inhibitors or killers of tumor cells) is initiated.

Currently, a sharp controversy continues regarding the effectiveness of radiation therapy in the treatment of cancer. According to the proponents of radiation therapy, the use of X-Rays, cobalt rays, and proton beam accelerators is both safe and effective.

According to research, however, the types of cancer that can actually be cured by means of radiation are few. Apart from Hodgkin's disease and lymphosarcoma there is much disagreement as to the ultimate effectiveness of radiation therapy (Figure 75.2).

HISTORY OF RADIATION THERAPY

Radiation was first introduced into the Western medical clinic at the turn of the 20th century, by radiation pioneers Henri Becquerel and Pierre Curie.

The radiation currently used to treat cancer is called "ionizing radiation," and is responsible for affecting rapid cell division (similar to malignant tumor formations). When treating a patient with

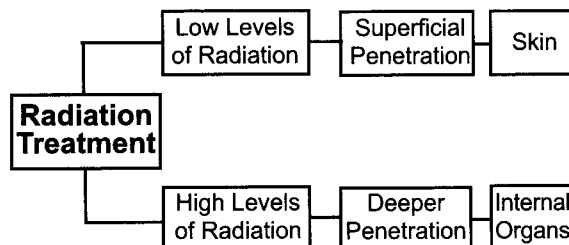


Figure 75.3. In treating a patient with radiation therapy, the higher levels of radiation are used for deeper penetration.

radiation therapy, low level beams deliver the highest dosage to the skin; the higher the energy, the greater the depth of penetration (Figure 75.3).

QUESTIONING RADIATION THERAPY

It is impossible to treat patients with radiation therapy without injuring the body's normal cells. For example, when radiation therapy is used on Lung cancer, it generally causes extensive inflammation and scarring of the nearby, normal Lung (Figure 75.4). This induced inflammation and scarring consequently can damage the Lung's energetic and physiological function, even if the tumor has been completely eradicated. The larger the volume or dose of radiation, the more damage and side effects that will follow. Large doses of radiation can cause nausea, vomiting, loss of appetite and a reduction in Bone Marrow function.

According to the Radiologists and National Radiological Protection Board, as many as 250 cases of fatal cancer each year are caused by unnecessary X-ray exposure. According to Dr. John Gofman, Professor of Molecular and Cell Biology at the University of California, about 90 percent of 182,000 cases of breast cancer reported in the US are due to Western Medical X-rays. After studying 82,700 women diagnosed with breast cancer within the United States, the US National Cancer Institute in Bethesda, Maryland concluded that the risk of acquiring leukemia increased two and a half times after receiving localized radiotherapy.

SIDE EFFECTS OF RADIATION THERAPY

Since 1958, scientists have known that exposure to radiation could cause various kinds of cancer and leukemia, shorten a person's life-span, cause chromosomal damage, destroy Bone Marrow, weaken the immune system, create burns, cause necrosis (cell and tissue death), and create fibrosis within the internal organs (Figure 75.5).

Between 1957 and 1975 there was extensive research presented in the form of seventeen "reviews" from the American Medical Association (AMA) verifying the formation of tumors associated with both diagnostic and therapeutic radiation therapy. A more recent finding has shown that

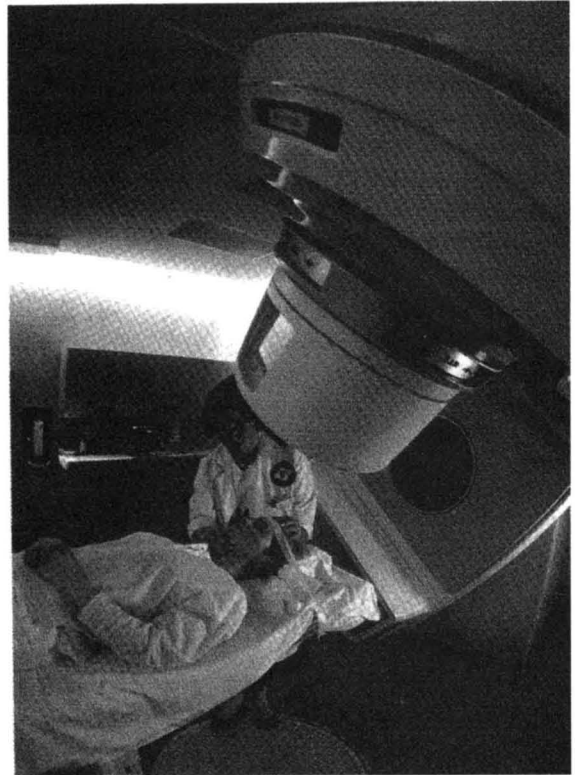


Figure 75.4. Treating a patient with radiation therapy (photograph by Michael Anderson)

mammograms used to detect tumor formation in a woman's breast can actually create tumors within the breast tissue.

Current studies have recently documented the findings that cancer metastasis may be more frequent in cases where patients have received radiation therapy. Not only can the radiation therapy spread the cancer, in some cases, it can actually cause cancer to form within healthy cells. Breast cancer patients, for example, can develop Lung cancer after radiation. Several oncologists believe that the Lungs are particularly sensitive to radiation damage, resulting in either scar tissue formation or inflammation after treatment.

CANCER THAT IS RESISTANT TO RADIATION THERAPY

The main advantage of radiation therapy is that it can maintain the integrity of the diseased organ and healthy tissue surrounding the tumor,

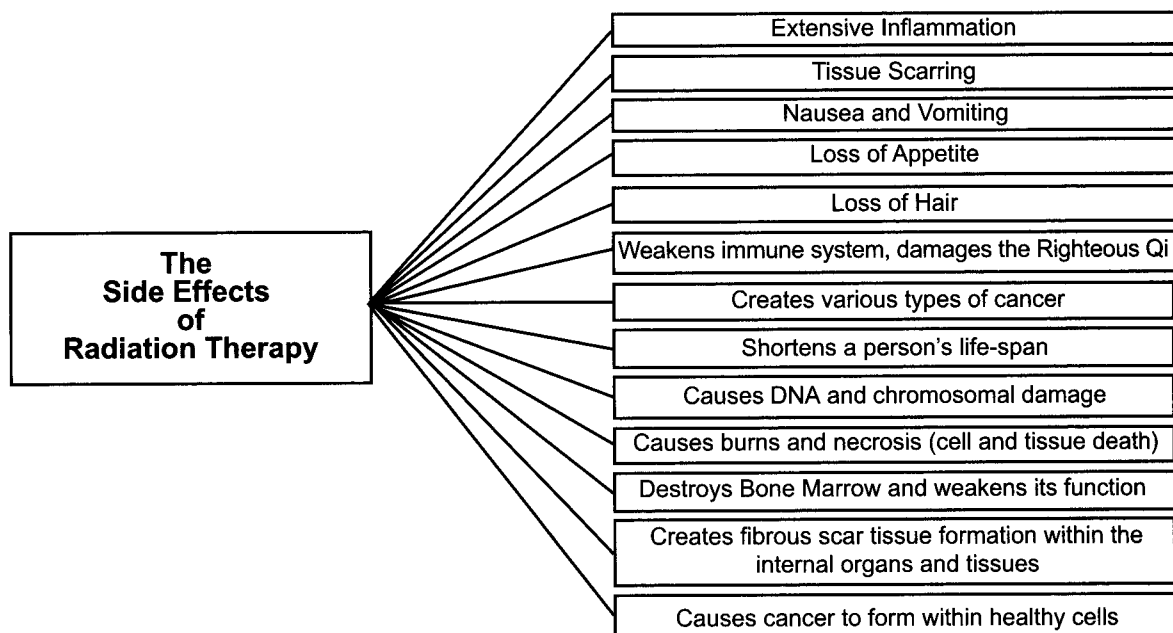


Figure 75.5. The Destructive Side Effects of Radiation Therapy

unlike surgery which causes tissue deficiency and deformity.

A tumor that is specifically sensitive to radiation therapy can be partially controlled. However, without destroying the “root cause,” the tumor growth is likely to reoccur or even metastasize. Radiation can damage healthy tissue of the body, reduce the body’s immune function, and create various side effects.

WHEN PATIENTS SHOULD NOT RECEIVE RADIATION THERAPY

From a Traditional Chinese Medical perspective, there are specific contraindications that the doctor must consider regarding radiation therapy. In China, a cancer patient is advised not to receive radiation therapy if they have the following conditions:

- If the cancer is at an advanced stage and the patient’s overall condition is extremely weak (deficient in both Qi and Blood).
- If the cancer has metastasized throughout the patient’s body.
- If the patient has distended internal organs and perforation (an abnormal opening in a

hollow organ or viscus), combined with a large degree of dropsy.

- Relapse cases previously experiencing skin lesions with radiotherapy.
- Conditions complicated with serious Heart, Liver, or Kidney diseases, diabetes, acute infections and pyemia (septicemia due to pyogenic organisms causing multiple abscesses).
- Cases which have already experienced radiotherapy ending in unsatisfactory results and severe reactions.
- An internal organ threatened with perforation, or having perforation with water retention (such as massive hydrothorax in pulmonary carcinoma).

MEDICAL QIGONG THERAPY AND RADIATION THERAPY

From a Traditional Chinese Medical perspective, exposure to radiation therapy is considered an external invasion of Toxic Heat, with the propensity to burn up the Yin, destroy the surrounding tissues and channels, consume the patient’s Body Fluids, and initiate scar tissue formation (Figure 75.6).

In some cases, however, radiation therapy can be considered less harmful than chemotherapy because it can be directed into one specific tissue area of the patient's body. After a radiation treatment, the patient's Righteous Qi and immune system can still be somewhat intact, and in most cases it can still function due to the influence of the other internal organs. However, the intense energetic nature of radiation may also cause scarring that can interfere with the patient's internal organ function. The symptoms and side effects of radiation therapy will differ, depending on the specific location of the tissue area exposed to the radiation, for example:

- **If the cancer is located in the head or neck area:** Symptoms caused from external Heat damaging the Qi, Blood, Yin, and Body Fluids in the Upper Burner can manifest as headache, fever, sweating, dry mouth, dry tongue, and severe sore throat.
- **If the cancer is located in the chest area:** Symptoms caused from External Heat damaging the Qi, Blood, Yin, and Body Fluids in the Middle Burner can manifest as profuse sweating, nausea, vomiting, poor appetite, fatigue, fullness of the chest and epigastrium, constipation, and dry cough (due to damaged Lung Yin).
- **If the cancer is located in the lower abdomen and pelvic cavity:** Symptoms caused from External Heat damaging the Qi, Blood, Yin, and Body Fluids in the Lower Burner can manifest as low-grade fever, five palms heat, convulsions, and constipation.

TREATMENT PROTOCOL FOR RADIATION THERAPY

Although radiation therapy is strong, in most cases the side effects can be corrected through Purging techniques (using rapid hand movements) used by the Qigong doctor to dredge, purge, and disperse the External invasion of pathogenic Heat.

When treating such conditions, the tissue damage left after radiation therapy should be rectified by dredging, purging, and dispersing the afflicted area first. Then, after the toxic heat has been purged, the entire system should be Tonified

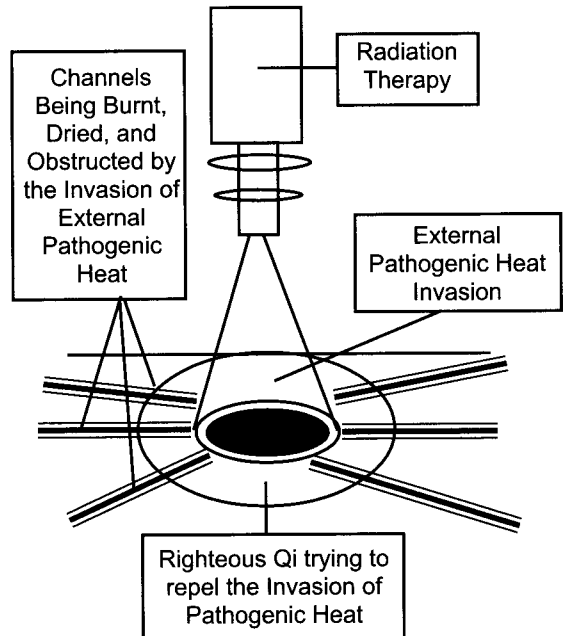


Figure 75.6. The patient's Righteous Qi is fused together with the External Invasion of Toxic Heat caused by the Radiation Therapy - creating tissue calcification and scar tissue formation

with "Cooling" colors that are projected into the patient's body to support the internal organs and tissues surrounding the treatment area.

For patients who are currently undergoing radiation therapy, or for any cancer that has been exposed to radiation therapy, it is important that the Qigong doctor first purge the toxic pathogenic Heat caused by the radiation before addressing the specific cancer. In order to assist the patient in healing after radiation therapy, apply the following Medical Qigong clinical protocol:

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28). Focus specific attention on Purging the Excess Heat and pathogenic Qi surrounding the radiated tissue area.
2. Quickly Purge all of the patient's internal organs and channels (both externally and internally), focusing the beginning of the treatment on targeting the specific areas that have been

radiated. If the patient is considered "Hot" (recently radiated), begin by immediately Purging the radiated tissue area first.

- Place your left palm placed underneath the body of the radiated tissue area, and imagine divine healing light flowing through the radiated tissues, moving out the body through the pores.
 - Place your right palm above the radiated tissue area and quickly Purge the Toxic Heat as it releases from the body. Maintain this treatment pattern until you feel that the Heat has diminished.
3. After the pathogenic Heat has been Purged from the patient's tissues, begin to initiate the clinical protocol used to specifically target the patient's cancer (see Chapters 58 through 74).
 4. Due to the initial invasion of Toxic Heat, upon completion of the specific cancer protocol, the Qigong doctor should remove and clean all Chakra Gate Filters associated with the specific areas that have been radiated.
 5. Next, Tonify and energetically strengthen all internal organs and channels (both externally and internally), focusing on the specific areas that have been radiated.
 6. Replenish the Yin in the specific internal organs that have been affected by the radiation by using Five Element colored light Qi emissions.
 7. Finally, end the treatment with the "Replenishing the Yin" treatment protocol used to Tonify the patient's Sea of Yin Qi.

For patients who are receiving radiation therapy, it is important for the Qigong doctor to always end the treatment with the "Replenishing the Yin" treatment protocol. This particular protocol is needed to counter the damage caused by the external invasion of Toxic Heat (i.e., drying up the Body Fluids, etc.) and ends with the Microcosmic Orbit Water Cycle (instead of the Fire Cycle, which is generally used to regulate non-radiated patients). The "Replenishing the Yin" treatment protocol will Tonify the patient's Righteous Qi, which helps to moisten the patient's tissues, Tonify Deficient Yin conditions, and increase the patient's the Sea of Yin Qi. Therefore, after the

Master and Couple Points

Tonify Lu-7 point first
Stimulate Kd-6 point second
(Emit Cold Blue Yin Qi)

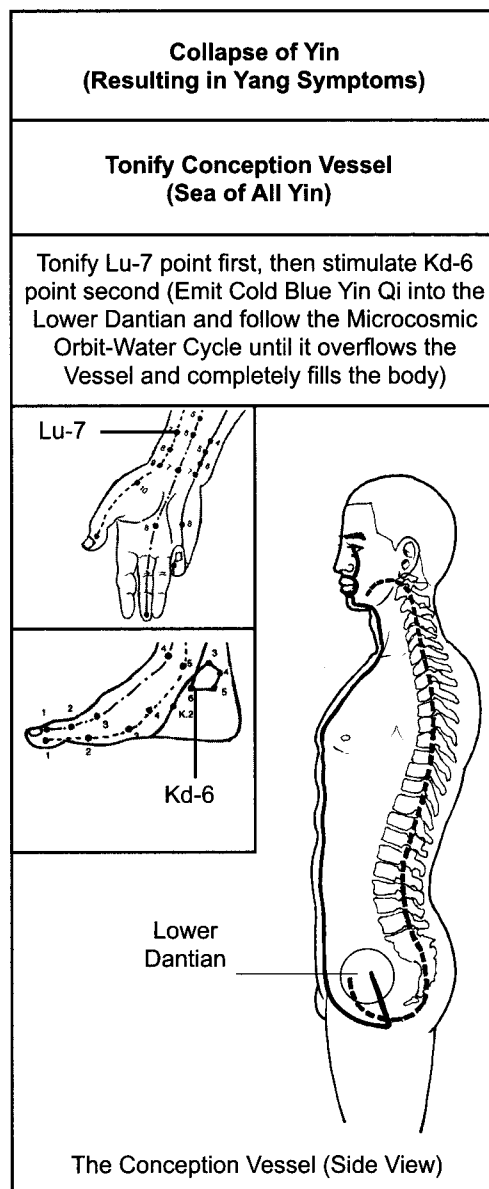


Figure 75.7. To treat Excess Heat that has caused a Collapse of Yin, Tonify the Conception Vessel (the Sea of all of the body's Yin)

organs have been sufficiently cleansed, the Qigong doctor will complete the treatment by proceeding as follows:

- The “Replenishing the Yin” treatment protocol is accomplished by tonifying the patient’s Conception Vessel, while using the color blue. The doctor may access the Conception Vessel by Tonifying its Master point (Lu-7) point, located just above the inside of the patient’s wrist; and then stimulating its Couple (Kd-6) point, located just above the inside of the patient’s ankle (Figure 75.7).

Treat the patient using the crossover pattern (same arm and opposite leg), while focusing your attention on the patient’s Lower Dantian, overflowing it with clear blue light. When stimulating Conception Vessel points, rotate the patient’s arms and legs outward, towards the lateral aspect of the body. It is important for the doctor to also focus his or her mind on opening the energetic flow of the Vessel that is being activated.

To complete the treatment, the doctor must first release the Coupled point (ankle), then disconnect from the Master point (wrist).

8. Then, wrap all three of the patient’s Wei Qi fields, one at a time.
9. After several minutes, have the patient sit-up and rub the Shen Dao (back of Heart) clockwise, and drag the Qi down to both Kidneys.
10. Disconnect from the patient’s Wei Qi field and purge any residual Qi.

HOMEWORK PRESCRIPTIONS

In most cases the harmful side-effects of radiation therapy can be avoided by giving the patient Healing Sound Therapy in conjunction with herbs. In order to alleviate the patient’s toxic Heat and pain, it is important for the patient to practice the descending “She” sound to cool the tissues after radiation treatments.

1. **The “She” Sound:** This sound is pronounced in a moderate volume, using the descending tone. The healing sound should resonate from the manubrium at the top of the sternum downward into the lower perineum, for a minimum of 36 breaths (Figure 75.8).



Use a Descending
Healing Tone When
Exhaling



Figure 75.8. Triple Burner Exercise Prescription For Treating Excess Heat Conditions

2. **Tiger Kneading:** Have the patient target the specific cancer tissue area by using the Tiger Kneading hand technique. Have the patient imagine that he or she is reaching into the physical body and pulling the toxic Heat out of the tissues while simultaneously purging pathogens from the cancer tissue area. This Kneading Tiger technique should be performed while sounding the specific Purging healing sound needed to vibrate the cancer organ. This technique is to be used for Purging Heat that has accumulated within a specific tissue area, due to the radiation therapy. After the treatment, follow the exercise prescription with specific colors to rebuild the internal organ’s Righteous Qi and to enhance the immune system (Figure 75.9).
3. **Walking and Breathing:** The Qigong doctor can also prescribe walking meditations as well as quiescent, deep breathing meditations.

QIGONG MEDITATIONS USED TO AUGMENT RADIATION THERAPY

One excellent meditation used to reduce the harmful side effects of radiation therapy is used by Dr. O. Carl Simonton, a radiation oncologist and medical director of the Cancer Counseling and Research Center in Dallas, Texas. Doctor Simonton teaches his patients a number of relaxation and mental imagery techniques that he developed in order to enhance their healing. Three times a day, the patient will imagine that the radiation that they have just received is actually millions of tiny bullets of energy bombarding their cells. The patients are also to imagine that their cancer cells are weaker

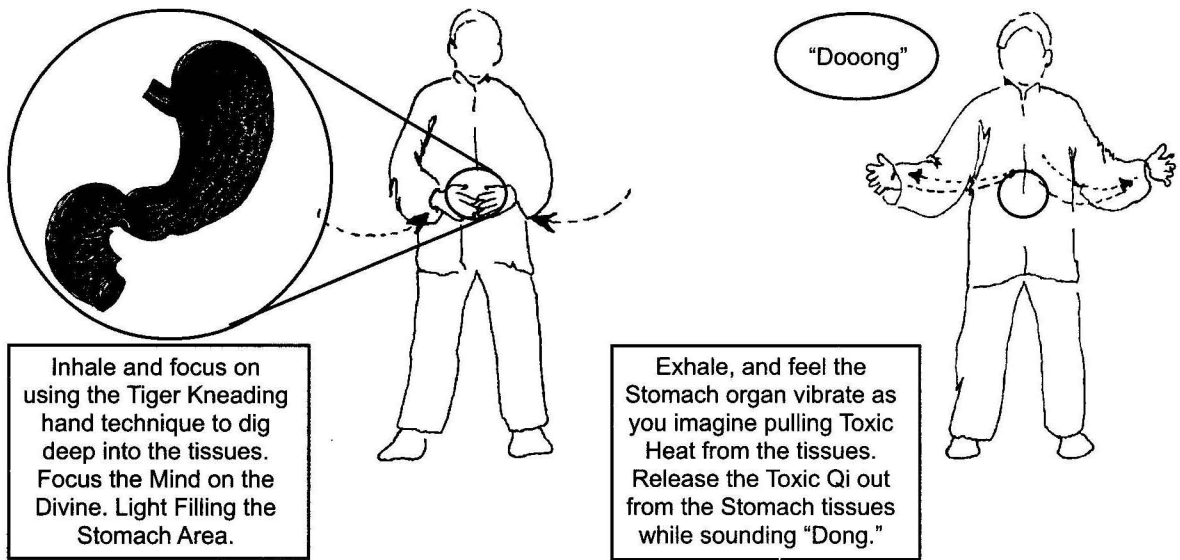


Figure 75.9. An example of using the Kneading Tiger Hand Technique for the treatment of Radiation Therapy due to Stomach Cancer

and more confused than their normal cells, and therefore unable to repair the damage that they suffer from the energetic bullets.

Next, the patients are to imagine and visualize their body's white blood cells as soldiers of the immune system. These soldiers swarm over the dead and dying cancer cells, carrying them to the patient's Liver and Kidneys to be flushed out from the body.

The results of this meditation has been dramatic, with almost no side effects or radiation damage to the skin and mucous membranes. Currently, the Simonton Cancer Center is located in Pacific Palisades, California.

CHEMOTHERAPY

As a drug-based treatment, chemotherapy is usually taken either orally or by injection. Chemotherapy is currently given in various complex formula combinations known as "chemo-cocktails." Chemotherapy can offer partial or temporary remission of certain types of cancer. However, research has shown that these are generally uncommon forms of cancer (Figure 75.10):

- hairy-cell leukemia

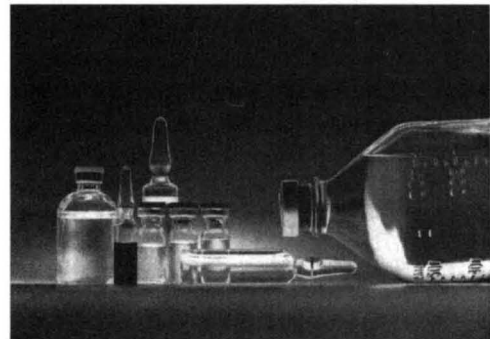


Figure 75.10. A Variety of Chemotherapy Drugs (photographed by Bill Bradson)

- acute lymphoblastic leukemia: 90% remission
- acute lymphocytic leukemia
- Burkitt's lymphoma: 50% remission
- juvenile laryngeal papillomatosis
- choriocarcinoma: 75-80% remission
- Ewing's sarcoma
- Osteogenic sarcoma
- Rhabdomyosarcoma
- neuroblastoma
- Hodgkin's disease
- ovarian cancer
- testicular cancer

THE HISTORY OF CHEMOTHERAPY

Western medical treatment with chemotherapy originated after World War I, when research on “mustard gas” (cyclophosphamide) was found to have the ability to kill living cells; in particular, those cells which rapidly divided (such as the cells living within the intestinal tract, Bone Marrow and lymph system). Doctors of Western medicine developed the idea that they could use mustard gas to “poison” cancer, and chemotherapy was invented. According to Dr. Gerald B. Dermer, the reason that chemotherapy is so toxic is because many of the drugs still used today to treat cancer are extensions of the mustard gas formulas (Figure 75.11).

QUESTIONING CHEMOTHERAPY

There are no known chemicals that destroy cancer cells exclusively without harming the body’s normal cells. Additionally, the most common forms of cancer (breast, Lung, and colon) generally do not respond to primary treatment with chemotherapy. According to research, chemotherapy is not very effective when used against larger tumors that have metastasized. Its greatest success has been against smaller tumors that have recently formed (Figure 75.12).

Chemotherapy poisons many of the body’s normal tissues and cells, especially the rapidly di-

viding cells of the Bone Marrow, intestinal wall, and hair follicles. As Bone Marrow is the foundation of the body’s immune system (preventing infections and combating the spread of cancer), the use of chemotherapy is often accompanied by the destruction of the patient’s immune system. This in turn, can create Blood Deficiency diseases within the patient’s body (leukopenia, thrombocytopenia, and aplastic anemia), giving rise to massive, uncontrollable secondary infections (Figure 75.13)

Research shows that there is an increased incidence of secondary tumor formation occurring

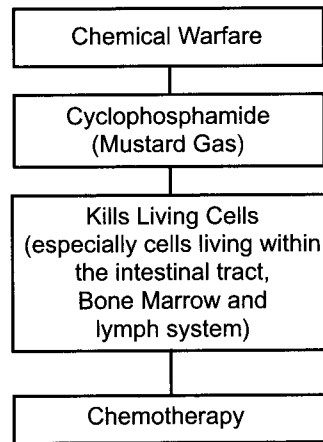


Figure 75.11. The History of Chemotherapy

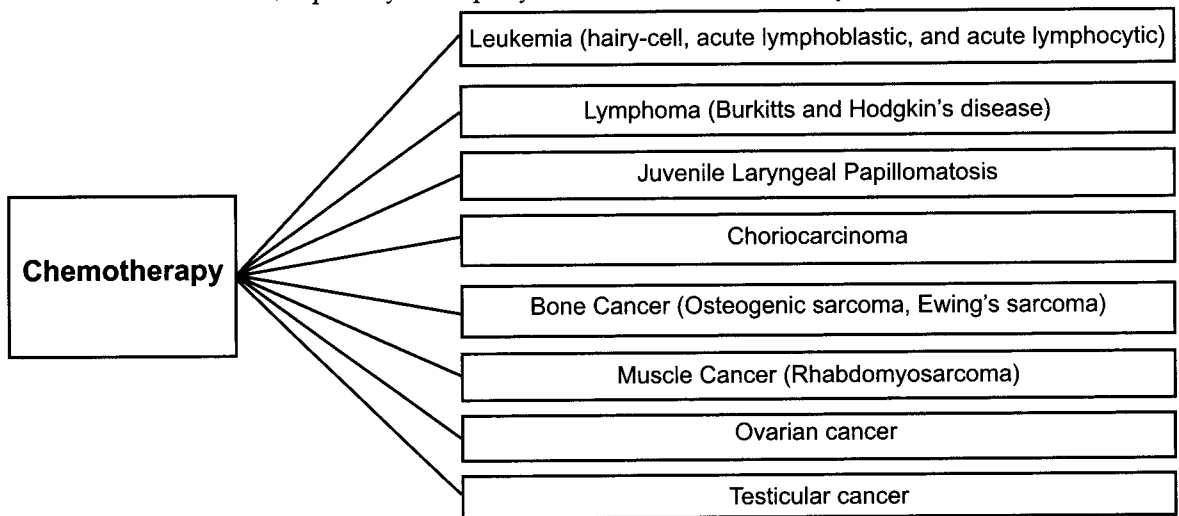


Figure 75.12. Chemotherapy has been known to offer partial or temporary remission of certain less common types of cancer

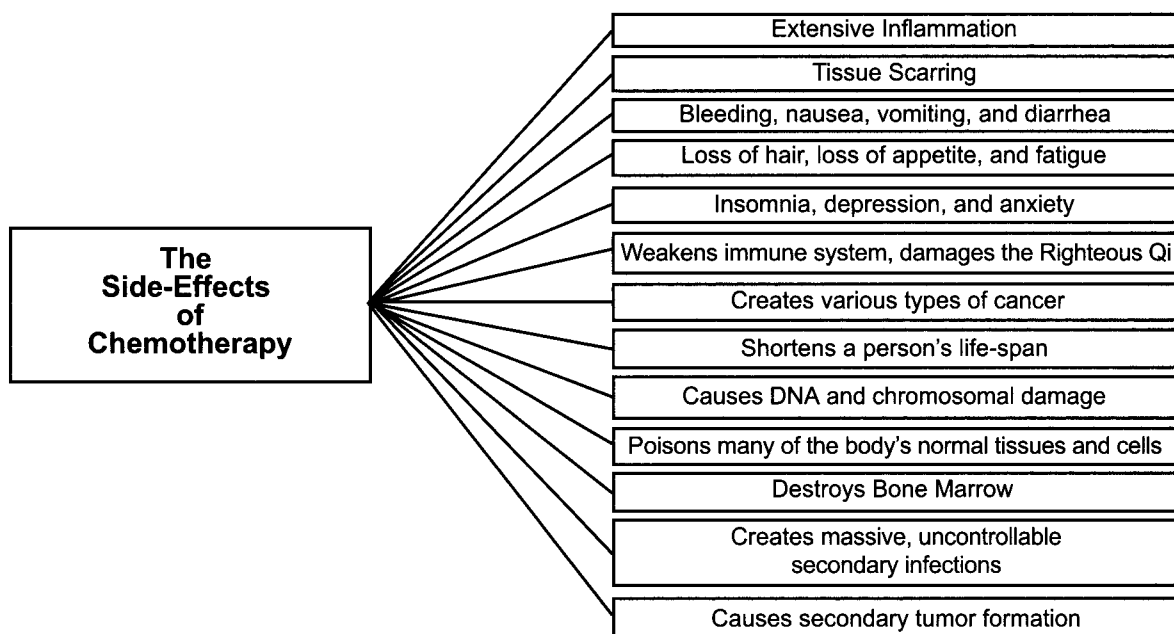


Figure 75.13. The Destructive Side Effects of Chemotherapy

in patients who have been “cured” by chemotherapy. When radiation therapy is also combined with chemotherapy, the incidence of these secondary tumor formations is approximately 25 times the expected rate. It is believed that since both radiation and chemotherapy suppress the body's immune system, it becomes possible for the new tumors to grow without resistance.

Due to the differences in chemical toxicity, as well as individual sensitivity and tolerance, reactions to chemotherapy can vary from patient to patient. Some patients may have no reaction to the chemicals (at first) while others may have devastating experiences, with serious reactions after receiving only one or two regular therapeutic doses. In the use of chemotherapy, chemical reactions cannot be avoided and should never be left untreated, otherwise the patient's condition can deteriorate.

THE TREATMENT OF CHEMICAL ANTI-CARCINOGENS

Chemical anti-carcinogens are not effective on all cancers. They can, however, aid in controlling and destroying some of the cancer cells that have metastasized throughout the entire body. Chemo-

therapy is a killing agent which does not distinguish between the body's normal cells and the toxic cancer cells. Therefore, it inhibits hematopoietic organs and decreases leucocyte circulation, weakening the body's immune system and, in most cases creating more health problems for the patient.

Of the approximately 180 types of chemical anti-carcinogens available at the time of this printing, more than 80 are applied formally in clinical treatment. Anti-carcinogens are divided into six types according to different chemical protocols, and are described as follows (Figure 75.14):

- 1. Cytotoxins (Alkylation Agents):** The purpose of prescribing cytotoxins is to destroy the vital structure within the cell, thus completely destroying the cancer cells. The most common chemicals used are cyclophosphamide, N-formyl sarclysine, nitrogen mustard, thiotepe, etc.
- 2. Antimetabolic Drugs:** The purpose of prescribing antimetabolic drugs is to stop certain chemical reactions in the cancer cells and to prevent them from growing and proliferating. The most common medicines used are FU, MTX, 6-MP, etc.

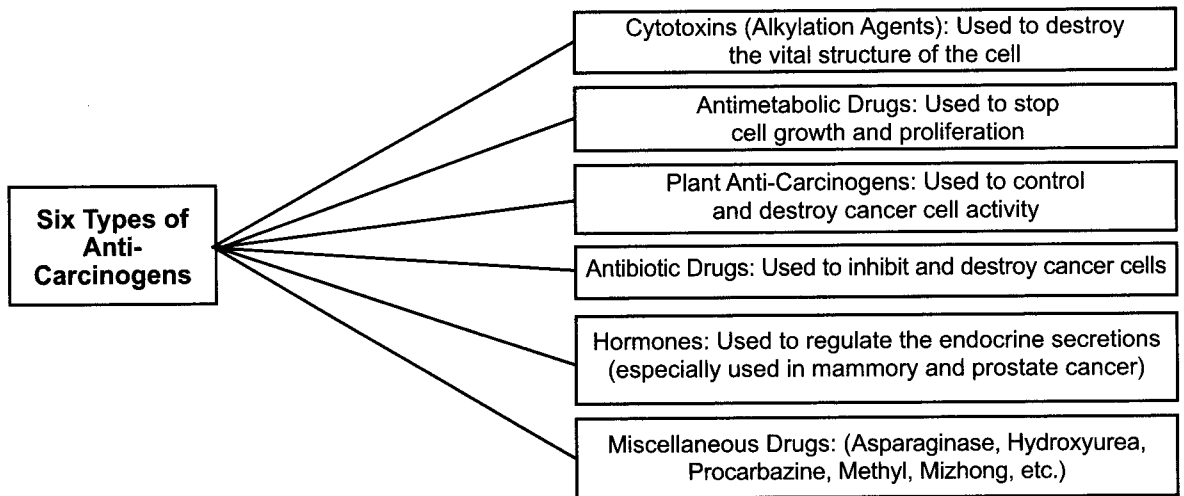


Figure 75.14. There are Six Types of Anti-Carcinogens used to Treat Cancer

- 3. Plant Anti-Carcinogens:** The purpose of prescribing plant anti-carcinogens is to control and destroy the process of the cancer cells' vital activity. The most common drugs used are camptothecine, colchicine, curcumol, curdione, demecolcine, harringtonine, homoharringtonine, monocrotaline, vinblastine, vincristine, etc.
- 4. Antibiotic Drugs:** The purpose of prescribing antibiotic drugs is to inhibit and destroy cancer cells. The most common drugs used are adriamycin, bieomycin, mithramycin, mitomycin, etc.
- 5. Hormones:** The purpose of prescribing Hormones is to Regulate the patient's endocrine secretions. The balancing of the endocrine secretions helps to cure certain types of cancer. For example:
 - **Breast cancer** is sometimes associated with the over-production of estrogen; one effective treatment is to have the patient ingest the male hormone testosterone propionate.
 - **Prostate cancer** is sometimes associated with the over-production of testosterone; one effective treatment is to have the patient ingest the female hormone estrogen stilbestrol.
- 6. Miscellaneous Drugs:** Some anti-carcinogens are difficult to classify according to their functions and sources. Some examples of these

medicines are asparaginase, hydroxyurea, procarbazine, methyl, mizhong, etc.

CANCER THAT IS RESISTANT TO CHEMOTHERAPY

Current research has shown that after receiving chemotherapy there is an increase in gene mutation, as well as a decrease in DNA repair and stability. According to Dr. Stephen M. Sagar, if one cell line succumbs to chemotherapy, then another cell line with different characteristics can mutate and adapt to the new condition established within the host. This is why chemotherapy is usually based on the rapid cycling of various toxic drugs in an attempt to keep up with the cancer's ability of adaptation and resistance.

MEDICAL QIGONG THERAPY AND CHEMOTHERAPY

Most forms of chemotherapy are cell-killing agents that damage the body's Righteous Qi and DNA, and actively injure dividing cells, including those of the body's immune system. Chemotherapy, in many cases is ineffective. The use of chemotherapy to treat a patient with cancer can be compared to napalming a village to kill a rat infestation. Although most rats are killed, the living quarters, water, soil, and food supply is also destroyed.

Both radiation and chemotherapy create Toxic

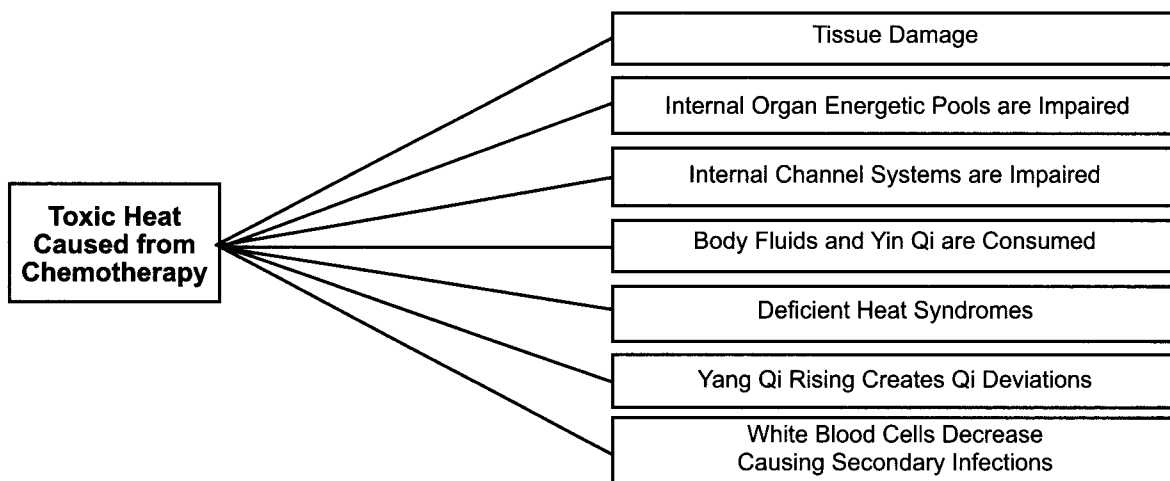


Figure 75.15. According to Traditional Chinese Medicine, the Tissue Damage after Chemotherapy is Extremely Extensive Due to Toxic Heat

Heat within the patient's body, damaging the body's Qi, Blood, Yin, and Body Fluids. According to Traditional Chinese Medicine, the tissue damage after chemotherapy is extremely extensive due to the tremendous invasion of toxic heat (Figure 75.15).

- **Radiation therapy** can cause the patient to develop hypoplastic anemia, dry eyes, dry mouth (xerostomia), trismus (lockjaw), and skin burns causing ulcerations.
- **Chemotherapy** can cause the patient to develop infections, bleeding, nausea, vomiting, and diarrhea. The patient easily becomes fatigued and develops a reduced appetite due to Spleen and Kidney Deficiency.

The tissue damage after chemotherapy is extremely extensive: the patient's internal organ pools and internal channel systems are impaired; the patient's Body Fluids and Yin Qi are consumed, causing Deficient Heat Syndromes; Yang Qi rising creates Qi Deviations; and the patient's white Blood cells decrease causing secondary infections. Unlike radiation therapy, which is generally isolated to specific areas of the patient's body, chemotherapy affects all of the body's internal organs. The effects of chemotherapy can be likened to the results of a severe internal fire that scars the tissues and melts the energetic tissue patterns.

TREATMENT PROTOCOL FOR CHEMOTHERAPY

Chemical anti-carcinogens have a powerfully destructive nature, affecting both the body's entire physical and energetic matrix. Therefore, when a patient is currently undergoing chemotherapy, any of the previous Medical Qigong clinical protocols traditionally used for the treatment of specific types of cancer (as taught in Chapters 58 through 74) are considered ineffective. In order to salvage the patient's Righteous Qi, the Qigong doctor must therefore consider the primary importance of immediately purging the toxic pathogenic Heat caused from the chemotherapy (which is now festering within the patient's tissues, cells, and energetic field).

For patients who are considered "Hot" (currently undergoing chemotherapy), or have been exposed to chemotherapy, apply the following Medical Qigong clinical protocol:

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28).
2. Next, quickly Purge all of the patient's internal organs and channels (both externally and internally), focusing the treatment on targeting each and every internal organ. If the pa-

tient is still “Hot” (releasing “Noxious Qi”), immediately begin Purging the second Wei Qi field area.

- Purge all of the internal organs and channels (both externally and internally) throughout the patient’s entire body.
- 3. Remove and clean all of the patient’s Chakra Gate Filters.
- 4. Tonify and energetically rebuild all of the patient’s internal organs and channels (both externally and internally) by using the “River of Divine Light” treatment.
- When treating the patient, after the diseased organs have been sufficiently cleansed, the doctor may then tonify the patient’s Blood, Jing, and tissues, as well as the energetic fields which have been damaged by the chemotherapy.
- 5. Finally, end the treatment with the “Replenishing the Yin” treatment protocol. For chemotherapy, it is important for the Qigong doctor to always end the treatment with “Replenishing the Yin” treatment protocol. This particular protocol is needed to counter the damage caused by the external invasion of Toxic Heat (i.e., drying up the Body Fluids, etc.) and ends with the Microcosmic Orbit Water Cycle (instead of the Fire Cycle, which is generally used to Regulate non-radiated patients).

After the organs have been sufficiently cleansed, the Qigong doctor will then end the treatment by Tonifying the patient’s Righteous Qi, which helps to moisten the patient’s tissues, Tonify Deficient Yin conditions, and increase the patient’s the Sea of Yin Qi. End the treatment by proceeding as follows:

- The Replenishing the Yin Treatment Protocol: This treatment can be accomplished by Tonifying the patient’s Conception Vessel, while using the color blue. The doctor may access the Conception Vessels by Tonifying its Master point (Lu-7) point, located just above the inside of the patient’s wrist; and then stimulating its Couple (Kd-6) point, located just above the inside of the patient’s ankle (Figure 75.16).
- Treat the patient using the crossover pattern (same arm and opposite leg), while focusing

Master and Couple Points

Tonify Lu-7 point first
Stimulate Kd-6 point second
(Emit Cold Blue Yin Qi)

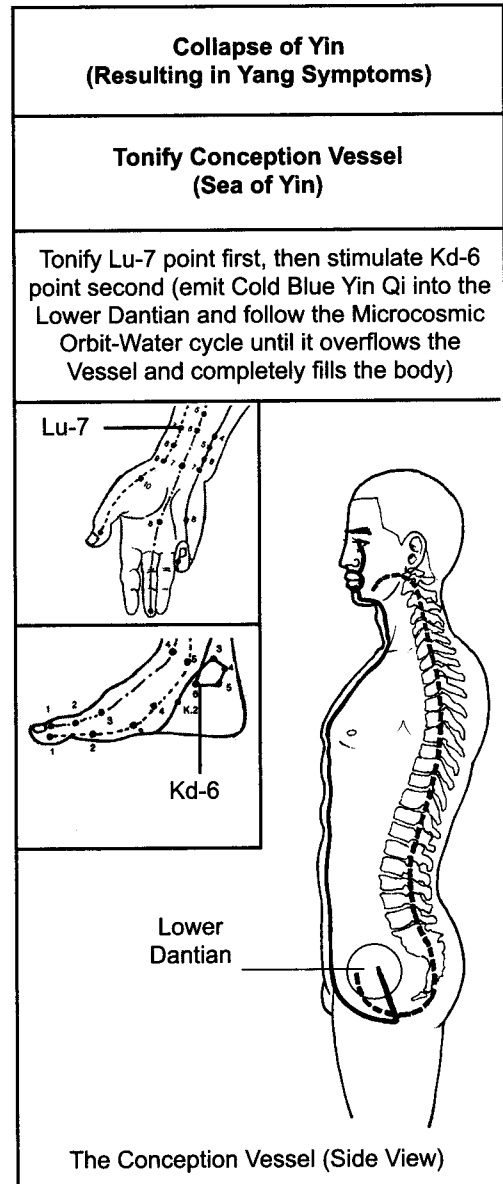


Figure 75.16. To treat Excess Heat that has caused a Collapse of Yin, Tonify the Conception Vessel (the Sea of all of the body’s Yin)

your attention on the patient's Lower Dantian, overflowing it with clear blue light. When stimulating Conception Vessel points, rotate the patient's arms and legs outward, towards the lateral aspect of the body. It is important for the doctor to also focus his or her mind on opening the energetic flow of the Vessel that is being activated.

- To complete the treatment, the doctor must first release the Coupled point (ankle), then disconnect from the Master point (wrist).

HOMEWORK PRESCRIPTIONS

When treating patients who have undergone chemotherapy, it is important for the Qigong doctor to dredge, purge, and disperse the Toxic Qi within all of the patient's Yin and Yang organs. As with radiation therapy, Sound Resonation therapy is also mandatory for alleviating the patient's heat.

1. **The "She" Sound Prescription:** It is important for the patients to practice the descending "She" sound to cool the tissues after chemotherapy treatments. Specifically, cancer patients should pronounce the "She" Healing Sound in a prone position, several times a day when the Blood and T-cell count is low after either chemotherapy or radiation therapy.
- The "She" sound is pronounced in a moderate volume, using the descending tone (from the throat to the perineum). The healing sound should resonate from the manubrium at the top of the sternum downward into the lower perineum, for a minimum of 36 breaths, three times a day (Figure 75.17).
- The "She" sound is replaced by the "Ha" sound after the patient's red and white Blood count reaches a normal level. After pronouncing the "Ha" sound for a certain period of time, include specific internal organ sounds to purge any excess conditions that may have resulted from the production of Excess Heat created by the chemotherapy (for example, add "Shang" for a patient with Lung cancer, and "Guo" for a patient with Liver cancer, etc.).
2. **The Five Healing Light Meditation:** This Meditation is used to Purge Toxic Qi from the internal organs after they have been affected

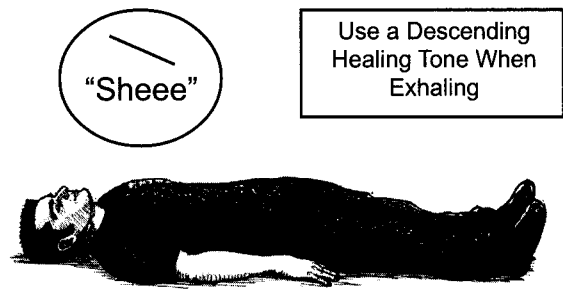


Figure 75.17. Triple Burner Exercise Prescription For Treating Excess Heat Conditions

by chemotherapy. When these toxic pathogens have been released from the tissues, the Righteous Qi of the internal organs can be restored to balance and can again begin to protect the patient's tissues.

Begin the Five Healing Light Meditation from a seated posture, using the Natural Breathing method. Perform this meditation three times a day; before breakfast, at sunset, and before going to bed. Inhale through the nose, and exhale through the mouth.

- First, the patients will direct their attention to the Liver and Gall Bladder organs. Every time they inhale, they will visualize and feel the "cool" color of green entering into the Liver and Gall Bladder. As they exhale, they will release turbid "hot" green color from the Liver and Gall Bladder organs. Repeat for 18 breaths until the Liver and Gall Bladder organs no longer feels "hot" or toxic.
- Next, the patients will direct their attention to the Heart and Small Intestine organs. Every time they inhale, they will visualize and feel the "cool" color of red entering into the Heart and Small Intestines. As they exhale, they will release turbid "hot" red color from the Heart and Small Intestine organs. Repeat for 18 breaths until the Heart and Small Intestine organs no longer feel "hot" or toxic.
- The patients will direct their attention to the Spleen and Stomach organs. Every time they inhale, they will visualize and feel the "cool" color of golden yellow entering into the

Radiation	Chemotherapy
1. Cell Damage: Reversible; Righteous Qi and Immune System Still Intact	1. Cell Damage: Difficult to Reverse: Righteous Qi and Immune System Devastated
2. Tissue Damage: Localized	2. Tissue Damage: Systemic
3. Organ Damage: Localized	3. Organ Damage: Systemic
4. Energetic Damage: Localized	4. Energetic Damage: Systemic
5. Treatment: Focus on Eliminating Heat and Treating Specific Cancer	5. Treatment: Focus on Eliminating Heat, Purging Toxins from Internal Organs and Replacing Righteous Qi
6. Energetic Patterning: Hot; Tissue is Damaged like Charred Embers	6. Energetic Patterning: Hot, Tissue is Damaged like Charred Flesh, Noxious, Sticky, Phlegmy, Prickly

Figure 75.18. Overview of the Effects of Radiation and Chemotherapy

Spleen and Stomach. As they exhale, they will release turbid “hot” yellow color from the Spleen and Stomach organs. Repeat for 18 breaths until the Spleen and Stomach organs no longer feel “hot” or toxic.

- The patients will direct their attention to the Lungs and Large Intestine organs. Every time they inhale, they will visualize and feel the “cool” color of white entering into the Lungs and Large Intestines. As they exhale, they will release turbid “hot” white color from the Lungs and Large Intestine organs. Repeat for 18 breaths until the Lungs and Large Intestine organs no longer feel “hot” or toxic.
- The patients will direct their attention to the Kidneys and Urinary Bladder organs. Every time they inhale, they will visualize and feel the “cool” color of blue entering into the Kidneys and Urinary Bladder. As they exhale, they will release the turbid “hot” blue color from the Kidneys and Urinary Bladder organs. Repeat for 18 breaths until the Kidneys and Urinary Bladder organs no longer feel “hot” or toxic.
- Finally, the patients will inhale, visualize, and

feel the opalescent multicolored healing light of the divine entering their body’s tissues and cells. As they exhale, they should imagine and feel the divine healing light ripple and resonate outward from their tissues and cells into the room, filling the surrounding energetic fields and space with this divine healing light. Repeat for 18 breaths.

RELIEVING SYMPTOMS ASSOCIATED WITH RADIATION AND CHEMOTHERAPY

After receiving radiation or chemotherapy, patients may suffer from several internal complications due to the severe organ and tissue trauma caused by these therapies (Figure 75.18). Even if the cancer patient is clinically pronounced “cured,” the patient can still suffer from the side-effects created by the therapies. If not treated, the patient usually experiences residual effects such as lethargy, insomnia, and emotional disorders such as depression and anxiety. Often, the most important phase in the patient’s healing begins after the aggressive Western medical anti-cancer therapy has concluded.

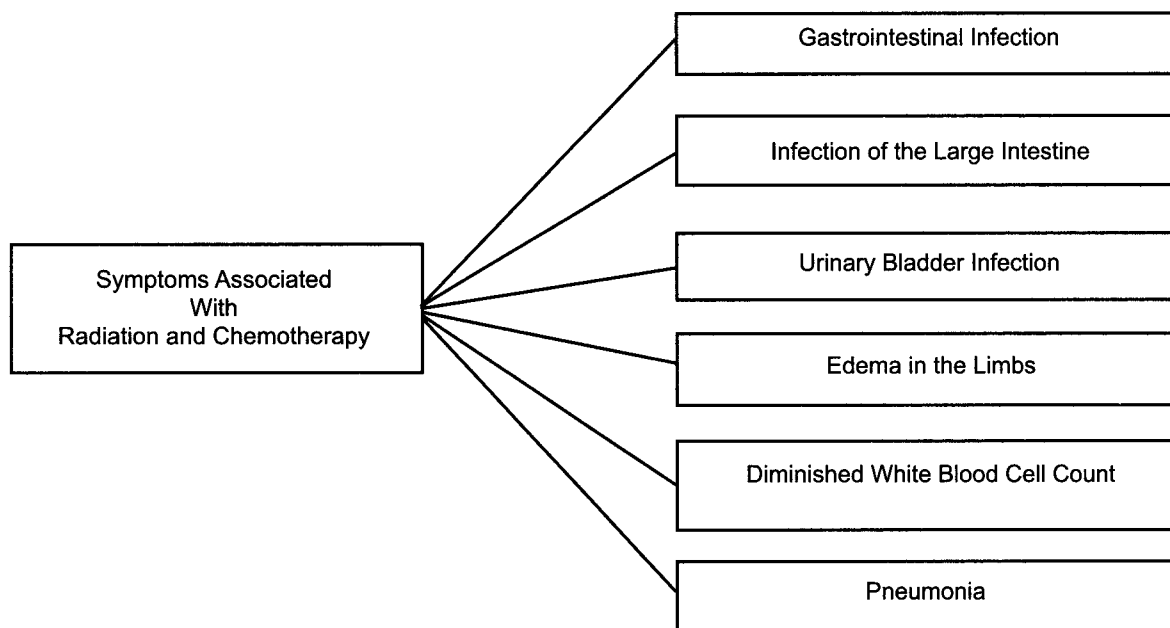


Figure 75.19. Patients may suffer from several internal complications from receiving radiation or chemotherapy

THE SIX MOST COMMON PROBLEMS RESULTING FROM RADIATION AND CHEMOTHERAPY

After Purging the patient's body, the Qigong doctor is then free to address any physical complications that may have resulted from the radiation or chemotherapy. However, in conjunction with the Medical Qigong, the patient should also be referred to an herbalist. The following is a list of the six most common problems that result from radiation and chemotherapy (Figure 75.19).

- 1. Gastrointestinal Infection:** Can result from either radiation or chemotherapy, both of which have a tendency to consume the body's Yin. This frequently results in causing Rebellious Qi, which is accompanied by symptoms such as nausea, vomiting, and poor appetite. After Purging the patient's body, the Qigong doctor Tonifies the patient's Stomach Yin, using Jing Point Therapy to quiet the digestion by Tonifying the Pc-6 and St-36 points, as well as the Ear Shenmen points (Figure 75.20).
- 2. Large Intestine Infection:** Can occur from the accumulation of toxins in the Lower Burner creating Damp Heat symptoms (caused from either radiation or chemotherapy). These tox-

ins can cause abdominal pain, constipation, or diarrhea with bloody mucous. After Purging the patient's body, the Qigong doctor Tonifies the patient's Yin to prevent loss of Body Fluids and uses Jing Point Therapy to Tonify the St-25, St-36, St-37, St-38, LI-4, and LI-11 points (Figure 75.21).

- 3. Urinary Bladder Infection:** Can be caused by either radiation or chemotherapy, both of which have a tendency to create Damp Heat in the Lower Burner. Damp Heat in the Lower Burner can result in cloudy, bloody, and scanty urination with a feeling of an urgency to urinate but an inability to do so. After Purging the patient's body, the Qigong doctor uses Jing Point Therapy to Tonify the Sp-6, Sp-9, CV-2, CV-3, UB-23, and UB-29 points (Figure 75.22).
- 4. Edema in the Limbs:** Can occur from either radiation or chemotherapy, both of which have a tendency to create Wind Damp and Deficiency which in turn lead to an accumulation of Body Fluids in the extremities. After Purging the patient's body, the Qigong doctor Tonifies the Spleen to drain the body of Dampness by using Jing Point Therapy to

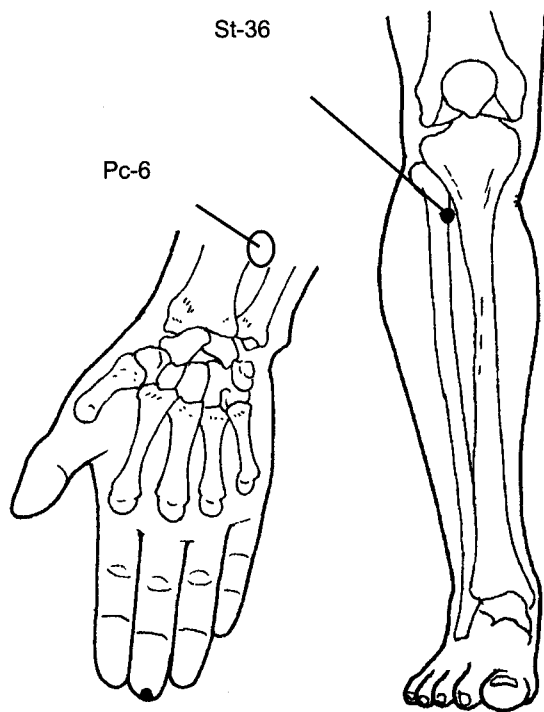


Figure 75.20. Tonify the patient's Stomach Yin by using Jing Point Therapy to quiet the digestion

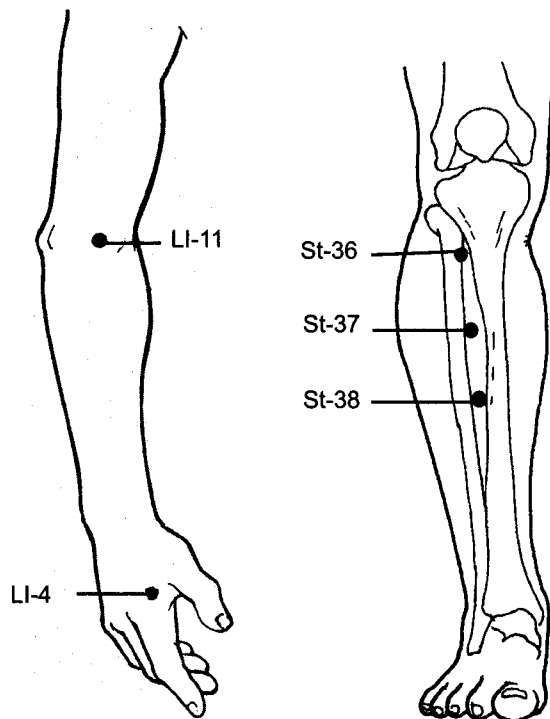


Figure 75.21. Tonify the patient's Yin to prevent loss of Body Fluids

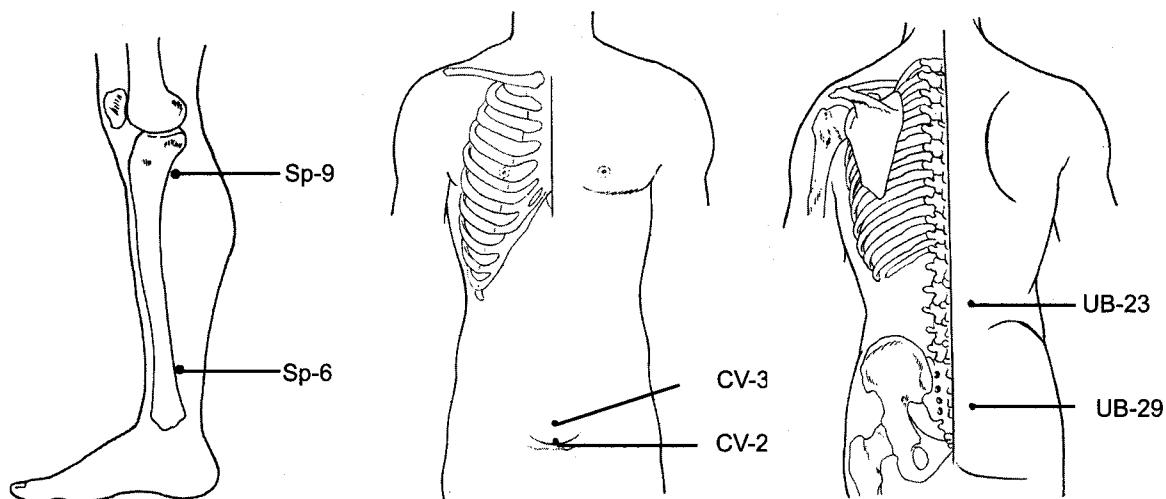


Figure 75.22. Tonify the Lower Burner to Treat Damp Heat in the Urinary Bladder

Purge the Sp-9 and Tonify Sp-6, Lu-7, LI-4, and UB-20 points.

5. **Diminished White Blood Cell Count:** Can be caused by either radiation or chemotherapy, and can lead to secondary infections. After Purging the patient's body, the Qigong doctor Tonifies the patient's Blood and Jing.
6. **Pneumonia:** Can be caused by either radiation or chemotherapy, both of which have a tendency to cause damage to the Lungs. When both the Lung Qi and Yin Qi are damaged, pneumonia can result. After Purging the patient's body, the Qigong doctor Tonifies the patient's Yin and Lung Qi.

DEFICIENT YIN AND BLOOD CREATING HEAT

When patients undergo chemotherapy they generally succumb to conditions of Blood Deficiency and Yin Deficiency. Blood is Yin in nature, and Blood Deficiency symptoms include the following:

- poor memory
- skin dryness
- inability to fall asleep
- restless Shen
- pale withered complexion
- dizziness

Yin Deficiencies symptoms include the following:

- night sweats
- inability to remain asleep
- malar flush
- dry mouth and throat
- reddish tongue

As Qi and Blood are closely interrelated, signs of Qi Deficiency, such as fatigue and shortness of breath may also occur. All of these symptoms may occur as side effects of chemotherapy.

FEVERS AND "HOT FLASHES"

Additionally, the condition of Yin and Blood Deficiency can give rise to fevers and "hot flashes." The key factor in diagnosing a patient's febrile condition is to distinguish between:

- A fever that reflects an infectious Toxic Heat condition (Excess condition)
- A fever that has been generated through lack

of Body Fluids and Blood (Yin Deficiency): Some fevers will start when the patient has been moving around too excessively; this is similar to a car radiator that has become deficient of fluids, and begins to overheat. If the patient feels the Heat from the fever coming on early enough, a brief nap (nurturing the Yin through quiescence) can rectify this condition. When the Blood becomes Deficient, it is very important to tonify with food, diet, herbs, and Qi, to regain a gentle balance. The patient should get adequate rest, supplemented with gentle exercise.

- A fever that has been generated by emotional states (Qi Deficiency and Qi Stagnation): A fever that is generated by strong emotions can be reduced through deep breathing, by allowing the Shen to settle, the Lungs to transport fluids, and the Qi to move. Through the stillness of meditation, one can begin to discern the nature of the imbalance that manifests in a fever at its very inception.

Each of these possibilities have important, and different, ramifications. Many Western doctors treat all fevers as infectious, and may immediately start antibiotic carpet bombing.

In most cases, the harmful side-effects of chemotherapy can be treated by giving the patient Healing Sound Therapy in conjunction with herbs. In order to alleviate most of the patient's toxic Heat and pain, it is important for them to practice the descending "She" sound to cool the tissues immediately after each chemotherapy treatment. The "She" sound is pronounced in a moderate volume, using the descending tone. The healing sound should resonate from the manubrium at the top of the sternum downward into the lower perineum, for a minimum of 36 breaths.

RESEARCH

A study of 285 patients with a variety of different types of cancer that had metastasized into the lymph nodes showed positive affects from the use of Traditional Chinese Medicine in combination with radiation and chemotherapy. The patients were divided into several groups: those who received radiation by itself; those who received chemotherapy

by itself; those who only received Traditional Chinese Medicine; those who received radiation plus Chinese medicine; and those who received chemotherapy plus Traditional Chinese Medicine.

Neither the radiation nor chemotherapy treatments by themselves produced a significant decrease (25 percent or more) in the lymph node size. Traditional Chinese Medicine by itself produced significant shrinkage in only 12.5 percent of the patients, whereas Traditional Chinese Medicine plus chemotherapy produced shrinkage in 55 percent of the patients, and Traditional Chinese Medicine plus radiation therapy produced shrinkage in 75 percent of the patients.

THE IMPORTANCE OF NUTRITION FOR RADIATION AND CHEMOTHERAPY

The patient's diet should reflect the Yin and Yang balance of the body as it applies to fighting cancer cell proliferation. The cancer patient's diet should provide a hostile environment for cancer cells to grow, while supporting and enhancing the regeneration of healthy cells. This is especially true for a patient who is going through chemotherapy or radiation. This creation of a hostile environment for cancer cells is accomplished by specialized food and beverage selection.

Another factor in nutrition selection is that certain foods can protect and even neutralize the side-effects from radiation exposure. This is critical information for those undergoing X-rays, CAT scans, mammography, radiation therapy, or chemotherapy. Even low-level radiation produces free radicals that can cause damage to Lung cells, damage Blood Vessels, disrupt protein synthesis, alter cell membranes and the intracellular structure, and affect DNA and RNA.

The sea vegetable family leads the way as a food that is rich in nutrients and most seaweed varieties provide an enormous benefit by pulling out radioactive material. Sea vegetables contain over 77 minerals and rare Earth elements that are in a readily assimilable colloidal form. Colloids are extremely beneficial to the body because they remain in liquid suspension, and are therefore effortlessly absorbed by the body.

Specifically, those sea vegetables containing a

nutrient called sodium alginate are excellent for assisting in rebuilding the body's cells after receiving radiation or chemotherapy. Sodium alginate, a complex carbohydrate (polysaccharide) is known for its healing ability. Sodium alginate is found in high concentration in the kelp family which includes arame, wakame, kombu, hijiki, and numerous other varieties of kelp itself. Moreover, constituents of these particular sea vegetables bind to heavy metal pollutants such as barium, lead, plutonium, cesium, and cadmium allowing for their removal. Sea vegetables are also high in enzymes, chlorophyll, vitamin A, all the B vitamins, and very high in fiber. Another special food containing a chelation nutrient called zybicolinis is unpasteurized miso. Miso is an alkaline-forming fermented soybean paste often used as an ingredient in soup.

HERBS FOR SUPPORT DURING RADIATION AND CHEMOTHERAPY

The following are a list of herbs (Chinese and Western) used for support during radiation and chemotherapy (Figure 75.23):

- **Maitake, *Grifola frondosus*:** Anti-viral; anti-tumor; immuno-stimulant. According to S. Lieberman in "Maitake, King of Mushrooms":

Dr. Hiroaki Nanba compared the (Maitake) D-fraction with mitomycin-C (MMC), one of the strongest and most widely used chemotherapeutic drugs used to treat stomach cancer in Japan. With just a small dose, the maitake extract produced approximately 80 percent tumor shrinkage in mice compared to 30 percent with MMC. When D-fraction was combined with MMC in half-doses, tumor shrinkage was brought up to 98 percent, demonstrating a synergistic effect between the Maitake D-fraction and MMC. (p16-19)

- **Reishi, *Ganoderma lucidum*:** Anti-viral; anti-tumor; immuno-stimulant; adaptogen; alterative; nervine; increases white Blood cell count. Reishi extract assists patients receiving either chemotherapy or radiation by boosting the immune system, improving energy, and regulating sleep.

- **Shitake, *Lentinus edodes*:** Anti-viral; immuno-stimulant; adaptogen; anti-tumor;

contains eritadenine and lentinan; stimulates helper T-cells; directly suppresses viral and chemical oncogenesis; increases the production of alpha interferon.

- **Cloud Fungus, *Coriolus versicolor*:** Anti-fungal; anti-viral; anti-bacterial; anti-tumor; immuno-stimulant.

- **Tuckahoe, *Poria cocos* (Fu Ling):** Immuno-stimulant; diuretic; anti-tumor; addresses symptoms of insomnia and loss of appetite. Tuckahoe goes to the Heart, Spleen, and Lung channels. Dosage: 9-15 grams.

- **Siberian Ginseng, *Eleutherooccus senticosus*:** Adaptogen; alterative; immuno-stimulant; anti-inflammatory; protects Liver; increases endurance and stamina.

- **Ginseng, *Panax ginseng* (Ren Shen):** Adaptogenic; alterative; nervine; digestant; diuretic; immuno-stimulant; Tonifies Qi; generates fluids and reduces thirst; Ginseng goes to the Lungs and Spleen, and addresses symptoms of shortness of breath, wheezing, loss of appetite, and insomnia. Dosage: 1-9 grams.

- **Slippery Elm, *Ulmus rubra*:** Demulcent; digestive; emollient; mucilant; vulnerary; expectorant; tonifies Yin. Slippery Elm relieves symptoms of pain, especially from the side effects of radiation for respiratory and digestive cancer. Slippery Elm goes to the Lung, Stomach, Large Intestine, and Urinary Bladder channels. Dosage: 6-14 grams.

- **Aloe, *Aloe vera*:** Anti-viral; immuno-stimulant; anti-inflammatory; alterative; anti-bacterial; cholagogue; emmenagogue; emollient; vulnerary. Aloe Vera goes to the Stomach and Lung channels. Dosage: one tablespoon daily.

- **Yellow Dock, *Rumex crispus*:** Laxative; depurative; alterative; astringent; cholagogue; hepatic; increases levels of iron in the Blood; promotes tissue repair. Yellow Dock is commonly used as a powerful Blood cleanser; it also addresses symptoms of constipation, anemia, and acute inflammations. Yellow Dock goes to the Liver, Kidney, and Large Intestine channels. Dosage: 8-16 grams.

- **Milk Thistle, *Silybum marianum*:** Hepatic; cholagogue; demulcent; nervine; contains

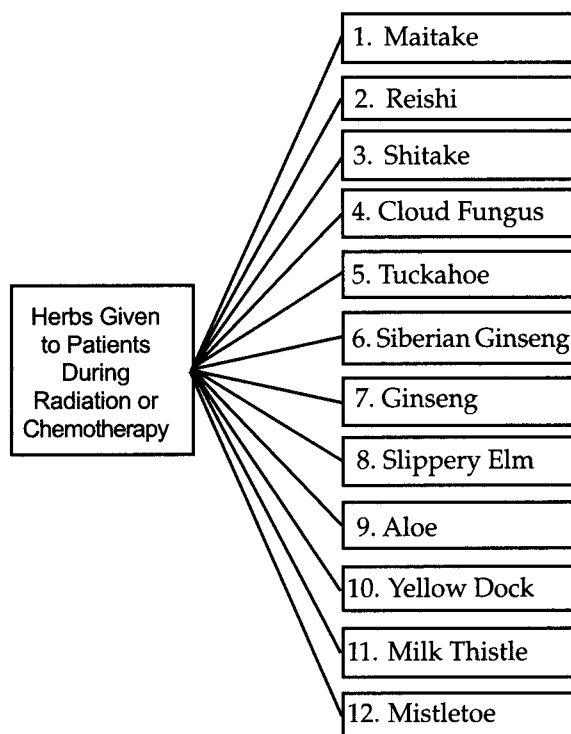


Figure 75.23. Common Herbs Given to Patients During Radiation or Chemotherapy

silymarin, which stimulates the repair of damaged Liver cells. Milk Thistle aggressively scavenges free-radicals thereby protecting the Liver from side effects of chemotherapy. Milk Thistle addresses symptoms of palpitations, dizziness, fatigue, and jaundice. Milk Thistle goes to the Liver, Heart, Chong, and Ren channels. Dosage: 8-14 grams.

- **Mistletoe, *Viscum album*:** This herb inhibits the growth of tumors; increases macrophages and natural killer cells; reduces leukopenia produced by chemotherapy and radiation by increasing T-cell production. According to Donald Yance Jr., "Mistletoe contains polysaccharides which stimulate nonspecific immune function, and polypeptides which have a cytotoxic action on tumor cells only." Iascator, an extract of Mistletoe, is used as standard treatment in Germany for cancer, especially breast cancer. Mistletoe goes to the

Heart, Liver, and Lung channels. Dosage: 4-8 grams.

CAUTION

Consult a licensed acupuncturist, naturopath, or herbalist before taking herbs. Each individual will require specific formulas based on the diagnosis of his or her constitution and symptoms.

HERBS FOR SUPPORT AFTER RADIATION AND CHEMOTHERAPY

Conventional Western cancer therapies in the form of radiation and chemotherapy have increased in China since the 1960's. The side effects of these Western cancer therapies, however, have been debilitating. Traditional herbal medicine is used extensively in conjunction with Medical Qigong to combat the harmful side-effects of radiation and chemotherapy.

Immune-enhancing herbs, known as Fu Zheng, are used to protect the body's immune system from damage and to increase the patient's survival rate. In addition to benefiting digestion and tonifying Qi, the Fu Zheng herbs are used to strengthen the body's immunity and increase the functions of the body's T-cells.

Research conducted in the Peoples Republic of China revealed that 91.5 percent of cancer patients who received Fu Zheng herbs in conjunction with chemotherapy responded with tumor shrinkage. This represents a significant outcome compared to the 46.9 percent of the patients who responded with tumor shrinkage after receiving only chemotherapy. Further studies conducted in China and the United States on the function of the Fu Zheng herbs confirm its value in the treatment of immune-compromised conditions, including cancer, leukemia, AIDS, and Epstein-Barr virus (Figure 75.24). Traditionally used Fu Zheng herbs are:

- **Astragalus, *Astragali membranaceus* (Huang Qi):** Anti-bacterial; anti-viral; anti-inflammatory; immuno-stimulant; tonifies Qi and Blood; tonifies Spleen and Stomach Yang Qi; addresses symptoms of fatigue; loss of appetite; numbness of the limbs. Astragalus goes to the Lung and Spleen channels. Dosage: 9-30 grams.

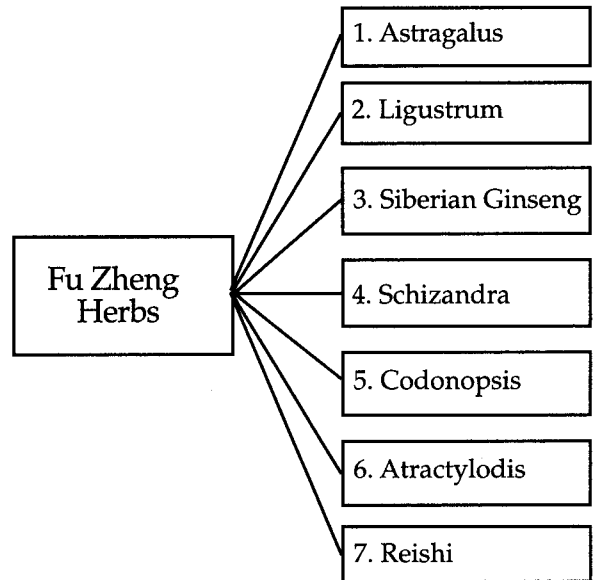


Figure 75.24. Common Fu Zheng Herbs Given to Patients After Receiving Radiation or Chemotherapy.

- **Ligustrum, *Ligustrum lucidum* (Nu Zhen Zi):** Immuno-stimulant; tonifies Kidney and Liver Yin deficiencies. Combined with Astragalus, Ligustrum remarkably enhances immunity, addresses symptoms of tinnitus, dizziness, blurred vision, and lumbago. Ligustrum goes to the Kidney and Liver Channels. Dosage: 4-15 grams.
- **Siberian Ginseng, *Eleutherooccus senticosus* (Ren Shen):** Adaptogen; alteritive; immuno-stimulant; anti-inflammatory; protects Liver; improves oxygen metabolism; increases endurance and stamina. Siberian Ginseng goes to the Spleen and Kidney channels. Dosage: 3-15 grams.
- **Schizandra, *Schisandrae chinensis* (Wu Wei Zi):** Adaptogen; hepatic; astringent; anti-viral; sedative; generates fluids; retains Lung Qi; tonifies Kidneys; retains Essence; calms Spirit. Addresses symptoms of night sweats, insomnia, diarrhea, fatigue, and depression. Schizandra goes to the Heart, Kidney, and Lung channels. Dosage: 2-9 grams.
- **Codonopsis, *Codonopsis pilosula* (Dang Shen):** Tonifies Qi; addresses symptoms of shortness of breath, loss of appetite, diarrhea,

thirst, and fatigue. Codonopsis goes to the Lung and Spleen channels. Dosage: 9-30 grams.

• **Atractylodes, *Atractylodes macrocephala* (Bai Zhu):** Diuretic; tonifies Qi; tonifies Spleen; dries dampness. By reducing the production of fibrin, Atractylodes can slow the spread of cancerous tumors which utilize fibrin as a means to produce new Blood vessels. Addresses symptoms of fatigue; vomiting; and loss of appetite. Atractylodes goes to the Spleen and Stomach channels. Dosage: 4-9 grams.

Precaution: Atractylodes is contraindicated in conditions of severe dehydration and for patients taking Coumadin.

• **Reishi *Ganoderma lucidum*:** Anti-viral; anti-tumor; anti-bacterial; immuno-stimulant; adaptogen; alterative; nervine; increases white Blood cell count. Reishi extract assists patients receiving either chemotherapy or radiation by boosting the immune system, improving energy, and regulating sleep. Reishi addresses symptoms of insomnia and lethargy. Reishi goes to the Heart, Liver, and Lung channels. Dosage 6-15 grams.

CAUTION

Consult a licensed acupuncturist, naturopath, or herbalist before taking herbs. Each individual will require specific formulas based on the diagnosis of his or her constitution and symptoms

VEGETABLE JUICE FORMULAE FOR AFTER RADIATION AND CHEMOTHERAPY

Some popular vegetable juice formulas used to rehydrate, Tonify Yin, and "Cool" the patient's body after the intense heat produced from radiation therapy and chemotherapy are described as follows:

VEGETABLE JUICE FORMULA #1

The following vegetable formula is used to cool the patient. Juice and combine the following ingredients into a container and drink as needed (one to five glasses a day).

- Fresh Celery
- Cucumber
- Fresh Compressed Sugar Cane

Caution: The patient should not continue to take the Vegetable Juice Formula if they begin to experience diarrhea, bloating, or gas.

VEGETABLE JUICE FORMULA #2

The following vegetable formula is used to decrease Heat in the patient's Blood, cool the patient and increase Body Fluid production. Juice and combine the following ingredients into a container and drink as needed (one to five glasses a day).

- Watercress Juice
- Bitter Melon Juice (Fu Gua)
- Asian Pear

Caution: The patient should not continue to take the Vegetable Juice Formula if they begin to experience diarrhea, bloating, or gas.

VEGETABLE JUICE FORMULA #3

The following vegetable formula is used to Tonify the patient's Qi and Yin. This vegetable formula is especially used for patients who receive Chemotherapy. Juice and combine the following ingredients into a container and drink as needed (one to five glasses a day).

- Fresh Carrots
- Asian Pear
- Fresh Lotus Root

Caution: The patient should not continue to take the Vegetable Juice Formula if they begin to experience diarrhea, bloating, or gas.

BONE BROTH FORMULA FOR AFTER RADIATION AND CHEMOTHERAPY

The following Bone Broth Formula is used to nourish the patient's Qi, Blood, and Marrow. It is used in cases where the patient experiences intense internal heat produced from exposure to either radiation therapy or chemotherapy.

BONE BROTH FORMULAE #1

When the patient is weak and has Deficient Marrow, combine the following ingredients into a cooking pot. Cook on low heat for 8 hours. The stew can be strained and broth consumed if desired. Sip two to three bowls a day (as needed).

- Fresh Celery
- Carrots
- Fresh Bones from an Organic Source

**MEDITATIONS TO BE USED WHILE
RECEIVING CHEMOTHERAPY**

An effective meditation used by one of my Florida students while receiving chemotherapy, was to imagine that the toxic chemicals flowing into her body were actually the healing power of

divine light, full of love and compassion originating from the creator. This meditation was so effective is eliminating the harmful side effects of the chemotherapy that she did not receive any of the normal chemically induced illnesses caused by the Western cytotoxic treatments.

CHAPTER 76

MEDICAL QIGONG THERAPY FOR SURGERY

THE HISTORY OF SURGERY

Surgery has been performed in China for thousands of years. In ancient China, medical practices included surgery as a method of clinical treatment. Modern Chinese medicine is divided into Internal Medicine (Nei Ke) and External Medicine (Wei Ke), described as follows (Figure 76.1):

- **Internal Medicine “Nei Ke:”** The term Nei Ke is used in China to describe “general” medicine. “General” medicine is used to rebalance the internal environment of the patient’s tissues.
- **External Medicine “Wai Ke:”** The term Wai Ke is used in China to describe surgery. Surgery is an intervention from an external source which re-balances the internal environment of the patient’s tissues.

Within the ancient history of Chinese medicine, two prominent legendary doctors who excelled in surgery and anesthesia: Bian Qiao and Hua Tuo. Bian Qiao (407-310 B.C.) practiced medicine during the second century B.C. His skill in using anesthesia enabled him to perform hundreds of painless operations, and he is credited with having successfully completed the first Heart transplant. The legendary physician Hua Tuo (110 - 207 A.D.) was noted not only for his expertise in Medical Qigong, acupuncture, massage, and herbs, but also for his surgical skills. In Traditional Chinese Medicine Hua Tuo, is known as the “Father of Surgery.” A brilliant physician, Hua Tuo developed surgical methods using herbal anaesthesia (a concoction of hemp known as Ma Fei San was dissolved in wine to engender an analgesic effect) prior to the operation. Hua Tuo’s skill in using anesthesia also enabled him to perform hundreds of painless operations, and he is credited

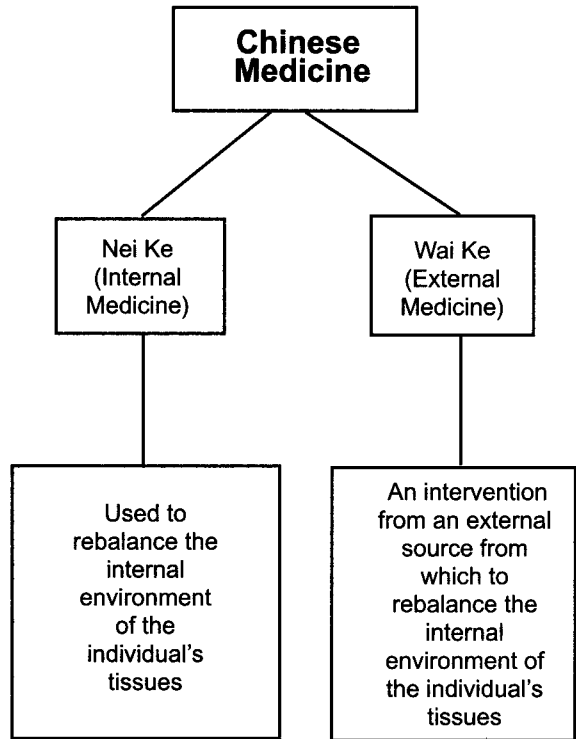


Figure 76.1. Chinese medicine is divided into Internal Medicine (Nei Ke) and External Medicine (Wei Ke)

for having successfully completed viscera and Brain surgery.

In the Western culture, surgical therapies are generally performed for the removal of tumors, cysts, and abnormal tissue growth, as well as for the transplantation of organs (Heart, Lungs, and Kidneys) and the replacement of dysfunctional systems (joint replacement). Surgery, however, with its potential to both hinder and obstruct the body’s flow of Qi and Blood, is generally considered a last resort modality.

SURGERY AND CANCER

In certain circumstances, surgery can be a highly effective method in the treatment of various forms of acute cancer. Statistically, clinical research has shown that most of the cancer patients who are cured today by Western Medicine have been healed because of surgery.

At an early stage, the surgical removal of a cancerous tumor can sometimes effect a total cure, and the survival rate after five years can reach from 90 to 100%. However, from a Traditional Chinese Medical perspective, there are specific contraindications that the doctor must consider in terms of surgical treatment. In China, a cancer patient is advised not to receive surgery if they have any of the following conditions:

- If the cancer is at an advanced stage and the patient's overall condition is extremely weak or critical
- If the cancer has metastasized throughout the patient's body
- If the patient's overall condition is already very poor and the health of the internal organs present a serious obstacle to the operation (i.e., Liver, Heart, Lungs, or Kidneys)
- If the particular cancer is sensitive to Radiation Therapy or Chemotherapy (i.e., Nasopharyngeal Carcinoma)
- If the cancer is a metastasized type of aggressive lymph cancer

QUESTIONING SURGERY

Although statistics favor the treatment of certain acute cancers with surgery, scientists are now beginning to question whether surgery itself does not assist in accelerating the spread of cancer. The trauma of the initial surgery not only damages the patient's Righteous Qi (immune system), but also creates a Qi and Blood Deficiency, which further weakens the immune system.

Research has concluded that, for patients with metastatic cancer, surgery is useless. Additionally, recent experimental data suggests that surgical trauma decreases the patient's natural resistance to the formation of metastases. The University of Illinois conducted an elaborate series of experiments

in order to pinpoint the role of surgery in spreading cancer. In a report to the American Medical Association, the University of Illinois reported that most surgeons have encountered patients whose cancers grow rapidly after certain operations, resulting in the death of the patient within a few weeks of the initial surgery.

In 1975, after analyzing cancer survival statistics for several decades, the late doctor Hardin Jones, Professor at the University of California in Berkeley, concluded that "patients are as well or better off untreated." In 1993, research entitled in *The Efficacy of Surgical Treatment of Cancer*, showed that there was no scientific evidence that surgery has any effect on survival or mortality for any form of cancer, suggesting what the Chinese have maintained for centuries; that cancer is a systemic disease.

In current animal experiments conducted by the University of Illinois, research concluded the following:

- the chances of tumor growth as a result of surgical operations increased anywhere from 50 to 450 percent
- any anesthetic used during surgery containing deep-freeze properties increases the chances of tumor growth by 60 percent
- any anesthetic used during surgery containing carbon tetrachloride (a Liver poison) increases the chances of tumor growth by 300 percent

The decrease in the animals' resistance to cancer reproduction lasted two to three days after the initial surgery.

According to lead researcher David J. Brenner of Columbia University in New York, computer aided X-rays expose patients to radiation comparable to that experienced by some low-dose survivors of the Hiroshima and Nagasaki atomic bomb explosions. According to his study, one in 1,200 people who have undergone a full-body computerized tomography or CT screening will develop cancer. However, the risk jumps up to one in 50 if the individual receives a full-body CT scan every year for 30 years. According to Brenner, "Our research provides definitive evidence that radiation risk is associated with full-body CT scans."

In addition to radiation exposure, the tests have led to a heightened risk of “false positive” results that lead to needless surgeries and complications, according to several prominent doctors. According to Maryann Napoli, associate director of the Center for Medical Consumers in New York City, “Many of the body’s internal organs harbor small cancers that would safely remain dormant had they never been discovered and surgically removed.”

QUESTIONING BIOPSY

For centuries, the ancient Chinese held the belief that cutting into a cancerous tumor is counterproductive to the patient’s health, and therefore surgery was contraindicated in cases of tumor formations. Instead, acupuncture, herbs, and Qigong were the preferred methods of treatment. Additionally, the very act of the surgery inevitably disrupts the tumor tissues. The damage of cutting into the tumor and spreading the cancer cells throughout the patient’s body during surgery was considered to be a high risk to the ancient Chinese physicians.

In Western medicine, the specific characteristics of distant metastasis and the infiltration of cancer require an oncological surgeon to have a specialized knowledge and experience (e.g., the recognition of specific symptoms, evaluation of possible surgical dangers that will prevent the accidental cell transplantation of metastasis, etc.). When not adequately treated, the incomplete removal of cancerous tumor tissue, as well as the surgical wounds and organic response to the surgery can lead to serious consequences. For example, a surgical biopsy may contribute to the spread of cancer in certain conditions (Figure 76.2):

- **Needle Biopsy:** The procedure consists of a hollow needle being inserted into a suspected tumor in order to retrieve samples for microscopic examination. In certain cases the tumor may have to be punctured four to six separate times in the process of obtaining adequate tissue for diagnostic purposes. However, when a needle biopsy is inserted through the tissues, there is a risk that the needle track may harbor nest cells which may form the basis

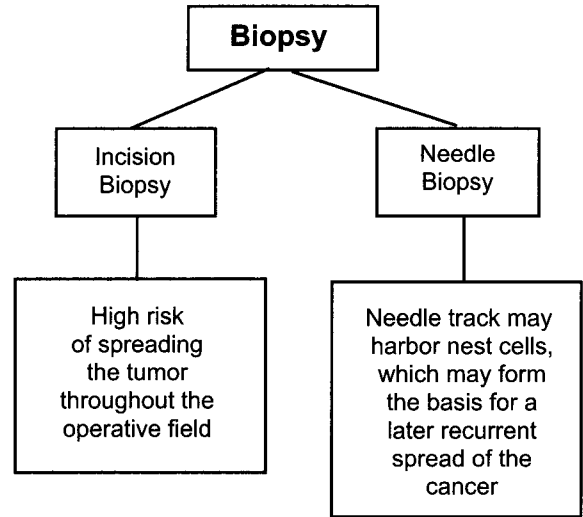


Figure 76.2. A surgical biopsy may contribute to the spread of cancer in certain conditions

for a recurrent spread of cancer. In several cases, cancer has been reported to actually metastasize along the pathway of the needle tracks.

- **Incision Biopsy:** When an incision biopsy is performed on certain types of highly malignant tumors (during an open operative field), there is a high risk of spreading the tumor throughout the operative field.

Recent research was conducted at the John Wayne Cancer Institute in California which set out to examine whether needle biopsies, widely used to obtain specimens in cases of suspected cancer, might itself allow malignant cells to spread from an isolated tumor to nearby lymph nodes. The authors reluctantly concluded that a needle biopsy may indeed increase the spread of the disease by 50 percent compared to patients who receive the more traditional excisional biopsies (or “lumpectomies”). The leading author of the research paper, Nora M. Hansen, MD, was chief surgical resident at the University of Chicago (1994-1995) before coming to the John Wayne Cancer Institute in Santa Monica, Calif., in 1997. She is currently Assistant Director of the Joyce Eisenberg Keefer Breast Center, Saint John’s Hospital and Health Center, Santa Monica.

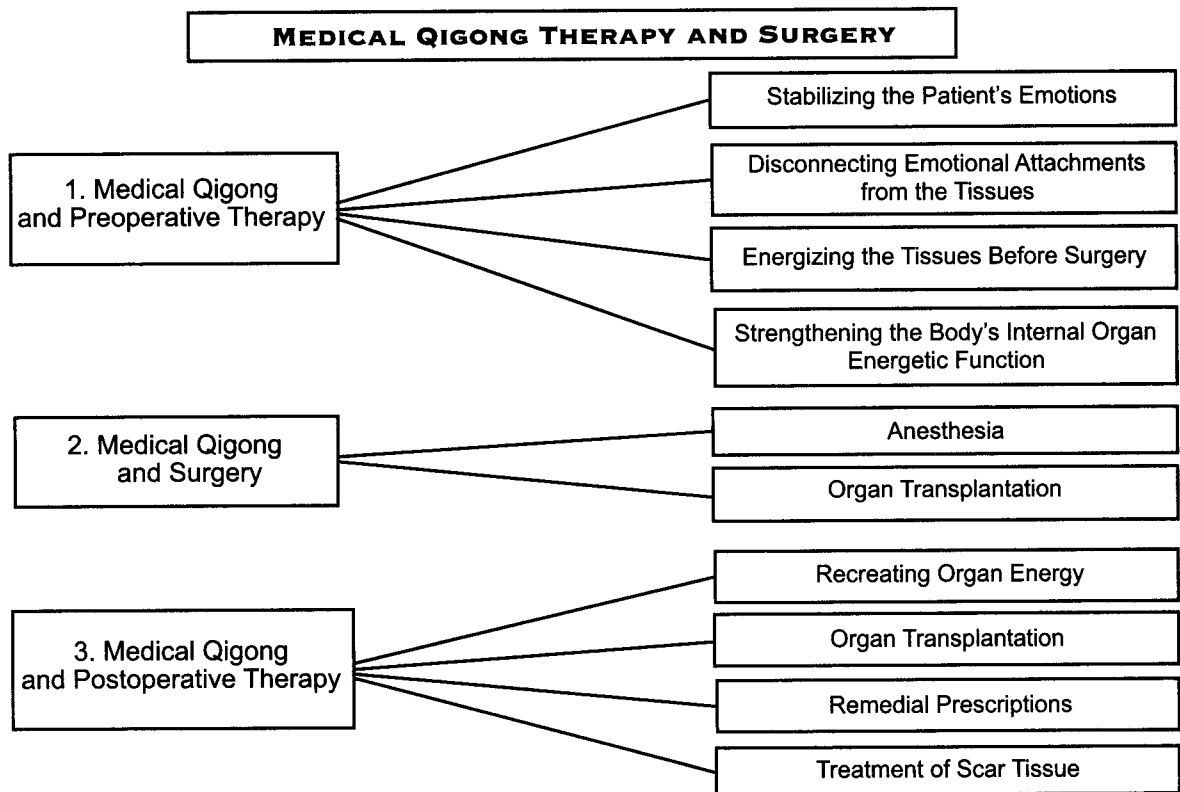


Figure 76.3. Medical Qigong and Surgery

The above-referenced report was published in the American Medical Association's Archives of Surgery. The study was conducted by a team of John Wayne scientists which, in addition to Dr. Hansen, included Armando G. Giuliano, MD, chairman of the American College of Surgeons Breast Oncology Committee and the author of over 200 scientific articles on breast cancer.

The study found that women who had either fine needle aspiration (FNA) or a large-gauge needle core biopsy were fifty percent more likely to have cancer in their sentinel nodes than women who underwent the surgical removal of the whole tumor with excisional biopsy.

The authors report (June 2004) state: "Manipulation of an intact tumor by FNA or large-gauge needle core biopsy is associated with an increase in the incidence of SN metastases, perhaps due in part to the mechanical disruption of the tumor by the needle."

MEDICAL QIGONG THERAPY AND SURGERY

Medical Qigong Therapy is useful for treating patients before, during, and after surgery (Figure 76.3). Qi emission can be used to reduce the patient's bleeding, enhance the immune system, minimize the risk of infection, strengthen the body, and accelerate the recovery rate. Medical Qigong modalities are involved in preoperative therapy, surgery, postoperative therapy, follow-up therapies, and homework prescription therapies.

MEDICAL QIGONG AND PREOPERATIVE THERAPY

Although Medical Qigong Therapy has demonstrated incredible results in healing and in stopping the progression of certain diseases, it is not a "cure-all." As with other clinical modalities, Medical Qigong has its own limitations. Currently, con-

ventional medicine only utilizes three modalities for treating tumors and cancer: surgery, radiation, and chemotherapy.

In the process of healing, undergoing surgery is sometimes unavoidable and should never be viewed by the patient as a defeat, rather it should be seen as a necessary step in the healing transition. Having to undergo surgery should neither be viewed as a negative reflection of a Qigong doctor's healing potential nor as a patient's inability to heal. Surgery should be viewed as a necessary life saving intervention that can firmly establish the patient on the road towards health and recovery. It is a positive affirmation of the patient's commitment to getting well and taking responsibility for the healing. Sometimes, surgery is a necessary step towards health and healing.

STABILIZING THE PATIENT'S EMOTIONS

A patient is spiritually, emotionally, and energetically connected to his or her body. This energetic attachment includes all organs, organ systems, and tissue areas of the body which are involved in the operation.

Before surgery, it is important for the Qigong doctor to consider the emotional relationship that the patient has developed with his or her diseased tissues. The mental, emotional, energetic, and spiritual aspects of a disease must not be ignored.

The Qigong doctor's involvement with the patient and the tissues that are to be surgically removed is extremely important, since this emotional interaction affects the patient's healing potential. For healing to take place, a trusting relationship with the patient must first be established; this includes a compassionate attitude of the Qigong doctor towards the tissues that will be removed. The doctor models this attitude to facilitate accelerated healing for the patient. It is believed by some Medical Qigong doctors that scar tissue formation occurs in direct proportion to the patient's fears and negative expectations surrounding the surgery. These fears and expectations form energetic and spiritual attachments to the physical body. Often the patient attempts to disconnect these spiritual attachments out of fear, as a survival instinct.

DISCONNECTING EMOTIONAL ATTACHMENTS FROM THE TISSUES

A patient may sometimes feel disillusioned about his or her relationship with the body and try to disconnect all energetic attachments to the body's tissues out of fear and a survival instinct. It is therefore essential for the Qigong doctor to help the patient get in touch with the suppressed feelings of loss surrounding the tissues which will soon be operated on. This is because surgery represents the death of a relationship with a part of the self. Although the relationship that the patient has with the diseased organ is not considered a healthy one, it exists nevertheless. Allowing the patient to deny his or her true feelings related to the surgery thus interferes with the healing process. Denial may lead to increased scar tissue formation and can promote the return of certain disease formations.

The Qigong doctor therefore encourages the patient to talk to and "inform" each internal organ and tissue area regarding the surgical procedure that is about to occur. This procedure is used in order to prevent further denial and to promote the release of suppressed feelings. Otherwise, the patient may begin to experience feelings of loss, grief, and depression. This reaction can of course also be due to the after-effects of the anesthesia. It is important that all feelings be fully experienced and expressed before the surgery. After the surgery, the patient may then experience feelings of relief and gratitude about the new changes to his or her body.

ENERGIZING THE TISSUES BEFORE SURGERY

To prepare for surgery, the patient is usually given Medical Qigong meditations and prescriptions that strengthen the Lower Dantian, Kidney, and Mingmen areas. One or several sessions may be specifically devoted to allowing the patient to connect with the diseased organ(s), as well as the regions that are to be operated on. A request for divine intervention can sometimes be used in order to facilitate the patient's relinquishing control over the outcome of the surgery, as well as for the removal of the energetic armor surrounding the

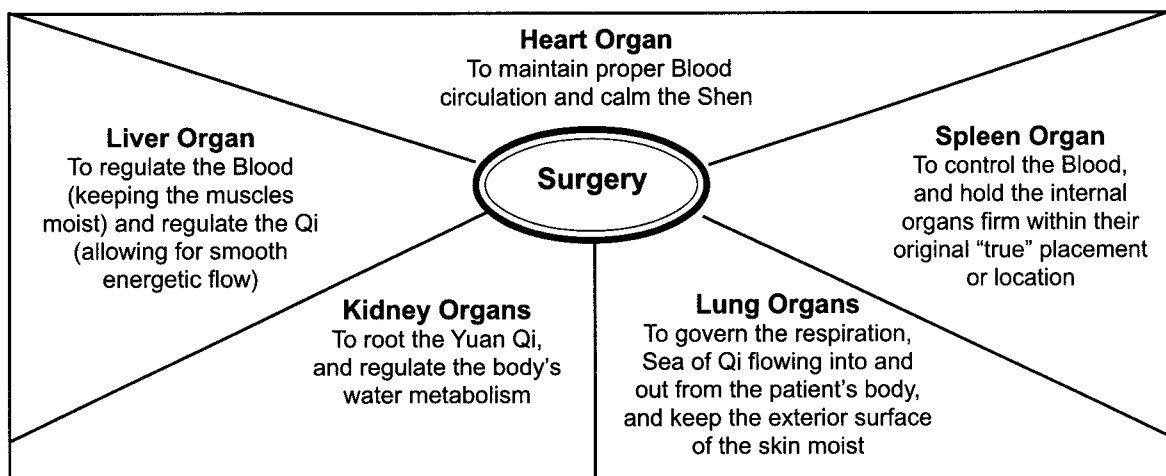


Figure 76.4. Just before surgery, the patient is also given a specific meditation to internally prepare for the operation

diseased area. The patient is then encouraged to disconnect any energetic attachments that the diseased tissues have formed with the surrounding cells, internally asking that all of the emotional patterns and specific reasons for these detrimental physical patterns dissolve completely, facilitating a final closure. This gradual process allows for an easier transition, as the patient's body must completely release any attachment to the diseased tissues during surgery.

Just before surgery, the patient is given a meditation and encouraged to imagine the energy of a divine white light submerging and enveloping the regions of the body which are to undergo the operation. The Lower and Middle Dantians, as well as the areas which will soon be operated on, should also be energized. In addition, the Liver should be energized to make sure that the Blood coagulates properly during the surgery.

STRENGTHEN THE BODY'S INTERNAL ORGAN ENERGETIC FUNCTION

Just before surgery, the patient is also given a specific meditation and encouraged to imagine that each of his or her internal organs are empowered with divine light. This image is used in order to prepare the body for the physical and energetic changes that will soon affect the tissues (Figure 76.4).

- First the patient directs his or her attention to the Liver organ, and empowers the Liver to

regulate the Blood (keeping the muscles moist) and regulate the Qi (allowing for smooth energetic flow).

- Next, the patient directs his or her attention to the Heart organ, and empowers the Heart to maintain proper Blood circulation and calm the Shen.
- Then the patient directs his or her attention to the Spleen organ, and empowers the Spleen to control the Blood and hold the internal organs firm within their original "true" placement or location.
- The patient directs his or her attention to the Lung organs, and empowers the Lungs to govern the respiration, regulate the Sea of Qi (flowing into and out from the patient's body), and keep the exterior surface of the skin moist.
- Finally, the patient directs his or her attention to the Kidney organs, and empowers the Kidneys to root the Yuan Qi, and regulate the body's water metabolism.

MEDICAL QIGONG AND ANESTHESIA

The first operation in which Qigong anesthesia was applied (as recorded in modern times) was performed successfully for the removal of a thyroid tumor in the Shanghai #8 People's Hospital

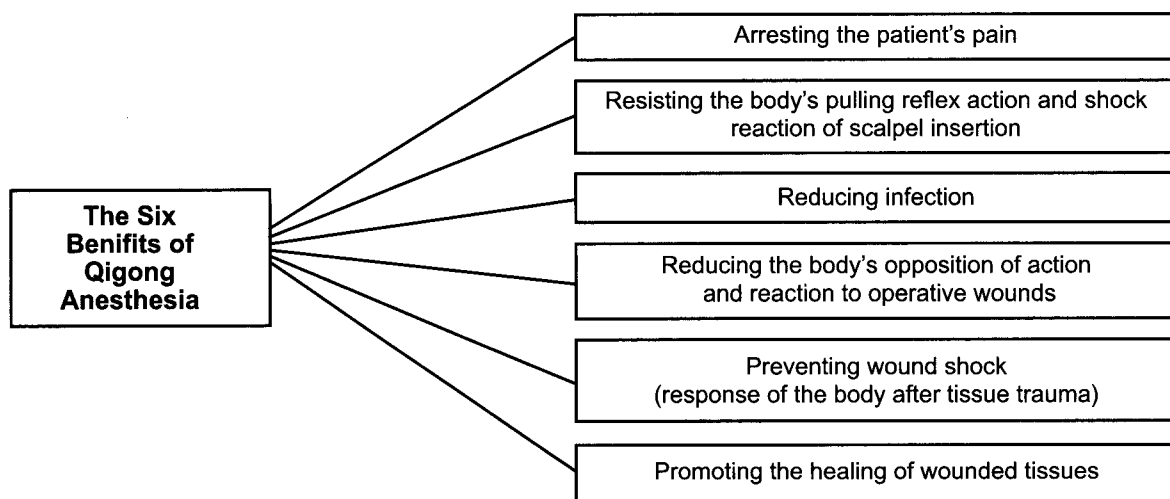


Figure 76.5. The Six Benefits of Qigong Anesthesia

on May 9, 1980. Qigong Master Lin Hou-Sheng demonstrated the ability to induce anesthesia during surgery by pointing his fingers at specific acupuncture points using external Qi projection without the use of any Western anesthesia. The patient's Blood pressure, pulse, and respiration rate remained stable during the operation, and the patient's physiological function remained normal after the operation. The success of the Qigong anesthesia laid a solid foundation for future applications of Qigong anesthesia in surgical operations.

PATIENT'S CLINICAL EXPERIENCE

According to research conducted on Western anesthesia and surgery (presented at the Second International Symposium on Memory and Awareness in 1992), patients who undergo anesthesia may be aware of both the pain and conversations in the operating room. Many kinds of drugs used to supplement anesthesia, such as neuromuscular blocking agents, paralyze all the muscles in the body but do not affect the central nervous system and consciousness.

Many patients later can give an accurate detailed account of the surgical procedure and the conversations between the doctors and nurses. Even when unconscious, patients (whether energetically

inside or outside of their bodies), have the potential to record, see, and remember everything. During surgery, patients have been observed flinching, twitching, and making other facial expressions.

CLINICAL APPLICATION

Qigong energy emitted during surgery can reduce pain, reduce wound shock, and calm the patient's Shen. Qi emission also reduces postoperative complications such as respiratory tract infection, functional disorders of the gastrointestinal tract, retention of urine, etc. The energy received by the patient also accelerates the healing process.

Medical Qigong therapy relieves pain by affecting the body's neuro-chemicals. The energy emitted during a Medical Qigong treatment stimulates the peripheral and cutaneous nerves that carry sensory information via the spinal cord to the Brain. This stimulation of the cutaneous nerves activates neurotransmitters which carry pain messages to the Brain, thus facilitating the closure of the body's pain-relay gates. The Brain produces endorphins, or endogenously generated morphine-like chemicals, in response to this closure. The body's opiate receptors are then able to dull the pain. This process is the basis for Qigong anesthesia. Because Medical Qigong therapy safely produces an analgesic affect on the body's

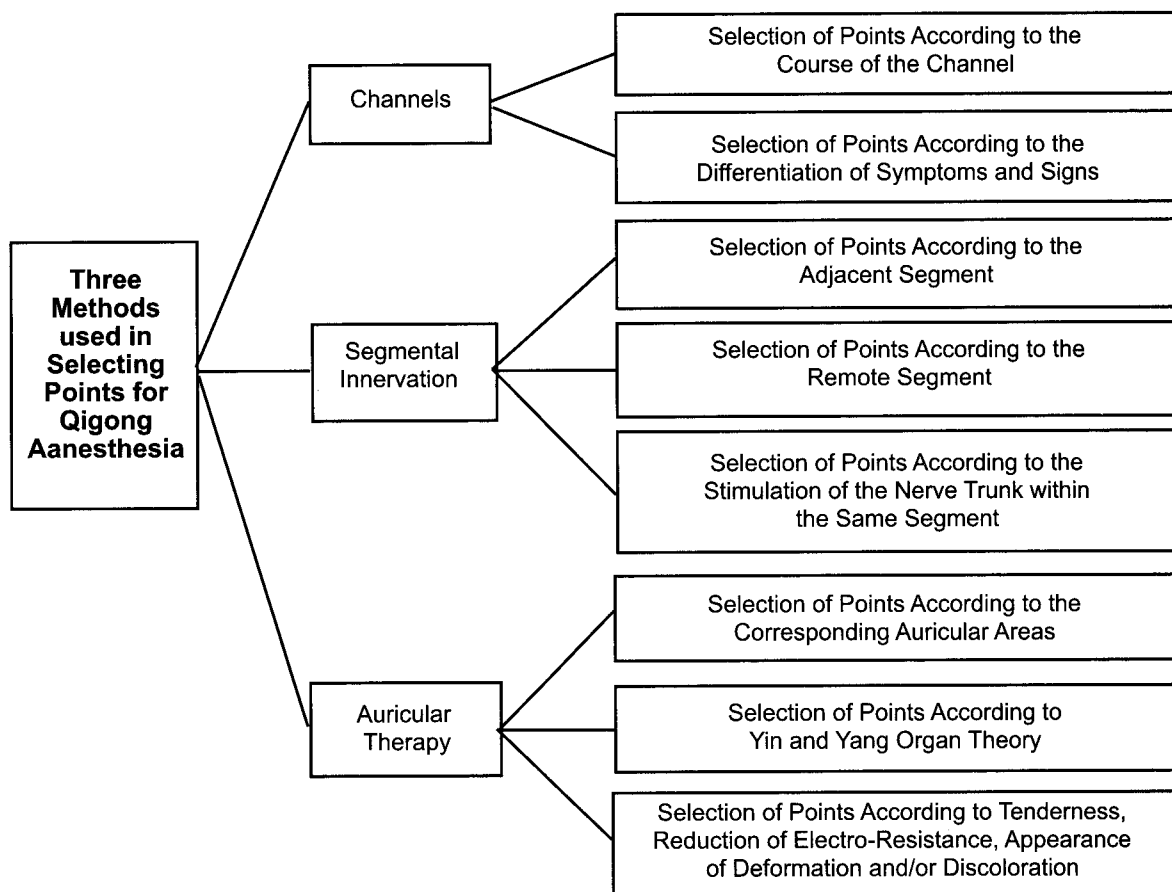


Figure 76.6. The Three Methods used in Selecting Points for Qigong Anesthesia

cutaneous tissues, its use in hospitals for surgical, preoperative and postoperative procedures is gradually increasing.

Qigong anesthesia has begun to follow in the wake of the widely accepted acupuncture anesthesia as a holistic alternative to conventional pharmaceutical methods. The number of cases treated in China with Qigong anesthesia is steadily increasing, primarily due to the following six benefits (Figure 76.5):

1. Arresting the patient's pain
2. Resisting the pulling reflex action and shock reaction of the body's internal tissues and organs when the scalpel is inserted
3. Reducing infection
4. Reducing the body's opposition and reaction to operative wounds

5. Preventing wound shock (response of the body after tissue trauma)
6. Promoting the healing of wounded tissues

SELECTING POINTS FOR QIGONG ANESTHESIA

Qigong anesthesia is effective via the stimulation of certain points on the body's surface, therefore both the location of the points and the type of energetic application are crucial. The three methods commonly used in selecting points are based on: channels, segmental innervation, and auricular therapy, described as follows (Figure 76.6):

1. **Points Based on Channels:** The analgesic approach used according to the patient's channels includes two main applications:
 - The selection of points according to the course

of the channel which traverses the site of the operation.

- The selection of points according to the differentiation of symptoms and signs of a disease, as well as any responses that may suddenly be elicited from the patient's body during the operative procedure.
- 2. Points Based on Segmental Innervation:** The analgesic approach used according to segmental innervation includes three main applications:
- The selection of points according to the adjacent segment: This involves the use of points in an area that is supplied by the same spinal nerve (or an adjacent spinal nerve) as the operative site.
 - The selection of points according to the remote segment: This involves the use of points in an area not supplied by the same spinal nerve (or an adjacent spinal nerve) as the operative site.
 - The selection of points according to the stimulation of the nerve trunk within the same segment: This involves the use of points to directly stimulate the peripheral nerve of the operative site.
- 3. Points Based on Auricular Therapy:** The analgesic approach used according to the auricular points employs the insertion of acupuncture needles along with Medical Qigong Therapy stimulation and includes three main applications:
- The selection of points according to the corresponding auricular areas pertaining to the operative site and its involved internal organs.
 - The selection of points according to Yin and Yang Organ Theory pertaining to the operative site and the involved internal organs.
 - The selection of points according to tenderness, reduction of electro-resistance, appearance of deformation and/or discoloration when a certain internal organ or area of the body is affected.

PREOPERATIVE PROCEDURES

Prior to the operation, it is important that the patient has confidence in the doctor's method of Qigong application. Any misgivings should be

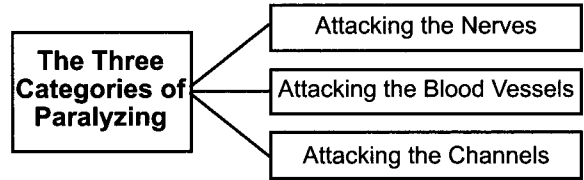


Figure 76.7. In ancient China, the skill of paralyzing the body was divided into three separate categories

dispelled by explaining the procedure to gain the patient's full cooperation and trust. In order to know the level of response that the patient will experience, it is necessary to test the patient's response to Qigong anesthesia prior to any surgery.

To use external Qi as an anesthetic, the Qigong doctor must first focus Qi into his or her Lower Dantian, increase its charge and density, and then extend it through the palms (or sword fingers) into the patient's body at specific channel points. The goal is to numb a specific area on the patient's body without touching the patient.

When Qigong anesthesia is being administered successfully, 96% of the nerve fibers responsible for pain sensation become anesthetized and the patient loses consciousness within ten minutes. Ten minutes after cessation of the Qigong anesthesia emission, 24% of the anesthesia disappears; while 72% of the tissue remains numb. The remaining tissue quickly recovers from the anesthetic effect and the patient quickly returns to consciousness.

Patients suffering from pain caused by such conditions as cancer or dysmenorrhea also respond positively to Qigong anesthesia.

HISTORY OF MEDICAL QIGONG ANESTHESIA

Medical Qigong anesthesia developed and evolved into an effective clinical modality over centuries of refinement. Originally, this particular skill was used in Chinese combative arts, and was known as "point paralyzing." The knowledge required to successfully implement the technique of point paralyzing has now become the foundational base for the Qigong doctor to master in order to practice energetic anesthesia. In the past, the art of point paralyzing was especially dominant in both the Daoist and Buddhist systems of

martial arts. In these systems of combat, the highly specialized skill of numbing or paralyzing the body was divided into three separate categories: Attacking the Nerves, Attacking the Blood Vessels and Attacking the Channels (Figure 76.7):

1. **Attacking the Nerves:** The first category of point paralyzing is the method of attacking the nerves and nerve plexus of the body in order to produce paralysis.
2. **Attacking the Blood Vessels:** The second category of point paralyzing is the method of striking the Blood Vessels in order to seal the veins and arteries to stop Blood flow, producing paralysis.
3. **Attacking the Channels:** The third category of point paralyzing is the method of attacking the body's energetic channels in order to stop Qi circulation and produce paralysis.

By understanding the channel flow of Qi and Blood and the opening and closing of the vital points of the body, the Medical Qigong doctor will be able to intercept the Qi in the "Blood Gates" or "Nerve Gates." The sealing of these vital points will obstruct Qi and Blood flow within the body's channels, causing numbness and eventually paralysis within the tissues. These vital points often correspond to certain "forbidden" points used in acupuncture.

The results of Medical Qigong anesthesia will depend on the degree of energetic pressure placed on the patient's body, and more importantly, on the doctor's accumulated Qi and skill level. After the treatment, it is important to immediately have the Qigong doctor disperse the blockages and reverse all types of stagnations created by the energetic anesthesia. Otherwise, without removing the Qigong doctor's energetically induced blockages, there is a risk of internal damage to the patient's channels and internal organs. One of the oldest known books on Chinese forensic medicine entitled *Instructions to Coroners*, discusses in detail the cause and effect of striking vital points on the body. The purpose of this book was to give advice to coroners on how to determine the cause of death if there were no visible wounds on the corpse. This book also instructed the coroner on how to detect strikes delivered to vital points on

the body, even if these points had been struck three to ten days prior to the individual's death.

AFFECTING THE BODY'S NERVES

Striking the nervous system is usually the first level and most common form of self defense in ancient Chinese martial arts. When a nerve point is struck and affected, the opponent will feel as if they having been shocked by electricity. Consequently, when a Qigong doctor is beginning to anesthetize a particular area of the patient's body, this is the exact physical sensation that the patient feels.

To understand how to utilize nerve points in Medical Qigong therapy, it is important to have a basic understanding of the human nervous system. The nervous system of the body may be divided into three distinct parts or systems:

1. **The Autonomic Nervous System:** This part of the nervous system controls the body's functions that are not under conscious control such as respiration, heart beat, glandular activity, digestion, and the contraction/dilation of Blood Vessels. The Autonomic Nervous System is divided into two categories:
 - **The Sympathetic Nervous System:** This part of the Autonomic Nervous System controls the body's involuntary muscular actions such as speeding up the heartbeat, increasing Blood flow to the muscles, and dilating the pupils for adjustment to light.
 - **The Parasympathetic Nervous System:** This part of the Autonomic Nervous System generally opposes the actions of the Sympathetic Nervous System, slowing down the heartbeat, diverting Blood away from the muscles, and contracting the pupils.
2. **The Central Nervous System:** This part of the nervous system controls and coordinates the activities of the entire nervous system. The balance of activity between both the sympathetic and parasympathetic systems is controlled by the central nervous system which consists of the Brain (cerebrum, cerebellum, and Brain stem) and spinal cord.
3. **The Peripheral Nervous System:** This part of the nervous system controls and translates all

of the messages sent between the central nervous system and the rest of the body. The peripheral nervous system consists of twelve pairs of cranial nerves originating in the Brain and thirty-one pairs of spinal nerves originating in the spinal cord (Figure 76.8).

This basic knowledge of the nervous system will help in comprehending the reasons why Medical Qigong doctors focus their attention onto certain areas of the body and avoid others. Not every nerve or even all the locations on every nerve can be affected.

In choosing a particular area to anesthetize, the first thing the Qigong doctor needs to do is to locate an area where a major nerve on a channel point crosses a Bone or has several layers of muscles underneath it. The main goal is to produce quick but temporary numbness and paralysis. When selecting the points for local paralysis, the sensitive points will produce an immediate reaction. The insensitive points will take longer time and a reaction will show up later.

APPLICATION OF NUMBING THE BODY'S NERVES

The application of numbing the body's nerves focuses on the nerve ganglia in order to prevent the nerve impulses from passing a certain point (causing paralysis), or to make the impulses accelerate, resulting in an organ overload (causing the limb to go "dead"). The nerve endings may either be in a nerve cavity located on a bone, or in the joints of the body.

At this stage we will deal only with the paralysis of the Peripheral Nervous System (PNS). In the following section we will deal with the paralysis of the Central Nervous System (CNS).

The body is divided into three different sections; the upper, middle, and lower extremities. To simplify matters even more, I have drawn a chart labeling the most common locations to produce local anesthesia. These areas will go numb for a short period of time, allowing you a greater advantage in healing. You may alleviate this local paralysis by massaging above or below the general area. Do not attempt this type of treatment when dealing with the structure of the central nervous system as it will damage the spine.

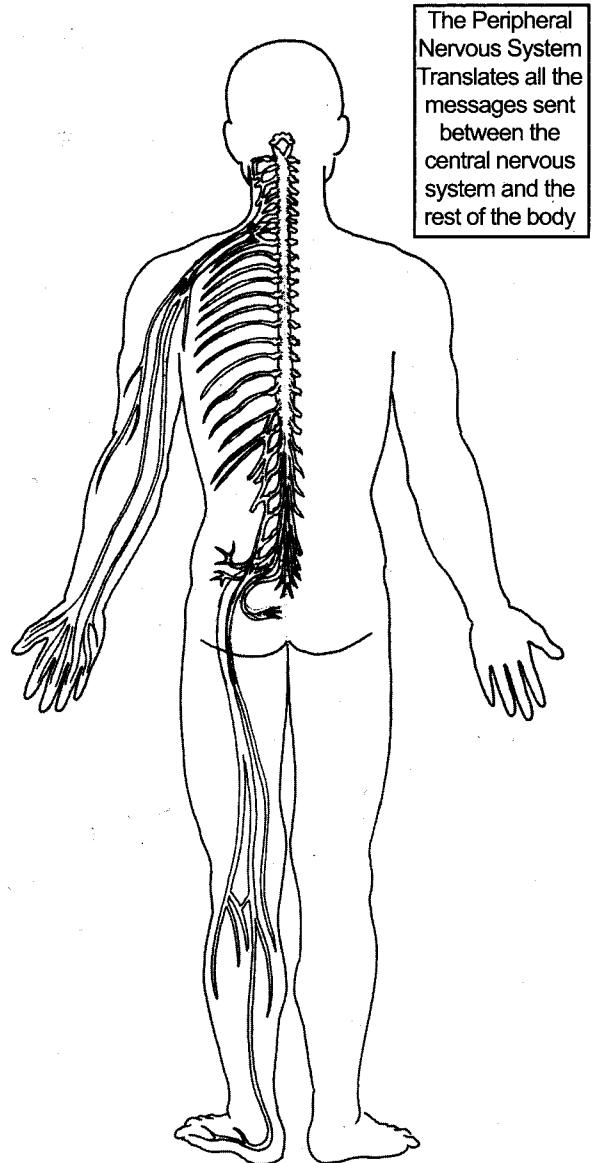


Figure 76.8. The Peripheral Nervous System

By stimulating certain points, the Qigong doctor can create a sudden shock to the nerve, causing it to disrupt the local tissue area, resulting in paralysis. Therefore, when stimulating the nervous system for anesthesia, the doctor focuses on intentionally inducing Qi and Blood stagnation. Once the Qi and Blood circulation has been stopped in the channel, then paralysis begins. The

area that has been stimulated will feel numb because the Qi has reached a point where it cannot go any further.

THE PERIPHERAL NERVOUS SYSTEM - "NUMBING THE LIMBS"

The results of stimulating the nerve points on the extremities are dependent upon the skill and Qi issuing ability of the doctor. If performed correctly, the limbs may become numb and paralyzed instantly.

Any point along a nerve where a muscle, tendon, or ligament is located can potentially cause a numbing of the limbs. However, the larger the nerve, the greater the amount of Qi and intention required in order to facilitate a successful reaction. Consequently, the smaller the joint, the greater the effect.

The amount of energy applied is divided around the tendon and ligament surface area, producing a greater amount of energetic torque onto a smaller area. In numbing a limb, the more time you spend emitting Qi into a certain point, the longer it will remain numb. At first it is much better to single out a certain part of the arm or leg to begin practicing in order to paralyze or numb it.

Tendon Pressure Points - Tendons are the cords which attach muscle to Bone. Tendons are typically found at both ends of every muscle in the body. The points where the tendons attach themselves to the Bones are called "origin" and "insertion points." There are stretch receptors along the length of each tendon to prevent them from being overstretched. Tendons are very sensitive to changes in pressure. Because the nerves around the tendon insertions respond more to changes in pressure than just pressure alone, by energetically vibrating and drilling into each nerve point a higher degree of stimulation is created.

Located in each tendon, close to the point of the skeletal muscle insertion, are receptors called the Golgi Tendon Organs (Figure 76.9). These organs consist of small bundles of tendon fibers enclosed in a layered capsule, with dendrites coiling around and between the fibers. Their function is to send low level impulses to the spinal cord and back

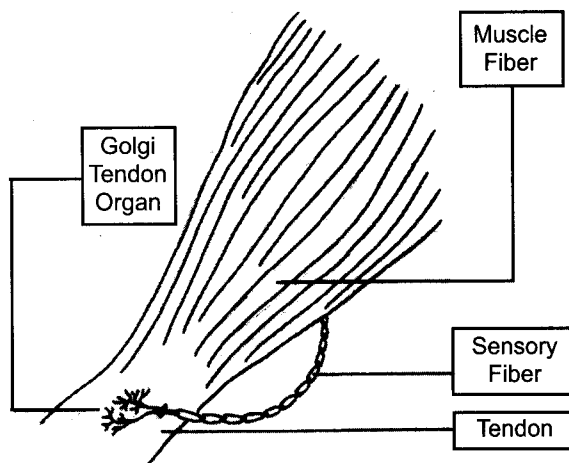


Figure 76.9. Location of the Golgi Tendon Organ

to the muscle in order to regulate any tension applied to the muscle. If you stimulate this area you will be able to immobilize the limb by overriding the impulses from the Brain to the muscle. To stimulate this area, first locate the middle or belly of the muscle, then divide the distance from the center of the muscle to the tendon insertion point in half. This is the area on which you want to focus your attention. Although each muscle has two areas that you can address (the origin & insertion) for the best results, focus your attention on the side of the muscle that is located closer to the center of the body (usually the origin).

NERVE PARALYZING AND NUMBING POINTS

The following are nerve paralyzing and numbing points commonly used for temporarily paralysis on of the four limbs. The clinical results depend on the amount of Qi and intention applied into the tissue area.

THE POSTERIOR OF THE LEG (LATERAL SIDE)

The Qigong doctor will generally employ the Sword Fingers Technique or the One Finger Skill Technique when directing the energy flow into the patient's tissue area. When emitting Qi, the doctor is encouraged to emit either white light or violet light in conjunction with the Qi emission. Upon

completion, it is important for the Qigong doctor to remove and disperse all energetic stagnations that may have been created via the Medical Qigong Anesthesia. The following channel points of the posterior side of the leg are to be stimulated using Vibrating and Drilling Qi emission (Figure 76.10):

- GB-31** Lateral femoral cutaneous nerve; the muscular branch of the femoral nerve. Strong stimulation will numb or paralyze the leg.
- GB-32** Lateral femoral cutaneous nerve; muscular branch of the femoral nerve. Strong stimulation will numb or paralyze the leg.
- GB-34** Where the common peroneal nerve bifurcates into the superficial and deep peroneal nerves. Strong stimulation will numb or paralyze the leg.
- UB-57** Medial sural cutaneous nerve, tibial nerve. Strong stimulation will numb or paralyze the leg.
- UB-60** Sural nerve. Strong stimulation will numb or paralyze the foot.
- GB-40** The intermediate dorsal cutaneous nerve and superficial peroneal nerve. Strong stimulation will numb or paralyze the foot.

THE POSTERIOR OF THE LEG (MEDIAL SIDE)

The following channel points are to be stimulated using Vibrating and Drilling Qi emission. The Qigong doctor will generally employ the Sword Fingers Technique or the One Finger Skill Technique when directing the energy flow into the patient's tissue area (refer to Figure 76.10):

- Sp-11** Anterior femoral cutaneous nerve; saphenous nerve. Strong stimulation will numb or paralyze the leg.
- UB-40** Posterior femoral cutaneous nerve; tibial nerve. Strong stimulation will numb or paralyze the leg.
- Sp-9** Medial crural cutaneous nerve; tibial nerve. Strong stimulation will numb or paralyze the leg.
- Kd-9** Medial sural cutaneous nerve; medial crural cutaneous nerve and tibial

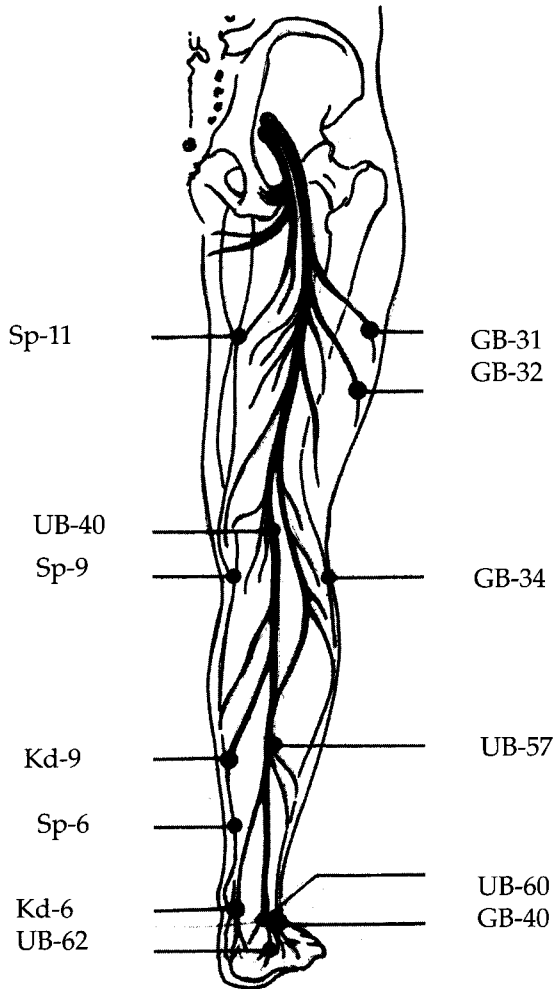


Figure 76.10. Location of Paralyzing and Numbing Points along the Leg Extremity

nerve. Strong stimulation will numb or paralyze the foot.

- Sp-6** Medial crural cutaneous nerve; tibial nerve. Strong stimulation will numb or paralyze the leg.

- Kd-6** Medial crural cutaneous nerve; tibial nerve. Strong stimulation will numb or paralyze the foot.

- UB-62** Sural nerve. Strong stimulation will numb or paralyze the foot.

THE ANTERIOR OF THE ARM

The following channel points of the anterior side of the arm are to be stimulated using Vibrating and Drilling Qi emission (Figure 76.11):

- Lu-2** The intermediate and lateral supraclavicular nerve; branches of the anterior thoracic nerve; lateral cord of the brachial plexus. Strong stimulation will numb or paralyze the shoulder and arm.
- Ht-3** Medial antebrachial cutaneous nerve; ulnar nerve. Strong stimulation will numb or paralyze the arm.
- Lu-5** Lateral antebrachial cutaneous nerve; radial nerve. Strong stimulation will numb or paralyze the arm.
- Pc-6** Medial palmaris longus tendon; medial flexor; anterior interosseous nerve. Strong stimulation will numb or paralyze the arm.
- Lu-9** Lateral antebrachial cutaneous nerve; superficial ramus of the radial nerve. Strong stimulation will numb or paralyze the hand.
- Ht-2** Medial antebrachial cutaneous nerve; medial brachial cutaneous nerve; ulnar nerve. Strong stimulation will numb or paralyze the arm.
- Ht-7** Medial antebrachial cutaneous nerve; ulnar nerve. Strong stimulation will numb or paralyze the arm.

THE POSTERIOR OF THE ARM

The following channel points of the posterior side of the arm are to be stimulated using Vibrating and Drilling Qi emission (Figure 76.12):

- LI-16** Lateral supraclavicular nerve; branch of the accessory nerve; suprascapular nerve. Strong stimulation will numb or paralyze the shoulder.
- LI-14** Posterior brachial cutaneous nerve; radial nerve. Strong stimulation will numb or paralyze the arm.
- TB-12** Posterior brachial cutaneous nerve; muscular branch of the radial nerve. Strong stimulation will numb or paralyze the arm.

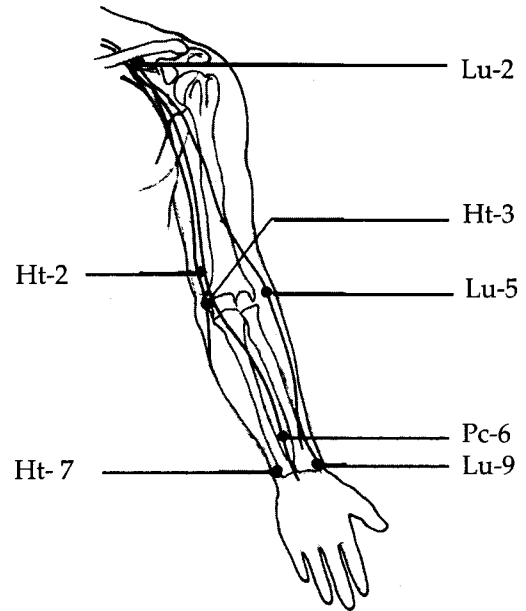


Figure 76.11. Location of Paralyzing and Numbing Points along the Anterior of the Arm

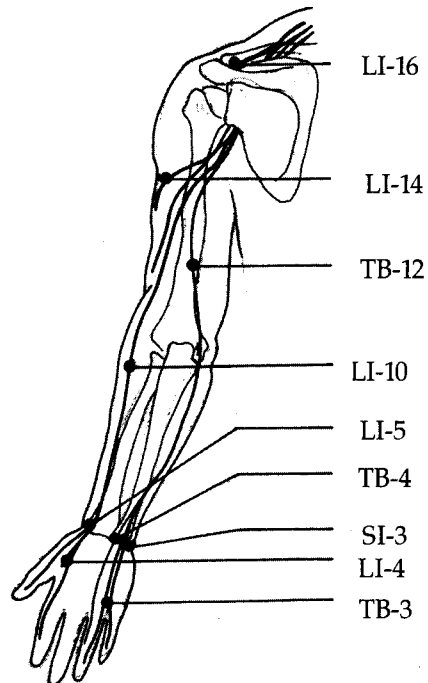


Figure 76.12. Location of Paralyzing and Numbing Points along the Posterior of the Arm

- LI-10** Posterior antebrachial cutaneous nerve; deep ramus of the radial nerve. Strong stimulation will numb or paralyze the arm.
- LI-5** Superficial ramus of the radial nerve. Strong stimulation will numb or paralyze the hand.
- TB-4** Dorsal branch of the ulnar nerve; terminal branch of the posterior antebrachial cutaneous nerve. Strong stimulation will numb or paralyze the hand.
- LI-4** Superficial ramus of the radial nerve; palmar digital proprial nerve, derived from the median nerve. Strong stimulation will numb or paralyze the hand.
- TB-3** Dorsal branch of the ulnar nerve. Strong stimulation will numb or paralyze the hand.

THE POSTERIOR OF THE BODY

The following channel points of the posterior side of the arm are to be stimulated using Vibrating and Drilling Qi emission (Figure 76.13):

- GB-21** Lateral branch of the supraclavicular nerve; accessory nerve. Strong stimulation will numb or paralyze the arm (this feels like an electric shock).
- SI-11** Suprascapular nerve. Strong stimulation will numb or paralyze the arm.
- LI-11** Posterior antebrachial cutaneous nerve; radial nerve. Strong stimulation will numb or paralyze the arm.
- SI-5** Dorsal branch of the ulnar nerve. Strong stimulation will numb or paralyze the hand.

THE ANTERIOR OF THE BODY

The following channel points of the anterior side of the body are to be stimulated using Vibrating and Drilling Qi emission:

- St-12** Intermediate supraclavicular nerve; supraclavicular portion of the brachial plexus. Strong stimulation will numb or paralyze the arm.
- Lv-9** Anterior femoral cutaneous nerve; anterior branch of the obturator nerve. Strong stimulation will numb or paralyze the leg.

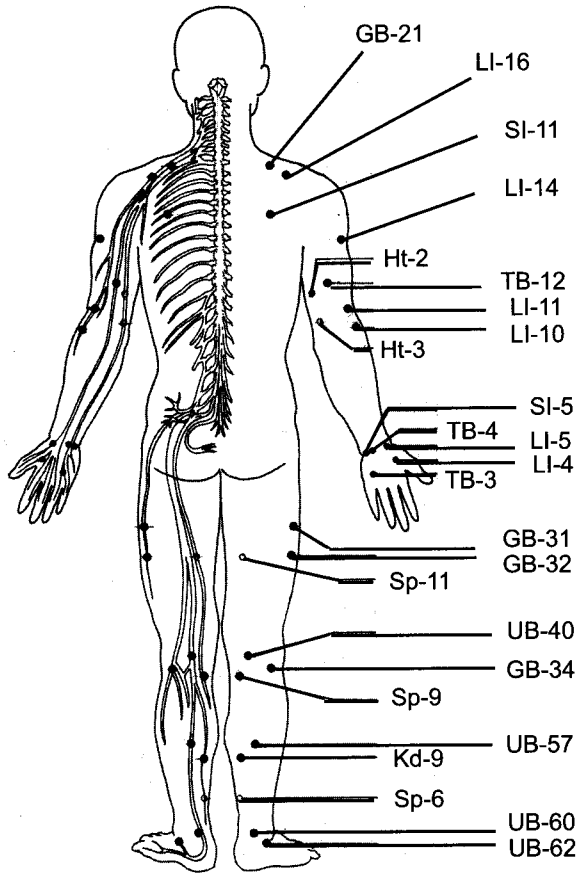


Figure 76.13. Location of Paralyzing and Numbing Points along the Posterior

NON-RESPONDERS

There are a certain percentage of people on whom nerve stimulation will not work. These individuals are clinically referred to as "non-responders," and they may feel only a small amount of discomfort even when the points are stimulated properly. The three primary reasons for this type of non-response are:

- They have a very high threshold of pain in both their physical and mental conditioning.
- Their nerve locations and densities are different.
- Their nerves are surrounded by an abnormally thick protective padding of fat, shielding them from trauma and physical stimulation.

For non-responding patients, it is a good idea to reevaluate the surgical procedures and reconsider trying to use Medical Qigong anesthesia as an alternative to Western medical anesthesia.

THE CENTRAL NERVOUS SYSTEM: "SPINAL PARALYSIS"

When stimulating the channel points located on the patient's spinal column it is important to realize that, depending on the location of focus, the doctor can cause all of the patient's four limbs to go numb. Because the central nervous system (CNS) consists of two major organs, the Brain and the spinal cord, it is important for the doctor to learn the energetic function of the spinal cord, which is the root of all motor movement.

The spinal cord performs the body's sensory, motor, and reflex functions. The spinal cord's tracts serve as two way conduction paths existing between the peripheral nerves and the Brain. Descending tracts conduct impulses down the cord from the Brain, while ascending tracts conduct impulses up the cord to the Brain.

TWO WAYS TO TREAT THE SPINE

When performing Medical Qigong anesthesia, here are two ways of stimulating the spine. One way is by the use of external pressure in conjunction with Qi emission, the other is solely through Qi emission. When using external pressure in conjunction with Qi emission, the goal is to disrupt the energy around the patient's vertebrae, causing paralysis. If not rectified by the treating doctor, this application will later lead to complications within the major organs, as they are linked to the spine through the sympathetic and parasympathetic nervous systems.

Each different vertebral level of the spinal cord governs or controls different segments of the human body. Each sensation we feel is carried to our consciousness by the spine and some of the cranial nerves to the Brain. By dividing the body into the governing segments we have an approximation of the areas ruled by the extended nerve endings.

By stimulating the edges of the paravertebral

muscles and tendons which surround the vertebrae of the spine it is possible to affect not only the muscles, connective tissue, and nerves, but the Blood Vessels as well. The Qigong doctor must stimulate the paravertebral muscles with a vibrating and drilling energetic force in order to initiate a reflex reaction that causes the paravertebral muscles to lock themselves in place. If the energy located within the nerve roots becomes obstructed on and near the spinal cord, it will influence the sympathetic nervous system. Depending on the specific location of the area that has been stimulated, it is possible to prolong the numbing or paralyzing effect for several hours. By focusing the attention onto the sympathetic ganglia near the spine, the Qigong doctor is able to affect the sympathetic nerves that exit from the spinal cord, thereby influencing specific organs and muscle locations.

APPLICATION

Stimulate the channel point approximately two inches lateral to the center of the spinal cord, directing the energetic force inwards at a 45° angle towards the front of the spinal cord. Because several nerves are connected together in the sympathetic ganglions, it is possible to affect the function of several different organs at the same time. The energetic pressure in the spinal cord may produce partial or complete temporary paralysis. If the pressure has built enough to cause an energetic compression on the spinal cord then paralysis of the body will result below the point of contact.

The internal method of treating the spine is much more difficult and requires a substantially more refined ability to control one's energetic projection. The Governing Vessel follows the spine, starting at the coccyx and traveling up the length of the spine. There are many channel points along the vertebrae which, when correctly stimulated, will affect the body's electromagnetic flow of energy. This will affect the associated channels and major internal organs. Spinal anesthesia is very dangerous and should only be used by a trained specialist in Medical Qigong anesthesia.

MEDICAL QIGONG AND THE TREATMENT OF SURGERY

When assisting Western surgeons during an operation, I personally have found that it is important to maintain a physical connection with the patient's body just before starting the Qi emission, at least until the pharmaceutical anesthesia has fully taken effect. As the anesthesia begins relaxing the patient's tissues, the Qigong doctor can actually feel and see the patient's spirit leave his or her body.

SCALPEL INCISION

During the operation, a Qigong doctor can assist the surgeon by applying External Qi Emission to the patient's body, energizing and strengthening specific tissue areas. External Qi Emission is performed in order to reduce pain and alleviate (or eliminate) the pulling reflex action (shock reaction) of the body's internal tissues and organs when the scalpel is inserted. External Qi Emission also helps prevent infection and reduces organ and tissue bleeding.

Just before the scalpel begins its first incision, the Qigong doctor will physically disconnect from the patient's body. Even though the Qigong doctor has physically disconnected from the patient's tissues, it is extremely important for the doctor to increase his or her energy extension deeper into the patient's Center Core (Taiji Pole). The emitted Qi should penetrate the center core of the patient's energetic body. This concentrated intention will protect the Qigong doctor from experiencing the sudden shock and initial trauma of the scalpel's first incision, which resonates throughout the patient's entire body. It is also important for the Qigong doctor to stay focused while extending and circulating his or her energy deep into the patient's Taiji Pole.

BLOOD AND IV TRANSFUSION

As the patient begins to lose Qi and Blood during the operation, the Qigong doctor should energize and replenish the patient's lost Qi and incoming Blood or Body Fluids. This is performed by connecting and energizing the Blood or fluids flowing from the IV transfusion with divine healing light energy.

The Qigong doctor can also slow down the patient's internal bleeding by slowing down the patient's Heart beat and pulse.

DAMAGE TO CHANNELS

During the operation, the surgeon's scalpel will sever several of the patient's internal and external channels as the doctor cuts through the surface of the skin and continues into the deeper regions of the patient's body. When a channel is severed, it will weaken the energetic field corresponding to that specific tissue, organ, and organ system. It is therefore the Qigong doctor's responsibility to maintain connection with the patient's energy field and also to monitor and maintain the patient's vital energy level. The Qigong doctor maintains this connection as the surgeons open up the patient's body cavity, move internal organs, remove the diseased tissues (and any necessary associated structures), and then sutures and closes the patient's body cavity.

SUTURE

When the patient is being sutured, the Qigong doctor should energetically fuse all of the disconnected, severed channels. The doctor will begin by fusing the deeper internal channels first, then expand his or her intention to include the patient's external channels.

The Qigong doctor will then facilitate the circulation of Qi and Blood through the Microcosmic Orbit (Fire Cycle) to reconnect the patient's internal and external channels. This action will energetically stabilize the patient's Sea of Yin (Conception Vessel) and Sea of Yang (Governing Vessel) pathways.

REFORMING ENERGETIC GRIDS

Finally, the Qigong doctor will rebuild the energetic grid formations in the body's internal and external energetic fields (Figure 76.14). This includes charging and energizing the specific matrices of the patient's physical body, energetic body, and spiritual body. All three energetic grids exist within the patient's three external Wei Qi fields. The patient's internal and external energetic grids are also to be reconstructed into a healthy energetic pattern. This energetic re-patterning helps to prevent the re-growth of the disease.

MEDICAL QIGONG AND POSTOPERATIVE THERAPY

After major surgery for the removal of a tumor, a period of time is needed for convalescence, as the body is weak and needs rest. After a surgical procedure, the patient's body has been subjected to severe trauma: The issues have been:

- **Depleted of Energetic Resources**, caused from fighting the internal invasion of the tumor (before surgery)
- **Subjected to Wound Shock**, caused from the separation to its energetic channels and tissues (during surgery)
- **Resisting the Invasion of Toxic Substances**, caused from the anaesthetic (during and after surgery)

The separation and restructuring of the inner fasciae that occurs during surgery can cause serious postoperative problems by either stopping the Qi and Blood from flowing (causing stagnations) or altering the energy's natural course (causing deviations).

According to Traditional Chinese Medicine, surgery damages the patient's Qi and Blood, affecting the function of the major internal organs (Zang Fu). During the Postoperative period, the patient exhibits symptoms of deficiency due to damaged Qi and Blood and an imbalance in Ying Qi and Wei Qi.

RECOVERY

After the surgery has been completed, and while the patient is still in "recovery," it is extremely important for the Qigong doctor to immediately dredge and disperse the Turbid Qi flowing from within the patient's body. The Toxic Qi created by the body's reaction to the anesthetic tends to flow into the patient's Liver, Spleen, Stomach, Lungs, and Yellow Court areas, causing nausea and pain in the upper extremities. The body can be purged by energetically combing over the fresh incision areas and dredging the patient's wounded tissues.

Energetically combing over the tissue area also promotes the rapid healing of the wounded tissues, reduces the formation of scar tissue, and

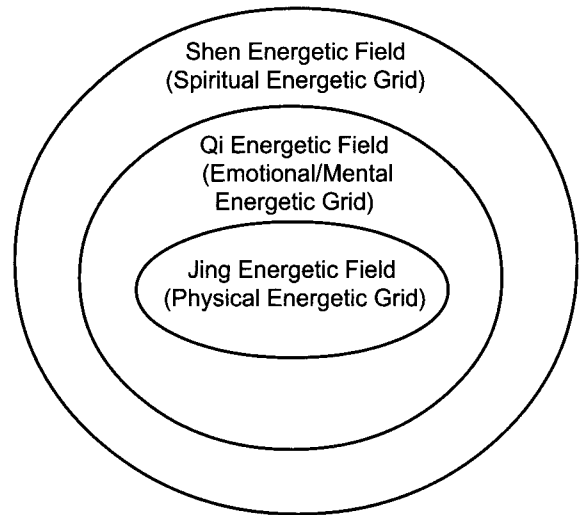


Figure 76.14. The Body's Different Energetic Grids

helps to alleviate the harmful effects of the surgery. To bring the patient's temperature back to normal and to disperse any feelings of nausea after the anesthesia and the shock of surgery wear off, the Qigong doctor can stimulate the Ht-7, Pc-6, and St-36 points.

SPEEDING UP THE RECOVERY TIME

To accelerate the patient's recovery, the Qigong doctor can energize the patient's Kidneys (and any internal organ which may have been depleted) with the particular organ's associated color. It is also important to re-energize the patient's Taiji Pole and all three Dantians which have been depleted and are in need of revitalization.

REBUILDING WITH INTERNAL ORGAN COLORS

While the patient is healing, the color of the energetic field surrounding the area of the surgical trauma is usually dark to light gray. To increase the internal organ's healing potential, the Qigong doctor can give the patient specific color tonification prescriptions in accordance with which internal organ(s) have been adversely affected. These meditations are prescribed to energize and replenish the patient's damaged tissues and energy fields.

REBUILDING CHANNELS

After surgery, it is important that the Qigong doctor works on rebuilding, reconnecting, and energizing the patient's internal and external channels and energetic grids that were affected during the operation.

REDUCING "BRAIN FOG"

There is a condition commonly known as "Brain fog" or "postoperative cognitive dysfunction," that affects tens of thousands of patients every year after open-heart surgery, resulting in memory loss and diminished thinking ability. Research has shown that 42 percent of all heart bypass patients suffer significant drops in mental acuity that can last for several months or even years after the operation.

The effects of the anesthesia can damage the Kidneys and Sea of Marrow, thus weakening the patient's short term memory. Because the Heart is responsible for long term memory, the new organ will sometimes require an adjustment period before registering the patient's history. Through repeated treatments, the Qigong doctor can help the patient to Purge the Qi Stagnations that restrict energetic flow to the Heart and Brain, as well as Tonify and restore the patient's Kidneys, the Sea of Marrow, and the Heart's energetic function.

MEDICAL QIGONG THERAPY AND RECREATING ORGAN ENERGY

Once an organ has been removed, there remains an energetic "void" within the spatial cavity of the patient's tissues. The energy of the organ, however, still exists within the patient's body as a "Phantom Organ." This energetic phenomena is due to the creative "blue-printing" of the prenatal and postnatal formation of the body's tissues. Because mass and energy are interconnected and interchangeable, it is therefore possible to energetically stabilize, as well as energize, the spatial cavity in which the surgically removed organ once resided.

EXCESS CONDITIONS CREATED WITHIN THE CHANNELS

It is important to note that once a patient's internal organ has been removed (i.e., the Gall Bladder, Spleen, Kidney, Uterus, etc.), it creates an Ex-

Lungs	Brilliant Pure White
Large Intestines	Abalone-Shell White
Stomach	Deep Yellow
Spleen	Orange Yellow
Heart	Red with Blue Tint
Small Intestine	Pink
Urinary Bladder	Deep Blue
Kidneys	Light Pastel Blue
Pericardium	Purple Red
Triple Burners	Orange Red
Gall Bladder	Pale Green
Liver	Dark Green

Figure 76.15. Organ Color Chart

cess Condition in the missing organ's Primary Channel. This is due to the fact that one function of the internal organ is to regulate the flow of energy in its associated channel. If the internal organ is not present to regulate its channel, the Qi flowing into the missing internal organ (originally used to support and maintain the organ) overflows into its primary channel, creating an Excess Condition.

REENERGIZING THE ENERGETIC ORB

To assist the patient in recreating, energizing, and stabilizing a replacement of the removed internal organ's energetic field, the Qigong doctor can prescribe the following meditation:

STAGE 1: THE HOOKUP

Generally several days after the surgery, and while the patient is still recovering, the Qigong doctor has the patient imagine him or herself being connected to the Heavens and rooted to the Earth. Next, the patient uses color visualization.

STAGE 2: CHOOSING THE APPROPRIATE COLOR

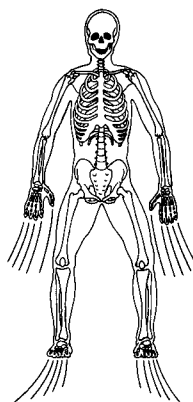
To prescribe the correct color, it is important for the Qigong doctor to know which organ or organ systems have either been removed or seriously affected by the surgery. The patient is then assigned specific color meditations to tonify and strengthen the energetic fields that support the traumatized tissues. These meditations are also used to reestablish a physical, mental, emotional, energetic, and spiritual connection to the area of trauma.

Figure 76.15 illustrates the various colors associated with the body's organs and channels. These colors can be viewed as extensions of energy emanating from the original organs.

STAGE 3: CLEANING AND ENERGIZING THE SPATIAL CAVITY

After the doctor has selected the proper organ color, the patient is given specific imaging exercises used to cleanse, purify, and energize the tissues. These meditations create a solid energetic transformation that stabilizes the patient's energetic field.

1. **Cleansing and Purifying:** The Cleansing and Purifying meditation is as follows. The patient imagines that his or her fingers and toes are straws. As the patient inhales, he or she will imagine divine white light energy flowing from the Heavens and Earth into the fingers and toes, filling the specific area which has been traumatized by the surgery (Figure 76.16). While exhaling, the patient imagines any pathogenic Qi leaving the tissues and body via the fingers and toes. The patient continues to perform this cleansing meditation for several minutes until he or she feels that the specific area has been purified.
2. **Creating and Energizing:** The Creating and Energizing meditation requires that the patient imagine a clean, vibrant color (associated with the particular organ) flowing into the spatial cavity and areas surrounding the removed organ. As the patient inhales, the organ color fills the vacant cavity, energizing the remaining energetic structure and surrounding tissues. The patient continues with this imagery until the specific organ area is full of energy, light, and vibration (Figure 76.17). Because the surgery has permanently removed



This image is used to purge the patient's body and cleanse the tissues.

Figure 76.16. As the patient inhales, he or she will imagine the divine white healing light flowing into his or her body through the fingers and toes

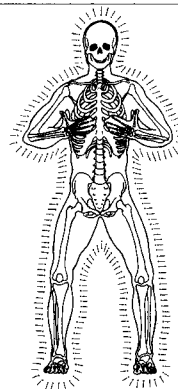


Figure 76.17. Once the patient is cleansed, in order to energize the tissues, he or she will imagine a clean vibrant energy color flowing into the specific spatial cavity associated with the removed organ

the organ from the patient's body, it is important for the patient to continue with this meditation every day for the rest of his or her life.

MEDICAL QIGONG THERAPY AND ORGAN TRANSPLANTATION

Each particular organ in the human body has its own unique history and experience. This emotional memory and experience is active in a donated organ, as well as in the patient's diseased organ. Before the body can or will receive a foreign organ, there must first be a time of reconciliation between the negative or positive memories stored within the physical cells of the organ soon to be replaced, as well as that of the donor's or-

gan. To assist the surgeon in transplanting an organ, the Qigong doctor will perform visceral cleansing, preparation, and purification of the transplanted organ (Figure 76.18). This method is explained in the following three stages:

STAGE 1

The patient must release all attachment to the departing organ. This includes all negative (as well as positive) physical, mental, emotional, energetic, and spiritual memories and experiences.

STAGE 2

The history and emotional memory of the transplanted organ must be cleansed. This includes all negative (as well as positive) physical, mental, emotional, energetic, and spiritual memories stored within the donor's organ.

STAGE 3

The relationship between the patient's tissues and the spatial cavity where the diseased organ was, or is located, must be harmonized. It is therefore important to remove the recent memory of the fresh trauma from the incision area, then introduce the new organ into the energetic fields of the patient's host tissues.

The patient's body (via the old internal organs) will either receive or reject the new transplanted organ due to unresolved emotional trauma stored within the patient's tissues or hidden traumas existing within the transplanted organ itself. Current research reveals that emotions trapped within transplanted organs can surface within the patient's subconscious mind, affecting his or her behavior. This is manifested through new behavioral traits which are transferred from the donated organ to the patient.

SHEN TRANSFERENCE IN ORGAN TRANSPLANTATION

One famous example of a lingering emotional connection between an organ donor, the organ, and the recipient is described in the following true story: A few years ago a young woman (a vegetarian) received a Heart transplant from a young man who died in a motorcycle accident. Upon being discharged from the hospital, the woman began craving Chicken McNuggets, which was the young man's favorite food. This was in direct

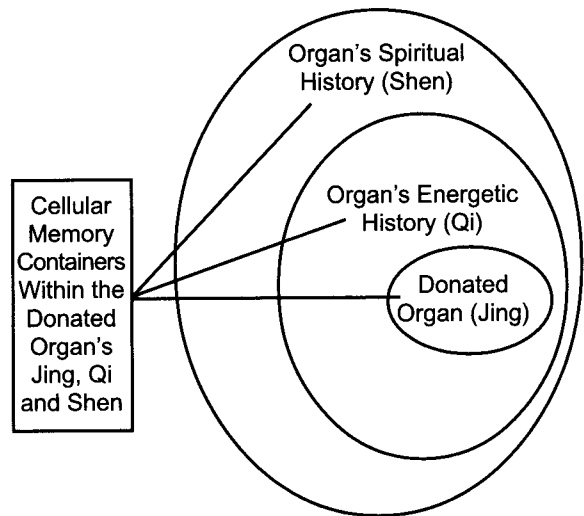


Figure 76.18. Each internal organ has its own history, absorbed into the cells and deeply entrenched within the energy of the tissues.

opposition to her previous diet and eating habits.

More recently, a Heart from a murdered ten-year old girl was transplanted into a eight-year old girl. After many restless nights, the eight-year old girl's mother brought her to a psychotherapist, who later referred her to the police because of the her constant "dreams" about the man who had murdered her donor. Through her accurate identification (the time, weapon, place, and clothes that the killer wore) the murderer was easily convicted by the evidence provided by the little girl.

FOLLOW-UP AND REMEDIAL PRESCRIPTIONS

Follow-up and remedial prescriptions will be determined according to the specific type of surgery the patient has undergone. The prescriptions must be designed to purge, strengthen, and regulate any organ(s) that have been weakened by the surgery. Follow-up and remedial prescriptions must also circulate the patient's energy to reduce any energetic stagnations which may have been caused by internal organ movement and fascia damage. This will assist the patient in an escalated recovery, as well as reduce postoperative depression which often follows after major surgery, as well as organ rejection.

It is important to note that organ rejection is not always due to the donor's or patient's unresolved emotional issues. Organ rejection can also be caused from biological reactions complicating the acceptance of the foreign tissue.

Sometimes, when assisting a patient who is healing from a severe disease (i.e., malignant tumors), additional Western therapies such as radiation or chemotherapy are required. The following is a testimonial by a patient of mine, Thea (female - age 50), illustrating the use of Qigong therapy in combination with surgery and radiation therapy.

CASE STUDY

Here is a summary of events surrounding my pancreatic surgery, June 16, 1997 at Community Hospital of the Monterey Peninsula:

"On June 16, 1997, emergency surgery to remove a fist-sized tumor from the tail of my pancreas, resulted in my former Sifu (martial arts master), Jerry Alan Johnson, changing roles to become an "Energy Therapist." Thanks to my admitting physician, Dr. Stephanie Taylor, who facilitated the arrangement, Dr. Johnson was the first representative of Chinese Medical Qigong therapy allowed to enter surgery at the Community Hospital of the Monterey Peninsula.

As my energy therapist, Dr. Johnson conducted a preoperative session during which he facilitated the energetic and emotional release of my tumor. He then accompanied me into the four hour surgery, during which he maintained my energy levels while reminding my tissues of their preoperative energetic patterns in order to facilitate rapid healing. He continued to work with me through the postoperative healing and followed up several days after surgery. It was his vital support and insights that helped me to undergo the recommended course of radiation therapy.

The following is a synopsis of the Medical Qigong therapy that I experienced along with the traditional Western modalities used to treat my pancreatic islet-cell tumor.

Phase 1. The Preoperative Stage. Consisted of a Medical Qigong session directed toward putting me in touch with the tumor, my relationship to it, and the emotions associated with it. This was followed with an atonement with the Divine, relinquishment of control,

removal of the armoring around my tumor, and the subsequent release of emotions with it. I actually "saw" the disconnected energetic attachments of the tumor as they detached from my organs and were blowing like ostrich feather segments in a wind. I also saw a bright neon sign on the tumor that identified its emotional source. This entire process took only an hour, yet it facilitated closure with the tumor in order for me to easily release it during the surgery which immediately followed the session. It also provided me with insights that helped my emotional healing over the months following surgery.

Phase 2. Surgery. I entered surgery without any sedatives and was filled with a tremendous sense of peace and empowerment in knowing that the hospital was honoring my energetic, as well as my physical, needs. The surgery lasted for four hours during which Dr. Johnson connected with my energy fields and monitored, as well as maintained, my energy levels. He continued treating me and working with my energetic fields as the anesthesia was administered and as the two surgeons opened my cavity, moved structures, removed the tumor (along with the tail of my pancreas and the spleen), and then sutured and closed my abdominal cavity.

Throughout the surgery Dr. Johnson stood at my head, where energy enters through the crown, and facilitated the running of energy into my center channel in the core of my body. He described his work as following the actions of the surgeons and my body's response to these actions: the incision, the movement of internal organs, the resection of the tumor, and the final suturing. He used this opportunity to change the energetic grid formations in the tumor bed to prevent regrowth of the tumor, which was malignant.

Phase 3. The Postoperative Stage. This stage involved a continuation of the mitigation of the effects of surgery. He worked to tonify my Kidneys, to bring my temperature up, and to offset the shock of surgery; he also used acupressure points to calm my heart and stomach during the nausea. I was reminded upon awakening to do my Microcosmic Orbit exercise. Dr. Johnson then proceeded to "dredge" or comb over the incision to reconnect my pre-energetic channel and tissue patterns in order to facilitate healing, and to reduce scar tissue. The healing of the incision was fast. My doctors later remarked at how quickly I healed and how little scar tissue there

was compared to similar surgeries.

Phase 4. Follow-Up and Remedial Prescriptions.

During the days following surgery, Dr. Johnson taught me several meditations: The “Divine Healing Light Meditation” for healing the tumor bed and incision and the “Heaven and Earth Spleen Meditation” that fuses a ball of energy where the spleen once was – allowing me to continue to produce the energetic pattern of the spleen within my body. I began doing these meditations the day following surgery for the week of hospitalization and continued to practice them along with the Microcosmic Orbit exercises throughout my recovery.

Phase 5. Radiation. After several weeks of recuperation, I was scheduled to receive radiation treatments daily (Monday through Friday) for six weeks. Each day I would perform the Medical Qigong exercises (vocal and physical prescriptions) outdoors in a field overlooking the ocean. Then I would drive to the hospital for the 15 minutes of radiation, followed by a session with Dr. Johnson every other day. I understood that the Medical Qigong exercises and sessions would offset the heat in the tissues while protecting the surrounding organs from unwarranted harm. There was concern about the possible loss of function in one kidney, but Blood tests during the treatments showed no noticeable effects on them or on my liver. In addition, unexpected by-products of the Medical Qigong sessions involved the release of emotional memories and an experience of the Divine in my healing process.

On alternate days after radiation, I had acupuncture. Through these treatments, and the use of Chinese herbs, my immune system was strengthened. These complimentary modalities, combined with my body's own healing abilities and visualization practice, enabled me to avoid the typical side-effects of nausea and diarrhea. Aided by the positive energy from these two therapists, I was able to maintain my energy levels in sufficient quantity to continue driving to the radiation treatments on my own.

It is hard for me to imagine what this entire experience might have been like without the support of a doctor of Medical Qigong. I am truly grateful for Dr. Johnson's dedication, discipline, and expertise that enabled him to be present for me throughout all aspects of this illness. It was a gift that I would encourage other patients to utilize for themselves in combination with any traditional allopathic program for cancer. I had the



Figure 76.19. The “phantom” limb still exists in an energetic form and continues to interact with the patient's external Wei Qi field, as well as with the patient's Shen (Conscious and Subconscious thoughts and feelings)

best of both worlds working for me in a remarkable manner thanks to all of my doctors.”

PHANTOM PAINS CAUSED FROM SURGICALLY REMOVING ORGANS

Amputation or the surgical removal of certain internal organs may be necessary as a result of severe injury or massive infection (such as gangrene). During the surgical amputation of a limb, for example, the soft tissues are cut in such a way that the skin covers the end of the remaining bone, allowing it to completely heal. This also allows the body's tissues to seal and protect themselves from the external environment.

Thoughts and emotions actively travel throughout the body's energetic fields, initiating physiological responses. Although the external structure of the body's physical tissues may be removed through an amputation, the individual's Mind still connects with the energetic and spiritual matrix of the remaining energetic structure, forming “ghost” or “phantom” limbs and internal organs.

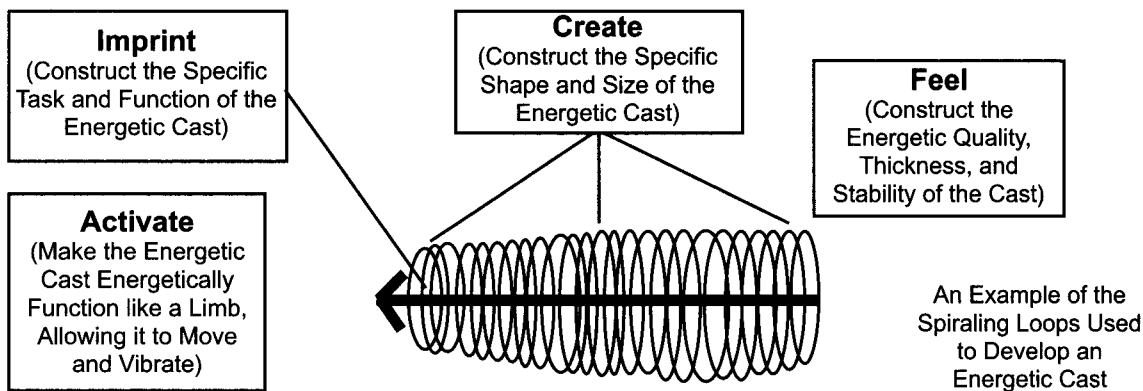


Figure 76.20. The Four Primary Functions of Qi Are Used to Create an Energetic Cast

Ghost or phantom pains are caused by the patient's energetic connection with the amputated tissues, through the internal energetic spacial cavity or external energetic boundary system. The phantom limb (usually one of the body's extremities, e.g., finger, hand, arm, etc.) still exists in an energetic form and continues to interact with the patient's external Wei Qi field, as well as with the patient's Shen (Figure 76.19). Any interaction with the energetic field of the amputated limb, will produce a direct response in the patient similar to contacting the actual physical limb.

TREATMENT FOR RELIEVING PHANTOM PAINS

Rehabilitation programs generally do not prepare the patient for such reactions as phantom pains, which tend to leave the patient perplexed and frustrated. Each patient possesses their own unique energetic and emotional relationship with their physical tissue. After surgery, there is generally a feeling of shock and disbelief surrounding the removal of the tissue. However, because the energetic matrix that surrounds the body still keeps the memory of the tissues alive, the subconscious mind still maintains the energetic connection between the patient and his or her surgically removed tissues.

The Medical Qigong doctor can choose between two types of treatment modalities when treating a person who has undergone an amputation: To Tonify the amputated tissues' energetic grids, or Purge the amputated tissues' energetic grids.

1. Tonify the Energetic Grids of the Removed

Tissue: On occasion, a patient will want to still feel the energetic formation of the amputated limb, but request the doctor's help in alleviating the symptoms of the phantom pains. The doctor may choose to Purge the tissue area first, then Tonify, rebuilding the energetic channels and matrix that surround the amputated limb area using color visualizations and Energetic Casting (see Volume 3, Chapter 36).

Energetic casting is initiated by creating an energetic cocoon that envelops the amputated area and remains on the patient, similar to a cast. A clockwise energetic field is wrapped, like a cocoon, up and down the patient's extremity (Figure 76.20). The doctor can create the cast out of white light energy or can choose from several different colors depending on the patient's needs.

2. Purge the Energetic Grids of the Removed

Tissue: To alleviate the symptoms of phantom pains, the Qigong doctor sedates the energetic channels and energetic matrix that surround the amputated limb, using inaudible sound projection. This affects the energetic fields within the patient's Jing, Qi, and Shen. The doctor will also assist the patient in repatterning the old energetic fields to fit the postoperative tissue formation using color visualizations. The Qigong doctor may sometimes prescribe herbs (i.e., Juniper Berries) to relieve the phantom pain symptoms.

REBUILDING THE PHANTOM ORGAN OR LIMB

To assist the patient in healing after surgery, the Medical Qigong doctor will sometimes give the patient certain meditations that require specific focused images in order to energetically rebuild the structure of the amputated tissue. The images can vary, depending on the location of the tissue area. One example of the specific stages involved in rebuilding the energetic and spiritual tissue layers is described as follows:

1. **In the first stage:** First, the patient begins by creating and filling an energetic casing of the amputated tissue. This image is generally used to energetically fill and rebuild amputated breasts, limbs (arms, hands, legs, feet) and internal organs (Spleen, Gall Bladder, Uterus, ovaries, Kidney, and prostate).
2. **In the second stage:** Next, the patient recreates and fills the energetic matrix and channel system contained within and surrounding the phantom organ or limb. In this stage the image of a energetically knitted foot, leg, hand, or arm is used to reconnect the patient's conscious to the existing energetic and spiritual fields still active within the body. Each channel is energetically reconnected to its associated Five Element internal organ and organ system.
3. **In the final stage:** The patient will rebuild the phantom limb. The patient begins by energetically molding and rebuilding the phantom bone structure, followed by rebuilding phantom nerves, vessels, muscles, tendons, and finally the external casing of the phantom skin.

MEDICAL QIGONG THERAPY AND THE TREATMENT OF SCAR TISSUE

Medical Qigong therapy can also be effective in treating the pathologies caused by scarring due to previous surgical procedures. The formation of scar tissue often becomes the source of other physical problems by either obstructing or weakening the flow of Qi within the body's channels. In most cases of pathological scar tissue, the scar itself traverses several channels within the superficial and deep tissues.

Any surgical operation where the incision leaves a scar across one or several channels can interfere with the channel's energy flow, creating tissue damage or illness in the local area, as well as adversely affecting the channel's associated internal organ. For example, a horizontal hysterectomy scar below the navel can interfere with the Qi flowing through the patient's Kidney Channels, Stomach Channels, Thrusting Vessels, and Conception Vessel.

Medical Qigong doctors in China have come to believe that scar tissue formation is proportional to the emotional charge induced during the initial trauma and/or surgery itself. In other words, an area will develop either more or less scar tissue, depending on the initial cause and emotional charge surrounding the original trauma or surgery.

- **The Original Trauma:** All of the thoughts and emotions that an individual is currently feeling are automatically absorbed into the tissues at the moment the original trauma takes place. This is especially true during surgery, and explains why, even after years have passed, an individual can still access past emotional states when the scar tissue begins to energetically unwind.
- **The Surgery:** The surgeon's scalpel has been energetically compared to a "magic wand." It allows the surgeon's innermost thoughts and feelings to be transferred into the patient's tissues at the time of the surgery. Therefore, if the surgeon is feeling angry, resentful, grieving, happy, etc., these emotions can be transferred into the patient's tissues at the time of the incision.

If the scar has developed a deep "spider web" texture underneath the surface tissues, it indicates that the emotional trauma surrounding the wound was severe. If the scar tissue is superficial, it indicates that the emotional charge surrounding the wound was minimal.

LESIONS, ADHESIONS, AND CYSTS

Scar tissue formation can occur naturally, over time. Scar tissue formation has been known to develop after surgery, traumatic wounds, lesions, prolonged tension, and chronic inflammation.

Prolonged inflammation can naturally result in excessive scar tissue formation.

Healthy tissue is soft, flexible, and elastic. When the muscles no longer move smoothly, they can become fibrous. From a Traditional Chinese Medical perspective, scarred and fibrous tissue in the musculoskeletal system is often a product of frozen Phlegm (Phlegm entering but not leaving the scar tissue) combined with Qi and Blood Stagnation. Scarring of the subcutaneous tissues can create lesions, adhesion, and cysts within the tissue matrix of the patient's inner fascia.

- **Lesion:** A lesion, sometimes created from surgery, is considered pathologically altered tissue. This results in structural deformity and a reduction of tissue function.
- **Adhesion:** An adhesion sometimes occurs due to scar tissue formation as a result of inflammation. An adhesion is considered an abnormal fibrous growth, that attaches itself to an internal organ or other body tissues, obstructing movement.
- **Cyst:** A cyst sometimes occurs due to prolonged inflammation. As the tissues react to a foreign invading organism, they sometimes counter by surrounding and walling off the agitated area to protect the body.

SYMPTOMS

Fibrous scar tissue sometimes feels like rope, or like lumps of stagnated tissue mass. An acute scar formation is red in color, and is stiff and painful on palpation. Chronic scar formation is generally white in color and may soften over the years.

Cells called fibroblasts produce the body's fibrous connective tissue. Clinically, it has been noted that unintentional scarring can result from the application of cold or ice to the tissue area when trying to relieve pain. The longer the application of cold, the longer it takes to return normal circulation of Qi and Blood. This action can inhibit fibroblast production.

The relationship of each scar formation to the surface tissue will vary according to each patient. Therefore, different therapeutic approaches may be required for treatment, depending on the patient's strength, weakness, Five Element con-

stitution, and the patient's emotional state surrounding the injury or surgery. Manifestations of scar tissue pathology include some of the following symptoms:

- a feeling of discomfort or unpleasant sensation that originates around the scar area
- radiating sensations that occur when the scar is being pressed
- a sharp, pulling type of pain that originates from the scar

These conditions can be present even if it has been several years since the surgery was performed. If the scar tissue hurts when pressure is applied, it is an indication that the nerves under the scar tissue have not healed.

When scar tissue forms, it lacks the lubrication of the body's oil glands and the elasticity to the tissue needed to protect it against chronic irritation. In time, this condition allows for increased pain, restricted circulation, and the inhibition of movement.

In order to rectify this condition, the Qigong doctor will purge the inflammation first, then encourage Qi and Blood to flow into the surrounding tissue. Next, the doctor will focus the treatment on repairing the myelin sheaths that surround the nerves.

BENEFITS OF TREATMENT

Some benefits from Medical Qigong treatments for scar tissue formation are as follows: Improvement in the range of motion; stretching the scar tissue to help reorganize the inner fascia's tissue formation; and freeing Qi and Blood flow that has been obstructed within the channels. The initial treatment can be used for both internal and external scar tissue formation.

EMOTIONAL RELEASES DUE TO TREATMENT

During the Medical Qigong treatment, as the scar is being compressed and energetically stimulated, many patients report that they can actually taste the anesthesia from the surgery, even if the operation had been several years ago. Patients also describe having vivid memories of the accident that caused the tissue damage, as well as emotional releases surrounding the surgery. Sometimes, the patient may experience the physical and

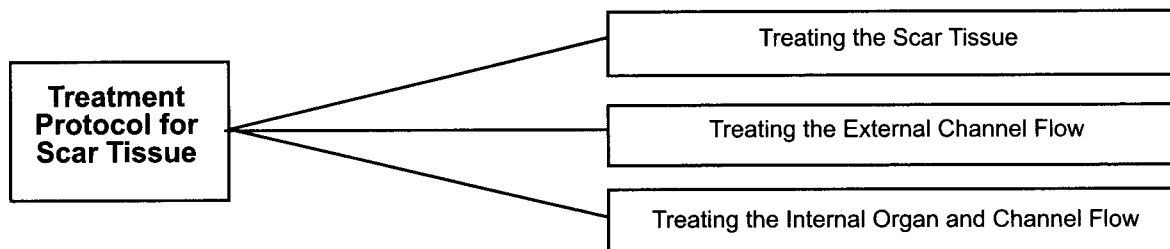


Figure 76.21. The treatment protocol for scar tissue is divided into three stages.

emotional release through the subconscious by dreaming about the trauma.

CHANNEL FLOW

Medical Qigong treatment for scar tissue formation follows the principle of emitting Qi along the pathway of the channels. Before treatment, the doctor should take into consideration the energetic flow and function of the channels that have been affected by the surgery. If, for example, a patient's Yang channel (e.g., Stomach) becomes obstructed due to surgery, it can create an Excess condition within the Stomach Channel which in turn can create a Deficiency of the Spleen Channel. Therefore, the treatment of both the Stomach and Spleen channels should be addressed.

TREATMENT OF ACUTE SCAR FORMATIONS

After surgery, some scar tissue formation is inevitable, since both the body's inner-facia and channels (which are responsible for the lubrication of the tissues) have been severed. To minimize the degree of scar tissue formation, the Qigong doctor can use Qi extension techniques on the sutured area, extending his or her intention deep into the patient's body via the Sword Fingers technique. The focus of the treatment will be on dispersing stagnations and regulating the flow of the undercurrent of Qi through the sutured tissues.

SCAR TISSUE TREATMENT PROTOCOL

The following treatment protocol is usually performed as only a small part of a larger treatment. However, in cases of massive scarring, it can require several focused treatments in order to relieve the associated stagnation.

The treatment protocol for scar tissue is divided into three stages: Treating the Scar Tissue, Treating the External Channel Flow, and Treating the Internal Organ and Channel Flow (Figure 76.21). The first treatment protocol is described as follows:

TREATING THE SCAR

In treating scar tissue which has been present for quite some time, the Medical Qigong doctor regulates the tissue by focusing on the energetic nature of specific channel flows, in conjunction with Energetic Point therapy and One Finger Skill techniques. When using the One Finger Skill technique, the Qigong doctor will use either the left thumb and right index finger, or both thumbs.

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28).
2. After selecting the tissue area and proper angle from which to work, the Qigong doctor begins the treatment by first purging and dispersing any Qi and Blood Stagnation existing along the scar tissue area.
3. Next, the doctor uses the One Finger Skill technique in order to move Qi and Blood along the line of the patient's external scar. To perform this method, the left thumb is placed at the beginning of the scar, while the doctor's right thumb (or right index finger) is placed in front to the left thumb.
4. Make a small circular energetic connection between both thumbs, flowing from the left thumb towards the right thumb. Imagine and feel the energy flowing through the scar tis-

sue. Use soft, deep pressure for old scar formations; use soft, light pressure for new scar formations (Figure 76.22).

5. Hold this position until you feel like the scar tissue has begun to heat up and energetically melt.
6. Slowly begin to move the right thumb's position forward along the scar. Continue to outline the entire scar using focused intention to heat and energize the scar tissue. Continue in this fashion, heating, melting, and slowly moving along the line of the scar.
7. The doctor completes the first treatment protocol with one thumb at each either end of the scar (placed along the line of the scar). One thumb should remain at the beginning of the scar, and the other thumb (which has been moving) should be positioned at the end of the scar. Throughout the treatment the doctor should continue to extend his or her energy through the patient's scar tissue in a circular pattern.

This technique will naturally induce an energetic emotional release. Sometimes memories and feelings that have been trapped within the scar tissue stemming from the original trauma or the initial operation are brought to the surface.

TREATMENT OF SCAR FORMATIONS #2:

TREATING THE EXTERNAL CHANNEL FLOW

After completing the first treatment protocol and treating the scar tissue, the Qigong doctor will then focus his or her attention on reconnecting and strengthening the external channels that the surgeon may have severed during the operation. This treatment is determined according to whether the scar formation originates along or against the channel's energetic flow (Figure 76.23 - Figure 76.24).

During the second clinical protocol, it is imperative that the Qigong doctor follows the channel's natural movement of Qi and Blood flow. All external channels energetically ascend or descend. Therefore, it is extremely important that the doctor follow the specific energetic flow of each external channel when seeking to reconnect and re-pattern body's the scar tissue. The second

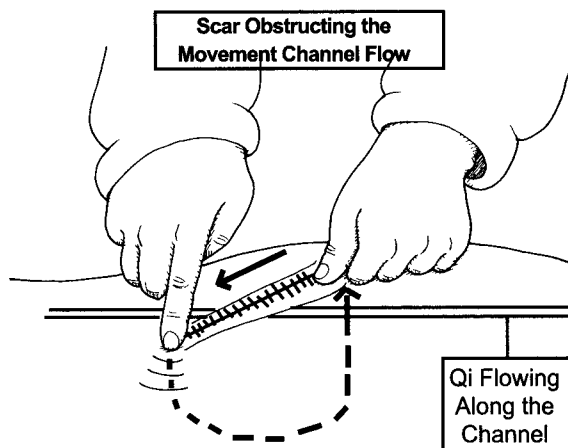


Figure 76.22. Energy is extended using the One Finger Skill technique along the scar.

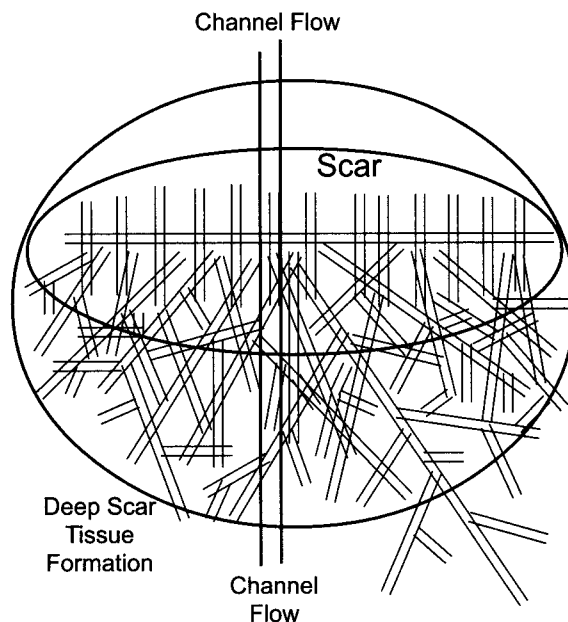


Figure 76.23. The broken and obstructed energetic pathways existing against a channel's energetic flow, created from scar tissue formation.

treatment protocol, Treating the External Channels, is described as follows:

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by initiating the general Medical Qigong Treat-

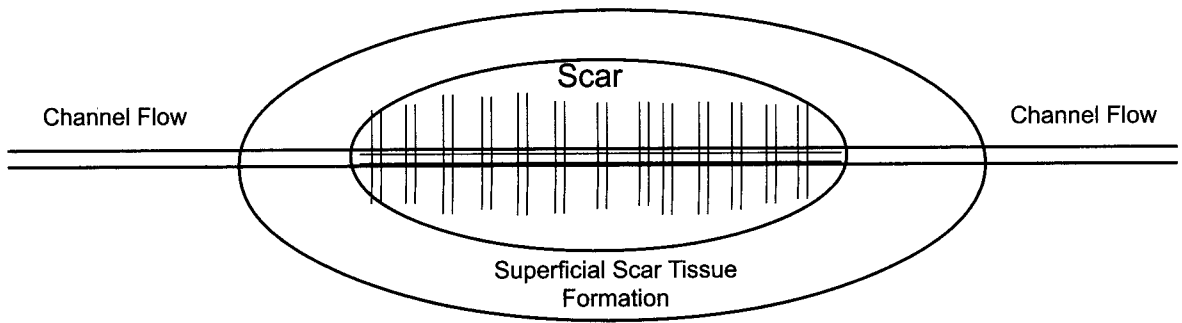


Figure 76.24. The broken and obstructed energetic pathways existing along a channel's energetic flow, created from scar tissue formation.

ment Protocol (see Volume 3, Chapter 28).

2. After selecting the tissue area and the proper angle from which to work, the Qigong doctor begins the treatment by first purging the channel flowing through the scar tissue area.
3. Next, the doctor will use the One Finger Skill technique in order to move Qi and Blood along the line of the patient's external channel. To perform this method, the left thumb is placed at the beginning of the channel, several inches from the scar, while the doctor's right thumb (or right index finger) is placed in front to the left thumb.
4. Make a small circular energetic connection between both thumbs, flowing from the left thumb towards the right thumb. Imagine and feel the energy flowing through the channel and the scar tissue. Use soft, deep pressure for old scar formations; use soft, light pressure for new scar formations.
5. Hold this position until you feel the energy begin to flow through the channel, allowing the scar tissue to energetically melt away from the new Qi and Blood flow.
6. Slowly begin to move the right thumb forward along the channel and through the scar. Continue to outline the channel as it flows through the patient's scar using focused intention to heat and energize the Qi and Blood flowing within the channel. Continue in this fashion, heating, melting, and slowly moving along the line of each channel through the scar.
7. The doctor completes the second treatment

protocol with both thumbs ending on the energetic pathway of the channel. One thumb should remain at the beginning position of the channel before the scar, and the other thumb (which has been moving) should be positioned at the end of the channel several inches away from the scar. Throughout the treatment the doctor should continue to extend his or her energy through the patient's channels and scar tissue in a circular pattern.

TREATMENT OF SCAR FORMATIONS #3:

TREATING THE INTERNAL CHANNEL FLOW

After completing the first and second treatment protocols, the Qigong doctor will then focus his or her attention on reconnecting and strengthening the internal organ channels that the surgeon may have severed during the operation.

During the third clinical protocol, it is imperative that the Qigong doctor follow the internal channel's natural movement of Qi and Blood flow moving towards its specific internal organ. All internal channels energetically ascend or descend. Therefore, it is extremely important that the doctor follow the specific energetic flow of each internal channel when seeking to reconnect and re-pattern body's the scar tissue. This allows for a normal regulation to occur between the patient's external channels and tissues and their internal organ channels and systems. The third treatment protocol, Treating the Internal Organs and Channels, is described as follows:

1. After completing the "1 through 10 Meditation" and "3 Invocations," prep the patient by

initiating the general Medical Qigong Treatment Protocol (see Volume 3, Chapter 28).

2. After determining the internal organs and specific channels affected by the surgery, the Qigong doctor then begins the treatment by first purging the internal channels that are flowing through the scar tissue area. For example, if the Qigong doctor is treating a patient who has had surgery in her Uterus, the doctor will begin by treating the specific internal organ of the Uterus and its inner connections to the Kidneys, Liver, Heart, and Spleen, as well as its inner connections to the Thrusting Vessel, Governing Vessel, and Conception Vessel.
3. Make a small circular energetic connection between the internal organ and its associated channels and vessels. Imagine and feel the energy flowing through the internal organ and channels to the tissue area of the scar.
4. Envelope and connect the scar tissue area along with its associated internal organ. Hold this position until you feel the energy begin to flow from the internal organ through the channels into the scar tissue. Feel this internal connection start to energetically melt, as new Qi and Blood begin to flow into the deeper internal matrix of the scar tissue.
5. Continue to outline the channel as it flows from the internal organ through the patient's scar, using focused intention to heat and energize the Qi and Blood flowing within the channel towards the internal organ. Continue in this fashion, heating, melting, and slowly moving along the line of each internal organ and channel through the scar.
6. Throughout the treatment, the doctor should continue to extend his or her energy through the patient's internal organs and channels to the scar tissue, in a circular pattern.

HOMEWORK

In treating scar tissue formations, have the patient perform Circle Rubbing and Compress/Release techniques to stimulate the Qi and Blood flow along the affected channels and tissue areas (see Volume 3, Chapter 38).

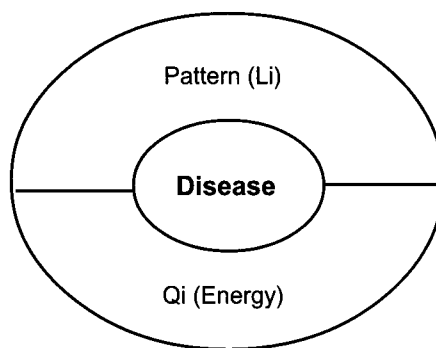


Figure 76.25. The body manifests disease as “Li” (Pattern) and “Qi” (Energy).

THE DURATION OF THE DISEASES PATTERN (LI) AND ENERGY (QI)

In ancient China, it was believed that the Dao manifests as “Li” (Pattern) and “Qi” (Energy). Similarly, the body manifests disease as “Li” (Pattern) and “Qi” (Energy). Therefore, it is important for both the Medical Qigong doctor and patient to understand and address the physical, energetic, and spiritual components of the disease’s Li and Qi (Figure 76.25).

Most individuals believe that because the diseased tissue has been surgically removed, or because the obvious symptoms have completely disappeared (due to pharmaceutical intervention) that they are “healed,” and that the tumor or disease will not return. This erroneous concept has set the foundation for millions of disease recurrences and has allowed for the current regrowth of certain diseased patterns (including cancer) commonly seen in the clinics today.

TIME TO HEAL

In the Medical Qigong clinic, if for example, a patient has a specific diseased condition that has taken over six years to develop, it will generally take 6 additional years of energetic application and treatment before the patient is considered completely “healed.” The ancient Chinese doctors believed that each year the disease grows within the patient’s tissues through different levels of progression (spiritual, energetic, and physical). Therefore, after the patient’s symptoms have subsided, it will continue to take the same number of years of treatment in

order to allow the patient to completely heal from the programmed energetic patterns.

The patient's healing must be allowed to occur throughout all levels of energetic progression (spiritual, emotional, mental, and physical) in order to fully re-pattern the energetic and spiritual matrix that created the disease.

PURPOSE OF MEDICAL QIGONG PRESCRIPTION HOMEWORK

After the surgery, and after the symptoms have been removed, the patient is given Medical Qigong Prescription Homework in order to continue energetically Purging, Tonifying, and Regulating the tissue's energetic fields. Generally, patients are seen once a week in the clinic, and are then encouraged to taper off the treatments as they show progress, coming twice a month, once ev-

ery six months and once a year depending on the patient and his or her specific condition.

However, the patient will be encouraged to continue following specific Medical Qigong Prescription exercises and meditations for the duration of their healing time.

HEALING AND DIVINE INTERVENTION

Sometimes in the clinic, after the initial treatment, a patient may become immediately or spontaneously healed, without requiring the long process time needed to energetically re-pattern the disease formation. No one truly knows why this spiritual intervention occurs, however, it is both wonderful and an honor to observe.

In ancient China, the "miracle" of being immediately healed was considered a "divine intervention" in the individual's Karma.

CHAPTER 77

HERBS AND NUTRITION

HISTORY OF CHINESE DIET AND NUTRITIONAL THERAPY

Traditional Chinese Medicine Nutritional Therapy is called Yin Shi Zhi Liao Fa, which translates as “drink and food treatment method.” Diet and nutrition are a very important part of Traditional Chinese Medicine and can be traced back to the *Huangdi Neijing* (Yellow Emperor’s Inner Canon), believed to be compiled during the Warring States Period (475-221 B.C.). This ancient Chinese medical text both provides a systematic theoretical discussion as to how food is digested, absorbed, and distributed to nourish the tissues, and describes how the body’s metabolic processes function. This classic medical text states that an inappropriate diet is one of the primary causes of disease, and suggests that a therapeutic diet be used to supplement and reinforce the treatment of disease.

Later, in the Sui and Tang Dynasty (581-907 AD), the first treatises focusing entirely on diet therapy appeared. Among these texts were doctor Cui Hao’s *Shi Jing* (The Diet Classic), doctor Meng Xian’s *Shi Liao Ben Cao* (A Dietetic Materia Medica), doctor Zan Yin’s *Shi Yi Xin Jian* (A Revised Mirror for the Dietitian), and doctor Zhang Zhan’s *Yang Sheng Yao Ji* (The Essentials for Preserving Health). During that time period, the famous physician Sun Si Miao stated in a chapter on diet therapy in the *Qian Jin Yao Fang* (Prescriptions Worth a Thousand Gold Pieces for Emergencies) that when treating a disease, a doctor should first address the patient’s diet and lifestyle, and only if that did not work to rectify the condition, should the doctor use acupuncture and herbs (Figure 77.1).

The most important book written on Chinese diet therapy appeared during the Jin and Yuan Dynasties (1115-1368 A.D.), and was compiled by doctor Hu Sihui. The book was entitled the *Yin*



Figure 77.1. Sun Si Miao (590-682 A.D.)

Shan Zheng Yao (The Principles of a Correct Diet), and contained principles of cooking, dietary hygiene, and various recipes for diet therapy. It also contained a list of foods that should be avoided and foods that were considered poisonous.

Because what patients decide to eat can either aid or hinder the treatment of the diseased condition, Traditional Chinese Medicine places great importance on integrating proper nutrition into the overall disease treatment strategy. This enables the treatment to be assisted by an orientation of the patient’s diet that is designed to complement the patient’s constitution and eradicate or “correct” the presenting illness. For example, a patient who takes Heat-clearing herbs can counteract the effects of these herbs by eating a diet high in lamb, alcohol, or fried foods. A patient who is always cold and has weak digestion may exacerbate the problem by eating raw foods and drinking iced beverages.

The foundational theory of Diet Therapy is that after herbs have been used to Purge most of the pathogenic factors from the patient’s body, fruit, vegetables, grains, and meat should be used to nourish and regulate the Righteous Qi in order to complete and sustain the cure.

GUIDELINES

A diet developed according to a cancer patient's specific disease and constitution can both satisfy the patient's nutritional needs and help him or her to quickly recover. Generally, the doctor will develop a dietary strategy based on the pattern of identification, and then adjust it according to the various stages of the patient's disease, for example:

- **Foods that Tonify** should be prescribed for patients with Deficient patterns.
- **Foods that Purge** should be prescribed for patients with Excess patterns.
- **Foods that Warm** the interior and disperse Heat should be prescribed for patients with Interior Cold patterns.
- **Foods that Drain Heat** from the interior should be prescribed for patients with Interior Heat patterns.

The following additional guidelines can also be applied to all patients, regardless of their illness:

- One should eat and drink at regular, fixed times every day.
- One should not eat if upset or angry. Strong emotions can interfere with the function of the Spleen and Stomach, and digestion will be impeded.
- One should eat when hungry and drink when thirsty, while leaving room in the Stomach to maximize digestion.
- One should never eat a meal within three hours of bedtime, or sleep will be disturbed.
- Traditional Chinese Medicine emphasizes balance, therefore, one should eat in harmony with the seasons.

EATING ACCORDING TO THE SEASONS

Five Element Theory is incorporated into the diet by eating according to the seasons and their taste associations. In the Spring, one should eat more sweet food than sour food, in order to nourish the Spleen. In the Summer, one should avoid greasy or heavy food and instead incorporate lighter foods, like fruits and vegetables into the diet. In the Autumn, it is best to avoid cold drinks and raw, or cold foods. In the Winter, a small amount of wine and meat may be added to the diet.

Each of the five tastes (sweet, sour, bitter, spicy,

and salty) should be balanced in the diet, with none dominating over the other. The same principle is true with the energetic temperatures of food. Even if a patient suffers from a Hot disease like cancer, eating only Cold foods can damage the Spleen and Stomach and impede digestion. Likewise, eating only Hot foods will dry the Yin and fluids of the body, leading to constipation.

The *Nei Jing* (The Yellow Emperor's Classic of Internal Medicine) states that sour travels to the Liver and tendons, pungent (spicy) travels to the Lungs and Qi, bitter travels to the Heart and Blood, salt travels to the Kidneys and Bones, and sweet travels to the Spleen and flesh (muscles). Thus, foods may be used therapeutically according to their tastes. Spicy or pungent food promotes sweating and circulation of Qi and Blood, and is also drying. Sour food has an astringing function, and is used to inhibit sweating, diarrhea, enuresis, and seminal emission. Bitter foods can dry dampness and are used for edema and to clear heat. Sweet food tonifies, which is why there is often a craving for sweet foods when suffering from fatigue. Salty food softens and dissolves hardness, and lubricates the intestines. For example, certain seaweeds are indicated for goiter or constipation. A sixth taste, more like the lack of taste, is bland. Bland foods promote urination and relieve edema. It must be noted that too much of any one taste will injure the internal organs, channels, and tissue areas to which it travels.

NUTRITION AND HERBS: DIETARY CANCER TREATMENT METHODS

Dietary factors are an important consideration when focusing on the cancer's etiology. According to Traditional Chinese Medicine, an improper diet can be a contributing factor in cancer formation, damaging the individual's Spleen Qi and Stomach Qi, producing Phlegm, and creating Dampness. When addressing proper diet, individuals with a predisposition to cancer should avoid stale food, food with preservatives, coffee, alcohol, or fatty, greasy, and oily food.

According to research conducted by Richard Doll and Richard Peto of Oxford University, 70% of all cancers may be related to diet. It is also interest-

ing to note that six of the seven most prevalent cancers in the United States (breast, lungs, pancreas, colon, uterine, and prostate) show some correlation between cancer risk and dietary factors.

Substantiated by the latest biochemical, epidemiological, and clinical research, is the fact that nutrients can not only directly support the body and protect the tissues against cancer, but they can also mobilize our genes to better preserve normal cell growth. Once the correlation between dietary factors and the different stages of cancer is understood, nutritional strategies become an obvious and appropriate therapeutic intervention.

As a result of significant biochemical differences among cancer patients, no one diet will be applicable for everyone. It is important, however, for the patient to eat slowly and pay attention to the way certain foods affect the body. Based on the most current data available, all cancer patients can benefit from adhering to the following guidelines:

1. Eat a diet based on high fiber (primarily fresh organic vegetables, fruits, and whole grains).
2. Eat more fish, skinless chicken, essential fatty acids, fish oils (from supplements or deep water fish), and olive oil.
3. Eat foods known for their anti-cancer activity (broccoli, cabbage, brussels sprouts, and berries).
4. Include supplements, antioxidant vitamins, and selenium in the diet.
5. Avoid or eat less red meat, avoid hydrogenated oils, margarine, and sugar substitutes.
6. Avoid processed foods and foods with food coloring, preservatives and other chemicals.

The patient's diet is considered an important factor when treating cancer, especially when taking herbs. The patient's diet must be regulated in conjunction with the energetic properties of the herbs prescribed for the patient's specific constitution. Otherwise, the foods eaten may adversely affect the herbs' healing potential. What the patient eats can either strengthen and regulate the body, as well as pollute it. For cancer patients, doctors in China frequently recommend a diet based on whole grains, beans, and fresh vegetables. Raw, cold, and spicy foods should be avoided (also coffee, shellfish, and dairy foods).

DIETARY RECOMMENDATIONS

Because cancer is seen as a toxic buildup of Qi, Blood, and Phlegm, a detoxifying diet is highly recommended. The patient should emphasize foods such as pearl barley, shitake, and reishi (ling zhi) mushrooms, seaweed, burdock, dandelion greens, beets, papaya, and vegetable juices, all of which may be beneficial. Cancer patients should also avoid chemical additives and preservatives, smoked and barbecued foods, and foods that are no longer fresh.

According to an ancient Chinese herbal principle known as the "doctrine of signatures," foods which look like the afflicted organ may also help strengthen that organ in the body. For example, beans are prescribed to strengthen the kidneys, and walnuts are prescribed to strengthen brain function. Additionally, certain animal-derived foods treat the corresponding area of the human body. If a patient suffers from a bone-marrow disorder (and is not vegetarian), the prescription is chicken soup cooked for many hours with the chicken bones included. The marrow from the bones infuses the soup and will help strengthen the patient's bone marrow, as both are comprised of similar constituents. Another example of this treatment principle is small amounts of organic, free-range Liver soaked in lemon juice (to further purify it) and then cooked for patients with Liver disease.

NUTRITIONAL THERAPY FOR CANCER TREATMENT

Aside from specific Chinese herbal formulae, clinical research supports the fact that proper nutrition and the consumption of whole foods is essential in overcoming cancer. Most cancer patients suffer from nutritional deficiencies before their clinical diagnosis, and even more so during the early stages of their treatment (especially with radiation and chemotherapy). The chemotherapeutic agents negatively affect levels of such nutrients as Vitamin E, B6, Beta Carotene, SOD (superoxide Dismutase), and Glutathione, exacerbating the inflammatory process.

The greater the body's intoxication, the lower the immune response. Some unhealthy foods may remain in the patient's intestinal tract for days, weeks or even months as the body struggles to detoxify itself. If patients consume "inappropriate foods" during the course of their disease, their body may have a difficult time properly digesting, absorbing, and excreting the waste products. The "inappropriate foods" are deposited in the transit passages of the mesenchymes, which not only interferes with oxygen transference but also impairs the reticuloendothelial cells needed to help fight cancer.

In Dr. Sandra Goodman's book, *Nutrition and Cancer: State of the Art*, a condensation of more than 5,000 scientific and medical reports on the "Nutritional/Cancer Connection" suggests that the regression of cancer and even the extension of life can be greatly influenced by proper nutrition (i.e., the consumption of raw vegetable juices along with supplements). Additionally, numerous similar experiments in lab animals have demonstrated a correlation between lowered caloric intake (20-50%) and an increase in both immune function and life span.

GENETICALLY DAMAGED CELLS

In *Antioxidant Adaptation: Its Role in Free Radical Pathology*, Dr. Stephen Levine and Dr. Parriss Kidd suggest that cancer might primarily develop from genetically damaged cells that were deficient in antioxidant nutrients and thus susceptible to mutation. Recent research has shown that cells treated with radiation (which produces Reactive Oxygen Species) or exposed directly to oxidants can be transformed into cancer cells. It has been noted that DNA damage caused by Reactive Oxygen Species and certain lipid peroxides produces a large array of altered molecules.

According to research conducted by Dr. Serge Jurasunas, hydroxy radicals or singlet oxygen can convert a guanine base to 8-hydroxyguanine which, if not managed by DNA repair enzymes, results in a specific mutation when a cell divides (mitosis).

Reactive Oxygen Species causes genetic dam-

age, and supplemental antioxidant vitamins are key factors in protecting against this destructive process at an early stage. An administration of Vitamin C or E with Selenium for example, prior to radiation, markedly reduces rates of malignant cellular transformation.

The health of a cancer patient improves through the enhancement of cellular respiration. Through such stimulation, regulating systems and endogenous synthesis mechanisms (the body's hormone synthesis, for example) starts again.

In some diseases there are factors which affect mitochondrial functions which lead to somatic mutation through free radical activation. These include genetic elements which act as if they were oxidative enzymes and antioxidant rich diets.

According to Dr. Paul Seeger's research, the inactivation and destruction of the most important enzyme in the mitochondrial respiratory chain, "cytochrome oxidase" (cytochrome a/a3), may be the prime cause of cancer. Since cytochrome oxidase (cytochrome a/a3) is the enzyme responsible for transferring hydrogen (derived from foods in the diet) to the oxygen delivered by hemoglobin, hydrogen accumulates in cancer cells, forcing them to derive energy by switching from the aerobic to the phylogenetically older and less efficient fermentation mode.

In most cancer cases (especially in patients with malignant tumors), we find evidence of organic dysfunction and an active degenerative processes (deregulation of the immune system, tissue intoxication, and damage to the Liver and intestines). The excess toxins from the microbial invasion are poisoning the patient's Qi and Blood, creating less oxygen, affecting cellular respiration.

TREATMENTS AND NUTRITIONAL SUPPLEMENTATION PRESCRIPTIONS

The following is a daily nutritional supplementation protocol effectively used by Dr. Serge Jurasunas in his clinic in Portugal. His personal clinical records include numerous 15 year survivors with this nutritional prescription:

1. **Zell-Oxygen Preparation (liquid: 15 - 30 ml in red beet juice):** The Zell-Oxygen formula

is prepared from apple, lemon, and grapefruit juices with the addition of essential fatty acids from germ oil extract. It is developed over a 55 day culturing process in the presence of oxygen to enhance the formation of Krebs Cycle substrates and mitochondrial respiratory chains. The live yeast cells prepared without heat contain all the enzymes (such as glutathione) of Krebs Cycle and redox system. Biochemically, Zell-oxygen (young yeast cells) regenerates the mitochondrial respiratory fermentation process.

2. **Organic Germanium (300-500 mg):** Organic Germanium (Biscarboethyl Germanium Sesquioxide) has demonstrated significant efficacy against tumor growth, metastasis and advanced cancer. It regulates the body's immune system and stimulates interferon production. It also increases the body's NK cell production (considered a key component of the body's natural defense against metastasis). Germanium is an energy stimulator and an oxygen catalyst, acting directly on tumor membrane cells.
3. **Bamboo Leaf Extract (25 drops in water X 3):** Used to clear the Heat and transform Phlegm.
4. **Dioxychlor (15 drops in water X 3 or 4):** Dioxychlor is an Oxidative Agent.
5. **Squalene (19 - 20 capsules).**
6. **DMSO (Dimethyl Sulfoxide) (1 tbsp. in 1 cup of tomato juice X 3):** Used when the tumor is unusually resistant. Dr. Jurasunas has observed highly resistant tumors decrease by as much as 2 cm in one week.

Other protocols used by Dr. Serge Jurasunas in his clinic include:

1. **Chitin (Polysaccharide)**
2. **Condurango (bark extract derived from an African tree),** used as drops for treating stomach cancer).
3. **Pau D'arco (500 mg; herbal tea):** immune tonic and general anti-cancer herb.

For more information on Dr. Jurasunas' treatment protocol and nutritional supplementation, contact can be reached through the following address:

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Fax: 011-351-1390-3908

TREATMENTS AND NUTRITIONAL SUPPLEMENTATION PRESCRIPTIONS

The following is a daily nutritional supplementation protocol effectively used by Dr. Abram Hoffer in his clinic in Victoria, Canada. His personal clinical records reveal that after treating 100 women with breast cancer, 80 percent of Stages 1 and 2 patients and 50 percent of Stages 4 and 5 were still alive and well after 5 years. The best results for this program were found in the treatment of breast and prostate cancer patients.

NUTRITION:

Dr. Hoffer required the patients to eliminate all junk food and foods that would initially cause allergic reactions. The patients were additionally instructed to eliminate most dairy products, meats, and fish and to decrease their fat intake. Their prescribed diet emphasized raw vegetable intake along with fresh fruit and grains.

VITAMINS AND MINERALS:

Dr. Hoffer would start his patients with one teaspoon (4 grams) of Vitamin C in powder form daily (totaling 12 grams per day). The dosage was slowly increased to a subluxative state and then maintained (ranging between 12 and 40 grams per day). For severe cases the doctor would use Vitamin C - IV Therapy (50-125 g/IV drip). Dr. Hoffer's Vitamin and Mineral Therapy would also include:

- Vitamin B-3 Niacinamide, 500 mg. (three times a day)
- A Vitamin B complex 50's (every day)
- Selenium 200-1000 micrograms (every day)
- Zinc 50 mg. (every day)
- Beta carotene 25,000 iu (every day) in the form of carrots and tomatoes
- Vitamin E succinate 800 iu (every day)
- Folic acid 5-20 mg. (every day)
- Coenzyme Q10 300-400 mg. (every day)
- Shark Cartilage 4 caps (750 mg. each cap) every day

DIET THERAPY FOR CANCER TREATMENT

The importance of Gu Qi (Qi derived from food and beverage) cannot be overstated when it comes to the treatment of cancer. Many times the very food we consume can contribute to the proliferation and metastasis of cancer cells. The overall premise of looking at diet as a means of controlling or even reversing cancer is not new. However, research shows that currently over 40% of cancer patients die from malnutrition and not the cancer itself.

The cancer patient's diet should reflect the Yin and Yang balance of the body as it applies to fighting cancer cell proliferation. The diet should provide a hostile environment for the cancer to grow in, while supporting the regeneration of healthy cells, especially if the patient is going through chemotherapy or radiation. This is accomplished by specialized food and beverage selection.

DAILY SUPPLEMENT TREATMENT METHODS

According to research conducted by the Comprehensive Cancer Care Group, headed by Dr. James S. Gordon and Sharon Curtin, the following are suggested guidelines to assist the cancer patient in a daily supplement plan. For numerous reasons (such as bio-availability, and the risk of vitamin toxicity) the supplements that the patient ingests should be natural rather than synthetic. Whenever possible, have the patient consult a nutritionist or nutritionally oriented physician in order to help him or her develop a complete and individually tailored nutrition treatment program. A general protocol may include the following:

1. Patients should take a B-complex vitamin to boost cell integrity and repair DNA damage, as well as to ensure maximal detoxification:
 - Folate (600 mcg) B-6 (5 mg)
 - B-12 (100 mcg)
 - Betaine (100-500 mg)
2. Patients should take antioxidants to control oxidation, protect cellular integrity and DNA, as well enhance detoxification:
 - Vitamin E Succinate (400-800 IU)
 - Beta Carotene (15-30 mg)-Not For Smokers

- Coenzyme Q10 (20-50 mg)
 - Manganese (5 mg)
 - Selenium (200 mcg)
 - Zinc (50 mg)
3. Minerals:
 - Calcium (1,000-2,000 mg) to help protect against colon cancer and bone loss.
 - Chromium (200 mcg) to help glucose management and control cancer cell growth.
 - Magnesium (400-600 mg) to help glucose management and control cancer cell growth.

DIET AND THE LIVER

From a Traditional Chinese Medical perspective, all cancers are considered different manifestations of constrained Liver Qi. Because the Qi commands the Blood and keeps it moving in its proper pathways, any disorder in the Qi will lead to a disorder in the Blood. As the circulation slows down, the Blood begins to congeal and becomes stagnant. This forms the first stage in the potential development of a cancer tumor.

All toxic substances are first processed in the digestive system. If toxins begin to build up and accumulate within the intestines, they preoccupy the Qi, which becomes tired and sluggish. Stagnant Qi weakens the Liver, interfering with the Liver's function of maintaining the free and easy flow of Qi, Blood, and Shen. This obstruction can in turn lead to the formation of cancer.

In Traditional Chinese Medicine, Deficient Spleen, Lungs and Kidney Qi is also considered a contributing factor in the development of cancer, as these internal organs are each directly involved in stimulating and nourishing the body's True Qi, Righteous Qi, Ying Qi, and Wei Qi. Deficient Qi in the Spleen, Lungs, and/or Kidneys depletes the body's natural defenses, making it easier for diseases of all types, including cancer, to take root and thrive. For example:

- If the Kidneys are Deficient, they are unable to provide adequate support for the Liver, which eventually leads to constrained Liver Qi, congealed Blood, and cancer.
- The Lungs are responsible for creating and distributing Wei Qi to all the vital organs. A Deficiency of Lung Qi will cause a breakdown in

the Lungs' vital function, resulting in a weakening of the body's Defensive Energy (Wei Qi) and a poor resistance to disease.

- A deficiency in Spleen Qi results in an ineffective digestive process, which can lead to an excessively moist, mucous-filled internal environment. This excess production on Phlegm encourages the growth of cancer cells.

One of the ways to stabilize the body's chemistry is the stabilization of the Liver itself. The health of the Liver, looked at from either the Traditional Chinese Medical viewpoint, or the Western Medical viewpoint is paramount for the continued detoxification of the Blood and body. Without the proper functioning of the Liver, an individual would die within several days. Keeping the Liver healthy and functional is vital to the recuperation of all cancer patients.

One of the most important functions of the Liver is the secretion of bile. If the Liver is taxed or damaged to the extent that bile production is hampered, then the absorption of fat-soluble vitamins (A, D, E, and K) and important antioxidants, as well as omega-3's and omega-6 fatty acids will not break down as well, or at all, regardless of supplementation methods.

The Liver also produces lipoproteins, cholesterol, and phospholipids. In addition, the Liver creates GTF (glucose tolerance factor), which acts with insulin to regulate Blood sugar levels. Sugars not used as a fuel source are then converted into glycogen in the Liver to be stored for future use as an energy source. Moreover, the Liver acts to break down critical hormones such as adrenaline, estrogen, insulin, and aldosterone, and also regulates thyroid function (T4 to T3 conversion) affecting weight gain or loss.

In addition to carbohydrate, protein, and fat metabolism, the most remarkable job of the Liver is that it serves as a massive filtration plant for the body, filtering as much as 2 liters of Blood per minute. Any protein consumed (deamination) and the natural bacterial ripening in the intestines causes ammonia production, which is toxic to the body. The Liver removes this ammonia along with other metabolic waste products, pharmaceutical drug residue, produce that contains insecticides, or any

other harmful chemicals to the human body. Moreover, using phagocytosis the Liver removes worn out red and white Blood cells and bacteria.

Eating habits that tax the Liver include the consumption of: fried foods, hydrogenated or fractured foods, foods with pesticide residue, denatured food products, high saturated fat products, and refined sugar products, as well as general overeating.

The Liver excretes and regulates through the Kidneys and the bowels. Regulation of all of these organs allows the body to filter and excrete the very poisons that are making us ill. Detoxification by the Liver is critical, especially in patients who have abused the Liver due to: diets excessively high in protein consumption, alcohol and coffee; chronic use of pharmaceutical drugs; chronic use of OTC (over the counter) drugs; or recreational drugs.

REBUILDING AND TONIFYING THE LIVER

Several good Liver building and tonification supplements used for successful regeneration of the Liver include tumeric extract (*curcuma longa*), organic garlic (*allium sativum*), and milk thistle (*silybum marianum*), all of which promote Liver protein syntheses. These supplements are used to treat patients with elevated SGOT and SGPT Liver enzymes. An elevated count of these enzymes suggests that the Liver is damaged and is therefore shedding these dying cells. Once on this supplement routine (usually within 3 months), the Liver enzyme measurements stabilize back to normal.

LUNG DETOXIFICATION

Since the skin is the body's largest organ and is the external manifestation of the Lung organ, it is only natural that we should detoxify the body through this external passageway as much as possible. Keeping the skin free of toxins that the body has purged, as well as opening the pores to eliminate even more toxins, is a common treatment method across the world. Sweat baths, saunas, and even soaking in the tub for stress, have all been recommended as an adjunct to other healing therapies for decades.

Detoxification Bath: Mix 1-lb. of sea salt with

1-lb. of bicarbonate of soda and soak for 20 minutes. This should be done after each radiation or chemotherapy treatment. Hydrotherapy combined with a poultice of Tea Tree Oil, Stinging Nettle, Uva Ursi, Dandelion, and Burdock in a poultice will draw out toxins from the Liver.

DETOXIFICATION DIET

One of the most important things a cancer patient can do is to detoxify his or her body so that the body's energies are not split, both fighting the cancer, as well as fighting other toxins in the body (e.g., acquired from food allergies, accumulated metals and drug toxins in adipose tissue, poor eating habits, or exposure to environmental pollutants). For this reason, the detoxification diet should be performed as soon as possible upon cancer diagnoses. Even making moderate changes in diet by eliminating mucous forming and congesting foods (such as baked goods and starch, drugs in general, sweets, refined foods, fried and fatty foods, etc.) to a more raw and natural diet will allow the body to detoxify.

Diets should be free of artificial sweeteners, irradiated foods, artificial colors, artificial fats, and artificial preservatives. Some examples of foods to move towards are rice, millet, buckwheat, vegetables (especially squashes), fruits, all dark green foods, herbs, and water. Be careful of food allergy or sensitivity when choosing foods, as any food can cause sensitivity in certain individuals.

What this shift of food selection accomplishes in chemical terms is a transition from an acid based diet (Yin) to an alkaline-based diet (Yang). Cancer cells thrive in an acid based environment (Yin), with the proliferation of cancer cells inversely proportional to an alkaline state of the Blood. The Ph level of the Blood is actually a measurement of hydrogen. For example, when the Ph is high the Blood contains many hydrogen atoms, and the Blood is more acidic. Acid based diets produce more phosphorus, sulfur, chlorine, and iodine, while alkaline-based diets produce more calcium, magnesium, potassium, and sodium. The best way to measure your body acid/alkaline balance is to have a healthcare practitioner measure your urine and saliva over a 24-hour period to see exactly the Ph patterns.

THE RAW FOOD DIET FOR CANCER PATIENTS

Raw foods are food that are bioelectrically still active or, in Traditional Chinese Medical terms, are foods that have robust and healthy Qi within them. The electrical charge between cells and within cells is still active and vibrant. This cellular activity has the ability to remove toxins at a higher rate and maintain the capacity to regulate nutrients and oxygen within the cells themselves. Research from the First Medical Clinic at the University of Vienna has found that a live food diet increases the microelectrical potential of tissues and can restore previous cellular degeneration in tissue that has lost its electrical potential.

Kirlian photography has been a useful tool in measuring the bioelectric fields of live foods as well as those of human beings. The stronger the life force of a cell, the stronger and brighter the electroluminescence of a Kirlian photographic field, which corresponds to the electrical potential of the sum of the cells photographed.

By measuring foods before and after cooking or processing, we can visibly see how the Qi is affected and how much life force we are in turn placing in our bodies.

Good examples of raw alkaline forming foods are carrots, beets, miso soup, raw goat milk, buckwheat, and sour cherries. In addition, one should consume as much of the following foods as possible for detoxification: rhubarb and its stems, blueberries, Swiss chard, radishes, kohlrabi, apples, and grapes. Incidentally, apples and grapes both have a low glycemic index when eaten raw and with skins.

Acid forming foods, with their tendency to promote mucous and acidosis, provide a more hostile environment for the body. This is especially true with cancer. Raw acid forming foods that should be avoided include meat, eggs, alcohol, pasteurized milk, and some medical drugs.

PREPARATION OF FOOD

The Chinese consume three times as much fiber as Westerners do and consume less than half of the fat. Their Blood cholesterol values are half of their Western counterparts and they suffer from

far less colon and rectal cancer.

There are many significant differences between Chinese and Western diets. In China, for example, vegetables and meats are cooked together, and the portion size of meat or fish would be considered small by Western standards. A wide variety of vegetables is included in each meal rather than one or maybe two vegetables in the Western dinner or supper. Cooking in a wok uses far less oil (a tablespoon or two) than does the common Western frying method, especially when compared to the saturation of food with hydrogenated cooking oils in fast food restaurants. In addition, the gelatinization or swelling of starch (rice) is not as great in wok cooking and therefore the glycemic index will not increase as it does with other methods of cooking. The drinking of tea (green or black) or soup is also normally included with a meal.

The Chinese cut foods into small bite size pieces, which requires less cooking time and destroys less vital nutrients (Qi). The cooking water is not thrown away but is allowed to soak into the rice that later is consumed with all the vital life force intact.

Keeping the life force potential in food also means being careful about food preparation methods. The order from highest potential of life force to lowest Qi available in the preparation of food is listed in the following graph, depicted in Figure 77.2).

ANTIOXIDANTS AND THEIR ROLE IN FIGHTING FREE RADICALS AND CANCER.

A "cocktail" of the following antioxidants is one of the best insurance policies in preventing cancer (Figure 77.3). Make sure that your supplements are standardized to guarantee consistent potency, and preferably in capsule form for ease of digestion. In addition to the popular antioxidants (A, E, C), include the following regime:

1. **Alpha Lipoic Acid Caps:** Alpha Lipoic Acid has the ability to recycle other antioxidants (such as vitamin C and E and Co-enzyme Q-10), boosts glutathione levels dramatically, and has the broadest range of fighting free radicals. Alpha Lipoic Acid works both in fat-soluble and water-soluble body tissues so it has the greatest range of penetration in the body.

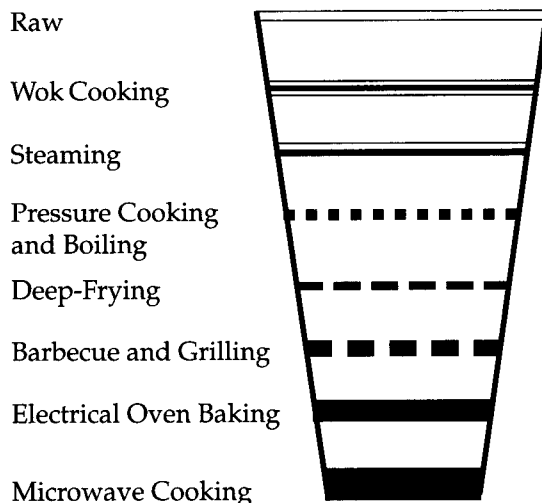


Figure 77.2 The highest Qi potential is in raw food, the lowest Qi potential is through microwaved cooking

2. **N-Acetyl Cysteine (NAC):** This amino acid is not only a free radical scavenger on its own, but is also a primary building block for both extracellular and intracellular glutathione. It is interesting to note that conventionally NAC was used to treat Liver failure from acetaminophen (Tylenol) poisoning. It has the ability to detoxify drug overdoses and toxic levels of metals in the body.
3. **L-Glutathione:** Glutathione is a reducing agent that is in most cells of the body and assists in amino acid transport mechanisms. It also protects cells from oxidative stress, heavy metal toxicity and damage, and prevents free radical pathology. In HIV research, glutathione blocks the signaling of the binding site that normally initiates virus replication. It has also been shown to reduce the side effects of adriamycin, a very powerful chemotherapy drug.
4. **Melatonin:** Melatonin is a hormone that is a powerful scavenger of the hydroxyl radical, one of the most lethal free radicals made by the body. Supplementation may be necessary, especially in older patients who may have smaller amounts of melatonin in their system because of the pineal gland lowering its production as one ages.

Caution: do not mix NSAIDS with melatonin.

Phytochemicals: Their food sources and actions:		
Food Source	Name	Action in the body
Green and orange fruits and vegetables (carrots, sweet potatoes, tomatoes, spinach, broccoli, cantaloupe, pumpkin, apricots)	Carotenoids (including beta-carotene)	Act as anti-oxidants, reducing the risk of cancer
Citrus fruits	Limonene	Triggers enzyme production to facilitate carcinogen excretion
	Phenols	Inhibit lipid oxidation, block formation of carcinogenic nitrosamines in the body
Garlic/onions	Allyl sulfides	Trigger enzyme production to facilitate carcinogen excretion
Broccoli and other cruciferous vegetables (cauliflower and brussels sprouts)	Sulforaphane	Protects against cancer
	Dithiolthiones	Trigger enzyme production to block carcinogenic damage to cells DNA
	Indoles	Trigger enzymes to inhibit estrogen action, reducing the risk of breast cancer
	Isothiocyanates	Trigger enzyme production to block carcinogenic damage of cell's DNA
Grapes	Ellagic Acid	Scavenges carcinogens
Soy/legumes	Protease inhibitors	Suppress enzyme production in cancer cells, slowing tumor growth
	Phytosterols	Inhibit cell reproduction in the GI tract, preventing colon cancer Block estrogen activity in cells, reducing the risk of breast and ovarian cancer
	Isoflavenoids	Block estrogen activity in cells, reducing the risk of breast and ovarian cancer
	Saponins	Interfere with DNA reproduction, preventing cancer cell multiplication
Flaxseed	Lignans	Block estrogen activity in cells, reducing the risk of breast and ovarian cancer
Fruits (blueberries, prunes, grapes), oats, soybeans	Caffeic acid	Triggers enzyme production to make carcinogens water soluble, facilitating excretion
	Ferulic acid	Binds to nitrates in stomach, preventing conversion to nitrosamines
Grains	Phytic acid	Binds to minerals, preventing cancer causing free radical formation
Fruits, vegetables, tea, wine, oregano	Flavonoids	Act as anti-oxidant, reducing the risk of cancer

Cancer Site With:	High Incidence Associated With:	Protective Effect Associated
Esophageal Cancer	High alcohol use, tobacco use, and especially combined use of preserved foods (such as pickles), low intake of vitamins and minerals, high intake of vitamin A supplements	
Stomach cancer	High intake of salt-preserved foods (such as dried, salted fish), and low intake of fresh fruits and vegetables	Fresh fruits and vegetables,
Colorectal cancer	High intakes of fat (particularly saturated fats), meat, and alcohol (especially beer), low intake of fiber, folate and vegetables; and inactivity	High intake of vegetables 30g fiber per day
Liver cancer	Infection with hepatitis B or aflatoxins, high intakes of alcohol, iron overload	Chlorophyll rich foods, especially cereal grasses and micro-algae
Pancreatic and Lung cancer	No dietary risk factors have been established; correlate primarily to cigarette smoking	Fruits and vegetables, especially green and yellow ones
Breast cancer	High intake of food and alcohol, little or no association with dietary fat specifically	Fruits and vegetables, especially green and yellow ones
Ovarian cancer	No dietary risk factors have been established; inversely correlated with oral contraceptive use	Fruits and vegetables, especially green and yellow ones
Cervical cancer	Folate deficiency; HPV Virus	
Endometrial cancer	No dietary risk factors have been established, associated with estrogen therapy, obesity, hypertension, and diabetes (NIDDM)	
Urinary Bladder cancer	Possible association with coffee, artificial sweeteners, and alcohol, associated with cigarette smoking	Fruits and vegetables, especially green and yellow ones
Prostate cancer	High fat intake, especially fats associated with meats	Fruits and vegetables, especially green and yellow ones

Figure 77.3. Graph of Phytochemicals: Their Food Sources and Actions

5. Camellia Sinensis (Green Tea): Choose a camellia sinensis extract with at least 75% polyphenols. Green tea contains polyphenolic compounds called epicatechins that possess anti-inflammatory actions as well as anticarcinogenic properties and aid in detoxification. In addition, it prevents oxidation of

LDL cholesterol and raises "good" HDL cholesterol.

6. Grape Seed: Extract with at least 85% of proanthocyanidins. Grape seed extract is a powerful protector against oxidative damage (much like pycogenol), and compared with pycogenol, fewer patients have allergic sen-

sitivity to grape seed extract.

7. **Bilberry:** Use a bilberry extract with at least 25% anthocyanidins.

FOODS THE CANCER PATIENTS SHOULD AVOID

Generally, cancer patients should avoid consuming foods that possess a high percentage of grease and oil, as well as processed foods, foods with preservatives, canned foods, alcohol and coffee. In addition, research demonstrates that the consumption of red meat and sugar can be a contributing factor in the formation of certain cancers, described as follows:

1. **Red Meat:** A cancer patient needs to realize that most meat bought in supermarkets today (unless otherwise specified as certified organic) contains an enormous amount of antibiotics and steroids due to the inoculation of the animal while it is being farmed. Therefore, abstaining from meat products that are difficult to digest can be of enormous help to the constitution of the cancer patient. Meat is very difficult to digest and can tax the body's energy reserves even without chemical additives.
2. **Sugar:** One of the most astounding cancer discoveries relating to sugar was in the late 1970's. Emanuel Cheraskin, MD demonstrated that a single ingestion of sugar could lower the phagocytic activity of white Blood cells for up to five hours. With immune defenses lowered, cancer cells are given an advantage. In other correlated studies, glucotoxicity (high Blood glucose) has been shown to double the risk of rectum, colon, breast, ovary, prostate, and pancreatic cancer. In fact, PET (positive emission tomography) scans in hospitals all over the world detect cancer cells by the feeding frenzy that goes on as cancer consumes the deposits of glucose.

Cancer cells primarily use glucose via the anaerobic glycolytic pathway, using as much .60 gm of glucose for hepatomas and fibrosarcomas, with carcinomas consuming twice that amount. In addition, glucotoxicity may lower immune functions by preventing neutrophils from phagocytosis (eating) bacteria;

whereas starch did not have this effect at all. The most effective way to structure a cancer healing diet is by consuming foods with a low glycemic index (GI). This involves consuming food in its raw state (Qi intact), and emphasizing an alkaline food base. This diet can also help people with diabetes mellitus, obesity, severe allergies, and asthma.

LOW GLYCEMIC INDEX FOODS

The glycemic index is not new, but was developed in 1981 by Dr. David Jenkins, a professor of nutrition at the University of Toronto, who wanted to devise a carbohydrate safe diet for people with diabetes. Interestingly enough, the very insulin imbalances that were causing diabetes also were being linked to an insulin/cancer relationship. It has been well-documented that insulin, a major anabolic hormone in mammals, is involved in malignancies.

The glycemic index is a measurement based on pure glucose, which elevates Blood sugar levels to an assigned 100 points. All foods then are assigned a value in relation to their effect on Blood sugar levels (glucose). For example, cherries have a GI of 22, whereas watermelon has a GI of 72. High GI foods have a rating of above 70. Low GI foods have values below 55. Choose foods below 65 if possible for the brunt of the cancer patient's diet carbohydrate selection.

It would be simple if balancing a proper diet only involved placing a food within a group of GI index rating. However, it is important to take the many varieties of foods currently available into consideration. Rice for example, is a major staple of many Asian countries and its popularity is rising in America as well. Rice varies in its glycemic index by the amount of amylose (a starch) that it contains. The higher the amylose, the lower the glycemic index. A typical guideline is if it is "sticky," then it has a low amylose and therefore a higher GI rating.

Examples of foods with low GI include: roasted peanuts (15), Uncle Ben's converted rice (44), old fashioned oatmeal (49), apple (38), pumpernickel bread whole grain (51), and navy beans boiled (soup) (38).

DIET ACCORDING TO SYMPTOMS

Much of the patient's nutritional intake is consumed by the disease and absorbed by the cancer cells. In addition, injury caused from certain Western medical therapies can result in malnutrition, as well as a deficiency of Righteous Qi (needed to fight infections). An imbalance of Yin and Yang engendered by the cancerous condition can hinder digestive functions, and cause emaciation.

According to Traditional Chinese Medicine, illness can be divided into eight types: Excess, Deficient, Heat, Cold, Interior, Exterior, Yin, Yang. Likewise, various foods can also be divided into four main types: Hot, Cold, Warm, and Cool foods. There is an old Traditional Chinese Medicine theory which states, "treat an illness with its opposite," which means, as a rule of thumb, that Cold illnesses should be treated with Warm and Hot foods, and Hot illnesses should be treated with Cold and Cool foods.

1. Diet for Hot Symptoms: This includes Excess Yang and Deficient Yin Heat Syndromes.

- **Excess Yang Symptoms:** red tongue, irritable, yellow urine, constipation, red face
- **Deficient Yin Symptoms:** red and dry tongue, no tongue coat, afternoon low grade fever, night sweats, constipation, scanty urine, dry mouth, dry throat

When cancer reaches its late stage and the body's Yin has become injured from the chronic condition (or after radiation and/or chemotherapy), the patient's diet should focus on preserving the Yin, producing saliva, clearing Heat, and moistening Dryness. The patient's diet should include rice gruel, almond milk, peanut milk, mung beans, lotus root starch, watermelon, bitter melon, apples, tender shoots of fresh vegetables, cucumber, asparagus, pears, and spinach.

Contraindication: If the patient consumes Hot (Heat producing) or fried foods, it can aggravate the condition.

2. Diet for Cold Symptoms: This includes Excess Yin and Deficient Yang Cold Syndromes.

- **Excess Yin symptoms:** Dampness, heaviness, feeling Cold, slow movement, disinclined to drink.

- **Deficient Yang Symptoms:** Cold limbs, loose stools, clear urine, fatigue, excess cold saliva

The patient's diet should focus on preserving the Yang, and should emphasize Warm and Hot foods. The patient's diet should include mutton, organic beef, organic goat, pepper, ginger, pumpkin, Korean ginseng, dried red jujube, dried longan, carrots, and raisins, as well as roasted and baked foods.

Contraindication: If the patient consumes Cold foods or raw vegetables the condition can become aggravated.

CONSUMPTION OF FOOD

After determining which type of diet is appropriate for the patient, the next thing the Qigong doctor must decide is the manner in which the patient should ingest the diet. The type and form of food consumption should be chosen in accordance with the different types of cancer and the effects on the patient's organs and tissues.

Cancer patients are generally prescribed one or a combination of the following types of food preparations: A Liquid Diet, a Semiliquid Diet, a The Soft Food Diet. In addition to monitoring the patient's food consumption, the doctor must also determine the amount and frequency of meals the patient ingests (such as several small meals a day).

CONSUMPTION OF ACID AND ALKALINE FOODS

When the body becomes too acidic as a result of consuming acid forming foods (meats, fish poultry, eggs, most grains, most dairy, refined sugars) or drugs and chemicals, it gives the disease or infection a chance to spread. This is especially seen in patients with arthritis and rheumatic conditions. Acidic conditions arise from exposure to stress, lack of exercise or poor dietary habits.

In order to rebalance an acidic condition, the patient should include more alkaline foods in the diet. Most alkaline producing foods consist of fruits, vegetables, cereal grasses, and natural herbs.

One natural alkaline-forming process is to chew food thoroughly. When complex carbohydrates (vegetables and grains) mix with saliva, they form a very natural type of alkaline fluid. The correct balance of acid/alkaline ratio needed

for a healthy diet will vary, depending on the patient's constitution and life-style. However, patients who are prone to infections, viruses, excess phlegm and other toxic acidic conditions are encouraged to increase active Medical Qigong exercises (such as Fast Walking), in addition to focusing on a more alkaline diet.

HERBAL THERAPY FOR CANCER TREATMENT

Chinese herbal medicine has a vast pharmacopeia, covering more than 7,000 plants, minerals, insects and animal parts. The uniqueness of Traditional Chinese Medicinal herbs remains in their system of classification. Through repeated observation, Chinese herbalists learned to differentiate the various energetic qualities of herbs (Figure 77.4). Some herbs Tonify Qi, while others Tonify Blood, etc. Herbs that are Warming tend to Tonify Yang, and herbs that are Cool or generate Body Fluids tend to Tonify Yin. Additionally, herbs that clear Heat Toxins act like antibiotics.

Chinese herbs are also noted for their energetic stimulation of specific channels and organs, and are classified according to their movement of Qi (inward, downward, outward, etc.).

The herbal formulas that treat cancer have a number of significant actions and stimulations. Some formulas are used to stimulate the immune system by enhancing Qi, dissolving Phlegm, increasing Blood circulation, inhibiting platelet aggregation and clotting, enhancing antitumor cellular activity, inhibiting chemotherapy induced immunosuppression, and reducing nausea and vomiting after chemotherapy.

Herbs are customarily used in combinations to create a formula specifically designed to correct the patient's energetic imbalances. Each prescription is developed according to the location and condition of the disease, the severity of the cancer, and the patient's individual physical constitution (Hot, Cold, and the dominant Five Element constitution).

Chinese herbs used today for treating cancer can be placed into six categories: Toxic Herbs, Transform Phlegm Herbs, Clear Heat and Toxin



Figure 77.4. A Qigong Doctor Tasting and Energetically Sensing the Efficacy of a Specific Herb for his Patient

Herbs, Invigorate Blood Herbs, Tonify Qi Herbs, and Tonify Yin Herbs. These categories are described as follows (Figure 77.5):

- **Toxic Herbs:** These herbs increase the number and activity of the body's immunologically active cells and proteins.
- **Transform Phlegm Herbs:** These herbs dissipate nodules and dispel both Substantial and Non-Substantial Phlegm. These fluid substances accumulate in the respiratory system, digestive tract, muscles and channels, as well as the layers of the skin.
- **Clear Heat and Toxin Herbs:** These herbs clear the Blood of pathogens and waste products. Herbal antitoxin therapies are also used in order to inhibit tumor growth, and in some cases, they dissolve tumors.
- **Invigorate Blood Herbs:** These herbs reduce the coagulation and inflammatory reactions associated with the body's immune response.
- **Tonify Qi Herbs:** These herbs strengthen certain physiological processes of the body. In cases of cancer, it is imperative that Tonify Qi Herbs are given in concert with Clear Heat and Toxin Herbs.
- **Tonify Yin Herbs:** These herbs regulate

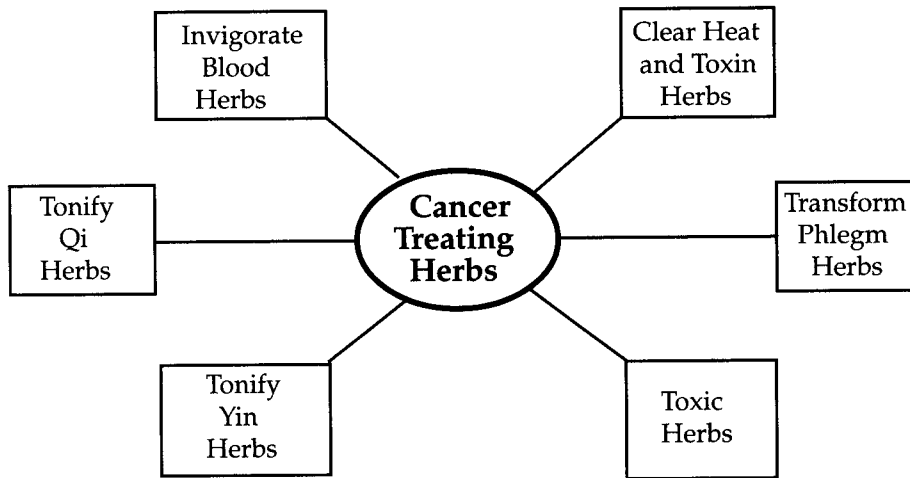


Figure 77.5. The Six Categories of Cancer Treating Herbs

fluid metabolism and moisten dryness in specific organs. Tonify Yin Herbs support the common side effects of Yin deficiency often associated with chemotherapy and radiation.

Conventional Western cancer therapies in the form of radiation and chemotherapy have increased in China since the 1960s. The side effects of these Western cancer therapies, however, have been debilitating. In China today, traditional herbal medicines are used extensively in conjunction with Medical Qigong to combat the harmful side effects of radiation and chemotherapy.

In the Preface of *"Shennong's Pharmacopoeia,"* it states: "When curing a disease, observe its cause first and then wait for its pathogenesis. Oral administration of medicines can make the patient recover if there is no failure in their vital organs, no disorderliness within their channels, and no loss in their Shen."

IMMUNE-ENHANCING HERBS:

Immune-enhancing herbs, known as Fu Zheng, are used to protect the body's immune system from damage and to increase the chances of a patient's survival. In addition to benefiting digestion and tonifying Qi, the principal functions of the Fu Zheng herbs are to strengthen the body's immunity and increase the functions of the body's T-cells. Studies conducted in China and the United States on the

function of Fu Zheng herbs confirm its value in the treatment of immune-compromised conditions, including cancer, leukemia, AIDS, and Epstein-Barr. Traditionally used Fu Zheng herbs are:

1. **Astragalus:** *Astragali membranaceus* (Huang Qi): Anti-bacterial; anti-viral; anti-inflammatory; immuno-stimulant; tonifies Qi and Blood; tonifies Spleen and Stomach Yang Qi; addresses symptoms of fatigue, loss of appetite, and numbness of the limbs. Astragalus goes to the Lung and Spleen channels. Dosage: 9-30 grams.
2. **Ligustrum:** *Ligustrum lucidum* (Nu Zhen Zi): Immuno-stimulant; tonifies Kidney and Liver Yin deficiencies. Combined with Astragalus, Ligustrum remarkably enhances immunity. Ligustrum addresses symptoms of tinnitus, dizziness, blurred vision, and lumbago. Ligustrum goes to the Kidney and Liver channels. Dosage: 4-15 grams.
3. **Siberian Ginseng:** *Eleutherooccus senticosus* (Ci Wu Jia): Adaptogen; alterative; immuno-stimulant; anti-inflammatory; protects Liver; improves oxygen metabolism; increases energy and stamina. Siberian Ginseng goes to the Spleen and Kidney channels. Dosage: 3-15 grams.
4. **Schizandra:** *Schisandrae chinensis* (Wu Wei Zi): Adaptogen; hepatic; astringent; anti-viral;

sedative; generates fluids; retains Lung Qi; tonifies Kidneys; retains Essence; calms Spirit; addresses symptoms of night sweats, insomnia, diarrhea, fatigue, and depression. Schizandra goes to the Heart, Kidney, and Lung channels. Dosage: 2-9 grams.

5. **Codonopsis:** *Codonopsis pilosula* (Dang Shen): Tonifies Qi; addresses symptoms of shortness of breath, loss of appetite, diarrhea, thirst, fatigue. Codonopsis goes to the Lung and Spleen channels. Dosage: 9-30 grams.

6. **Atractylodis:** *Atractylodes macrocephala* (Bai Zhu): Diuretic; tonifies Qi; tonifies Spleen; dries dampness. By reducing the production of fibrin, Atractylodis can slow the spread of cancerous tumors which utilize fibrin as a means to produce new blood vessels. Addresses symptoms of fatigue, vomiting, loss of appetite. Atractylodis goes to the Spleen and Stomach channels. Dosage: 4-9 grams.

Precaution: Atractylodis is contraindicated in conditions of severe dehydration and by patients taking Coumadin.

7. **Reishi:** *Ganoderma lucidum* (Ling Zhi): Anti-viral; anti-tumor; anti-bacterial; immunostimulant; adaptogen; alterative; nervine; increases white Blood cell count; addresses symptoms of insomnia and lethargy. Reishi extract assists patients receiving either chemotherapy or radiation by boosting the immune system, improving energy, and regulating sleep. Reishi goes to the Heart, Liver, and Lung channels. Dosage: 6-15 grams.

HERBS FOR BRAIN TUMORS AND CANCER

The following is a list of herbs used in the treatment of brain tumors and cancer:

1. **Chaparral:** *Larrea tridentata*; *Larrea divaricata*: Anti-viral; anti-fungal; analgesic; anti-tumor; promotes tissue repair; smooths Liver Qi stagnation. Chaparral contains noridihydroguaiaretic (NDGA) which is a vasodepressant and raises the ascorbic acid levels in the adrenals; NDGA stimulates mitochondrial respiration, and has anti-tumoral qualities by inhibiting both anaerobic and aerobic glycolysis of cancerous cells. Chaparral goes to the

Liver, Kidney, and Urinary Bladder channels. Dosage: 4-8 grams.

Internationally renowned herbalist Michael Tierra, OMD, L. Ac., who has been a leading figure in internal herbology for the past 30 years, recommends drinking three cups of tea comprised of Red Clover, Burdock, Chaparral, and P'au D'Arco daily.

HERBS FOR TREATING NASOPHARYNGEAL CANCER

The following herbs are used by Dr. Guo Shuping in the treatment of nasopharyngeal cancer:

<i>Xanthii Fructus</i>	9g
<i>Sophorae Subprostratae</i>	9g
<i>Vespaee Nidus</i>	9g
<i>Malvae Verticillatae Semen</i>	15g

HERBS FOR TREATING ESOPHAGEAL CANCER

The following are a list of herbs used in the treatment of esophageal cancer:

1. **Rabdosia:** *Rabdosia rebescens hora*: Analgesic; anti-inflammatory. According to Donald R. Yance Jr., CN, Rabdosia's cytotoxic effects against esophageal cancer are stronger than two popular chemotherapeutic drugs, bleomycin A5 and 5FU. Used in Hunan, China to treat Esophageal Cancer. Dosage: 3-7 grams.
2. **Pau D'Arco:** *Tabebuia serratofolia*; *Tabebuia aellandedae*: Analgesic; anti-fungal; anti-tumor; anti-viral; anti-bacterial; Blood purifier; fungicide; parasiticide; increases red Blood cell count; contains two significant immunostimulants: naphthaquinones and anthraquinones; contains quercetin. Pau D'Arco goes to the Lung, Large Intestine, and Urinary Bladder channels. Dosage: 8-16 grams.

HERBS FOR BREAST CANCER

The following are a list of herbs used in the treatment of Breast Cancer:

1. **Astragalus:** *Astragali membranaceus* (Huang Qi): Anti-bacterial; anti-viral; anti-inflammatory; immuno-stimulant; tonifies Spleen;

tonifies Qi and Blood; tonifies Spleen and Stomach Yang Qi; addresses symptoms of fatigue, loss of appetite, and numbness of the limbs. Astragalus goes to the Lung and Spleen channels. Dosage: 9-30 grams.

2. **Shitake:** *Lentinus edodes*: Anti-viral; immuno-stimulant; adaptogen; anti-tumor; contains eritadenine and lentinan; stimulates helper T-cells; directly suppresses viral and chemical oncogenesis; increases the production of alpha interferon. Lentinan inhibits metastasis and prevents viral oncogenesis. Studies in Japan led the National Cancer Research Center in Tokyo to conclude that the use of Shitake mushroom can reduce cancerous tumors. In Japan, the Shitake extract is given intravenously and has been found to prolong life for those with advanced breast cancer. Dosage: 3-9 grams.
3. **Poke:** *Phytolacca americana*: Anti-viral; anti-tumor; lymphatic; smooths Liver Qi stagnation; highly effective immuno-stimulant that increases white Blood cell count; resolves cysts and some in situ breast cancers; targets glandular and lymphatic tissue of ovaries, breast, Uterus, and throat. Poke goes to the Liver, Kidney, and Urinary Bladder channels. Dosage: 1-2 grams.

Precautions: Poke herb can cause feeling of disorientation, severe vomiting, and diarrhea in certain patients. Use only for short term use (two weeks). Poke is contraindicated for pregnant women.

4. **Burdock:** *Arctium lappa*: Alterative; Blood purifier; demulcent; hepatic; cholagogue. Burdock has been known to eliminate precancerous cells and in situ cancer of the breast and cervix. According to research conducted by Susan S. Weed, in her book *Breast Cancer? Breast Health!* data gathered from Ukraine literature (dating back to 1887) supports the use of Burdock as a specific cure for breast cancer. Burdock goes to the Kidney, Urinary Bladder, Lung, and Gallbladder channels. Dosage: 6-12 grams.

Precaution: Burdock is contraindicated for pregnant women.

5. **Chaparral:** *Larrea tridentata*, *Larrea divaricata*: Anti-viral; anti-fungal; anti-tumor; promotes tissue repair; smooths Liver Qi stagnation. Chaparral contains noridihydroguaiaretic (NDGA) which is a vasodepressant and raises the ascorbic acid levels in the adrenals, and has anti-tumoral qualities by inhibiting both anaerobic and aerobic glycolysis of cancerous cells. Chaparral goes to the Liver, Kidney, and Urinary Bladder channels. Dosage: 4-8 grams.
6. **Dandelion:** *Taraxacum officinale* (Pu Gong Ying): Anti-microbial; hepatic; Blood purifier; bitter; cholagogue; reverses cancerous changes; can stop promotion of oncogenes. According to Dr. Michael Tierra, Dandelion root is a possible preventative for breast cancer. Dandelion goes to the Liver and Stomach channels. Dosage: 9-30 grams.
7. **Honeysuckle:** *Lonicera japonica* (Jin Yin Hua): Anti-viral; anti-microbial; an anti-cancer agent for breast and cervical cancer; addresses symptoms of painful swelling of breasts. Honeysuckle goes to the Stomach, Lung, and Large Intestine channels. Dosage: 9-15 grams.
8. **Mistletoe:** *Viscum album*: Nervine; diuretic; emmenagogue; inhibits the growth of tumors; increases macrophages, natural killer cells, and T-cell production; increases the weight of the thymus. According to research conducted by Susan S. Weed, since 1926, Mistletoe has been used in European clinics for the treatment of breast cancer, and has been found to be most effective when injected subcutaneously near the tumor. Mistletoe goes to the Heart, Liver, and Lung channels. Dosage: 4-8 grams.

Precaution: Mistletoe is contraindicated for pregnant women.

9. **Sundew:** *Drosera rotundifolia*: Anti-viral; anti-biotic; anti-septic; immuno-stimulant; shrinks solid tumors. Sundew goes to the Lung and Liver channels. Dosage: 1-3 grams.

Precaution: Sundew is contraindicated for pregnant women.

10. **Red Clover:** *Tritolium pratense*: Anti-viral; anti-fungal; blood purifier; female tonic; anti-inflammatory; anti-microbial; anti-tumoral; increases fertility; tonifies Yin; alkanizes; contains cou-

marin (an active ingredient which stimulates macrophages); contains trace amounts of molybdenum (which assists the discharge of nitrogenous waste). Red Clover goes to the Kidney, Lung, Urinary Bladder, and Large Intestine channels. Dosage: 8-20 grams.

The principal ingredient in a formula used by Dr. Harry Hoxsey, N.D., Red Clover repairs damaged DNA and blocks oncogenes from proliferation. It has been known to reverse precancerous cells and in situ cancers.

According to J. Hartwell, author of *Plants Used Against Cancer*, medical literature has reported and confirmed hundreds of cases of remission of cancer after consistent use of Red Clover.

11. **Thuja:** *Thuja occidentalis*: Anti-viral; anti-tumor; anti-fungal; immuno-stimulant; promotes tissue repair; stimulates T-lymphocytes; increases interleukin-2 production; resolves dampness. According to Peter Holmes' *The Energetics of Western Herbs, Volume 2*, Thuja addresses the important connection between insufficient lymph drainage and cancer, especially when compounded by chronic mucosal degeneration. Thuja goes to the Liver, Lung, and Kidney channels. Dosage: 4-10 grams.
12. **Turmeric:** *Curcuma longa* (Jiang Huang): Anti-inflammatory; fibrinolytic; vulnerary; analgesic; anti-hepatotoxic against carbon tetrachloride. Curcumin, an extract of Turmeric, inhibits the production of arachidonic acid. When reaching chronically high levels, arachidonic acid has been associated with tumor growth. Turmeric also activates p53 genes to resist cancer growth. According to *Carcinogenesis* (1996), research done by M.A. Pereira et al. found Curcumin to inhibit both azomethane-induced colon cancer and DMBA-induced breast cancer. Turmeric addresses symptoms of anxiety, chest and flank pain, gastritis. Turmeric goes to the Heart, Lung, and Liver channels. Dosage: 4-9 grams.

CHINESE HERBAL FORMULAS FOR BREAST CANCER

The following are a list of herbal formulas used in the treatment of breast cancer:

TO CLEAR HEAT FROM QI STAGNATION:

QING GAN JIE YU TANG:

<i>Radix Paeoniae lactiflorae</i>	(Bai Shao)	5g
<i>Radix Angelicae sinensis</i>	(Dang Gui)	3g
<i>Radix Ligustici Chuanxiong</i>	(Chuan Xiong)	3g
<i>Fructus Gardeniae jasminoidis</i>	(Shan Zhi Zi)	2g
<i>Cortex Moutan radicis</i>	(Mu Dan Pi)	2g
<i>Radix Bupleuri</i>	(Chai Hu)	2g

TO CLEAR QI AND BLOOD STAGNATION:

SHEN XIAO GUA LOU SAN:

<i>Semen Trichosanthis</i>	(Gua Lou)	20-30g
<i>Radix Angelicae sinensis</i>	(Dang Gui)	15g
<i>Radix Glycyrrhizae uralensis</i>	(Gan Cao)	15g
<i>Gummi Olibanum</i>	(Ru Xiang)	3g
<i>Myrrha</i>	(Mo Yao)	8g

TO TRANSFORM PHLEGM, CLEAR HEAT, AND CLEAR BLOOD STAGNATION: DR. GIOVANNI MACIOCIA'S XIAO YAO SAN VARIATION:

<i>Radix Bupleuri</i>	(Chai Hu)	6g
<i>Radix Paeoniae lactiflorae</i>	(Bai Shao)	6g
<i>Radix Angelicae sinensis</i>	(Dang Gui)	6g
<i>Radix Paeoniae rubrae</i>	(Chi Shao)	6g
<i>Tuber Curcumae</i>	(Yu Jin)	6g
<i>Radix Salviae miltiorrhizae</i>	(Dan Shen)	4.5g
<i>Rhizoma Curcumae zedoariae</i>	(E Zhu)	6g
<i>Herba Leonori heterophylli</i>	(Yi Mu Cao)	6g
<i>Fructus Trichosanthis</i>	(Gua Lou)	6g
<i>Herba Sargassi</i>	(Hai Zao)	9g
<i>Radix Rhapontici seu Echinops</i>	(Lou Lu)	6g
<i>Squama Manitis pentadactylae</i>	(Chuan Shan Jia)	6g
<i>Pericarpium Citri reticulatae viride</i>	(Qing Pi)	6g

DR. GAO SHUPING'S VARIATION FOR TREATING BREAST CANCER:

<i>Bulbus Cremastrae</i>	9g
<i>Quisqualis Fruit</i>	9g
<i>Fritillariae Vulvov</i>	15g
<i>Vericillatae</i>	30g
<i>Malvae Verticillatae Semen</i>	15g

HERBS FOR LUNG CANCER

The following is a list of herbs used in the treatment of lung cancer:

1. **Comfrey:** *Symphytum officinale*: Mucilant; vulnerary; promotes tissue repair; tonifies Yin; Herbalist S. Clymer wrote of numerous cases of Lung cancer going into remission with the use of green comfrey leaf extract infusions.

Comfrey goes to the Lung, Large Intestine, Stomach, and Urinary Bladder channels. Dosage: 6-16 grams.

2. **Pau D'Arco:** *Tabebuia serratofolia*; *Tabebuia aellandedae*: Analgesic; anti-fungal; anti-tumor; anti-viral; anti-bacterial; blood purifier; fungicide; parasiticide; increases red blood cell count; contains two significant immunostimulants: naphthaquinones and anthraquinones; contains quercetin. Pau D'Arco goes to the Lung, Large Intestine, and Urinary Bladder channels. Dosage: 8-16 grams.
3. **Thuja:** *Thuja occidentalis*: Anti-viral; anti-tumor; anti-fungal; immuno-stimulant; promotes tissue repair; stimulates T-lymphocytes; increases interleukin-2 production; resolves dampness. According to Peter Holmes' *The Energetics of Western Herbs, Volume 2*, Thuja addresses the important connection between insufficient lymph drainage and cancer, especially when compounded by chronic mucosal degeneration. Thuja goes to the Liver, Lung, and Kidney channels. Dosage: 4-10 grams.
4. **Skullcap:** *Scutellaria lateriflora* (Huang Qin): Anti-bacterial; diuretic; sedative; relieves cough. Skullcap goes to the Heart, Lung, and Liver channels. Dosage: 8-14 grams.

DR. GAO SHUPING'S VARIATION FOR TREATING LUNG CANCER:

<i>Bolbostemmatidis Tuber</i>	18g
<i>Houttuyniae Herba Cum</i>	9g
<i>Houttuyniae Herba Radix</i>	15g
<i>Ajugae Decumbentis Herba</i>	30g
<i>Rhapontici Seuechiopis Radix</i>	9g

HERBS FOR TREATING STOMACH CANCER

The following are herbs used in the treatment of stomach cancer:

1. **Garlic:** *Allium sativum* (Da Suan): Anti-viral; anti-bacterial; anti-fungal; antibiotic; parasiticide; cholagogue; contains allicin, a strong antioxidant. Research has revealed that both raw and dried garlic have destroyed tumor cells in laboratory subjects. According to research by Kathi Keville in her book *Herbs for Health and Healing*, in a 1990 survey of 4,000 Italian and Chinese people concluded that

those who eat large quantities of garlic, leeks, chives, onions (amounting to twenty-five to fifty pounds per year over a twenty year period) have fewer cases of stomach cancer. Garlic goes to the Spleen, Lung, Heart, and Liver channels. Dosage: 3-10 grams.

Precaution: Garlic is contraindicated in cases of Yin deficiencies, Blood deficiencies, or excess Heat.

2. **Shitake:** *Lentinus edodes*: Anti-viral; immuno-stimulant; adaptogen; anti-tumor; contains eritadenine and lentinan; stimulates helper T-cells; directly suppresses viral and chemical oncogenesis; increases the production of alpha interferon; inhibits metastasis, and prevents viral oncogeneses. According to Donald L. Yance, CN author of *Herbal Medicine, Healing & Cancer*, follow-up studies on patients with advanced and recurrent stomach and colon/rectal cancers have shown excellent results in using lentinan as a part of a combination therapy. Dosage: 3-9 gams.
3. **Maitake:** *Grifola frondosus*: Anti-viral; anti-tumor; immuno-stimulant; According to S. Lieberman, in *Maitake, King of Mushrooms*: "Dr. Hiroaki Nanba compared the (Maitake) D-fraction with mitomycin-C (MMC), one of the strongest and most widely used chemotherapeutic drugs used to treat Stomach cancer in Japan. With just a small dose, the maitake extract produced approximately 80 percent tumor shrinkage in mice compared to 30 percent with MMC." Dosage: 2-8 grams.

GAO SHUPING'S VARIATION FOR TREATING STOMACH CANCER:

<i>Bolbostemmatidis Tuber</i>	9g
<i>Spica Prunellae</i>	9g
<i>Bletillae Tuber</i>	9g
<i>Salviae Chinensis Herba</i>	9g
<i>Smilacis Chinaerhizoma</i>	9g

HERBS FOR TREATING PANCREATIC CANCER

The following herb is used specifically for the treatment of pancreatic cancer:

1. **Shark Cartilage:** Anti-tumor; contains a protein that acts as an angiogenesis inhibitor.

Dosage: 500-1000mg three times per day.

HERBS FOR LIVER CANCER

The following is a list of herbs used in the treatment of Liver cancer:

1. **Astragalus:** *Astragali membramaceus* (Huang Qi): Anti-bacterial; anti-viral; anti-inflammatory; immuno-stimulant; tonifies Spleen; augments Qi. Astragalus is one of the ingredients in Fu Zheng (Tonifying herbs used in Traditional Chinese Medicine). Astragalus goes to the Lung and Spleen channels. Dosage: 9-30 grams.
2. **Coptis:** *Coptis chinensis* (Huang Lian): Anti-fungal; anti-bacterial; anti-viral; anti-inflammatory; contains berberine, which has been known to stop proliferation of Liver cancer cells. Coptis goes to the Heart, Large Intestine, Liver, and Stomach channels. Dosage: 2-9 grams.

Precautions: Coptis is contraindicated for pregnant women. Do not use on a daily basis for more than two weeks at a time.

3. **Rhubarb:** *Rheum palmatum* (Da Huang): Alterative; anti-bacterial; anti-tumor; anti-inflammatory; diuretic; parasiticide; laxative; contains rhein and emodin; smooths Liver Qi stagnation. Rhubarb is the primary ingredient of Essiac formula. Rhubarb goes to the Large Intestine, Pericardium, Stomach, Spleen, and Liver channels. Dosage: 3-5 grams.

Precautions: Rhubarb is contraindicated for pregnant women.

4. **Skullcap:** *Scutellaria lateriflora* (Huang Qin): Anti-bacterial; diuretic; sedative; contains compounds that induce apoptosis in Liver cancer cells. Skullcap goes to the Heart, Lung, and Liver channels. Dosage: 8-14 grams.
5. **Reishi:** *Ganoderma lucidum* (Ling Zhi): Anti-viral; anti-tumor; anti-bacterial; immuno-stimulant; adaptogen; alterative; nervine; increases white Blood cell count; addresses symptoms of insomnia and lethargy. Reishi extract assists patients receiving either chemotherapy or radiation by boosting the immune system, improving energy, and regulating sleep. Reishi goes to the Heart, Liver, and Lung channels. Dosage: 6-15 grams.

DR. GAO SHUPING'S VARIATION FOR TREATING LIVER CANCER:

<i>Amydae Carapax</i>	9g
<i>Akebiae Fructus</i>	18g
<i>Scutellariae Barbatae Herba</i>	15g
<i>Galii Herba</i>	15g
<i>Salviae Chinensis Herba</i>	1g

HERBS FOR OVARIAN CANCER

The following are a list of herbs used in the treatment of ovarian cancer:

1. **Slippery Elm:** *Ulmus rubra*: Demulcent; digestive; emollient; mucilant; vulnerary; expectorant; tonifies Yin. Slippery Elm goes to the Lung, Stomach, Large Intestine, and Urinary Bladder channels. Dosage: 6-14 grams.
2. **Milk Thistle:** *Silybum marianum*: Hepatic; cholagogue; demulcent; nervine; contains silymarin, which stimulates the repair of damaged Liver cells; addresses symptoms of palpitations, dizziness, fatigue, and jaundice. Milk Thistle aggressively scavenges free-radicals, thereby protecting the Liver from the side effects of chemotherapy. According to the *European Journal of Cancer* (1996), research by G. Scambia et al: "Silymarin has also demonstrated a synergistic effect when combined with cisplatin and doxorubicin in the treatment of ovarian cancer." Milk Thistle goes to the Liver, Heart, Chong, and Ren channels. Dosage: 8-14 grams.

HERBS FOR OVARIAN CYSTS:

The following herbs are used in the treatment of ovarian cysts:

1. **Slippery Elm:** *Ulmus rubra*: Demulcent; digestive; emollient; mucilant; vulnerary; expectorant; tonifies Yin. Slippery Elm goes to the Lung, Stomach, Large Intestine, and Urinary Bladder channels. Dosage: 6-14 grams.
2. **Milk Thistle:** *Silybum marianum*. Hepatic; cholagogue; demulcent; nervine; contains silymarin, which stimulates the repair of damaged Liver cells; addresses symptoms of palpitations, dizziness, fatigue, and jaundice. Milk Thistle aggressively scavenges free-radicals, thereby protecting the Liver from side effects

of chemotherapy. According the *European Journal of Cancer* (1996), research by G. Scambia et al: "Silymarin has also demonstrated a synergistic effect when combined with cisplatin and doxorubicin in the treatment of ovarian cancer." Milk Thistle goes to the Liver, Heart, Chong, and Ren channels. Dosage: 8-14 grams.

3. **Poke:** *Phytolacca americana*: Anti-viral; anti-tumor; lymphatic; smooths Liver Qi stagnation; highly effective immuno-stimulant that increases white Blood cell count; resolves cysts and some in situ breast cancers; targets glandular and lymphatic tissue of ovaries, breast, Uterus, throat. Poke goes to the Liver, Kidney, and Urinary Bladder channels. Dosage: 1-2 grams.

Precautions: Poke herb can cause feeling of disorientation, severe vomiting, and diarrhea in certain patients. Use only for short term use (two weeks). Poke is contraindicated for pregnant women.

CHINESE HERBAL FORMULAS FOR OVARIAN CYSTS:

The following is a list of herbal formulas used in the treatment of ovarian cysts:

FOR PHLEGM RELATED CYSTS: HAI ZAO WAN

- **Kelp:** *Laminaria japonica*, (Kun Bu)
- **Seaweed:** *Sargassum pallidum*, (Hai Zao)
- **Pinellia:** *Pinellia ternata*, (Ban Xia)
- **Fritillaria:** *Fritillaria cirrhosa*, (Chuan Bei Mu)
- **Dang Gui:** *Angelica sinensis*, (Dang Gui)
- **Citrus:** *Citrus reticulata*, (Chen Pi)
- **Forsythia:** *Forsythia suspensa*, (Lian Qiao)
- **Cnidium:** *Ligusticum Wallichii*, (Chuan Xiang)
- **Licorice:** *Glycyrrhiza uralensis*, (Gan Cao)
- **Du hu:** *Angelica pubescens*, (Du Huo)

FOR PHLEGM HEAT RELATED CYSTS: NEI XIAO LUO LI WAN

- *Prunella vulgaris*, (Xia Ku Cao)
- *Scrophularia ningpoensis*, (Xuan Shen)
- *Fritillaria thunbergii*, (Zhe Bei Mu)
- *Angelica sinensis*, (Dang Gui)
- *Mentha haplocalysis*, (Bo He)
- *Citrus aurantium*, (Zhi Ke)

- *Rheum palmatum*, (Da Huang)
- *Forsythia suspensa*, (Lian Qiao)
- *Platycodon grandiflorum*, (Jie Geng)
- *Trichosanthes kirivowii*, (Tian Hua Fen)
- *Rehmania glutinosa*, (Sheng Di Huang)
- *Glycyrrhiza uralensis*, (Gan Cao)

FOR BLOOD STAGNATION RELATED CYSTS:

GUI ZHI FU LING WAN

- *Poria cocos*, (Fu Ling)
- *Cinnamomum cassia*, (Gui Zhi)
- *Prunus persica*, (Tao Ren)
- *Paeonia suffruticosa*, (Mu Dan Pi)
- *Paeonia*, (Chi Shao)

FOR LIVER STAGNATION RELATED CYSTS:

CHAI HU SHU GAN WAN

- *Bupleurum falcatum*, (Chai Hu)
- *Paeonia alba*, (Bai Shao)
- *Cyperus rotundus*, (Xiang Fu)
- *Citrus aurantium*, (Zhi Ke)
- *Ligusticum*, (Chuan Xiang)
- *Citrus reticulata*, (Chen Pi)
- *Glycyrrhiza uralensis*, (Gan Cao)

HERBS FOR TREATING UTERINE CANCER

The following herbs are used in the treatment of Uterine cancer:

1. **Astragalus:** *Astragali membranaceus* (Huang Qi): Anti-bacterial; anti-viral; anti-inflammatory; immuno-stimulant; tonifies Spleen; tonifies Qi and Blood; tonifies Spleen and Stomach Yang Qi; addresses symptoms of fatigue, loss of appetite, and numbness of the limbs. Astragalus goes to the Lung and Spleen channels. Dosage: 9-30 grams. Dosage for powdered solid extract: 250-500 mg. three times per day.
2. **Garlic:** *Allium sativum*, (Da Suan): Anti-viral; anti-bacterial; anti-fungal; antibiotic; parasiticide; cholagogue; contains allicin; antioxidant; promotes tissue repair. Garlic goes to the Spleen, Lung, Heart, and Liver channels. Dosage: 3-10 grams.

Precaution: Garlic is contraindicated when Deficiencies of Yin, Deficiencies of Blood, or Excess Heat are present.

3. **Green Tea:** *Camellia sinensis*: Anti-bacterial;

anti-viral; anti-mutagenic; anti-oxidant; contains anti-cancer tannins; contains polyphenols (epigallocatechin galate), which assist in keeping estrogen away from estrogen-dependent tumors. Dosage: drink one cup of tea five times per day. Dosage for Catechin extract: 240 mg. three times per day.

4. **Thuja:** *Thuja occidentalis*: Anti-viral; anti-tumor; anti-fugal; immuno-stimulant; promotes tissue repair; stimulates T-lymphocytes; increases interleukin-2 production; resolves dampness. According to Peter Holmes' *The Energetics of Western Herbs, Volume 2*, Thuja addresses the important connection between insufficient lymph drainage and cancer, especially when compounded by chronic mucosal degeneration. Thuja goes to Liver, Lung, and Kidney channels. Dosage: 4-10 grams.
5. **Poke:** *Phytolacca americana*: Anti-viral; anti-tumor; lymphatic; highly effective immuno-stimulant that increases white Blood cell count; resolves cysts and some in situ breast cancers; targets glandular and lymphatic tissue of ovaries, breast, uterus, and throat. Poke goes to the Liver, Kidney, and Urinary Bladder channels. Dosage: 1-2 grams.

Precautions: Poke herb can cause feelings of disorientation, severe vomiting, and diarrhea in certain patients. Use only for short term use (two weeks). Poke is contraindicated for pregnant women.

6. **Turmeric:** *Curcuma longa* (Huang Jing): Anti-inflammatory; fibrinolytic; anti-hepatotoxic against carbon tetrachloride; addresses symptoms of anxiety, chest and flank pain. Curcumin, an extract of Turmeric, inhibits the production of arachidonic acid. When reaching chronically high levels, arachidonic acid has been associated with tumor growth. Turmeric also activates p53 genes to resist cancer growth. According to *Carcinogenesis* (1996), research done by M.A. Pereira et al. found Curcumin to inhibit both azomethane-induced colon cancer and DMBA-induced breast cancer. Turmeric goes to the Heart, Lung, and Liver channels. Dosage: 4-9 grams.

HERBS FOR TREATING CERVICAL CANCER

The following herbs are used in the treatment of cervical cancer:

1. **Astragalus:** *Astragali membranaceus* (Huang Qi): Anti-bacterial; anti-viral; anti-inflammatory; immuno-stimulant; tonifies Spleen; tonifies Qi and Blood; tonifies Spleen and Stomach Yang Qi. Addresses symptoms of fatigue, loss of appetite, numbness of the limbs. Astragalus goes to the Lung and Spleen channels. Dosage: 9-30 grams.
2. **Skullcap:** *Scutellaria lateriflora* (Huang Qin): Anti-bacterial; diuretic; sedative. Skullcap contains compounds that induce apoptosis in Liver cancer cells. Skullcap goes to the Heart, Lung, and Liver channels. Dosage: 8-14 grams.
3. **Turmeric:** *Curcuma longa* (Huang Jing): Anti-inflammatory; fibrinolytic; anti-hepatotoxic against carbon tetrachloride. Curcumin, an extract of Turmeric, inhibits the production of arachidonic acid. Turmeric goes to the Heart, Lung, and Liver channels. Dosage: 4-8 grams. Dosage for Curcuma longa extract: 500 mg. twice daily between meals.
4. **Honeysuckle:** *Lonicera japonica* (Jin Yin Hua): Anti-pyretic; diuretic; purifies blood; dispels damp heat from lower jiao. Honeysuckle goes to the Stomach, Large Intestine, and Lung channels. Dosage: 9-15 grams.
5. **Green Tea:** *Camellia sinensis*: Anti-bacterial; anti-viral; anti-mutagenic; anti-oxidant; contains anti-cancer tannins; contains polyphenols (epigallocatechin galate), which assist in keeping estrogen away from estrogen-dependent tumors. Dosage: drink one cup of tea five times per day. Dosage for Catechin extract: 240 mg. three times per day.
6. **Er Chen Tang:** This is a Chinese formula that dries dampness and transforms phlegm; it also lowers the patient's estrogen levels. The herbs in Er Chen Tang include:

<i>Rhizoma Pnelliæ ternatae</i>	(Ban Xia)	15 g
<i>Pericarpium Citri erythrocarpæ</i>	(Ju Hong)	15 g
<i>Sclerotium Poriae cocos</i>	(Fu Ling)	9 g
<i>Honey Fried Radix Glycyrrhizæ uraleniis</i>	(Zhi Gan Cao)	4.5 g

For cervical cancer add the following herbs:

<i>Radix Sophorae flavescens</i>	(Ku Shen)	6-9 g
<i>Cortex Phellodendri</i>	(Huang Bai)	3-6 g
<i>Talcum</i>	(Hua Shi)	2-3 g
<i>Radix Ligustici chuanxiong</i>	(Chuan Xiong)	2-4 g

HERBAL SUPPOSITORIES FOR TREATING CERVICAL CANCER

The following is a clinical protocol used with herbal suppositories offered by Dr. David K. Shefrin of the Bezwecken Herbal Company 800.743.2256. These herbal suppositories are only sold to professionals and used in the treatment of mild cervical dysplasia. The following protocol includes an 8 week treatment plan:

1. In Week 1: The patient will use one Vita-A suppository per night (Monday through Friday) followed by a light tampon. Then, on Saturday, the patient will use two Vita-A suppositories at the same time, followed by a light tampon.

Note: The patient should not feel any burning as a result from using any of the herbal suppositories.

2. In Week 2: The patient will use Papillo suppository instead of the Vita-A suppository (Monday through Friday). Then, on Saturday, the patient will use the Vag-Pak suppositories.

Repeat this process for a total of 8 weeks. No treatment is given for 4 weeks, repeat clinical examination and lab tests to verify results.

DR. GAO SHUPING'S VARIATION FOR TREATING CERVICAL CANCER:

<i>Scutellariae Barbatae Herba</i>	15g
<i>Herba Pteridis Multifidae</i>	15g
<i>Patriniae Heterophyllae Radix</i>	15g

HERBS FOR TREATING PROSTATE CANCER

The following herbs are used in the treatment of prostate cancer:

1. **Saw Palmetto:** *Serenoa repens*: Nervine; anti-inflammatory; sedative; parasiticide; hormonal. According to Michael Castleman, research conducted at University of California at San Francisco Medical Center used Saw

Palmetto as its chief ingredient in a Chinese herbal formula given "to 61 men with advanced prostate cancer whose tumors no longer responded to mainstream medication. Levels of prostate-specific antigen, a standard indicator of tumor activity, declined by at least 50 percent in three-quarters of the men." (*The New Healing Herbs* p 364). Saw Palmetto goes to the Kidney, Urinary Bladder, Liver, and Spleen channels, as well as the Thrusting and Conception Vessels. Dosage: 4-8 grams.

2. **Red Clover:** *Tritolium pratense*: Anti-viral; anti-fungal; blood purifier; female tonic; anti-inflammatory; anti-microbial; anti-tumor; increases fertility; tonifies Yin; alkanizes; contains coumarin (an active ingredient that stimulates macrophages); contains trace amounts of molybdenum (which assists the discharge of nitrogenous waste). Red Clover goes to the Kidney, Lung, Urinary Bladder, and Large Intestine channels. Dosage: 8-20 grams.

The principal ingredient in a formula used by Dr. Harry Hoxsey, N.D., Red Clover repairs damaged DNA and blocks oncogenes from proliferation. It has been known to reverse precancerous cells and in situ cancers.

According to J. Hartwell, author of *Plants Used Against Cancer*, medical literature has reported and confirmed hundreds of cases of remission of cancer after consistent use of Red Clover.

3. **Nettle:** *Urtica dioica*: Astringent; antiseptic; nutritive; tonifies Yin; contains large amounts of chlorophyll and minerals. Nettle goes to the Liver, Spleen, Urinary Bladder, Chong, and Ren channels. Dosage: 10-20 grams.
4. **Andrographis:** *Adrographis paniculata*: Anti-viral; anti-bacterial; anti-inflammatory; analgesic; abortifacient; immunostimulant. Andrographis is traditionally used in China and India. Dosage: 1-2 grams.
5. **PC Spes** (made by Botanic Lab 1.800.242.5555): PC Spes (Prostate Cancer Special herbs), is an herbal formula based on an ancient Chinese remedy, consisting of: Reishi, Baikal Skullcap, Rhabdosia, Dyer's Wood, Mum, Saw

Palmetto, San Qi, Ginseng, and Chinese Licorice. It is being used as an alternative to conventional androgen-deprivation therapy and as a second line treatment for progressive androgen-independent disease. Research conducted by Eric Small et al was published in the *Journal of Clinical Oncology* (Vol. 18, November 2000) regarding 70 patients: 33 with androgen-dependent prostate cancer and 37 with androgen-independent prostate cancer. Of the androgen-dependent group, all 32 eligible patients experienced a PSA reduction of equal to or greater than 80%. Of the androgen-independent group, 19 of 35 patients presented with a PSA reduction of more than 50%.

HERBS FOR URINARY BLADDER CANCER

The following herbs are used in the treatment of Urinary Bladder cancer:

1. **Astragalus:** *Astragali membranaceus* (Huang Qi): Anti-bacterial; anti-viral; anti-inflammatory; immuno-stimulant; tonifies Qi and Blood; tonifies Spleen and Stomach Yang Qi; addresses symptoms of fatigue, loss of appetite, and numbness of the limbs. Astragalus goes to the Lung and Spleen channels. Dosage: 9-30 grams.

Precaution: Astragalus is contraindicated in conditions of fever and skin infections.

2. **Turmeric:** *Curcuma longa* (Huang Jing): Anti-inflammatory; fibrinolytic; vulnerary; analgesic; anti-hepatotoxic against carbon tetrachloride; invigorates the Blood; addresses symptoms of anxiety, chest and flank pain and gastritis. Curcumin, a compound of Turmeric, inhibits the production of arachidonic acid. When reaching high levels, arachidonic acid has been associated with tumor growth. Turmeric also activates p53 genes to resist cancer growth. According to *Carcinogenesis* (1996), research done by M.A. Pereira et al. found Curcumin to inhibit both azomethane-induced colon cancer and DMBA-induced breast cancer. Further research by P.F. Firozi, V.S. Aboobaker, R.K. Bhattacharya cited in *Chemico-Biological Interactions* (March 1996) noted that Curcumin pre-

vents damage caused by aflatoxin, a poison produced during improper storage of grains and peanuts. Turmeric goes to the Heart, Lung, and Liver channels. Dosage: 4-9 grams.

3. **Siberian Ginseng:** *Eleutherococcus senticosus* (Wu Jia Shen): Adaptogen; alterative; immuno-stimulant; anti-inflammatory; protects Liver; improves oxygen metabolism; increases endurance and stamina. Siberian Ginseng goes to the Spleen and Kidney channels. Dosage: 3-15 grams.
4. **Ginkgo:** *Ginkgo biloba* (Bai Guo): Anti-fungal; adaptogen; astringent; sedative; vasodilator; contains quercetin, which slows estrogen-activated cancer progression; addresses symptoms of incontinence, and frequent urination. Ginkgo goes to the Kidneys and Lungs. Dosage: 4-9 grams.
5. **Maitake:** *Grifola frondosus*: Anti-viral; anti-tumor; immuno-stimulant; increases T-cells, macrophages, and natural killer cells. Research conducted by D.A. Yang, S.Q. Li, X.T. Li, published in the *Hua Wei Ko Tsa Chih* (Chinese Journal of Surgery p434-434) (July 1994) found Maitake to reduce the reoccurrence rate of bladder cancer after surgery.

PRECAUTIONS:

The following herbs are contraindicated for people diagnosed with Urinary Bladder cancer: raw Shitake mushroom, fennel, licorice and cordyceps. Dosage: 2-8 grams.

HERBS FOR TREATING COLON CANCER

The following herbs are used in the treatment of colon cancer:

1. **Thuja:** *Thuja occidentalis*: Anti-viral; anti-tumor; anti-fungal; immuno-stimulant; promotes tissue repair; stimulates T-lymphocytes; increases interleukin-2 production; resolves dampness. According to Peter Holmes' *The Energetics of Western Herbs, Volume 2*, Thuja addresses the important connection between insufficient lymph drainage and cancer, especially when compounded by chronic mucosal degeneration. Thuja goes to the Liver, Lung, and Kidney channels. Dosage: 4-10 grams.
2. **Garlic:** *Allium sativum*, (Da Suan): Anti-viral;

anti-bacterial; anti-fungal; antibiotic; parasiticide; cholagogue; contains allicin, a strong antioxidant; promotes tissue repair. Research has demonstrated that both raw and dried Garlic have destroyed tumor cells in laboratory subjects. According to Michael Castleman, another study has been tracking the diet, life-style, and health status of 41,387 middle-aged Iowa women. The women who eat the most Garlic have been shown to be the least likely to develop colon cancer. Eating a few cloves per week reduced their risk by 35%. Garlic goes to the Spleen, Lung, Heart, and Liver channels. Dosage: 3-10 grams.

Precaution: Garlic is contraindicated when conditions of Yin Deficiencies, Blood Deficiencies, or Excess Heat are present.

3. **Shitake:** *Lentinus edodes*: Anti-viral; immunostimulant; adaptogen; anti-tumor; contains eritadenine and lentinan; stimulates helper T-cells; directly suppresses viral and chemical oncogenesis; increases the production of alpha interferon. Lentinan inhibits metastasis and prevents viral oncogeneses. According to Donald; L. Yance, CN author of *Herbal Medicine, Healing & Cancer*, follow-up studies on patients with advanced and recurrent Stomach and colon/rectal cancers have shown excellent results when using lentinan as a part of a combination therapy. Dosage: 3-9 grams.
4. **Cloud Fungus:** *Coriolus versicolor*: Anti-fungal; anti-viral; anti-bacterial; anti-tumor; immunostimulant. A polysaccharide extract from Cloud Fungus (PSK) was utilized in a ten year study in Japan for colon and rectal cancer. Fifty-six patients were given PSK daily after having surgery for colorectal cancer. The patients were monitored approximately four times per year spanning a thirteen year study. According to M. Torisu et al, the patients showed a "Significant prolongation of disease-free period gained by oral Polysaccharide K (PSK) administration after curative surgical operation of colorectal cancer," "the survival rate of these patients was significantly higher than that of the fifty-five patients in the placebo group." (*Herbal Medicine, Healing and Cancer*, p 157).

5. **Pau D'Arco:** *Tabebuia serratifolia*; *Tabebuia aellandedae*: Analgesic; anti-fungal; anti-tumor; anti-viral; anti-bacterial; blood purifier; fungicide; parasiticide; increases red blood cell count. Contains two significant immunostimulants: naphthaquinones and anthraquinones; contains quecetin. Pau D'Arco goes to the Lung, Large Intestine, and Urinary Bladder channels. Dosage: 8-16 grams.

6. **Turmeric:** *Curcuma longa* (Huang Jing): Anti-inflammatory; fibrinolytic; anti-hepatotoxic against carbon tetrachloride; addresses symptoms of anxiety, chest and flank pain. Curcumin, an extract of Turmeric, inhibits the production of arachidonic acid. When reaching chronically high levels, arachidonic acid has been associated with tumor growth. Turmeric also activates p53 genes to resist cancer growth. According to *Carcinogenesis* (1996), research done by M.A. Pereira et al. found Curcumin to inhibit both azomethane-induced colon cancer and DMBA-induced breast cancer. Turmeric goes to the Heart, Lung, and Liver channels. Dosage: 4-9 grams.

DR. GAO SHUPING'S VARIATION FOR TREATING INTESTINAL CANCER:

<i>Granti Pericarpium</i>	9g
<i>Vespae Nidus</i>	9g

HERBS FOR TREATING LEUKEMIA

The following herbs are used in the treatment of leukemia:

1. **Hawthorn:** *Crataegus oxycantha* (Shan Zha): Anti-spasmodic; sedative; diuretic; cardiac tonic; digestant; transforms Blood stagnation; contains rutin which assists in apoptosis of leukemia cells. Hawthorn goes to the Spleen, Stomach, and Liver. Dosage: 9-15 grams. Dosage for powered solid extract: 250mg. three time per day.
2. **Garlic:** *Allium sativum*, (Da Suan): Anti-viral; anti-bacterial; anti-fungal; antibiotic; parasiticide; cholagogue; contains allicin; antioxidant; promotes tissue repair; promotes apoptosis of leukemia cells. Garlic goes to the Spleen, Lung, Heart, and Liver channels. Dosage: 3-10 grams.

Precautions: Garlic is contraindicated when

conditions of Yin Deficiencies, Blood Deficiencies, or Excess Heat are present.

3. **Green Tea:** *Camellia sinensis*: Anti-bacterial; anti-viral; anti-mutagenic; anti-oxidant; contains anti-cancer tannins; contains polyphenols (epigallocatechin galate), which assist in keeping estrogen away from estrogen-dependent tumors. Japanese research has found Green Tea to be most effective in treating Acute Myelocytic Leukemia. Dosage: drink one cup of tea five times per day. Dosage for Catechin extract: 240 mg, three times per day.
4. **Red Clover:** *Trifolium pratense*: Blood purifier; anti-viral; anti-fungal; anti-tumor; anti-microbial; female tonic; tonifies Yin; alkanizes; contains trace amounts of molybdenum, which assists in the discharge of nitrogenous waste. Red Clover goes to the Kidney, Urinary Bladder, and Large Intestine channels. Dosage: 8-20 grams.
5. **Chaparral:** *Larrea tridentata*; *Larrea divaricata*: Blood purifier; parasiticide; antioxidant; anodyne; anti-viral; inhibits both anaerobic and aerobic glycolysis of cancerous cells. Chaparral goes to the Liver, Kidney, and Urinary Bladder channels. Dosage: 4-8 grams.
6. **Chickweed:** *Stellaria media*: Alterative; diuretic; amoillent; mucilant; expectorant; tonifies the Yin; clears heat toxins. Chickweed goes to the Lung, Spleen, Stomach, Large Intestine channels. Dosage: 8-16 grams.

HERBAL FORMULAS USED IN TREATING LEUKEMIA

In 1998 research by Dr. Xiao Qian on the use of Chinese herbs in conjunction with chemotherapy and other Western medical protocols for the treatment of acute leukemia was published by the *Journal of Chinese Medicine*. The treatment group that received Chinese herbs in addition to chemotherapy and other Western therapies averaged 65.8% complete remission, while the control group that received exclusively Western therapy and chemotherapy averaged 39.5% complete remission:

CHINESE HERBAL FORMULA FOR CLEARING HEAT TOXINS:

Rhizoma Coptidis (Huang Lian) 3g
Radix Scutellariae baicalensis (Huang Qin) 9g

Cortex Phellodendri (Huang Bai) 9g
Indigo Pulverta levis (Qing Dai) 5g
Fructus Gardeniae jasinoideis (Zhi Zi) 9g
Fructus Forsythiae Suspensae (Lian Qiao) 9g
Radix Scropulariae Ningpoensis (Xuan Shen) 12g
Radix Paeoniae rubrae (Chi Shao) 12g
Radix Angelicae sinensis (Dang Gui) 15g
Rhizoma Rhei (Da Huang) 5g
Herba Oldelandiae diffusae (Bai Hua She She Cao) 30g

(add later)

Radix lithospermi seu Arnebiae (Zhi Cao) 30g
Herba Agrimoniae Pilosae (Xian He Cao) 30g

CHINESE HERBAL FORMULA FOR TONIFYING THE QI AND PRESERVING THE YIN:

Radix Angelicae sinensis (Dang Gui) 15g
Radix Condonopsis Pilosulae (Dang Shen) 15g
Radix Astragali (Huang Qi) 40g
Radix Paeoniae lactiflorae (Bai Shao) 15g
Rhizoma Polygonati (Huang Jing) 10g
Radix Polygoni multiflori (He Shou Wu) 15g
Fructus Lycii chinensis (Gou Qi Zi) 15g
Gelatinum Asini (E Jiao) 12g
Placenta Hominis (He Che) 10g
Fructus Schisandrae chinensis (Wu Wei Zi) 5g
Radix Salviae miltiorrhizae (Dan Shen) 15g
Radix Rehmanniae Glutinosae conquite (Shu Di Huang) 15g

CHINESE HERBAL FORMULA FOR TONIFYING THE SPLEEN AND KIDNEY:

Radix Condonopsis Pilosulae (Dang Shen) 15g
Radix Astragali (Huang Qi) 40g
Radix Angelicae sinensis (Dang Gui) 15g
Radix Paeoniae lactiflorae (Bai Shao) 15g
Gelatinum Asini (E Jiao) 12g
Sclerotium Poriae cocos (Fu Ling) 15g
Pericarpium Citri reticulatae (Chen Pi) 6g
Rhizoma Pinelliae ternatae (Ban Xia) 15g
Radix Achyranthis bidentatae (Niu Xi) 10g
Rhizoma Curculiginis orchiodis (Xian Mao) 10g
Rhizoma Atractylodis macrocephalae (Bai Zhu) 15g
Herba Epimedii (Yin Yang Huo) 8g
Herba Leonuri Heterophylli (Yi Mu Cao) 15g
Radix Rehmanniae Glutinosae conquite (Shu Di Huang) 15g

CHINESE HERBAL FORMULA FOR QI AND YIN DEFICIENCIES:

<i>Radix Astragali</i>	(Huang Qi) 30g
<i>Radix Pseudostellariae heterophyllae</i>	(Tai Zi Shen) 30g
<i>Rhizoma Atractylodis macrocephalae</i>	(Bai Zhu) 12g
<i>Sclerotium Poriae cocos</i>	(Fu Ling) 12g
<i>Radix Rehmanniae glutinosae</i>	(Sheng Di Huang) 12g
<i>Rhizoma Polygonati</i>	(Huang Jing) 24g
<i>Herba Cephalanopolis segeti</i>	(Xiao Ji) 30g
<i>Tuber Ophiopogonis japonica</i>	(Mai Men Dong) 15g
<i>Fructus Ligustri Lucidi</i>	(Nu Zhen Zi) 24g
<i>Herba Eclippae prostratae</i>	(Han Lian Cao) 18g
<i>Herba Scutellariae barbatae</i>	(Ban Zhi Lian) 30g
<i>Tuber Asparagi cochinchinensis</i>	(Tian Men Dong) 15g
<i>Herba Taraxaci Mongolici cum Radice</i>	(Pu Gong Yin) 30g
<i>Herba Oldelandiae diffusae</i>	(Bai Hua She She Cao) 30g

CHINESE HERBAL FORMULA FOR QI AND BLOOD DEFICIENCIES:

<i>Radix Astragali</i>	(Huang Qi) 30g
<i>Radix Condonopsis Pilosulae</i>	(Dang Shen) 30g
<i>Sclerotium Poriae cocos</i>	(Fu Ling) 12g
<i>Radix Angelicae sinensis</i>	(Dang Gui) 24g
<i>Fructus Psoraleae corylifoliae</i>	(Bu Gu Zhi) 24g
<i>Fructus Lycii chinensis</i>	(Gou Qi Zi) 18g
<i>Gelatinum Asini</i>	(E Jiao) 12g
<i>Radix Polygoni multiflori</i>	(He Shou Wu) 24g
<i>Herba Cephalanopolis segeti</i>	(Xiao Ji) 30g
<i>Radix Glycyrrhizae uralensis</i>	(Gan Cao) 6g
<i>Rhizoma Atractylodis macrocephalae</i>	(Bai Zhu) 12g
<i>Herba Oldelandiae diffusae</i>	(Bai Hua She She Cao) 30g

CHINESE HERBAL FORMULA FOR CLEARING HEAT TOXINS:

<i>Radix Rehmanniae glutinosae</i>	(Sheng Di Huang) 15g
<i>Radix Paeoniae rubrae</i>	(Chi Shao) 15g
<i>Radix Scrophulariae ningpoensis</i>	(Xuan Shen) 15g
<i>Flos Lonicerae japonicae</i>	(Jin Yin Hua) 30g
<i>Fructus Gardeniae jasinoidis</i>	(Zhi Zi) 12g
<i>Fructus Forsythiae Suspensae</i>	(Lian Qiao) 15g
<i>Radix Isatidis seu baphicacanthi</i>	(Ban Lan Gen) 30g
<i>Radix Scutellariae baicalensis</i>	(Huang Qin) 15g
<i>Radix Lithospermi seu Arnebiae</i>	(Zhi Cao) 15g
<i>Herba Cephalanopolis segeti</i>	(Xiao Ji) 30g

<i>Herba Oldelandiae diffusae</i>	(Bai Hua She She Cao) 30g
<i>Herba Taraxaci Mongolici cum Radice</i>	(Pu Gong Yin) 30g
<i>powdered Radix Pseudoginseng</i>	(San Qi) 3g
(dissolved in the strained decoction)	

DR. GAO SHUPING'S VARIATION FOR TREATING LEUKEMIA:

<i>Aloe Vera</i>	9g
<i>Radix Salviae Miltiorrhizae</i>	18g
<i>Indigo Pulverata Levis</i>	10g

HERBS FOR TREATING MALIGNANT LYMPHOMA

The following herbs are used in the treatment of Hodgkins's lymphoma:

1. **Astragalus:** *Astragali membramaceus* (Huang Qi): Anti-bacterial; anti-viral; anti-inflammatory; immuno-stimulant; tonifies Spleen; tonifies Qi and Blood; tonifies Spleen and Stomach Yang Qi; addresses symptoms of fatigue, loss of appetite, and numbness of the limbs. Astragalus goes to the Lung and Spleen channels. Dosage: 9-30 grams. Dosage for powdered solid extract: 250-500 mg. three times per day.
2. **Chaparral:** *Larrea tridentata*; *Larrea divaricata*: Blood purifier; parasiticide; antioxidant; anodyne; anti-viral; inhibits both anaerobic and aerobic glycolysis of cancerous cells. Chaparral goes to the Liver, Kidney, and Urinary Bladder channels. Dosage: 4-8 grams.
3. **Honeysuckle:** *Lonicera japonica* (Jin Yin Hua): Anti-pyretic; diuretic; purifies blood; dispels damp heat from lower jiao. Honeysuckle goes to the Stomach, Large Intestine, and Lung channels. Dosage: 9-15 grams.
4. **Red Clover:** *Triolium pratense*: Blood purifier; anti-viral; anti-fungal; anti-tumor; anti-microbial; female tonic; tonifies Yin; alkalinizes; contains trace amounts of molybdenum which assists the discharge of nitrogenous waste. Red Clover goes to the Kidney, Urinary Bladder, and Large Intestine channels. Dosage: 8-20 grams.
5. **Seaweed:** *Sargassum pallidum* (Hai Zao): Di-

uretic; clears heat toxins; reduces phlegm nodules. Seaweed goes to the Stomach, Lung, Liver, and Kidney channels. Dosage: 5-15 grams.

HERBS FOR TREATING MULTIPLE MELANOMA

The following herbs are used in the treatment of melanoma cancer:

1. **Chaparral:** *Larrea tridentata*; *Larrea divaricata*: Anti-viral; anti-fungal; contains NDGA (noridihydro- guaiaretic), which is a vasodepressant that raises the ascorbic acid levels in the adrenals; has anti-tumor qualities by inhibiting both anaerobic and aerobic glycolysis of cancerous cells. The National Cancer Institute conducted studies confirming the fact that Chaparral has anti-tumor effects. Chaparral goes to the Liver, Kidney, and Urinary Bladder channels. Dosage: 4-8 grams.
2. **Chaga:** *Inonotus obliquus*: Immuno-stimulant; contains betulinic acid; induces apoptosis. Chaga has been used in Russia as a cancer preventative, particularly for cases of melanoma. Dosage: 1-2 grams.
Dosage: One ounce of chaga per twelve ounces of water, simmer for twenty to thirty minutes, steep for three hours. Drink three to four cups per day.
3. **Shiitake:** *Lentinus edodes*: Anti-viral; immuno-stimulant; adaptogen; anti-tumor; directly suppresses viral and chemical oncogenesis and increases the production of alpha interferon. In Japan, Shitake extract is given to prolong the life of patients suffering from mela-

noma cancer. Dosage: 3-9 grams.

4. **Red Clover:** *Tritolium pratense*: Anti-viral; anti-fungal; blood purifier; female tonic; anti-inflammatory; anti-microbial; anti-tumor; increases fertility; alkanizes; contains coumarin (an active ingredient which stimulates macrophages); contains trace amounts of molybdenum which assists in the discharge of nitrogenous waste. Red Clover goes to the Kidney, Lung, Urinary Bladder, and Large Intestine channels. Dosage: 8-20 grams.

The principal ingredient in a formula used by Dr. Harry Hoxsey, N.D., Red Clover repairs damaged DNA and blocks oncogenies from proliferation. It has been known to reverse precancerous cells and in situ cancers.

According to J. Hartwell, author of *Plants Used Against Cancer*, medical literature has reported and confirmed hundreds of cases of cancer remission after consistent use of Red Clover. Also, according to the 1989 *European Journal of Surgical Oncology*, in an article presented by D. Thornes et al. entitled, Prevention of Early Recurrence of High Risk Malignant Melanoma by Coumarin, "Twenty-seven patients who had recently undergone surgical excision of malignant melanomas received either 50 mg. a day of coumarin or a placebo in a randomized double blind trial. During a follow-up period of two-and-a-half to three years, there were two reoccurrences of melanoma in the thirteen patients treated with coumarin, compared to ten reoccurrences in the fourteen patients given placebo."

CHAPTER 78

SOCIAL ONCOLOGY FOR CANCER TREATMENT

ESTABLISHING A CANCER SUPPORT GROUP

In the West, the main philosophy of cancer treatment is to destroy the cancer cells using every available aggressive and destructive therapy without terminating the life of the patient. Patients often fall sick from the debilitating effects of the cancer, as well as the side effects of the aggressive radiation and chemotherapy. In China, in order to reduce emotional depression created from the effects of conventional Western therapies, cancer patients are encouraged to join support groups to create positive interactions with other cancer patients and to practice Medical Qigong exercises and meditations. This form of treatment is called social oncology; it was created by the Cancer Recovery Society in China, for the purpose of supporting human interaction and the recovery of health by cancer patients.

RESEARCH

A very interesting experiment illustrating the power of an individuals' will on the influence of cellular growth was presented in a study by Dr. Feng Lida, MD, Ph.D., a famous Beijing research scientist. Dr. Feng requested several Qigong masters to treat several vials of E-coli bacteria. The first vial was held but not treated. The Qigong master emitted Qi into the second vial to try to "kill" the bacteria. For the third vial, the Qigong master directed "health-promoting" Qi into the bacteria. Dr. Feng reported that, with over 40 repetitions, the health promoting dose resulted in a seven- to tenfold increase in the amount of E. coli. The health destroying dose lowered the amount of bacteria by one half or more. This experiment illustrates the effects of Qi in influencing cell growth. Every one of us also has the latent ability to affect our own tissues, and direct Qi in a healthy manner to help to control disease.

RECOVERY GROUPS OFFER HOPE AND CAN EXTEND LIFE

A study conducted by David Spiegel, M.D. and his associates at the Stanford University School of Medicine found that cancer support groups can clearly improve the quality of life, reduce pain and mood disturbances, increase coping responses, and extend the patient's survival time. This was concluded after studying 50 women with metastatic breast cancer over an eight year period (beginning in 1985 and ending in 1993). Doctor Spiegel's records confirmed that the women who participated in the support groups lived on average twice as long as those who did not.

Cancer recovery groups meet daily in parks throughout China, practicing self-healing (in particular, Guo Lin's Cancer Recovery Qigong and Walking Qigong Therapy). After practice, the groups gather together for about an hour to socialize in a nearby tea house. The patients sing songs, tell jokes, laugh, introduce new members, read poems, and tell stories that highlight the possibilities of recovery from cancer. As part of the social gathering, the group regularly sings "Happy Birthday" to each patient who has an anniversary after his or her cancer diagnosis. Laughter becomes a top priority in social oncology and is considered the strongest medicine for healing.

According to Dr. Roger Jahnke, O.M.D., the advantages of social oncology are threefold: Stress Reduction, Positive Reinforcement of Hope, and The Establishment of Deep Interpersonal Relationships, described as follows (Figure 78.1):

1. **Stress Reduction:** Stress is reduced through socializing rather than isolating and fretting. The social healing aspect of the patient's recovery program serves as a constant reminder that the physical healing is enhanced when

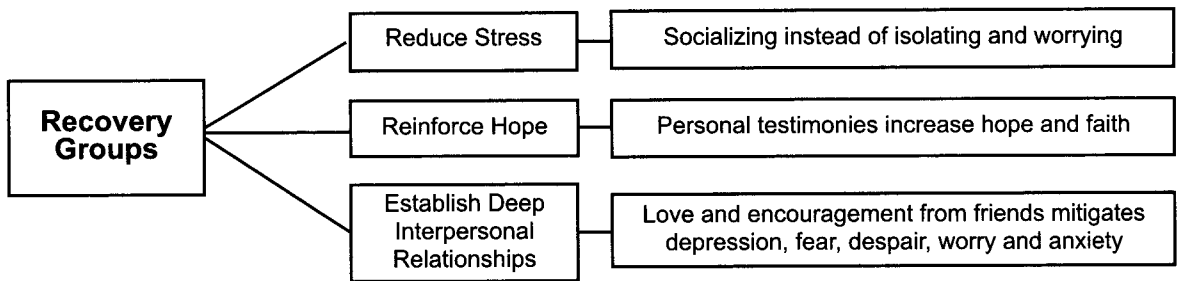


Figure 78.1. The Advantages of Social Oncology are Threefold

he or she becomes lighthearted and freed from worry. Relaxation exercises and meditations are used to control physical and emotional pain and discomfort.

2. **Positive Reinforcement of Hope:** Increased hope and faith is achieved through the power of personal testimony. Each day during the social healing session, patients hear stories of close friends whose recovery demonstrates the healing benefits of practicing various forms of Medical Qigong.
3. **The Establishment of Deep Interpersonal Relationships:** The love and encouragement from friends mitigates depression, fear, and worry. Isolation is like a food to cancer; social oncology provides fun, encouragement, and deep and caring interpersonal connections within the recovery group.

Cancer support groups help the patients to develop a sense of control over their lives, and encourages each individual to live life to the fullest. There are numerous ways that patients can begin to take control of their lives, such as accepting or refusing certain clinical modalities, practicing Medical Qigong exercises and meditations, taking herbal prescriptions, going for long walks, etc. These clinical approaches enhance the patient's psychological and physical self-healing. They also help to develop an attitude of life acceptance, helping the patients to realize and understand what they can and cannot control. The power of acceptance includes a deep, transforming acceptance of the cancer.

Patients are encouraged to view each adverse situation in their lives as a challenge and not a disaster. Three factors: control, commitment, and challenge are taught to patients at the first meeting. Patients are also

encouraged to talk about what is going on in their personal lives besides their cancer diagnosis, as well as about the possibility of death.

SOCIAL ONCOLOGY WITHIN THE HOSPITALS

In several Medical Qigong hospitals in China, when the patients first check-in, they are assigned to a support group. The support group consists of previous and current patients who have survived or are surviving the same type of cancer as the entering patients.

To assist patients in healing and to give them every emotional advantage during recovery, visitors, phone calls, letters, television, and newspapers are forbidden for six weeks. The reason why these type of boundaries are implemented is because it takes approximately six weeks to change an energetic pattern. The separation from the patient's previous emotional environment ensures a controlled healthy environment in which neither family nor friends can adversely affect the healing process (through critical comments or attitudes, etc.). Patients are immersed in a support group full of caring, motivated individuals all working towards the same goal. Furthermore, patients who have been there the longest share their success stories, which boosts moral.

The concept of clinical social oncology is based on the belief that the patients' high spirits affect their emotional perspective and positively influence their mental state. This plays an important role the healing process. These emotional and mental changes alter the physical body. It was recently discovered that the group of breast cancer

patients who participated in the Stanford Hospital Cancer Support Group lived twice as long as the women who chose not to join the group. This difference in longevity was attributed to the love, the support, and the social aspect of the cancer support group. This recent discovery has given rise to the increase in several support groups in the United States now being established for patients recovering from AIDS, heart attacks, and many other illnesses, including several types of cancer.

COUNSELOR CHARACTERISTICS WITHIN SOCIAL ONCOLOGY

The diagnosis of cancer can be catastrophic to the patient. At the International Institute of Medical Qigong clinics, we believe that to interact with compassion (extending loving kindness to the patient and never giving up hope) and discrimination (being honest about observations and fears) serve both doctor and patient in establishing spiritually honest and well-grounded emotional support systems.

It is important for the patient to be able to confide his or her feelings to a small group of true friends and supportive family. It is also just as important for the patient to have the loving support of professionals who care for their patient's well-being.

To counsel the patient the doctor need not be a psychotherapist, although, in certain situations a patient may need to be referred for additional professional assistance (to a psychotherapist, priest, rabbi, etc. who is familiar with the emotional transitions of cancer patients). The following is a list of some "counselor characteristics" that the Qigong doctor should adhere to when offering support to his or her cancer patients:

1. The doctor should be emotionally present, thoughtful, and genuinely "listen" to the patient.
2. The patient should be encouraged to express his or her feelings (anger, worry, fear, grief, shame, sorrow, joy, etc.) about the illness, treatment and life implications of the disease.
3. The patient should be reminded that he or she is at a turning point, and that there are options as to what types of treatments they

choose. The patient should also be reminded that he or she is in a state of physical, mental, emotional, and spiritual transition.

4. The patient should be encouraged to participate in supportive activities other than the doctor/patient relationship (including church, hospital, and specific support groups).

HEALING THE PATIENT'S EMOTIONAL TRAUMAS

In my personal practice, I have found that the main problem patients have is dealing with their own "hurt," which may have been inflicted upon them several years prior to the manifestation of their disease. It is a recognized truth that when people isolate themselves from each other, their environment, and their spiritual life, it is because they feel the need to guard themselves. They guard and protect themselves and their belief structures from invasion, criticism, exploitation, or attacks (whether real or imagined), allowing interchange only if it supports their beliefs.

People build energetic walls, and when these walls become penetrated they often experience anger, self-hatred, pain, fear, and shame. Consequently, masks and defense mechanisms are created to hide and support these hidden belief structures.

How the patients develop and maintain their energetic patterning will determine which clinical modality the Qigong doctor will utilize to initiate healing. To free themselves from personal hurt, the patients must reconnect with their anger, pain, fear, or worry. Eventually, facilitated by the support of the doctor, patients are able to reintegrate the hurt and anger and accept parts of themselves they had long ago rejected. This acceptance of painful feelings and memories affects the Heart and frees the patients from the emotional traumas of the past.

To heal and release these pathogenic emotions, the patients go through a five-stage detoxification process during which they feel, experience, and release the emotional trauma that contributed to or initiated their disease. This is a natural progression in the process of Medical Qigong therapy and healing.

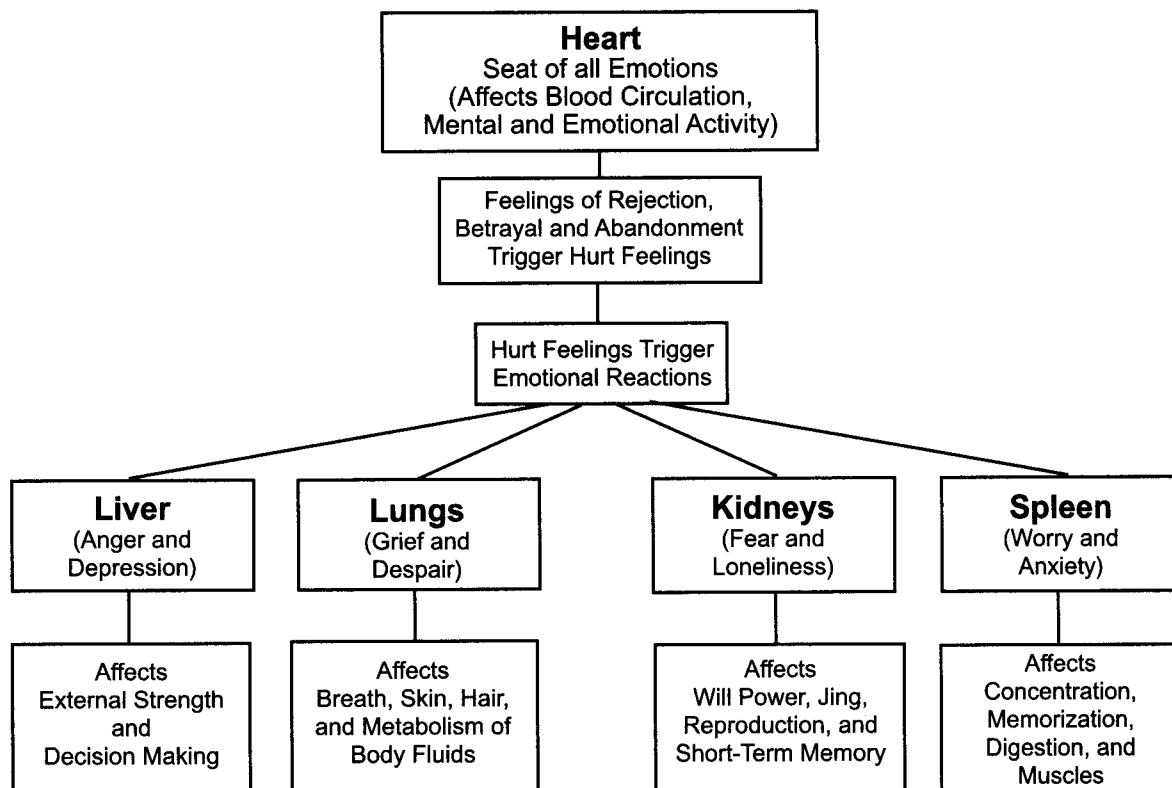


Figure 78.2. Diagram of Five Element Emotional Transitions

THE PSYCHOSOMATIC EFFECTS OF CHRONIC EMOTIONAL PATTERNS

In the clinic, it is observed that positive emotions (love, joy, peace, etc.) bring about a calm and restful condition within the patient's physiology. Chronic negative emotions, however, create a detrimental stressful state which adversely affects the quality of the patient's life-force energy. As discussed previously, internal and external environmental factors can and do affect the quality of the body's Qi, described as follows:

1. **Excessive Anger:** Affects the Liver and ascends the Qi.
2. **Excessive Excitement and Nervousness:** Affects the Heart and slows the Qi.
3. **Excessive Worry and Thinking:** Affects the Spleen and stagnates the Qi.
4. **Excessive Grief and Sadness:** Affects the Lungs and obstructs the Qi.

5. **Excessive Fear and Loneliness:** Affects the Kidneys and descends the Qi.

FIVE LEVELS OF FEELING AND THEIR GOVERNING ORGANS

To complete their initial healing, patients go through five stages of emotional resolution. These stages act as a template for the patients' emotional healing, allowing them to process and detoxify suppressed emotions stored within each of the Five Yin Organs. The Five Yin Organs serve as reservoirs that store the patients' emotional history in their tissues. Each of the Five Yin Organs also influences different physiological functions and regions of the body. These associations are outlined as follows (Figure 78.2):

1. **Liver:** The Liver stores the acquired negative emotions of irritability, jealousy, anger, impatience, arrogance, rage, blame, resentment, and depression. These emotions and mental

states affect the flow of Qi in the channels, influencing the patient's tendons, ligaments, nails, small muscles, peripheral nerves, irises of the eyes, vision, tears, the Gall Bladder, bile, decision making, the external genitalia, and the Hun (Three Ethereal Souls).

2. **Lungs:** The Lungs store the acquired negative emotions of grief, sorrow, sadness, anxiety, shame, guilt, disappointment, and despair. These emotions and mental states affect the flow of Qi in the channels, as well as the patient's breath, skin, body hair, Large Intestine, mucous membranes, metabolism of Body Fluids, smell, and the Po (Seven Corporeal Souls).
3. **Kidneys:** The Kidneys store the acquired negative emotions of fear, loneliness, and insecurity. These emotions and mental states affect the patient's energetic channel flow, as well as the Jing, bones, brain, bone marrow, inner ear, hearing, head hair, pubic hair, spinal cord, cerebrospinal fluid, ovaries, testes, anus, urethra, sexual fluid, reproduction, short term memory, and the Zhi (Will Power).
4. **Spleen:** The Spleen governs the emotions dealing with resolution and responsibility. The Spleen also stores the acquired negative emotions of worry, remorse, over-thinking, and regret, which can create obsessions. These emotions and mental states affect the flow of Qi within the channels, as well as the patient's large muscles, lymph and saliva secretions, mouth, lips, taste, Stomach, digestion, concentration, ability to memorize, and the Yi (Intention).
5. **Heart:** The Heart governs the acquired emotions of shock, nervousness, and excitement, as well as the final stages of healing (i.e., peace, love and forgiveness). These emotions and mental states affect the patient's energetic channel flow, as well as the patient's Blood Vessels, circulation, complexion, perspiration, mental and emotional activity, long term memory, Small Intestine, and the Shen (Spirit).

In the process of forgiveness, the anger and resentment are experienced and examined to discover the source of the original hurt, sadness and

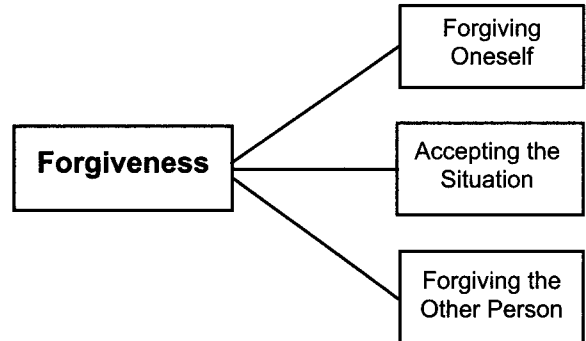


Figure 78.3. The Three Stages of Forgiveness

grief. Only after reaching this level and working through the pain, can the patients begin the process of letting go of the anger, blame, and resentment that protect them from feeling the full impact of the original trauma. Forgiveness begins only after the anger and crying ends. There are three stages of forgiveness (Figure 78.3): Forgiving Oneself, Accepting the Situation, and Forgiving the Other Person, described as follows:

1. **Forgiving Oneself:** This stage deals with the specific energy involved in healing ones emotions and spirit. This phase is divided into two specific stages:
 - Forgiving oneself for allowing the hurt to occur (if indeed you chose to participate in the incident)
 - Forgiving oneself for holding on to the energetic charges created from years of suppressed emotions (such as anger and pain)
2. **Accepting the Situation:** This stage focuses on releasing the energetic emotional charge relating to the environment or the unwanted consequences of the original trauma (e.g., forgiving the accident, injury, handicap, illness, trauma).
3. **Forgiving the Other Person:** This stage is the most difficult to complete, and is the final step in healing. Many factors can interfere with this process, such as the fear of being re-traumatized or fear of continued abuse if forgiveness is genuinely given. Another major factor is the negative, toxic, external energy projected by the other person upon the patient, sometimes

over many years. This energy is absorbed by the patient over time and often leads to the patient identifying with the abuser. The fear of being or becoming just like the abuser can be overwhelming. Anger at the abuser may seem to be the only thing standing between them and the patient; and allowing any feelings of compassion or understanding may appear to be an acceptance of “evil,” not only regarding the abuser, but within the patient’s own self. An acceptance of the dark side within each of us is necessary to forgive the other person. Often victims of abuse cannot tolerate the idea that they are anything like their abuser. Only the conscious mind working in concert with the patient’s spirit can reintegrate this essential part of the self that has been rejected or denied.

Sometimes children who have experienced abuse may find it difficult to accept anger as a natural, integral part of themselves, without which they would not feel whole. They frequently view any and all anger as not only dangerous but as an “evil” force. Thus, forgiveness of the abuser requires the restructuring of one’s belief system, and accepting one’s own dark side, as well as the abuser’s.

When patients experience extreme abuse, or prolonged abuse, they may lose the ability to distinguish the difference between wrong actions and the abuser. This often leads victims to see the world only in terms of black and white with no shades or colors. True healing requires the ability to see things anew (as a little child), and to re-awaken to the amazing diversity of life. These skills sometimes require teaching the patient and may necessitate referring the patient out to a professional, especially if the patient suffers from a psychological disorder (e.g., borderline personality disorder, schizo-affective disorder, and so on).

Generally, after performing specific Qigong exercises and meditations which release the patient’s pent-up toxic emotions, the patient begins to come out of denial and re-awaken to genuine spontaneous emotions and feelings. This transition can be very painful at first. This transition is similar to having one’s arm frozen and then

thawed out; because the initial sensation of regaining feeling can be quite painful.

To understand this process, it is helpful to use the following analogy. Imagine if your arm was placed into ice cold water, and left there for a long duration. The first thing the body would feel is shock, followed by pain. As the feelings slowly begin to leave, the pain begins to diminish, and the arm becomes numb. As the mind shifts its attention away from the feelings in the arm, it begins to establish a denial system, ignoring, minimizing, or suppressing the condition of the arm. When first removing the arm from the ice water, the tissues are still numb. After a while, however, as the numbness begins to dissipate, feelings begin to return to that particular area of the body, and there is pain. The body is no longer in shock and is now feeling the pain and the memory of the past experience.

Our lives are the same way in regard to physical, mental, emotional, and spiritual pain. While growing up, we are subjected to constant trauma on all levels of existence. Through an instinctive ability, we adapt and learn to become numb to our true feelings in order to survive. When we begin to awaken, we are suddenly thrust into shock, then pain, as we begin to face the source and cause of our trauma.

From a Traditional Chinese Medicine perspective, pain is a means by which the body communicates its needs to the mind, and often represents stagnation of Blood, Qi, and Shen. In cases of chronic pain, the patient learns to divert awareness away from the area of pain through distracting thoughts and emotions. This helps the patient to cope with the pain, but also interferes with the healing process. If the patient reduces conscious awareness of the painful area(s) in the body, the mind/body connection becomes blocked, and this slows or prevents healing. The initial clarification of the “message” regarding the disturbance can cause both a sensation of increased pain and an activation of the healing process. By comprehending the five levels of feeling and their progressive transitions, the patient gains understanding and healing from these past traumas.

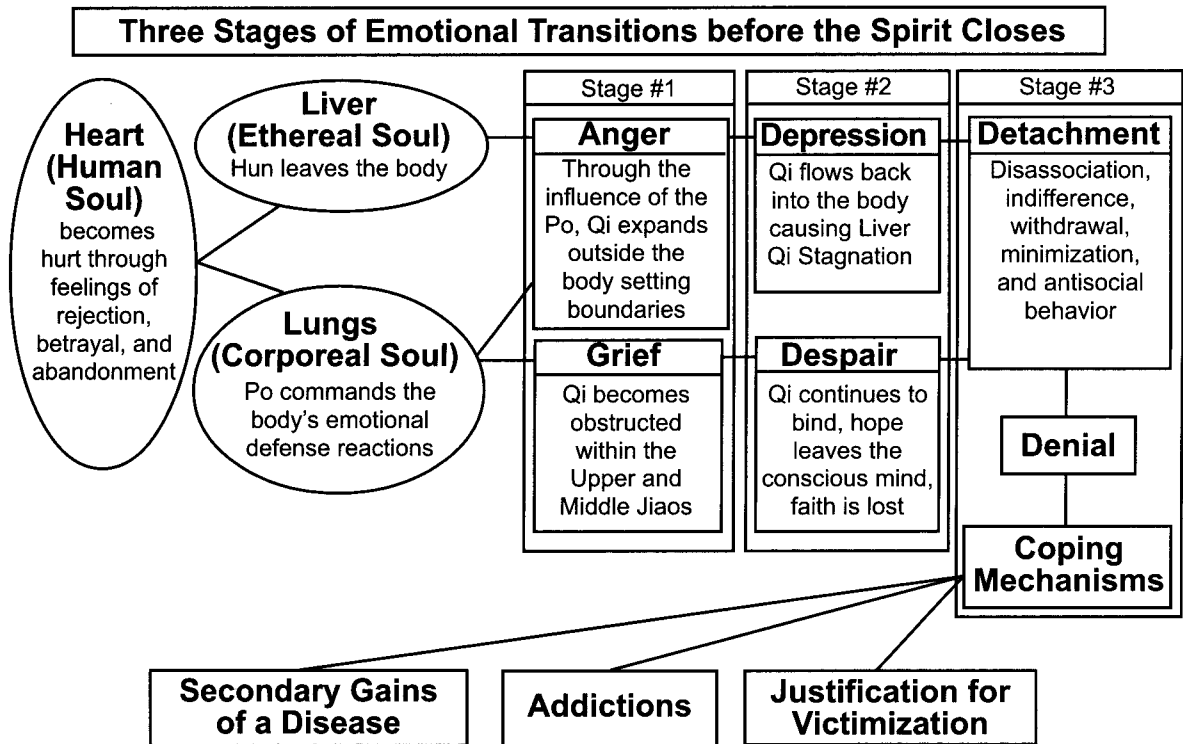


Figure 78.4. There are three stages the patient experiences before the Shen closes and his or her denial system engages. After completing these stages, the patient's defense mechanisms take over.

WOUNDING AND CLOSING THE SPIRIT

The body's Yuan Shen is the main expression of the Eternal Soul as it moves from its inactive state to a state of dynamic activity. The Yuan Shen is the medium or active expression of the Eternal Soul. The Yuan Shen also expresses its energetic influence through a continual interchange between the personal self and the higher self through the act of breathing. The Eternal Soul expresses itself specifically through the Yuan Shen, and the Yuan Shen manifests itself through the physical body.

If a person's Yuan Shen becomes wounded (feels attacked, violated, taken for granted, etc.), it begins to close itself off from its environment. When the Yuan Shen "closes", the emotions begin to shut down, and the Hun wander. Depending upon the patient's set patterns, this entire process can occur within seconds. Once the Hun wander, the acquired (analytical) Zhi Shen and surviving Seven Corporeal Souls (Po) take over the

body, and the patient responds like a machine (i.e., the patient can still think and function; reflexes remain intact, but he or she is void of interpersonal feelings). Patients whose Shen has closed down cannot form emotional attachments, and live in a state of perpetual hunger. These patients go through three stages of isolation before their spirit closes (Figure 78.4).

1. The First Stage: Anger and Grief

Once a patient has been hurt (before his or her spirit begins to close), his or her natural survival energy immediately affects the Liver and Lungs, causing emotional reactions that are a natural response to feeling attacked. Hurt, sadness, and anger are all natural responses to feelings of rejection, betrayal, and abandonment. These emotions reflect a spiritual, emotional, and mental response to feeling insignificant, excluded, and disempowered:

- The patient's congenital emotions of kindness and compassion, stored within the Liver, instantaneously shut down as the Liver Qi expands violently outward. This energetic reaction releases the patient's acquired feelings of anger and rage stored within the Liver. The energy of anger and rage is projected outward to reinforce the patient's emotional boundaries. If the patient has deep-seated emotional problems, however, the energy can also implode inward, creating self-hate.
 - If this protective emotional reaction is not effective in helping the patient feel heard, honored, valued, etc., or if the patient feels unworthy of establishing healthy boundaries, then the patient's energetic field will naturally rebound inward and affect their Lungs. Once the congenital emotions of integrity and dignity stored within the patient's Lungs become affected, the Lung Qi becomes obstructed, and the acquired emotions of grief and sorrow are released. The energy of grief and sorrow then encase the patient's wounded spirit.
- 2. The Second Stage: Anger and Grief Transform Into Depression and Despair**

As the patient begins to lose hope, the Shen begins to close, causing two reactions:

- The patient's Liver Qi becomes obstructed and stagnant. This in turn transforms the emotion of anger into depression.
- At the same time the patient's Lung Qi transforms grief into despair.

The patient slowly begins to feel helpless, hopeless, and empty inside. Following an increase in depression and despair, the patient becomes physically, mentally, emotionally, energetically, and spiritually tired and succumbs to feelings of insignificance, unfulfillment, and loss of control over his or her life.

3. The Third Stage: Depression and Despair Transform Into Indifference and Detachment

In the third stage, the patient has lost all faith and hope of resolution and finally gives up. The Shen closes down, and the Hun wanders. The patient feels emotionally detached from people, the surrounding environment, and him or herself. The patient wanders around "dead to the

world," isolated, internally empty, unfilled, and alone. This creates what is known clinically as a "depersonalization disorder."

A depersonalization disorder involves persistent, recurring episodes of depersonalization, characterized by a feeling of detachment or estrangement from one's self. The individual may feel as if he or she is living in a dream or movie and responds to life like a robot. He or she may also have the sensation of being an outside observer of his or her mental processes, physical body, or specific body parts. This feeling is often accompanied by sensory anesthesia, a lack of affective response, and a feeling of lack of control over one's actions, including speech.

Voluntarily induced expressions of depersonalization or derealization that arise from meditative or cultural trance practices should not be confused with this involuntary disorder. It is believed that approximately 50% of the population may experience a single, brief episode of depersonalization, usually precipitated by severe stress. Approximately one-third of individuals exposed to life-threatening danger incur a brief episode of depersonalization. Depersonalization episodes may be accompanied by visual distortions (such as oddities in the shape or size of objects) and other people may appear unfamiliar or mechanical. Other common associated features include: anxiety or depression symptoms, obsessions, somatic concerns, and time distortion. Depersonalization and derealization are some of the symptoms of panic disorders (not due to drugs or medication), which are usually caused by long-standing anxiety and stress. Panic disorder can also be brought on by emphysema and asthma due to the difficulty in breathing.

When the Heart becomes wounded, the first two stages of protection from further pain result in closing down the Yuan Shen, by trying to repress feelings of anger (stored within the Liver) and sadness (stored within the Lungs). These two emotions are expressions of the patient's natural reaction to the lack of love that his or her Yuan

Shen (which encompasses or contains both the Hun and Po) has experienced. This reaction is incurred because the Liver stores the body's Ethereal Soul (Hun), while the Lungs store the body's Corporeal Soul (Po).

A REVIEW OF HEALING THE SPIRIT

The first stage of healing in soul retrieval is to open the patient's Yuan Shen by giving him or her hope and encouragement (see Volume 2, Chapter 19). Hope helps the patient's perspective to be positive and restores meaning to life. Once the patient has closed his or her Yuan Shen, it cannot be opened through argument or logic. Instead the Qigong doctor must use a gentle, soft tone of voice expressing compassion and high regard for the patient. The patient must feel honored and valued by the doctor in order to feel safe enough to release the hurtful and negative emotions. Praise must be used carefully and gradually, since some patients may be, as yet, unable to accept a higher concept of themselves. Too much praise may cause the patient to feel "mocked" or "lied to", because of his or her very low self-esteem. Healing only happens when the patient's spirit is engaged, stimulating the inner emotions and not just the intellect.

Once the patient's Yuan Shen begins to open, it is important for the doctor to increase the patient's hope for interpersonal relationships. This is initiated by the doctor using silent mental affirmations during the treatment, and by prescribing positive affirmations in conjunction with positive visualization meditations as homework for the patient. The patient's imagination can reengage his or her feelings and return the feelings to the body's organs and tissues. Instilling hope and giving encouragement enhances the doctor's healing influence on the patient.

As the patient's Shen begins to open, it is important for the Qigong doctor to take the time to energetically and emotionally travel with the patient back into the memories of the past to encounter the precise moment in which the patient's Hun left the body. The choice to return the emotional spirit back into the body must come from the patient's own desire to retrieve his or her original

feelings, no matter how painful the process. The patient must be ready to re-experience and release these feelings. It is important that the patient's "adult observer" be present in retrieving these painful memories. The "adult observer" refers to the patient's ability to suspend his or her judgmental attitude towards him or herself and to observe the events that are being released with compassion (i.e., as if it was happening to a friend to whom loving support can be given). This allows the patient to experience true healing with the help of a compassionate companion (his or herself).

Tears often come as the memory of the original trauma releases from the patient's body or flows back into the Mind. Many patients notice that after these experiences their dreams change significantly, becoming more vivid. Also, both their life environment and their relationships tend to change significantly.

A REVIEW OF THE EMOTIONAL REBIRTHING PATTERNS

Often, when patients experience and release deep emotional and spiritual traumas, they also experience physical sensations which reflect the trauma of their biological birth. These psychophysical sensations are due to the physical, energetic, and spiritual connection each individual has with the mother while inside the womb. Although these experiences are natural, they can sometimes be disturbing and even frightening to patients unfamiliar with deep emotional and spiritual transitions. The following are but a few examples of physical rebirthing patterns and the emotional reactions related to these types of spiritual transformations:

- In patients born with the umbilical cord wrapped around their neck, each time they experience deep emotional and spiritual changes it may feel as if they are being strangled.
- In patients born through Cesarean-section, each time they experience deep emotional and spiritual changes it may feel as if they are being torn from a place of comfort, or experiencing a feeling of being "ripped out" of their place of security.
- In patients born through the natural birth can-

nel, each time they experience deep emotional and spiritual changes it may feel as if they are falling through space with nothing to support them.

- In patients born breech, each time they experience deep emotional and spiritual changes it may feel as if they are being crushed in by all sides and suffocated.
- In patients with mothers who were heavily sedated, each time they experience deep emotional and spiritual change they may feel mentally sedated and disoriented.

STAGES OF EMOTIONAL HISTORY AND RESOLUTION

After the patient understands the five levels of feeling and how they affect their respective organs, the Qigong doctor can assist in the cognitive restructuring of the disease-causing belief structures. This emotional re-patterning is initiated through the unveiling of several stages of painful emotional history, which affect the energetic healing abilities within the patient's body.

It is important for the Qigong doctor to remember that all physical matter is conscious energy activated and focused by consciousness. The patient's perceptions create the physical presence of the disease. Since all matter and energy is unified, all matter down to the smallest subatomic particle has awareness, makes choices, and communicates simultaneously with all other matter in the universe. Choices are initiated in the patient's body through the active fields of environmental and universal energy.

Understanding these subatomic communications allows the Qigong doctor to assist the patient in discharging toxic energy trapped and stored within the tissues. The experience of the emotional trauma, and its destructive emotional energetic patterning, is explained and described in the following stages (Figure 78.5):

1. **The patient is hurt (physically, mentally, emotionally, and/or spiritually).** The patient receives the original trauma through either an aggressive, direct attack (i.e., being struck, screamed at, belittled, or shamed, etc.), or by a passive, indirect attack (i.e., being aban-

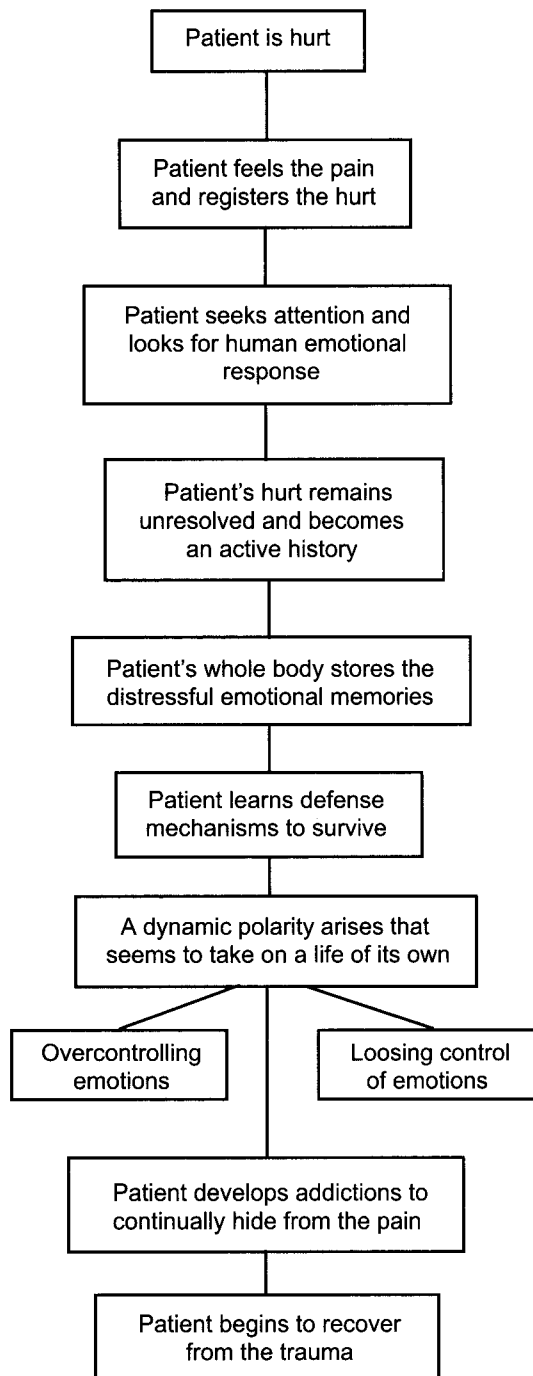


Figure 78.5. Stages of Emotional Trauma and Resolution

done, rejected, ignored, betrayed, etc.). In this stage of development, the patient's trusting connection to life is violated.

2. **The patient registers the hurt, feels the pain, and naturally expresses this trauma in an outburst of emotion (i.e., screaming, crying, sarcastic laughing, groaning, etc.).** In this stage the patient recognizes the wounding.
3. **The patient seeks attention and looks for a human emotional response, seeking validation and self-affirmation.** In this stage, if the patient does not seek and receive attention to help heal the trauma, or if the individual is not free to express his or her real feelings, healing will not take place.
4. **The patient's hurt remains unresolved and becomes history.** At this point in the transition it is important that the patient feel the hurt, understand the circumstances surrounding the hurt, then discharge the pain. If the patient's hurt is not completely discharged from the body, it becomes stored within the patient's tissues. Thus, the patient's hurt becomes internalized; the emotions of unexpressed anger, fear, pain, and shame begin to accumulate in the body. The trauma remains as an active charge of unexpressed emotional energy.
5. **The patient's whole body stores the distressful emotional memories.** This distress gets re-stimulated in the present (through various trigger mechanisms), and alters or blocks the patient's flow of energy and thinking.
6. **The patient learns defense mechanisms to survive.** The patient develops strong defense mechanisms instead of healing from the emotional wounds (known as a pathological recovery). At this point the patient's denial system is reinforced and kept active in order to protect the patient from any further hurt, to ensure survival, and to maintain at least the semblance of a normal, functional life.
7. **A dynamic polarity arises** that seems to take on a life of its own. The patient swings back and forth between overcontrolling emotions and losing control over them completely. The patient becomes obsessed with the painful feelings, either hiding from them or becoming

overwhelmed by them. The patient then chooses either one of two options:

- **Overcontrolling** his or her emotions and becoming isolated, emotionally removed, and distant
 - **Losing control** of his or her emotions and becoming needy, co-dependent, and attention hungry.
8. **The patient develops addictions** to continually hide from the pain. The patient's actions stem from the unhealed feelings, resulting in four overlapping ways that enable the patient to hide:
 - **Physically** through sports, excessive exercise, food, sleeping, etc.,
 - **Mentally** through compulsive behavior (e.g., studying, being a workaholic, compulsive book reading, etc.).
 - **Emotionally** through either chronic rage, grief, obsessive worrying, and chronic fear, or through a compulsive search for love, joy, and excitement (sex/love addiction), etc.
 - **Spiritually** through fanaticism or extreme spirituality.
 9. **The patient begins to recover from the trauma.** To heal and recover, the patient must cease concentrating on the pain and redirect his or her full attention towards setting healthy boundaries and positive affirmations. Some patients' boundaries are too solid and immovable (i.e., they won't allow for any meaningful interaction with others). These patients do not need to set further or stronger boundaries, they instead need to allow their boundaries to become more permeable. Patients' boundaries need to be flexible in order for them to be healthy. Patients must learn when to open and when to close their boundary system, and not just constantly shut everything out (people, relationships, responsibilities, etc.) or let everyone and everything in.

It is important for patients to understand that perpetrators of abuse are in a state of denial of their own shame and imperfection; thus they inflict pain and suffering onto anyone present at the time. Some perpetrators single out one family member as a recipient for their pain. Sometimes

the chosen victim reminds the perpetrator of his or her younger innocent self; thus all the accumulated self-hate is projected onto this one child through no fault of the victim. The resemblance may be real (slight physical similarities for instance) or imaginary (the child's vulnerability, for example, or a singled out personality trait that triggers the abuser's anger). The one common factor among abusers is their inability to see their victims for who they really are. Abusers make no effort to know the victim, to really see the whole person; instead they see a distorting mirror which reflects their own image back to them, magnifying their own flaws and fears. Through setting boundaries and affirming their own self-worth, the patients will be able to release years of toxic emotions stored within their tissues. This can initiate health and healing on every level of their being (physical, mental, emotional, and spiritual).

ASSISTING THE PATIENT IN ESTABLISHING HEALTHY BOUNDARIES

The patient is informed that in order to make it through the spiritual, emotional, and mental transitions brought about by Medical Qigong therapy, it is important to establish an active but flexible boundary system. The patient is then taught to divide his or her relationships into three categories: True Friends, Acquaintances, and Toxic Relationships (Figure 78.6), described as follows:

1. **True Friends:** this type of relationship consists of people with whom the patient can share and expose his or her most intimate hidden secrets and emotional feelings without worrying about being judged. In the presence of true friends, the patient feels emotionally accepted and loved unconditionally. The boundary system should be down, and the patient should feel completely open. It is safe to be completely vulnerable.
2. **Acquaintances:** this type of relationship consists of people with whom the patient should share only limited amounts of information regarding personal and emotional life experiences. Among acquaintances, the most hidden secrets could be judged, misconstrued,

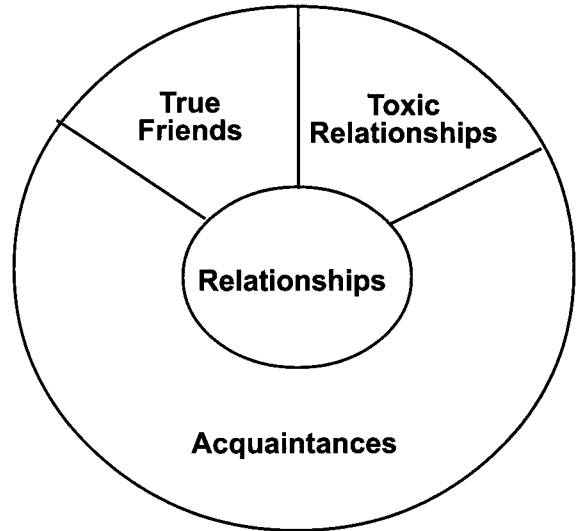


Figure 78.6. Types of Relationships for Setting Flexible Boundaries

and used for gossip. All conversation with these individuals should, and must be, kept on a fairly superficial level. The patient's boundary system should be up, and the patient should monitor the conversation, as it is not safe to be totally vulnerable.

3. **Toxic Relationships:** this type of relationship consists of people with whom the patient cannot and should not share any knowledge of their personal and emotional life. These individuals chronically abuse, mistreat, belittle, and attack others (whether they are members of the patient's own family, work, or neighborhood). All conversation with these individuals should be kept to a minimum. The patient's boundary system should be on full armor and whenever possible, these individuals should be avoided.

REJECTION, BETRAYAL, AND ABANDONMENT

From a young age, people are introduced to the multidimensional experience of being hurt (physically, mentally, emotionally, and spiritually). This affects the individual's center core and ini-

tiates a coping response due to feelings of rejection, betrayal, and abandonment. The normal reaction to such experiences results in emotions ranging from fear to frustration. The individual begins to develop masks, a process that warps and scars his or her developing personality. As the individual continues to grow, the illusions of these masks demand more Qi to sustain their form, which in turn drains vital energy from the growing body, and weakens the immune system. This denial system, fortified by individual emotional patterning, sustains the patient until he or she can heal and re-pattern the no longer beneficial belief system.

To re-pattern their belief system, patients and Qigong practitioners must first become aware of the initial programming patterns and the reasons for which these were created. The following “spiritual template” is applied to all patients, regardless of culture, race, or religion:

To access the patient’s center core, the Qigong doctor must help the patient identify the masks, which have taken on a life of their own and created the false “ego self.” Next, the patient must address personal self-hate issues, which have driven the patient to develop the masks and defense mechanisms. Finally, the patient must face the foundational fear that has severed his or her connection with their “true self” contained within the center core (Figure 78.7).

In the Medical Qigong clinics in China there is a saying, “Patients must first stop running from their fears, and face the ‘Paper Tiger’ (i.e., the illusions and fantasies that have been chasing them); in the West, this is considered “stopping and facing your internal demons.”

MASKS AND DEFENSE MECHANISMS

To armor the ego, individuals resort to what Sigmund Freud labeled as “ego defense mechanisms.” There are nine strategies, and with the exception of the last one (sublimation), they serve to mask the core self. The nine defense mechanisms and their strategies are: Repression, Displacement, Projection, Intellectualization, Regression, Fixation, Denial, Reaction-Formation, and Sublimation, described as follows:

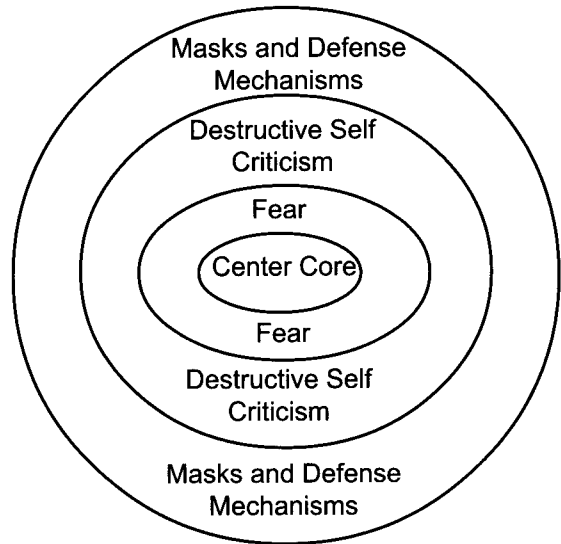


Figure 78.7. The True Self is Contained Within the Center Core

1. **Repression:** This is the pushing down of unwanted ideas and emotions into the unconscious.
2. **Displacement:** This is the shifting of impulses aroused by a person or situation onto a safe target.
3. **Projection:** This is the attribution of unacceptable impulses within oneself to other people.
4. **Intellectualization:** This is an elaborate rationalization of a naked impulse, to justify it.
5. **Regression:** This is the return to an earlier childhood stage of behavior to reduce the demands on the ego.
6. **Fixation:** This has the same result as Regression, but the person becomes fixated at a particular stage of mental and emotional development.
7. **Denial:** This is a conscious refusal of an impulse-evoking fact, feeling or memory.
8. **Reaction-Formation:** This is the conversion of one feeling into its opposite, typically seen in love turning into hate.
9. **Sublimation:** This is the channeling of unacceptable impulses into acceptable, refined social forms, and is the only defense mechanism that is considered to be a healthy reaction.

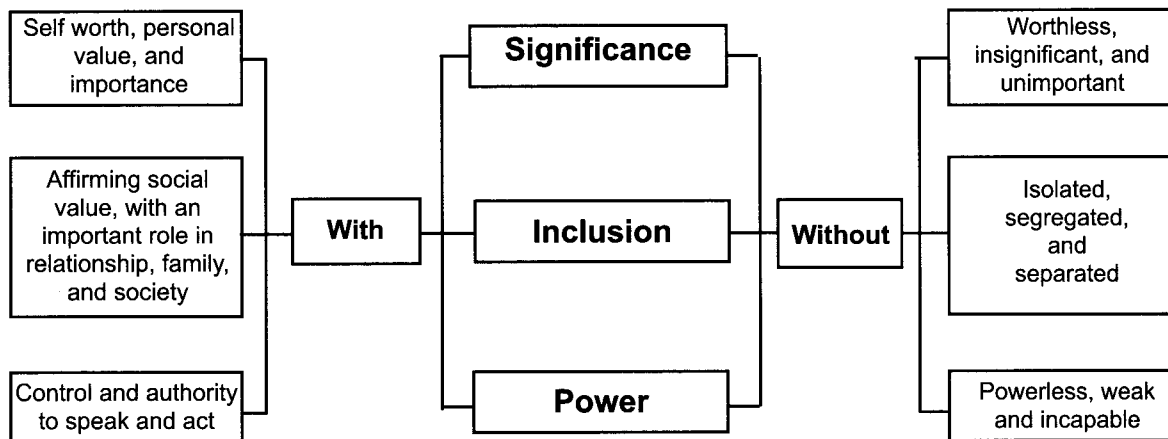


Figure 78.8. The Three Personal Needs That Foster Emotional Security

ESTABLISHING EMOTIONAL SECURITY

Each individual has basic emotional needs that must be met to feel secure. Without the comfort of these needs being met, an individual will sometimes lash out and react in an antisocial behavior. This reaction is generally due to the individual fostering feelings of rejection, betrayal, and abandonment. The three personal needs required to foster emotional security are: Significance, Inclusion, and Power, described as follows (Figure 78.8):

1. **Significance:** For an individual to feel significant, he or she must be given self-worth, personal value and importance. Without personal value, the individual will feel insignificant, unimportant, and worthless.
2. **Inclusion:** For an individual to feel included, he or she must be given affirming social value (knowing that he or she plays an important role in the family, relationship, or society as a whole). Without personal acknowledgment, the individual feels isolated, segregated, and separated.
3. **Power:** For an individual to feel powerful, he or she must be given the ability to control and the authority to speak and act. Without personal power, the individual feels powerless, weak, and incapable.

In addressing the patient's disease, it is important to sometimes address his or her living and

work environment, as both can contribute to and influence the patient's healing potential.

HEALING EMOTIONAL TRAUMAS

There are several techniques and methods used to assist patients in healing emotional traumas (Figure 78.9). Such meditations as "Pulling out the Pain," are often prescribed as homework, along with other treatment methods, after Medical Qigong therapy. Additional Medical Qigong methods used to heal emotional traumas include: Distance Therapy, Qigong Massage Therapy and Bodywork, Respiration Therapy, Dynamic Postural Therapy, Imagery and Meditation Therapy, and Music and Art Therapy.

1. **Distance Therapy:** This type of therapy affects the body, mind, and emotions. Through the Subconscious Mind, the Qigong doctor alters the patient's energetic tissues and fields to re-pattern the patient's emotional responses.
2. **Qigong Massage Therapy and Bodywork:** This type of therapy involves lightly touching and stimulating the patient's tissues to release the trapped emotions so that they may be appropriately reprocessed.
3. **Respiration Therapy:** This type of therapy unites the body, mind, and emotions by moving the energy using specific breathing tech-

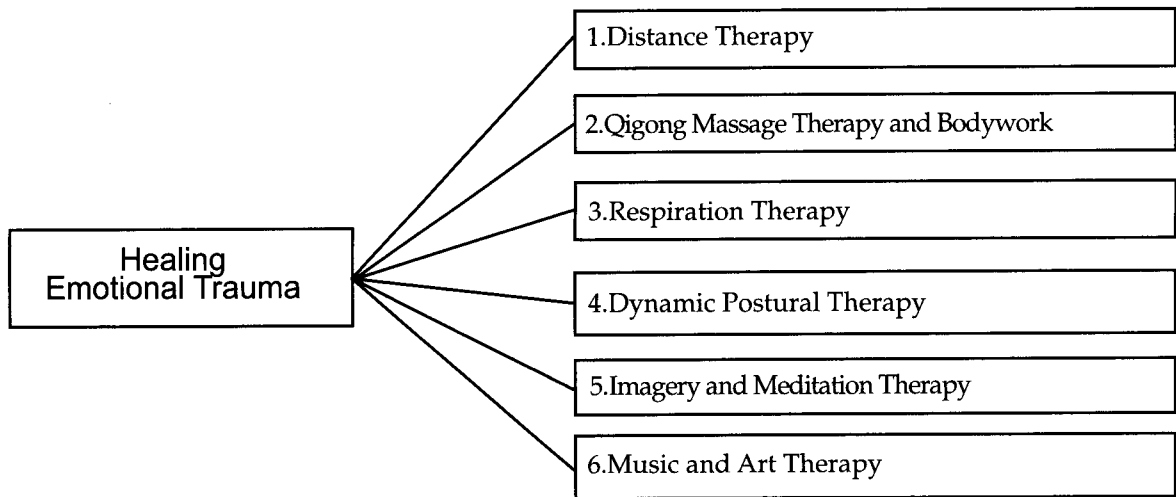


Figure 78.9. Six Methods Used For Healing Emotional Trauma

niques. By changing the breathing pattern, the Qigong doctor changes the patient's energetic emotional patterns, releasing trapped memories from deep within the patient's tissues.

4. **Dynamic Postural Therapy:** This type of therapy stretches, balances, and strengthens the patient's tissues. This adjustment of the patient's body alignment increases the flow of Qi and Blood through his or her internal organs, facilitating an emotional release (e.g., the Dry Crying exercise).
5. **Imagery and Meditation Therapy:** This type of therapy uses awareness meditations and images to sedate the patient's reactive mind in order to connect with the higher self identity. The Qigong doctor interrupts the patient's emotional thought patterns by changing the patient's sequence of sensations, word pictures, and feelings. This emotional reforming changes the meaning of the patient's interpretations and challenges his or her self-limiting beliefs.

6. **Music and Art Therapy:** This type of therapy is sometimes prescribed to change the patient's mood and awareness. Playing a musical instrument, dancing, singing, creative free-association drawings, sculptures, and pottery all help the patient to access his or her Creative Subconscious Mind to re-pattern old belief structures and enhance the body's energy. Some patients will resist this form of therapy as they do not consider themselves to be good artists. It is vital to explain that these creative endeavors are not for the purpose of creating art, but for expressing feelings and emotions. These art forms need not be pretty, perfect, or shared with anyone if the patient does not desire to do so. They need not even be kept, as the purpose is to release unexpressed feelings and emotions. The process itself is the healing. This type of therapy is used to help the patient recreate, identify, and release emotions trapped deep within the subconscious mind.

CHAPTER 79

CANCER PRESCRIPTION MEDITATIONS

INTRODUCTION TO CANCER PRESCRIPTION MEDITATIONS

Medical Qigong meditation treatment methods for cancer are techniques designed to purge, tonify, and regulate the body's energy fields that support the Righteous Qi, responsible for fighting cancer. These meditation prescriptions first aim to treat the patient's Excess syndrome through purgation. Purgation is then followed by tonification, which is followed by regulation. The rapid growth of healthy energy and the fast expulsion of evil factors should lead to the restoration of normal body function, in addition to creating more vigorous metabolic activity. As a result, more nourishment can be absorbed, delivered, and distributed throughout the body.

CHOOSING THE CORRECT POSTURE

The patient's comfort is given priority when prescribing Medical Qigong meditations for cancer therapy. Therefore, the patient will be given a specific combination of lying, sitting, standing, and walking postures according to the his or her own health and limitations. These four postures are described as follows:

1. **Lying Postures:** The most common Lying Postures given to cancer patients are the Supine Lying Posture (Hibernation Posture) and the Semi-Inclined Lying Posture, described as follows:
 - **Supine Lying Posture (also called the "Hibernation Posture"):** When lying on the back, the patient is supine with his or her hands either by the sides or placed on the Lower Dantian (Figure 79.1). The eyes can be either gazing upwards or closed. Lying supine in the Hibernation posture helps regulate the central nervous system function, and is suitable for

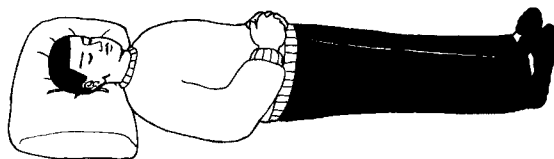


Figure 79.1. Supine Lying Posture (Hibernation Posture)

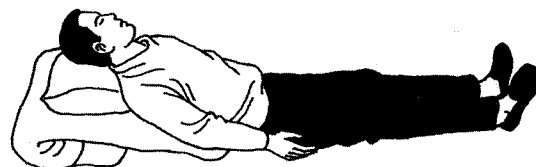


Figure 79.2. Semi-Inclined Lying Posture

patients with serious diseases who are debilitated (e.g., chronic fatigue syndrome, fibromyalgia, and certain types of cancer). This is also an excellent posture for patients with gastrointestinal disorders.

- **Semi-Inclined Lying Posture:** When lying in the semi-reclining posture, the patient is half-sitting and half inclined on the bed. The upper part of the patient's body should rest against one or several pillows (depending on the patient's condition) at the head of the bed. Both legs should be extended straight outward with the hands resting on the thighs or on the Lower Dantian. This is an excellent posture for patients with Lung disease, asthma, chronic bronchitis, emphysema, or cardiopulmonary function disorders (Figure 79.2).
2. **Sitting Postures:** The most common Sitting Posture given to cancer patients is the Upright Sitting Posture, described as follows (Figure 79.3).
 - **Upright Sitting Posture:** When sitting upright in a chair for meditation, the feet should touch the ground firmly instead of being suspended

in midair. This allows the Earth Qi to flow easily from the patient's feet into the body, and prevents swollen feet, lumbago, or even hallucinations due to Blood stagnation. Keep the patient's spine straight by aligning the tip of the nose on a vertical line with the navel to release pressure and tension on the cervical nerves.

3. **Standing Postures:** The most common Standing Postures given to cancer patients are the Wuji Standing Posture, Embracing Dantian Standing Posture, and the Immortal Post Standing Posture (Figure 79.4 - 79.6).

It is important to note that standing meditation postures are not suitable for patients who are extremely ill or in poor health. During convalescence, standing exercises should only be prescribed for minimal durations to build up the patient's constitution, promote health, and to slowly enhance strength.

- **Wuji Standing Posture:** When holding the Wuji Standing Posture (sometimes known as the Free Standing Posture) the patient should have the weight evenly balanced between both legs. The feet should be parallel, with the legs straight but not locked. The body should be held in an upright position with three points connected in a straight line: the Baihui GV-20 point at the top of the head, the Huiyin CV-1 point at the bottom of the perineum, and the Yongquan Kd-1 point at the bottom of the

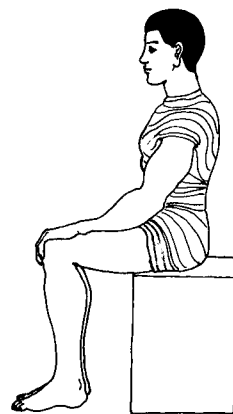


Figure 79.3. Upright Sitting Posture

feet. The patient's posture should be relaxed, still, solid, and rooted like a tree. The patient should also imagine the feet growing roots deep into the ground to absorb the Earth's energy from the soil. The arms should suspend naturally by the sides of the patient's body.

4. **Walking Postures:** The most common Walking Posture used for treating cancer is exhibited when naturally walking. However, for therapeutic purposes, the pace at which one walks is divided into three speeds, described as follows:
 - **The Fast Walking Method:** This walking method is mainly prescribed for patients with Lung, Large Intestine, Heart, and Small Intestine diseases.

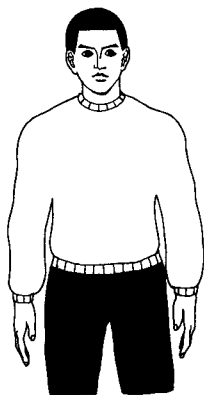


Figure 79.4. Wuji Posture

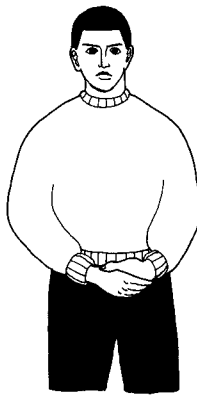


Figure 79.5. Embracing Dantian Posture

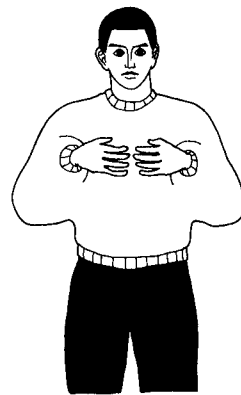


Figure 79.6. Immortal Post Posture

- **The Moderate Walking Method:** This walking method is mainly prescribed for patients with Liver, Gall Bladder, Spleen, Stomach, and pancreatic diseases.
- **The Slow Walking Method:** This walking method is mainly prescribed for patients with Kidney, Urinary Bladder, Brain, reproductive, and urogenital diseases.

In each posture, whether lying, sitting, standing, or walking, the function and flow of body energy shifts and changes in relationship to the patient's breath and thought patterns. The patterns of energetic movement that the patient experiences are actually manifestations of his or her mental belief structure.

If the patient shifts his or her weight and mental focus onto the balls of the feet, the energy will naturally flow through the front of the body via the front Yin channels. If the patient shifts his or her weight and mental focus onto the heels, the energy will naturally flow through the back of his or her body via the back Yang channels. The centers of the feet connect the patient's flow of energy to the Taiji Pole and can be used to transfer the energy either forward or backwards.

Before beginning standing meditations, patients are encouraged to relax, sink, and shift their body weight back and forth between their heels and their toes. This practice massages the internal organs and disperses any blockages by stimulating the corresponding organ areas at the bottoms of the feet (see Volume 1, Chapter 3, as described in the therapeutic use of the Lower Hexagram Yaos).

Patients should inhale while shifting their weight backwards, and exhale while shifting forwards. Their attention should be placed on their internal organs and the body's surrounding field of energy. The patients' awareness is also focused on the body moving back and forth like the rhythm of an ocean tide.

Women are encouraged to practice meditation in the standing position (especially before and during the time of their menstruation), as the sitting position tends to decrease energy circulation and may cause energy blockages in their lower abdominal area.

CREATING A SACRED HEALING SPACE

It is important that the patient create a sacred healing space in which to practice the meditations. Creating a sacred healing space allows the patient to interact with the divine in a safe environment without outside distractions.

The meditation room should be a place of complete sanctuary, a consecrated place of refuge where the patient feels safe, warm, and cared for (spiritually, emotionally, mentally, energetically, and physically). The patient should experience the peaceful ambiance of the meditation room as being enveloped in unconditional love and security.

In order to create the sacred healing space, the patient first performs the "One Through Ten Meditation" and then the "Three Invocations Meditation" described as follows:

THE ONE THROUGH TEN MEDITATION

The following One through Ten Meditation is used to relax and sink the patient's mind. This allows the patient to root and extend his or her energetic field before connecting with the divine (during the Three Invocations Meditation). This meditation is also used to create a sacred healing space, and is taught in a rhyming one through ten counting format, described as follows.

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 and 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 tensions, then 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 being absorbed 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 a solid connection and fusing with the Earth energy.
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 Earth 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.
5. **Five Is Alive:** Feel the Earth Qi building up within your Lower Dantian. Imagine and feel the energy increasing to the degree that the Lower Dantian can no longer contain its power. Imagine and feel the Earth Qi suddenly explode from the Lower Dantian, rushing up the center of your chest like a mighty river, dividing into two powerful streams which flow out each palm into the surrounding environment. This energetic release causes the Earth Qi stored within your Lower Dantian to be emitted into the environment, dynamically filling and transforming the room's energetic field.
6. **Six Is Thick:** Imagine and feel that the room where you are standing has now become completely saturated with the golden Earth energy, released from both palms. Imagine this energy has become so thick that it feels as if you are submerged underwater, and each inhalation allows you to feel energetic pressure being placed on all four walls (front, back, right, and left), the floor, and the ceiling. This awareness allows the Mind to fuse your Qi

and Shen with the Earth's environmental energy, forming one dynamic energetic field.

7. **Seven Is Heaven:** Imagine that your head is suspended high within the Heavens. Feel as if you are surrounded by the infinite space of the Wuji, bathed in the radiating energy of the sun, moon, planets, and star constellations, which now surround and rotate around your head. Imagine and feel that your waist is positioned within the clouds, enveloped in an ocean of white and blue which extends into the horizon. Imagine and feel that your feet are rooted and extended deep into the soil of the Earth, fused and solid as tree roots. Feel yourself suspended between Heaven and Earth and infinitely existing within the center of space and time.
8. **Eight Is Gate:** Imagine and feel that you are opening every energy gate located within each joint and pore on your surface tissues. As you inhale, imagine and feel the surrounding energies of the Heavenly Qi (radiating from the sun, moon, planets and star constellations) and Earthly Qi (radiating from the soil, water and wind of the environment) absorb into your center Taiji Pole.

Focus your attention on your head, and feel all the orifices opening to receive and absorb the Five Element Qi of Heaven (energy emitted from the Sun, Moon and Stars). Focus on your feet and legs and feel the Five Element Qi of Earth (energy emitted from the Soil, Water and Wind / Air) absorb into your body. Imagine and feel the Heavenly Qi and Earthly Qi absorb into all three Dantians and the Taiji Pole. Keep filling your center core until the combined Heavenly and Earthly Qi saturates your entire body. This image allows both the Heavenly (universal) and Earthly (environmental) energies to fuse inside your body. Upon exhalation, imagine that the Taiji Pole (located within the center core of your body) vibrating and glowing like a bright white phosphorus light. This visualization energizes your center core, harmonizes your energy and breath, and prepares you for Qi and Shen (energy and light) projection.

9. **Nine Is Shine:** Imagine that your center Taiji Pole has become completely illuminated with white light energy, to the point that this white light energy now begins to shine through your pores. Imagine and feel the combined Qi overflowing into the three Wei Qi fields and radiating outward from the core of the body into the surrounding environment, filling the entire room like a bright phosphorus flare. This visualization fuses the energy of Heaven, Earth, and Man with the clinic's energetic field.
10. **Ten Is Begin:** After becoming physically, mentally, emotionally, and spiritually rooted and connected with the energy of the Heavens and the Earth, the patient can now perform the three invocations (also known as the Divine Hook-Up) before the initial meditation begins.

THE THREE INVOCATIONS MEDITATION

Once the patient has established energetic grounding, the next step in establishing a safe environment is connecting his or her spiritual center to the divine. From this spiritual center the patient (void of personal thoughts, feelings, and judgments) enters into a receptive, divine spiritual state. He or she can now be fully open to releasing any guarded emotions.

The meditation's success or effectiveness depends on the patient's willingness and ability to connect with the divine healing light. According to Dr. Meng Xian Tong of the Beijing Chengjian Integrated Traditional Chinese Medicine and Western Medicine Experts Clinic, when patients perform the divine hookup, they increase their own body's Righteous Qi which then relays energetic messages encoded in Qi to their body. The Righteous Qi is then absorbed by the patient's body and fused together into his or her tissues and cells. This fusion empowers the patient to heal his or her disease. The Three Invocations are described as follows:

THE FIRST INVOCATION

The first invocation connects the patient to the healing energy of the divine, roots the body's energy deep into the Earth, and removes all negative vibrations from the patient's body. This invocation allows the divine healing light to purge, cleanse and root the patient's core self and pre-

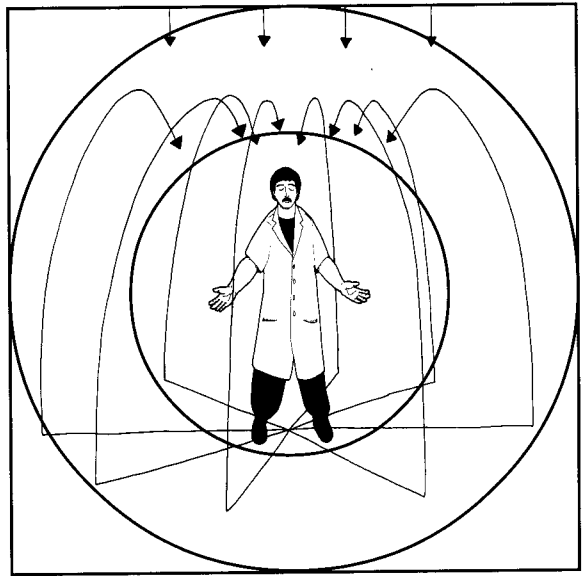


Figure 79.7. As the divine healing Qi absorbs into his or her body, the Qigong doctor expands this field to envelop the entire treatment room

vents the patient's pathogenic Qi from entering into and contaminating the body.

Rooting the divine healing light is accomplished by visualizing a beam of healing light (the patient can also choose specific colors) streaming into his or her body via the Baihui and Si Shen Cong points (at the top of the head) and entering into the Taiji Pole. The patient holds this frequency until the divine healing light becomes rooted or "anchored" within the Lower Dantian.

Sometimes, patients will feel coolness covering their forehead and spreading over their entire body. They believe that this is a sign that the divine healing energy has filled their body, and gives them the self assurance that all their movements will come from the divine to aid the healing.

THE SECOND INVOCATION

In the second invocation, the patient again connects to the healing energy of the divine and allows the divine healing light to overflow through his or her tissues filling the entire meditation room.

The second invocation connects the patient and the meditation room to the healing light of

the divine and secures a sacred healing space (or sanctuary) for the patient. It also establishes an expansive divine energetic field by causing the patient's Wei Qi fields to overflow with divine healing light, filling the meditation room. This divine energetic field produces a dynamic field of healing energy (Figure 79.7).

THE THIRD INVOCATION

In the third invocation, the patient again connects to the healing energy of the divine and accumulates an energetic bubble of divine light within his or her Lower Dantian. The patient fills the Lower Dantian with this energetic bubble, then roots the bubble deep into the Earth. The patient can now begin the Medical Qigong Prescription meditation.

MEDITATIONS FOR RELIEVING EMOTIONAL PAIN

The following prescription meditations are frequently used in the Medical Qigong clinic to facilitate healing. As previously discussed, it takes sustained and focused concentration to initiate an energetic transformation. Focused concentration is achieved through the proper integration of imagination, visualization, and positive affirmation. All three are practiced to reprogram the body's energetic cell patterns and initiate healing. Research confirms that repetition using imagination, visualization, and positive affirmation strengthens the bonds in the synapses in the brain.

It takes six weeks to reprogram the Subconscious Mind's effect on the body's cellular patterning. In order to re-pattern the energetic rhythm within the body's tissues (kept in balance through the Creative Subconscious Mind) the patient must be consistent in his or her daily practice.

The goal is to eliminate all toxic belief structures that stand in the way and sabotage the patient's healing. Gentle acceptance of the illness and emotional pain opens the pathway to understanding and unveiling hidden traumas. Force does not work in trying to change the tumor or the cancer's energetic patterns. Only honesty, respect, tenderness, and understanding will initiate

the healing process. As pain and suffering are allowed to surface into consciousness, the immune system is able to recognize diseased cells and can mobilize an army of immune cells. These are then able to effectively identify, dissolve, and remove tumors and disease.

PULLING OUT THE PAIN MEDITATION

In this meditation, the doctor instructs and guides patients through this meditation by matching the rhythm of the words to the patients' exhalations. Patients draw their painful memories and traumas out from their body in the form of dark smoke. They then separate the distilled wisdom and knowledge from this dark cloud, reabsorbing healing light into every pore and cell in their bodies. The dark cloud then is released with the help of a divine being who severs the energetic cord(s) that still attach the patients to their pain and suffering. The doctor helps to complete the severance by clapping his or her hands as the patients visualize the "Sword of Truth" (held by this divine being) severing the dark energetic cord(s). The sword of truth represents the patients' intent to regain their power by letting go of attachment to their illness. This attachment created very real energetic cords that bound the patients to their painful memories and toxic emotions. Severing these cords symbolizes the end of the patients' investment in their disease and the beginning of true healing. All the patients' pain and despair is released as the black cloud ascends into the Heavens and into the hands of a higher power, in accordance with the belief structure of the patients. As the cloud reaches the first wave of love and compassion emanating from their higher power, a mighty explosion transmutes the black despair and pain into divine healing light. The doctor then assists the patients in accepting this healing, loving light back into their bodies to experience, perhaps for the first time in their lives, true forgiveness and a state of grace.

The Medical Qigong doctor can utilize this particular meditation to target, energetically purge, and dissolve a specific cancer tumor within the patient's body. This energetic Purgation technique is initiated by first having the patient focus

and root his or her mind into the tumor. Then, the patient will begin to imagine that an energetic portal is opening on the outside surface of his or her skin, directly in front of the tumor. Next, the patient will follow the meditation listed below, beginning from #3.

The Pulling out the Pain Meditation is described as follows:

1. Begin by sitting comfortably in a chair, with both feet on the floor, hands resting on the thighs, eyes closed, tongue on the upper palate. Breathe naturally and deeply, through the Lower Dantian.
2. Focus attention on the Yellow Court area below the diaphragm where painful memories and traumas are stored. Imagine opening up this area to release the toxic energy out the body as a stream of dark steam releasing from a cooking pot.
3. As the dark steam flows out of the body, imagine releasing feelings and memories of guilt, anger, rage, humiliation, abandonment, degradation, rejection, insecurity, and sorrow. These toxic emotions have, until now, prevented you from healing by creating a distrust of yourself and others.
4. Focus your attention on this energetic cloud and begin separating the pain and hurtful memories from the knowledge and wisdom gathered from these experiences. Visualize this knowledge and wisdom in the form of golden, white, and silver light energy gathering on the right side of the room. Continue to drain the dark cloud of misery and pain, now occupying the left side of the room, until you have extracted all the new insights from it. As you do so, you notice the dark cloud becoming heavier and darker.
5. Focus on the right side of the room. Through your intention, begin to inhale and imagine this bright, illuminating energy flowing back into your body. Absorb this knowledge and wisdom gathered from past experiences, void of any feelings of hurt, pain, or judgement, into every cell of your body. This distilled knowledge and wisdom empowers you to heal from your wounds on a physical, men-

tal, emotional, and spiritual level.

6. Focus your attention on the dark black cloud containing all your pain and suffering. Imagine a divine being, righteous and holy, holding a "Sword of Truth" standing by your side ready to sever the dark energetic cords still connecting your physical body to this dark cloud of despair. The sword descends and severs the cords (the doctor claps his or her hands at this moment).
7. The cloud of darkness begins to ascend through the ceiling, floating through the sky into space. Far in the distance you begin to perceive the divine, emanating waves of compassion, love, and mercy descending towards the Earth. One of the waves touches the ascending dark cloud of hurt and pain, exploding it into a brilliant light. The cloud is immediately transmuted into fluorescent crystal blue drops of light. This pure, clean energy descends from the Heavens like a gentle rain. Breathe in this crystal blue healing energy, let it penetrate deeply into every pore, every tissue and cell, saturating your body completely. Feel the light cleansing, healing, and radiating throughout your being.

DISSOLVING EMOTIONAL BLOCKAGES AND RELEASING ENERGETIC ARMORING

The Dissolving Emotional Blockages and Releasing Energetic Armoring Meditation prescription meditation is used to dissolve emotional blockages from the internal organs. When these blockages are released, the emotions are restored to a state of balance. In order to enhance the healing process, the patient can use vibrant color images while inhaling clean color and exhaling turbid color. The Dissolving Emotional Blockages and Releasing Energetic Armoring Meditation is performed as follows:

1. Begin from a Wuji posture using the Natural Breathing method, inhale through the nose and exhale through the mouth. Perform the "One through Ten" Meditation.
2. Direct your attention to your Liver. Every time you inhale through the nose, visualize and feel the emotions of love, kindness, and compassion entering into your Liver, along with the

- vibrant green/blue color. As you exhale through the mouth, release anger, rage, irritation and jealousy, along with the turbid green/blue color. With each exhalation, imagine the energetic stagnation within the Liver dispersing and the internal organ becoming stronger. Repeat for 18 breaths, or until the exhaled light is as clean and vibrant as the internal organ.
3. Direct your attention to your Heart. Every time you inhale through the nose, visualize and feel the emotions of joy, peace, and tranquillity entering into your Heart, along with the vibrant color red. As you exhale through the mouth, release nervousness, excitement, and hurt, along with the turbid red color. With each exhalation, imagine the energetic stagnation within the Heart dispersing and the internal organ becoming stronger. Repeat for 18 breaths, or until the exhaled light is as clean and vibrant as the internal organ.
 4. Direct your attention to your Spleen. Every time you inhale through the nose, visualize and feel the emotions of trust, openness, and acceptance entering into your Spleen, along with the vibrant color yellow/light brown. As you exhale through the mouth, release worry, remorse, regret, obsessiveness, and self-doubt, along with the turbid yellow color. With each exhalation, imagine the energetic stagnation within the Spleen dispersing and the internal organ becoming stronger. Repeat for 18 breaths, or until the exhaled light is as clean and vibrant as the internal organ.
 5. Direct your attention to your Lungs. Every time you inhale through the nose, visualize and feel the emotions of righteousness, dignity, and integrity entering into your Lungs, along with the vibrant color white. As you exhale through the mouth, release grief, sorrow, anxiety, and despair, along with the turbid white color. With each exhalation, imagine the energetic stagnation within the Lungs dispersing and the internal organ becoming stronger. Repeat for 18 breaths, or until the exhaled light is as clean and vibrant as the internal organ.
 6. Direct your attention to your Kidneys. Every time you inhale through the nose, visualize and feel the emotions of self-confidence, wisdom, and inner strength entering into your Kidneys, along with the vibrant dark midnight blue. As you exhale through the mouth, release fear, insecurity, and loneliness, along with the turbid blue color. With each exhalation, imagine the energetic stagnation within the Kidneys dispersing and the internal organ becoming stronger. Repeat for 18 breaths, or until the exhaled light is as clean and vibrant as the internal organ.
 7. Finally, inhale through the nose, visualize and feel a full-bodied state of peace, love, and forgiveness. As you exhale through the mouth, ripple and resonate this feeling into the room filling the surrounding energetic space with this emotional enlightenment. With each exhalation, imagine the energy within the body expanding outward and the internal organs fusing with the surrounding environment. Repeat for 18 breaths, or until both the internal body and external environment is full of vibrant, clean light.
 8. End with "Pulling Down the Heavens," and root the Qi into the Lower Dantian.

DIVINE WHITE LIGHT MEDITATION

The Divine White Light Meditation is a simple, yet powerful meditation, used for relieving emotional pain and comforting the patient's Eternal Soul; it is performed as follows:

1. Begin in a seated posture. Relax, and feel a quiet comfort. Use the Natural Breathing method, inhaling through the nose and exhaling through the mouth. Perform the "One through Ten Meditation" and "Three Invocations."
2. Next, imagine inhaling Divine White Light into the center of your body.
3. As you exhale, imagine that the Divine White Light is radiating outward from the center of your body, piercing deep into space.
4. Relax, and slowly continue to repeat this image for 15 to 20 minutes. Upon completion, the entire room should be vibrating with healing Divine White Light energy.

MEDITATIONS FOR PURGING TOXINS

The following Medical Qigong Prescription Meditations are frequently used in hospitals and clinics throughout China to dissolve, disperse, and purge energetic pathogens from patients' tissues and cells.

GREAT LUMINOUS PEARL MEDITATION

The Great Luminous Pearl Meditation reintroduces the patient to a loving relationship with the Divine, and establishes a re-connection with the individual's spiritual nature. It can also be used in terminal cases in order to prepare the patient for death. The Great Luminous Pearl Meditation is described as follows:

1. Begin in a seated posture. Relax, and feel a quiet comfort.
2. Imagine yourself seated on a quiet mountain overlooking the ocean, resting under a clear, dark midnight blue evening sky.
3. At the rim of the ocean, the full moon begins to rise. It continues to ascend until it faces you, suspended in the sky above your head.
4. Slowly the moon begins to shrink, becoming smaller and smaller, yet brighter and brighter until it becomes the size of a small luminous pearl.
5. This brilliant white pearl begins to pulse and expand.
6. As the pearl grows, it expands and opens to form a large orb vibrating with divine healing power.
7. From the center of the divine light, the image of the patient's higher power or spiritual mentor (the preferred healing religious figure or icon used to connect the patient to the divine) steps forward with arms stretched open. From the center of this image flows unconditional love, healing power, and compassion.
8. Breathe this vibrant, healing light into the tissues of the body. Allow it to penetrate deeply into the internal organs, permeating every cell, illuminating and dispersing all illness. Open fully to the divine healing. Feel the love and compassion enveloping you and pen-

From the head to the toes, toxins are Purged from the internal organs out the pores and into the Earth

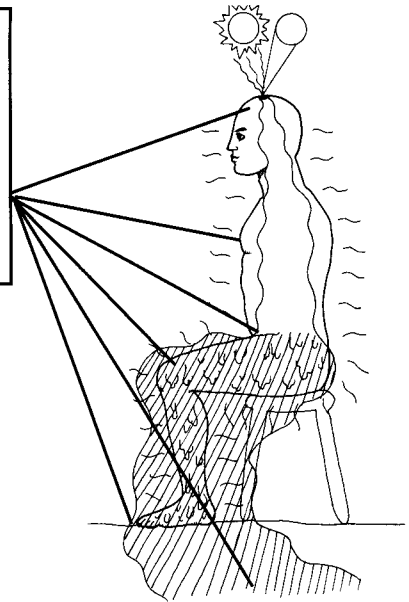


Figure 79.8. During the Sun and Moon Purging Meditation, imagine that white light energy is pouring down the body, purging toxins from the internal organs, and releasing Evil Qi from the pores.

- etrating all the diseased areas of your body.
9. Continue to breathe the healing energy in through your nose. Exhale through your mouth, and imagine the unclean energy descending into the ground.
10. Continue this breathing pattern until all negative energy has been expelled and replaced with divine love and healing light.
11. End with "Pulling Down the Heavens," rooting the Qi into the Lower Dantian.

THE SUN AND MOON PURGING MEDITATION

The Sun and Moon Purging prescription meditation is used for cleansing the body of Toxic Qi, and to detoxify emotional stagnations. It is also used for establishing physical, emotional, and spiritual clarity. The Sun and Moon Purging Meditation is performed as follows (Figure 79.8):

1. Begin from a sitting or Wuji posture. Use the Natural Breathing method, inhaling through the nose and exhaling through the mouth. Perform the "One through Ten" Meditation.

2. Imagine the sun suspended above the head over the left eye and the moon suspended above the head over the right eye.
3. Feel their energetic presence over the Baihui point, at the top of the head. Imagine that the sun (on the left side of the body) pours golden light, and the moon (on the right side of the body) pours silver light. Both streams of light meet at the Baihui point on the top of the head, combining into white light energy. This white light energy pours into the body, filling the entire body from the feet to the top of the head (like a pitcher of water filling a glass).
4. Once the body is completely full, the energy begins to spill out the pores, flowing from the top of the head downwards. At first a thick, black, sticky energy pours out the pores and flows down into the ground. This energy contains all the physical, mental, emotional, and spiritual toxins that are being released from the body. As more and more of these toxic substances leave the body, the flow of energy turns from black to gray, and from gray to white.
5. Feel the body radiate this white light energy outside the tissues, shining in all six directions (front, back, right, left, up, and down) and filling the entire room. After several minutes of purging and tonifying the body, relax the mind and focus your attention on to the Lower Dantian before ending the meditation.

WATERFALL PURGING MEDITATION

Another variation of the previous meditation involves using the image of a waterfall instead of a sun and moon. This meditation is used for cleansing the body of Toxic Qi, and to detoxify emotional stagnation. It is also used for establishing physical, emotional, and spiritual clarity. The Waterfall Purging Meditation is performed as follows (Figure 79.9):

1. Begin from a sitting or Wuji posture. Use the Natural Breathing method, inhaling through the nose and exhaling through the mouth. Perform the "One through Ten" Meditation.
2. Imagine a great waterfall of divine light descending from the heavens and pouring over your head.

From the head to the toes, toxins are Purged from the internal organs out the pores and into the Earth

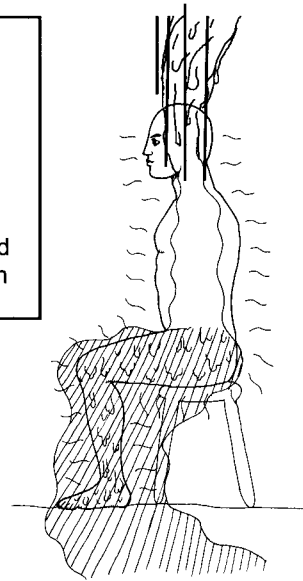


Figure 79.9. During the Waterfall Purging Meditation, imagine that white light energy is pouring down the body, purging toxins from the internal organs, and releasing Evil Qi from the pores.

3. Feel the energetic presence of the waterfall flowing over the Baihui point, at the top of the head. Imagine the clear water pours sparkling white light into the top of the head. This white light energy pours into the body filling the entire body from the feet to the top of the head (like a pitcher of water filling a glass).
4. Once the body is completely full, the energy begins to flow out the pores. At first a thick, black, sticky energy pours out from the pores and flows down into the ground. This energy contains all the physical, mental, emotional, and spiritual toxins that are being released from the body. As more and more of these toxic substances leave the body, the flow of energy turns from black to gray, then from gray to white.
5. Feel the body radiate this white light energy outside the tissues, shining in all six directions (front, back, right, left, up, and down) and filling the entire room. After several minutes of purging and tonifying the body, relax the mind and focus your attention to the Lower Dantian before ending the meditation.

THE EXCHANGE OF FIRE AND WATER MEDITATION

The Exchange of Fire and Water Meditation unifies the energies of the Kidneys (Water) and the Heart (Fire) and is often called the Fusion of Kan and Li. It is practiced to unify opposite principles within the body, and to balance the energies of the mind, body, and Prenatal and Postnatal Shen. It also strengthens the immune system and the Bones, slows or prevents osteoporosis, and can be used in the treatment of rheumatoid arthritis, muscle atrophy, leukemia, lymphoma, and Bone Marrow cancer. The Exchange of Fire and Water Meditation is performed as follows:

1. Sit and begin by breathing naturally, inhaling and exhaling through the nose.
2. Visualize the Lower Dantian as an ocean of water, and the Heart as a ball of fire.
3. 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.
4. 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 79.10).
5. Exhale and imagine this hot mist traveling throughout the entire body. It should feel warm and pleasant.
6. Imagine the hot mist entering into your Bones and flowing through the Marrow.
7. Imagine that this mist begins to solidify and harden, making your Bones solid and radiant with white light.
8. Upon completion of the meditation, relax and allow the images to disperse as you sink into the Wuji.

CLEANSING THE BODY MEDITATION (TAKING IN THE WOOD ELEMENT)

The Cleansing The Body Meditation is one of the most popular prescription meditations used in Beijing, China for cleansing the cancer patient's internal organs at the Xi Yuan Hospital's Qigong

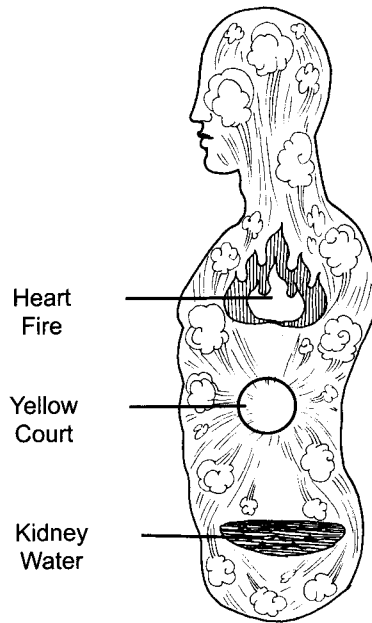


Figure 79.10. During the Exchange of Fire and Water Meditation, the fusion of Heart Fire and Kidney Water creates steam.

Clinic. It can be used to rebuild deficient conditions.

For example, if a patient is suffering from a Yang Deficiency, he or she can meditate on the cultivation of Red Fire (using a candle flame) in order to gather more Heat into the body. If a patient is suffering from a Yin Deficiency, he or she can meditate on the cultivation of Jade Water (using a pond or pool) in order to gather more Coolness into the body.

Other objects that can be used include the following: brightly colored silk ribbons, various colored jade stones, vibrant colored flowers, trees, crystals, etc.

When working with trees, the Cleansing the Body Meditation is commonly known as the "Taking in the Wood Element Meditation," and can be performed as follows:

1. Begin from a lying, sitting, or standing posture (usually in a Wuji posture) while in front of a natural object, such as a tree. It is important that the tree be healthy.

2. To cleanse the body's energy, extend both hands towards the tree as if to embrace it (it does not matter if the tree is actually being touched).
3. Inhale through the nose, and begin to guide the energy from the tree into your torso through the Laogong (Pc-8) points at the center of your palms and the Baihui (GV-20) point at the top of your head. Absorb this energy deep into your body.
4. Once you feel that the body is fully saturated with Qi, exhale through the mouth and guide the Turbid Qi down the legs and out of the body through the Yongquan (Kd-1) points at the bottom of the feet. Continue to guide the Turbid Qi down through the Earth into the root system of the tree.
5. Inhale through the nose as you absorb the purified energy from the upper part of the tree, leading it down your body through the top of your head. Continue this process until you feel totally cleansed. Remember to synchronize breathing through your nose as you focus on absorbing the Earth Qi in through the upper body and to exhale through the mouth as you focus on dispersing and releasing the Turbid Qi through your feet.
6. To use this meditation for tonification, extend your Qi and intention deep into the root system of the tree and

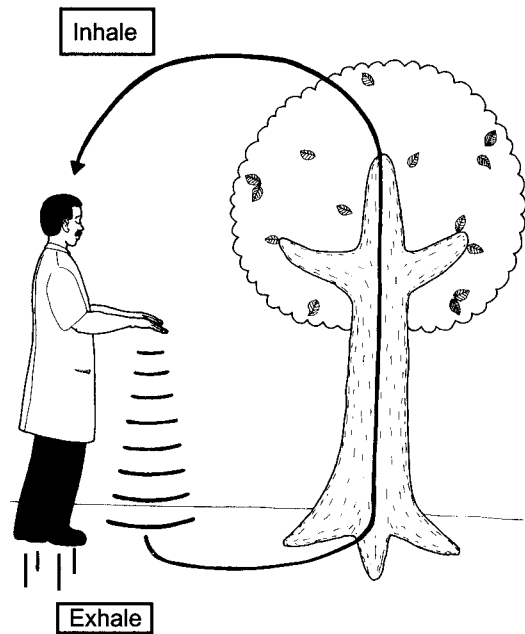


Figure 79.11. A cancer patient can extend Qi and intention deep into the root system of the tree and absorb its natural energy through the Baihui point at the top of the patient's head.

tem of the tree and imagine absorbing its natural energy through the Baihui point at the top of your head (Figure 79.11).

MEDITATIONS USED FOR REBUILDING

The following prescription meditations are frequently used in Medical Qigong clinics throughout China to Purge Toxic Qi and Blood Stagnations from cancerous internal organs, and then rebuild the tissue's Righteous Qi. Meditations that target certain cancerous tissues should be modified according to the specific location of the patient's cancer.

REBUILDING THE RIGHTEOUS QI MEDITATION

The following meditation uses a more advanced type of imagery, and it commonly utilized for strengthening the patient's immune system and increasing the body's Righteous Qi. The meditation is performed as follows:

1. Begin from a seated or standing meditative posture. Relax, and feel a quiet comfort envelope your spirit.
2. Perform the "One through Ten" meditation and "Three Invocations." With the third invocation, reach upwards into the Heavens and connect with the Divine, pulling a cord of divine light into your Taiji Pole and Lower Dantian. Imagine a ball of white healing light forming within your Lower Dantian. End the preparatory stage by creating a ball of divine white light energy, which is now vibrating within your Lower Dantian. To begin this meditation, the tongue should be touching the Metal Element position, which is related to the Lungs. In the Metal Element position the tongue is placed between the maxilla and mandible bones, suspended, behind the teeth. (Figure 79.12).
3. Next, using the left handed "Water Fingers" Hand Seal (Figure 79.13), imagine gathering the energy of the sea into your Lower Dantian, transforming the Lower Dantian Qi into a vibrant dark blue sea of energy. The right palm covers the outside of the left "Water Fingers" hand posture in order to contain its energetic water nature.

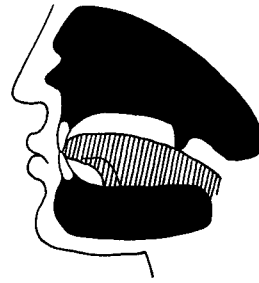


Figure 79.12. For the Metal position, which is related to the Lungs, the tongue is placed between the maxilla and mandible bones, suspended, behind the teeth.



Figure 79.13. The Left Yin Palm ("Water Fingers") Hand Seal

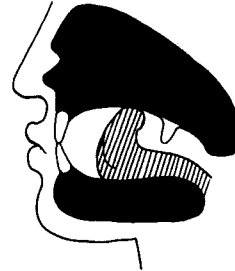


Figure 79.14. For the Water position, which is related to the Kidneys, the tongue is placed on the soft palate at the back of the upper palate.

4. As the energy of the divine light fuses with the energy of the dark blue water a spontaneous combustion occurs. As you touch the tongue to the Water position (Figure 79.14), immediately the Lower Dantian energy is transformed into a powerful sea of vibrant flame-blue light. This light overflows the Lower Dantian and rushes up the spine like a mighty raging river. It flows over the head, down the chest, and immediately rushes back

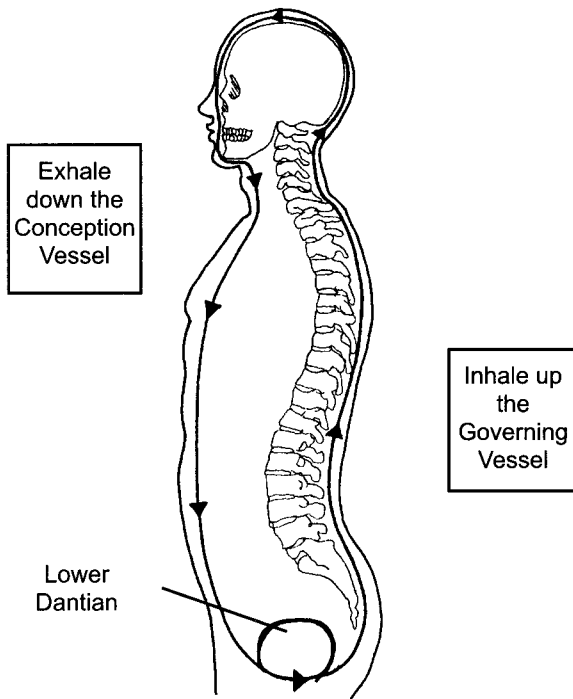


Figure 79.15. The Fire Path of the Microcosmic Orbit flows up the back and down the front of the body

into the Lower Dantian, completing the Microcosmic Orbit Fire Cycle rotation (Figure 79.15). After 36 breaths, perform the “Pulling Down the Heavens” technique to complete the first stage of the meditation.

5. Next, place your tongue in the Earth Element position to root and stabilize the body’s Water Qi (Figure 79.16). Next, connect with the Divine and imagine pulling a second cord of light into your Taiji Pole and Lower Dantian. Imagine a ball of white healing light forming within your Lower Dantian.
6. Using the left handed “Fire Fingers” Hand Seal (Figure 79.17), imagine reaching up into the Heavens and gathering the sun into your Lower Dantian, transforming the Lower Dantian Qi into a vibrant red sea of energetic fire. The right palm covers the outside of the left “Fire Fingers” hand posture in order to contain its energetic fiery nature.
7. As the energy of the divine light fuses with the energy of the vibrant red fire, a spontaneous



Figure 79.16. 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.

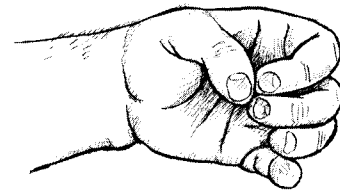


Figure 79.17. The Left Yang Palm (“Fire Fingers”) Hand Seal

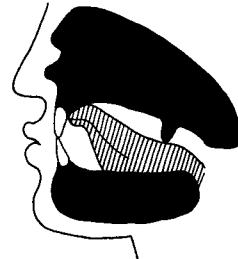


Figure 79.18. For the Fire position, which is related to the Heart, the tongue is placed on the front of the upper palate, behind the teeth and gum line.

combustion occurs. As you touch the tongue to the Fire position (Figure 79.18), immediately the Lower Dantian energy is transformed into a powerful sea of vibrant ruby red light. Imagine that this energetic river of vibrant red light overflows the Lower Dantian and begins moving its energetic power up the chest, over the head, and down the spine, following the pattern of the Microcosmic Orbit Water Cycle (Figure 79.19). After 36 breaths, perform the “Pulling Down the Heavens” technique, and place the tongue back onto the Earth Element position in order to root the body’s Fire Qi, com-

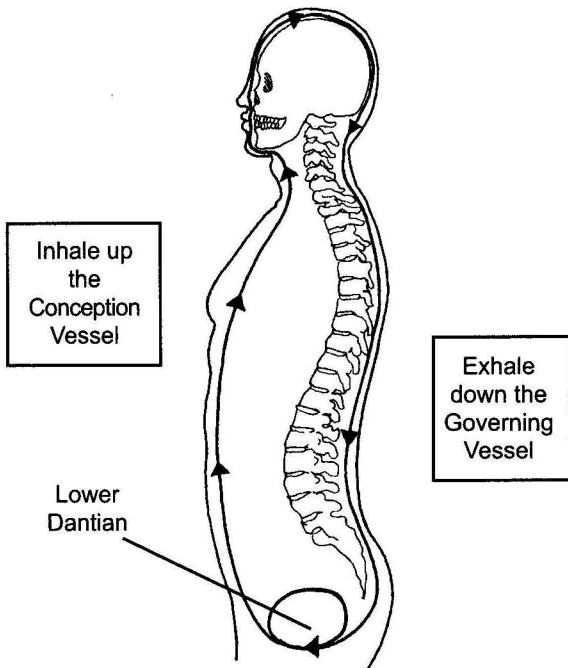


Figure 79.19. The Water Path of the Microcosmic Orbit travels up the front and down the back of the body, ending at the Lower Dantian

- pleting the second stage of the meditation.
8. Finally, connect with the divine and imagine pulling a third cord of light into your Taiji Pole and Lower Dantian. Imagine a ball of sparkling white healing light forming within your Lower Dantian.
 9. As you touch the tongue to the Wood position (Figure 79.20), immediately the divine energy contained within the Lower Dantian is transformed into a powerful surging sea of sparkling white light energy. As this sparkling white light energy rushes out of the Lower Dantian, it simultaneously emits its vibrant divine healing light throughout the body's tissues, releasing its energy like a mighty sprinkler. This sparkling light ascends up the Taiji Pole towards the Baihui, and flows out the top of the head like a fountain. The energy within the Taiji Pole radiates this divine sparkling white light through the Physical, Energetic, and Spiritual Bodies and shines outside the tissues and into the surrounding

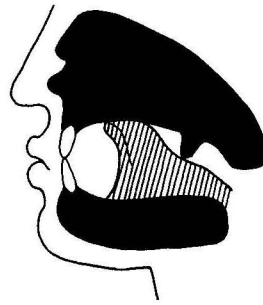


Figure 79.20. For the Wood position, which is related to the Liver, the tongue is placed on the middle of the upper palate at the center of the roof of the mouth.

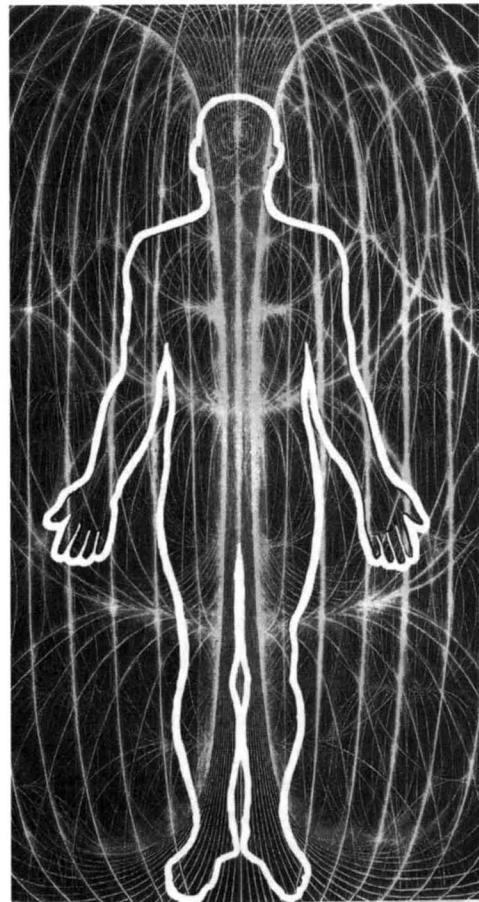


Figure 79.21. The Energy Within the Taiji Pole Radiates Through the Physical, Energetic, and Spiritual Bodies
(Inspired by the original artwork of Alex Grey).

environment (Figure 79.21). After 36 breaths, perform the “Pulling Down the Heavens” technique, and place the tongue back onto the Earth Element position in order to root the body’s energy. This completes the third and final stage of the meditation.

DISPELLING THE FILTH AND REBUILDING THE QI MEDITATION

The “Dispelling the Filth and Rebuilding the Qi Meditation” is generally prescribed to patients with either Stomach, pancreatic, Ovarian, Uterine, cervical, Urinary Bladder, prostate, colon or rectal cancer. The patient should practice these prescriptions four to six times a day.

This meditation can be modified in order to accommodate other types of cancer. For example, when prescribing the Dispelling the Filth Meditation for individuals with leukemia, malignant lymphoma or multiple myelomas, the modifications should proceed as follows:

- When Purging and clearing toxins, have the patient start the clockwise whirling of the divine healing light at the top of the head descending the entire body, exiting at the bottom of the feet.
- When Tonifying and rebuilding the tissues, have the patient start the counterclockwise whirling of the divine healing light at the bottom of the feet, and ascend the entire body to the top of the head.

The prescription meditation is practiced as follows:

1. Dispelling The Filth:

- Begin from a sitting posture, with the eyes closed, and the body relaxed, with the tongue placed against the upper hard palate behind the teeth.
- The breathing should be natural and even.
- Perform the “One through Ten” Meditation.
- Inhale and imagine divine healing light entering in through the nose and Baihui point (located at the top of the head). Imagine and feel this divine healing light penetrating and filling all of the specific cancer tissue area, illuminating and vibrating the tissues and cells.
- Exhale and imagine Qi beginning to whirl

Beginning at the top of the cancer tissue area, imagine the Toxic Qi flowing out the body in a clockwise direction, downward into the Earth

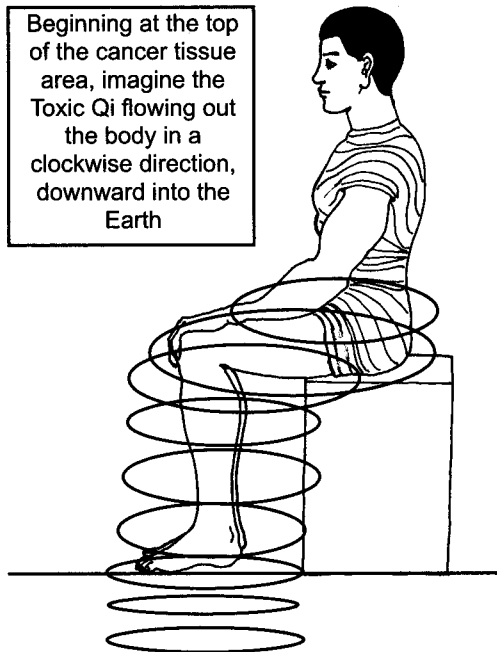


Figure 79.22. Perform the Dispelling the Filth Meditation from an Upright Sitting Posture

clockwise throughout the entire body. Starting above the cancer tumor area, imagine Qi whirling in through the tissues of the cancer, circulating clockwise on a horizontal plane, moving downward through the entire body, building momentum as it flows downward.

- Imagine the whirling Qi flowing throughout the internal tissues. As it moves through the internal organs and channels, the whirling Qi begins absorbing the noxious Heat and turbid Qi from the diseased tissues, transforming it into wind and dispelling it out the anus, vagina, penis, or feet (depending on the specific type and location of the cancer) and into the Earth. This is practiced for 10 repetitions.
 - Perform the “Pulling Down the Heavens” exercise for three breaths in order to further cleans and purify the tissues.
- #### 2. Rebuilding The Qi:
- Next, imagine and feel white healing light, vibrating, and flowing upward from the cen-

ter of the planet into the anus, vagina, penis, or feet (depending on the specific type and location of the cancer), penetrating and completely saturating the body's tissues and cells with divine healing light (Figure 79.22).

- Gently close the anal sphincter while inhaling and imagine drawing the Qi into the specific cancer tissue area. As the divine healing Qi enters the cancer tissue area, it becomes transformed into a form of divine wind. This divine wind rebuilds and strengthens the body's tissues and cells as it internally circulates within the body in a horizontal counter-clockwise direction. This divine wind spirals up the body through the internal organs and channels, and is expelled out the mouth. This is also practiced for 10 repetitions.
- To end this meditation, focus the attention on the Lower Dantian and perform Pulling Down the Heavens for three breaths. Enter into Quiescent Sitting Meditation. Imagine that vital Qi is returning back to its origin (the Lower Dantian). Place both hands on the lower abdomen and imagine the Qi collecting and settling into the Lower Dantian area. End the prescription after 15 minutes of quiet, undisturbed meditation.

EXHALING THE TURBID AND INHALING THE CLEAN COLOR MEDITATIONS

Specific color meditations can be prescribed for tonifying and strengthening the patient's tissues and cells. The patients are encouraged to visualize specific organ colors while the Qigong doctor projects that same color into their body and energetic fields:

- Wood: Liver and Gall Bladder - Qing: Green/Blue
- Fire: Heart and Small Intestine - Chi: Red
- Earth: Spleen and Stomach - Huang: Yellow/Light Brown
- Metal: Lungs and Large Intestine - Bai: White
- Water: Kidneys, Urinary Bladder, and Reproductive Organs - Hei: Black, Dark Midnight Blue

The Healing Color Meditations are described as follows:

1. **Taking in the Green/Blue Qi:** Have the patient practice the method of "Taking in the Green/Blue Qi," three times a day in order to strengthen the Liver and Gall Bladder.
 - Sit in a chair with both feet firmly rooted into the Earth. Lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting in front of a quiet, green/blue forest of pine trees.
 - Imagine and feel a green/blue luminous mist ascending from deep inside the forest, encircling and enveloping your body. Inhale, and feel the green/blue luminous mist enter into your Liver and Gall Bladder, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the green/blue luminous mist is being absorbed into the tissues and glowing brighter and stronger within your Liver after each inhalation.
 - Practice this meditation for 15 minutes.
2. **Taking in the Red Qi:** Have the patient practice the "Taking in the Red Qi" three times a day in order to strengthen the Heart and Small Intestine.
 - Sit in a chair with both feet firmly rooted into the Earth. Lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting in front of a warm, blazing red fire.
 - Imagine and feel a warm, red luminous vapor ascending from the vibrant flames and encircling your body. Inhale, and feel the red luminous vapor enter into your Heart and Small Intestine, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the red luminous vapor is being absorbed into the tissues and glowing brighter and stronger within your Heart and Small Intestine after each inhalation.
 - Practice this meditation for 15 minutes.
3. **Taking in the Yellow Qi:** While in a sitting meditation posture, have the patient practice the method of "Taking in the Yellow Qi" three

times a day in order to strengthen the Spleen and Stomach.

- Sit in a chair with both feet firmly rooted into the Earth. Lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting high on a majestic mountain cliff. Towards the left, the sun is slowly rising, reflecting a great luminous light upon the mountain cliff.
 - Imagine and feel golden yellow rays descending from the Heavens and penetrating your body. Inhale, and feel the golden yellow rays enter into your Spleen, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the golden yellow rays are being absorbed into the tissues and glowing brighter and stronger within your Spleen after each inhalation.
 - Practice this meditation for 15 minutes.
4. **Taking in the White Qi:** Have the patient practice the method of Taking in the White Qi three times a day in order to strengthen the Lungs and Large Intestine.
- Sit in a chair with both feet firmly rooted into the Earth. Lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
 - Relax and imagine that you are sitting high on a majestic mountain cliff. Towards the left, the moon is slowly rising, reflecting a great luminous light upon the mountain cliff.
 - Imagine and feel a white luminous mist descending from the Heavens and encircling your body. Inhale, and feel the celestial white mist enter into your Lungs and Large Intestine, bringing health and healing.
 - Exhale any turbid, stale Qi. Imagine and feel that the white luminous mist is being absorbed into the tissues and glowing brighter and stronger within your Lungs and Large Intestine after each inhalation.
5. **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 in order to strengthen the Kidneys.

- Sit in a chair with both feet firmly rooted into the Earth. Lightly close the anal sphincter, keep the spine straight, and place the tongue on the upper palate.
- Relax and imagine that you are sitting in front of a calm, deep, dark blue pool of still water. Towards the left, the moon is slowly rising, reflecting a great luminous light upon the deep dark pool of water.
- Imagine and feel a dark blue luminous mist ascending from the deep pool and encircling your body. Inhale, and feel the dark blue luminous mist enter into your Kidneys, bringing health and healing.
- Exhale any turbid, stale Qi. Imagine and feel that the dark blue luminous mist is being absorbed into the tissues and glowing brighter and stronger within your Kidneys after each inhalation.
- Practice this meditation for 15 minutes.

THE FIVE HEALING LIGHTS REGULATING QI MEDITATION

This Five Healing Lights Regulating Meditation is used to Purge toxic Qi from the internal organs after they have been affected by chemotherapy. When these toxic pathogens have been released from the tissues, the internal organ's Righteous Qi can be restored to balance and can again begin to protect the patient's tissues.

The Five Healing Lights Regulating Meditation can also be used for tonifying all of the body's major organs, and is often combined with healing sounds for Regulation Therapy. By using both sound (which purges and removes toxins) and color (which tonifies and rebuilds), the meditation can be used to regulate and balance the overall condition of the five Yin organs.

When using the image of all five healing colors, the patient is encouraged to first visualize the diseased organ as being dull, dark, and impure in color. In cases of Liver Heat, patient might imagine a dull, turbid brownish-green color tinged with red. For a Heart imbalance, the red color may be first imagined as a dull, weak or darkish red, tinged with brownish-red or purplish-red color (like the color of stagnant Blood).

Patients begin the meditation by concentrating on exhaling the toxic, pathological colors. As the patients inhale, they imagine a clean, pure, and vibrant color flowing into their body from the Heavens or Earth, energizing, cleansing, and replacing the toxic color of the diseased organ.

1. The Five Healing Lights Regulating Medi-

tation: Begin the meditation from a seated posture, using the Natural Breathing method. Perform this meditation three times a day: before breakfast, at sunset, and before going to bed. Inhale through the nose, and exhale out the mouth.

- First, direct your attention to the Liver and Gall Bladder organs. Every time you inhale, visualize and feel the “cool” color of green entering into the Liver and Gall Bladder. As you exhale, release the turbid “hot” green color from the Liver and Gall Bladder organs. Repeat for 18 breaths, or until the Liver and Gall Bladder organs no longer feel “hot” or toxic.
- Next, direct your attention to the Heart and Small Intestine organs. Every time you inhale, visualize and feel the “cool” color of red entering into the Heart and Small Intestines. As you exhale, release the turbid “hot” red color from the Heart and Small Intestine organs. Repeat for 18 breaths, or until the Heart and Small Intestine organs no longer feel “hot” or toxic.
- Next, direct your attention to the Spleen and Stomach organs. Every time you inhale, visualize and feel the “cool” color of golden yellow entering into the Spleen and Stomach. As you exhale, release the turbid “hot” yellow color from the Spleen and Stomach organs. Repeat for 18 breaths, or until the Spleen and Stomach organs no longer feel “hot” or toxic.
- Next, direct your attention to the Lungs and Large Intestine organs. Every time you inhale, visualize and feel the “cool” color of white entering into the Lungs and Large Intestines. As you exhale, release the turbid “hot” white color from the Lungs and Large Intestine organs. Repeat for 18 breaths until the Lungs and Large Intestine organs no longer feels

“hot” or toxic.

- Next, direct your attention to the Kidneys and Urinary Bladder organs. Every time you inhale, visualize and feel the “cool” color of blue entering into the Kidneys and Urinary Bladder. As you exhale, release the turbid “hot” blue color from the Kidneys and Urinary Bladder organs. Repeat for 18 breaths, or until the Kidneys and Urinary Bladder organs no longer feel “hot” or toxic.
- Finally, inhale, visualize, and feel the opalescent multicolored healing light of the divine entering their body’s tissues and cells. As you exhale, imagine and feel the divine healing light ripple and resonate outward from your tissues and cells into the room, filling the surrounding energetic space with this divine healing light. Repeat for 18 breaths.
- End the meditation with “Pulling Down the Heavens,” rooting the Qi into the Lower Dantian.

**THE HIBERNATION BREATHING METHOD,
FOR PURGING AND TONIFYING QI**

In Medical Qigong therapy, respiratory prescription meditations, such as the Deep Relaxed Breathing Method (also known as “the Hibernation Breathing Method”) are techniques used in China for treating cancer. The purpose of these meditations is to purge Excess Qi from the body’s channels and collaterals, remove Blood stasis, disperse Qi stagnations, and promote the circulation of Qi. The Hibernation Breathing Method meditation is additionally used to harmonize the ascending Yang (Clean Qi) and the descending Yin (Turbid Qi) which promotes the flow of clean Qi and Blood through the internal organs.

The Hibernation Breathing Method tranquilizes the patient’s mind and enhances his or her Yuan Qi; thus, the patients’ immune system (Righteous Qi) is enhanced and the vital Qi is nourished. The Hibernation Breathing Method is used to treat various cancers arising from mental and emotional factors by changing the patient’s normal breathing patterns. Have the patient practice the Hibernation Breathing Method for 20-40 minutes per day.

The Hibernation Breathing Method requires

the patient to inhale through the nose and exhale out the mouth, and is performed as follows:

1. Begin the Deep Breathing Method while having the patient lie supine in the Hibernation posture. The patients' inhalation and exhalation should be deep, gentle, thin, even, and long.
2. Focus the mind on inhaling and exhaling through every pore on the body's surface. Imagine inhaling through every pore of the body, and feel the energy flow into the Taiji Pole. Then, imagine exhaling out from the center of the Taiji Pole, releasing Qi through the tissues and out the pores. Relax the whole body, especially the waist area (Figure 79.23).
3. When breathing, the whole body should stay relaxed; the key part to relaxing the whole body is to relax the tissues and breathe from the waist.

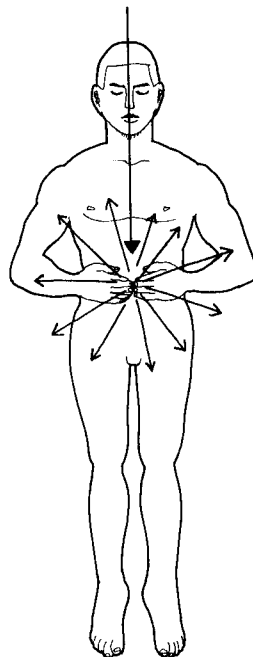


Figure 79.23. Exhale from the Taiji Pole through the tissues and out the pores

THE ENERGETIC BALL MEDITATION

In order to perform the Energetic Ball Meditation, the patient should first perform the One Through Ten Meditation and Three Invocations. On the last invocation, the patient visualizes a ball of divine healing light spinning inside his or her Lower Dantian. From the Lower Dantian, the patient is to direct this Energy Ball towards a specific point or area of his or her body (Figure 79.24).

The spinning action of the energetic ball will stimulate the cells and tissues in the particular area of body, causing the cells to vibrate faster and radiate more energy. By inducing a chaotic rhythm from the ball's energetic pulse, a penetrating field of Qi is created within the patient's tissues.

The clinical function of the energy ball is to create an energetic field that can be used to either collect or disperse energy depending on the rotational movement of the ball.

- A **clockwise spinning movement** is generally used for gathering Qi, and is imagined as growing from large to small in circumference while spinning.
- A **counterclockwise spinning movement** is

Visualize an Energy Ball flowing in and out, back and forth through the stagnant tissue area

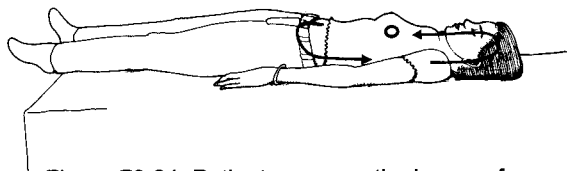


Figure 79.24. Patients can use the image of an Energetic Ball in their assigned Medical Qigong Prescription exercises to break up Stagnations

generally used for dispersing Qi, and is imagined as growing from small to large in circumference while spinning.

TREATING EXCESS CONDITIONS

To treat an Excess condition (e.g., inflammation, Heat, Dampness, Stagnation) the patient should visualize the spinning action of the energetic ball flowing in a counterclockwise direction

inside a specific point or area of his or her body. The counterclockwise movement allows tremendous amounts of energy to be dispersed, and can be used to release and distribute trapped Qi to other parts of the patient's body (as in certain cases of Qi Stagnation).

Purge from the inside outwards, away from the body. This allows the Toxic Qi to flow away from the diseased tissues.

Dissolving Stagnations with the Energetic Ball

The energy ball can be used by the patient to disrupt the energetic field that supports the foundation of Qi, Blood, and Phlegm Stagnation. To accomplish this task, the patient is encouraged to perform the following steps:

- Imagine the energetic ball glowing bright white and vibrating deep within the tissues.
- The ball is imagined flowing in and out, back and forth through the stagnant tissue area. The image is similar to that of a "wrecking ball" as it passes through the tissues and cells, it disperses stagnation (Figure 79.25).
- After the patient has completed the meditation, he or she is to imagine casting the energetic ball into the Earth where it is absorbed.

TREATING DEFICIENT CONDITIONS

To treat a Deficient condition (e.g., weakness, fatigue, atrophy) the patient should visualize the spinning action of the energetic ball flowing in a clockwise direction inside a specific point or area of his or her body. The clockwise movement strongly stimulates the cells and tissues, and draws in Qi from surrounding areas of the patient's body.

It is important that the patient imagine and feel the energetic ball gathering and concentrating Qi into the specific treatment area (e.g., an in-

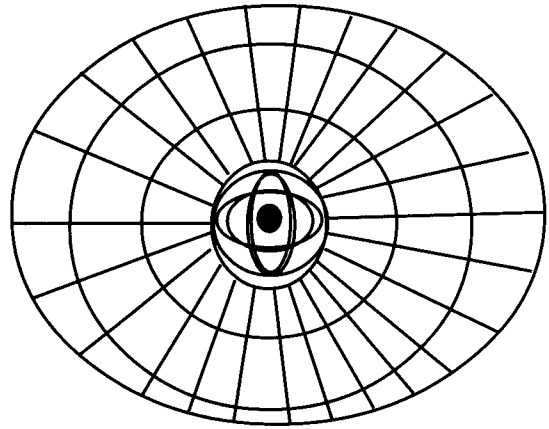


Figure 79.25. The Energetic Ball

ternal organ). This allows the internal organ to strengthen and stabilize its Qi and Blood.

CANCER TREATMENT

The energy ball can also be used to help dissolve tumors by simultaneously sending ultraviolet and infrared light to the tumor cells. Through focused concentration, the doctor can create an energy ball the size of a small ball and send it into the center of the tumor. Once the concentrated ball of light has penetrated the center of the tumor, it can immediately begin to dissolve the cancer cells. Remove the energy ball after 30 to 60 breaths and discard it into the energetic vortex under the treatment table.

Another energy ball technique for treating cancer is to create a violet colored energy ball the exact size of the tumor and place it into the tumor. After the tumor cells have been dissolved, remove the energy ball and discard it into the energetic vortex under the treatment table.

CHAPTER 80

CANCER PRESCRIPTION EXERCISES

INTRODUCTION TO CANCER PRESCRIPTION EXERCISES

Medical Qigong exercise treatment methods for cancer are techniques designed to purge, tonify, and regulate the body's energy fields. These energy fields support the Righteous Qi, which is responsible for fighting disease and cancer formation. The proper application of these Medical Qigong exercises is to first treat the patient's Excess syndrome through purgation. Purgation is then followed by tonification, which is followed by regulation. The rapid growth of healthy energy and the fast expulsion of evil factors quickly restore normal body function and create more vigorous metabolic activity. When this occurs, more nourishment can be absorbed, delivered, and distributed throughout the body.

Tumors and cancer cells create their own space within the body's tissues by crowding the normal tissues. The tumor and cancer cells grab nourishing energy at the expense of the host, thus damaging the patient's body. In Medical Qigong clinics, tumors are viewed as being similar in their expansion and growth to the energetic patterns of a plant's Qi flow. When tracing the origin of a tumor, the Qigong doctor begins at the tumor's location (considered the flower or fruit of the disease) and traces its

energetic branches back to the organ of origin (the actual root of the disease). If the disease is internally induced, the original source (i.e., the dysfunctional internal organ) feeds the tumor through suppressed emotional trauma. Therefore, Medical Qigong exercise prescriptions target the energetic location of the tumor's origin.

To address this condition, the doctor will prescribe several of the following cancer treatment exercises as homework (Figure 80.1):

- Treating Emotional Pain Exercises
- Energetic Point Therapy Exercises
- Jing Point Therapy Exercises
- Sound Therapy Exercises
- Walking Therapy Exercises

Most Medical Qigong doctors believe that blood clots and tumors can be dissolved by: changing the patient's normal breathing pattern into one emphasizing rapid exhalation (as practiced in the Walking Therapy); through slow, deep inhalation and exhalation (as practiced in the Medical Qigong Prescription Meditations); and through relaxed vibrational toning (as practiced in the Sound Therapy and Energetic Point Therapy).

Research from China proves that persistent training, vigorous enough to increase a person's heartbeat to 70-80% of its maximum capacity,

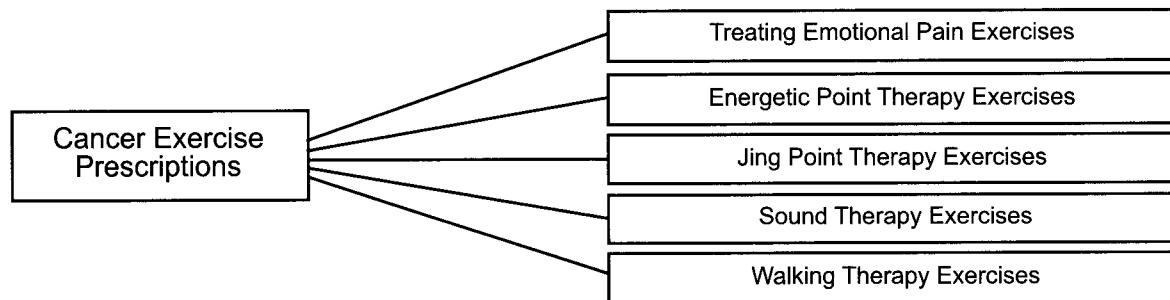


Figure 80.1. The Five Main Exercise Prescriptions Used For Treating Cancer

helps dissolve Blood clots. Other reports state that long distance running can be effectively used to cure benign forms of cancers. These reports may help explain why fast walking and breathing methods are effective for preventing and treating cancer. However, it is important to note that Dynamic exercises are traditionally prohibited in cases of cancer metastasis.

Sometimes specific channel points need to be stimulated (as practiced in the Jing Point Prescription Exercises) in order to enhance the clinical effects of the Medical Qigong treatments.

Through the combination of various kinds of breathing meditations (see Chapter 79) and exercise prescriptions, Qi can be energized to flow so vigorously through the organs, channels, and vessels that the patient's Yin and Yang energy is strengthened and balanced. In the course of treating the tumor or cancer, the patient's True Qi (Zhen Qi) is fostered and the immunity of the body is strengthened.

TREATING EMOTIONAL PAIN EXERCISES

In China, tumors, cerebral diseases, and cardiovascular diseases form what is commonly known in the clinic as "the three assassins," and pose the greatest threat to human health. The following Medical Qigong Prescription exercises are frequently used in the Medical Qigong clinics throughout China to aid in healing patients, and to help stop the threat of "the three assassins."

As previously discussed, it takes focused concentration to initiate an energetic transformation. Focused concentration is achieved through proper integration of imagination, visualization, and positive affirmation. These prescription exercises must be diligently practiced in order to reprogram the body's energetic cell patterns and initiate healing.

The two primary organs that are the most easily affected by detrimental emotional stagnation are the Lungs (due to unprocessed grief, sorrow and despair), and the Liver (due to unprocessed or suppressed frustration, anger and rage). There-

fore, the patient is encouraged to practice specific purgation exercises such as, "The Old Man Searching for the Reflection of the Moon in the Tide Pool," "Dry Crying," "Beating the Bag and Shouting," and "Slow Walking" in order to eliminate Toxic Qi Stagnation.

TREATING STAGNANT LUNG QI AND THE REPRESSION OF GRIEF

The Lungs dominate the Qi and respiration. A common problem observed in the clinic is stagnant or obstructed Lung Qi, stemming from the toxic buildup of sorrow, grief, and worry. Sadness and sorrow can cause a deficiency of Lung Qi, while worry can cause the Qi in the chest to stagnate. Stagnant Qi within the Lungs is usually either directly or indirectly related to the suppression of the emotions.

The right Lung is considered more Yang than the left Lung; it therefore tends to reflect any unresolved or suppressed emotional conflicts experienced within the father-child relationship (or other main male figures in the patient's childhood). These unresolved emotional issues tend to carry over and help shape the nature of subsequent conflicts experienced in other male relationships. Each emotional reaction provides a further opportunity in life to express, work through, and resolve these emotional issues.

The left Lung is considered more Yin than the right Lung; it therefore tends to reflect any unresolved or suppressed emotional conflicts experienced within the mother-child relationship (or other main female figures in the patient's childhood). These unresolved emotional issues tend to carry over and help shape the nature of subsequent conflicts experienced in other female relationships. Each emotional reaction provides a further opportunity in life to express, work through, and resolve these emotional issues.

Cysts, tumors, and cancer generally originate in the corresponding regions of the dominant emotions, if Internally induced. With emotional patternings, the method of treatment for Lung diseases (that are internally induced) is selected according to the patient's syndromes in relationship to the root of the original trauma.

DRY CRYING TO DETOXYIFY STAGNANT LUNG QI AND RELEASE EMOTIONS

The most common homework prescription given to patients with breast, Lung, or bronchial cancer due to Stagnant Lung Qi is the Dry Crying exercise. The concept of “dry crying” is best understood if we look back to when we were little children. When little children cry hard, they shake and undulate from the middle of the body, allowing the pain to resonate outwards. When children reach puberty, they learn (through parental or peer pressure) to suppress their feelings, and restrain from a full-body release of the emotions by tensing the muscles in the throat. The constant pressures from society, parents, and peers result in self-conscious feelings and shame regarding any loss of control over the emotions. The following exercise allows the patient to experience full-body resonance and to release deeply suppressed emotions such as grief, sadness, or sorrow.

DRY CRYING EXERCISE #1

- Begin the exercise from a standing position. Stand with the feet flat on the ground, more than shoulders width apart, with toes pointing slightly inward, and the knees comfortably bent (Figure 80.2).
- With each hand, touch the thumb to the index finger to form a circle. This connection will allow the Lung Qi to circulate with the Large Intestine organ and channels, in addition to opening the upper respiratory tract.
- Relax the arms, letting them hang naturally behind the shoulders. This further dilates the Lung channels, allowing more Qi to flow away from the center torso. If the patient is experiencing spinal discomfort, he or she may choose to place their fists on the small of the back (just below the Kidney area) or on the hips.
- Close the anal sphincter, and breath naturally from the abdomen.
- Tilt the head backwards, opening the mouth and relaxing the jaw. The breath should flow freely through the trachea into the Lungs and be directed down into the lower perineum. The sound of the deep breathing should imi-

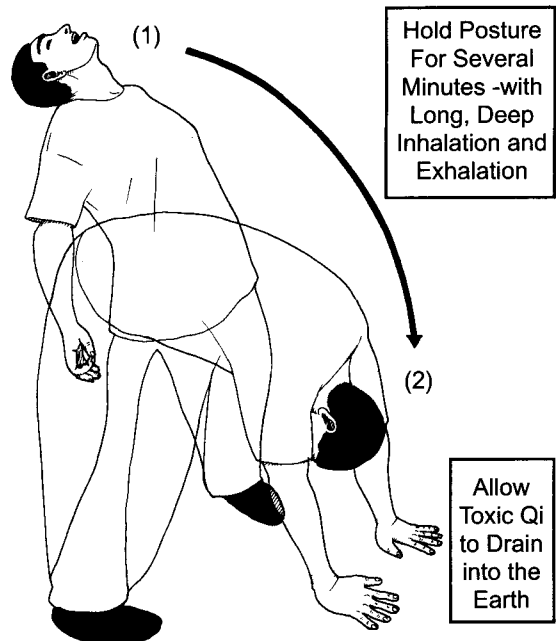


Figure 80.2. Dry Crying Exercise #1

tate the respiratory patterns of crying.

- Allow the upper body to lean backwards (without straining the spine), stretching the psoas muscles. The body may begin to shake.
- Continue to take deep breaths in and out through the mouth, as long as the position can be comfortably sustained.
- After a number of breaths, slowly lean forward and tilt the chin down. Bend the knees and keep them flexed. Allow the arms to continue to hang naturally. Slowly lean forward until the hands touch the floor.
- Imagine the Qi flowing like water from the torso out the arms, cleansing the body, and sending the pathogenic Qi deep into the center of the Earth.
- In order to complete the exercise, it is extremely important to touch the ground. This prevents the uprooted toxic emotions from causing Qi stagnation in the throat and chest area.

Practice this exercise for several times during a 15 minute time span, concentrating on relaxing the body, and allowing it to resonate.

CONTRAINDICATIONS

Patients should avoid the Dry Crying exercise if they have previously injured their back or neck. For patients who have difficulty with the stretching of the cervical or lumbar vertebrae, it is encouraged that they wear a cervical collar or lumbar support to prevent injury to the spine.

DRY CRYING EXERCISE #2

If the standing stretch is too difficult, the Dry Crying exercise can be modified to allow the patient to either sit comfortably on the edge of a chair while leaning backwards, or to lie across an inclined table with their arms stretched outward. Both modified postures allow for the stretching of solar plexus and Lung areas and facilitate the release of trapped emotions from the Lungs and psoas muscles.

- To perform the exercise from a modified lying position, begin with both feet flat on the ground, more than shoulders width apart, toes slightly pointing inward, and the knees comfortably bent.
- The patient should arch his or her middle back over a supported base using a firm cushion as additional support for the spine (Figure 80.3).
- Allow the arms to extend and hang downward. The weight of the arms will stretch the ribs, intercostal muscles, diaphragm, Lungs and psoas muscles, allowing the inner fascia to vibrate.
- After holding the posture for the prescribed amount of time, slowly lean forward and tilt the chin down. Bend the knees and keep them flexed. Allow the arms to continue to hang naturally. Slowly lean forward until the hands touch the floor.
- Imagine the Qi flowing like water from the torso out the arms, cleansing the body, and sending the pathogenic Qi deep into the center of the Earth.

CONTRAINDICATIONS

Patients should avoid this exercise if they have previously injured their back or neck. For patients who have difficulty with the stretching of the cervical or lumbar vertebrae, it is encouraged that they wear a cervical collar or lumbar support to prevent injury to the spine.

Hold Posture For Several Minutes -use Long, Deep Inhalation and Exhalation

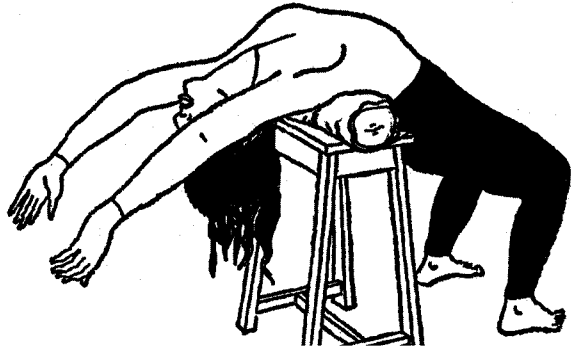


Figure 80.3. Dry Crying Exercise #2

BEATING THE BAG AND SHOUTING TO DETOXYFY STAGNANT LIVER QI

Beating the Bag and Shouting is the most common Medical Qigong homework given to patients with cysts, tumors, or cancer caused from Liver Stagnation and Excess Liver Fire. When striking the bag and shouting, the shaking movements of the body will:

- facilitate an energetic discharge from the Liver organ
- alleviate pressure stored within the Liver organ itself (detoxifying suppressed feelings)
- purge the body of Excess Liver Heat

It is important for the patients to understand that when shouting and striking the surface of the bag (focusing their intention deep into the bag's center), they are releasing deep-seated pathogenic anger and rage. This is why it is prohibited for patients to substitute such things as pillows, a bed, etc., for the bag. If a patient takes a pillow and pounds it while screaming and shouting to release the aggression, he or she is releasing and discharging pathogenic Qi into the pillow. If, after releasing this Toxic Qi into the pillow, it is returned to the bed for a patient to sleep on, he or she will reabsorb the discharged energy. To avoid this occurrence, patients are encouraged to set aside a space where they can safely discharge internal pathogenic Qi (preferably outdoors). This is similar to isolating and storing garbage away from living quarters.

While striking the bag, in addition to experiencing feelings of anger and rage, sometimes the patient may start crying or experience overwhelming feelings of grief and despair. This is also a normal reaction when dispersing toxic emotions. It can occur while discharging Stagnant Liver Qi, because the Lungs (which store the emotion of grief) have the function of keeping the Liver organ in check, in accordance with the Five Element Controlling Cycle.

To perform this exercise, the patient needs a wooden dowel (1–1.5 inches in diameter and three feet long), a large bag of rice from the grocery store, and some duct tape. Completely encase the bag of rice with the duct tape to prevent spilling. Place the bag on a table, or a hard surface, level with the Lower Dantian. Hold the dowel in both hands, strike the bag, and focus on the Liver's Qi traveling up the back, down the arms, and through the wooden dowel (Figure 80.4).

STRIKING THE BAG

When striking the bag, the patient should imagine Toxic Heat moving away from the cancer or tumor area, and flowing through the Liver organ. From the Liver, the patient should imagine the Toxic Heat flowing out the Liver organ through the back, moving up the arms, down into the wooden dowels, and into the rice bag as the patient strikes.

With each impact, the patient will imagine his or her body releasing Toxic Liver Qi into the bag. It is important for the patient to exhale completely from the lower abdomen when shouting and striking the bag. Begin by shouting the Healing Sound "Ha" to stimulate and Purge Qi Stagnation from the Heart. After striking the bag for several minutes or until the Heart Qi has become accessible, then change the shouting to the "No" sound. These specific words can be used to help the patient to facilitate complete emotional discharging, while also re-establishing a patient's injured energetic and emotional boundary system. For the same reason that a pillow is not used again for sleep, the rice should not be fed to anyone after releasing toxic emotions into it. Beating the Bag should be performed for 10–15 minutes to achieve maximum benefit.



Figure 80.4. Beating the Bag to Purge Liver Qi Stagnation and Discharge Anger and Rage

ENDING THE EXERCISE

After the exercise, patients may feel euphoric and exhausted due to the heightened endorphin release. If the patient still feels angry, he or she should try writing out the rest of the rage on paper, which is then discarded. To complete the exercise, patients should sit for five minutes in quiet solitude. It is important for the patient to reflect on any emotional memories that have been released and brought back into consciousness. The patient may then begin sharing these feelings and memories with the doctor, and commence any process work for releasing and healing any unexpressed emotions.

Some patients may become absolutely horrified with themselves for getting so angry during bag beating that they feel terrified afterwards; especially if there seemed to be no end to the rage that came up. Often patients are forced to stop due to overwhelming fatigue, aches, or pain caused

by this purging exercise. If the patient allows the rage to build and never completely processes it, this may cause the patient to feel that without the anger he or she would literally cease to exist, or that he or she is innately evil. The patient may feel that he or she "is" the anger, and that the exercise is making it worse, and the patient may strive to control the anger even more than before.

CONTRAINDICATIONS

Some patients will get so angry that they terminate the Medical Qigong treatments without processing anything. This unprocessed rage can be extremely dangerous, especially if the patient has a history of abuse. Many people are completely unaware of how much anger they have suppressed. Some patients are like bottomless wells, especially patients with borderline personality disorder. Patients with this disorder should never be given this exercise, as it could lead to self-mutilation. Refer such patients to a psychotherapist.

In our culture, women are not supposed to express anger, much less rage. If the patient has ever been assaulted, or witnessed a loved one being abused, he or she may believe that by expressing anger he or she is just like the abuser, and that he or she has been lying to him or herself about not being bad, and may even become suicidal. The Qigong doctor should never prescribe this exercise unless he or she fully understands the complexity of the patient's circumstances. Some patients require a period of time, in a safe place, with supervision to help them deal with such intense emotions.

Other possible reactions might be that the patient goes into stronger denial of the rage, blames the Qigong doctor for causing him or her to lash out at another person, or blames the doctor for causing the rage. The Qigong doctor must make sure there is sufficient time for the patient to process all of the aroused reactions. The patient must not feel hurried or pressed.

ANGER MANAGEMENT

With some patients it is best to have them journal the anger, not in a diary, but on sheets of paper. They might also write letters to the person, or persons, with whom they are angry. They

continue writing until all the anger has been discharged. They are not to mail the letters, or give them to the addressee, or show them to anyone (including the Qigong doctor). In writing the letter, they allow themselves to fully express the anger without judging themselves.

GUIDELINES

- The patient should not be concerned about grammar, foul language, or keeping to a strict format when journaling. No matter how trivial the upsetting incident was, it should be written down.
- The flow of consciousness is initiated and continued until the end of the letter. No event (no matter how silly or insignificant) that comes to mind should remain unexpressed.
- When finished, the letter is to be torn, or safely burned in a healing ritual (e.g., light some incense or candles, then blow them out after the paper has been incinerated). Symbolically the patient must permanently let go of the anger, hence the letter is destroyed in a ritualistic act.

Only later, as the patient continues to practice this purging technique, slowly gaining control of the emotions, can the angry letters be kept for a few days and re-read. In re-reading the letters, the patient engages his or her discriminating, judging faculties (i.e., "Was I right to get upset over this incident? Did I over-react? What did this incident remind me of from my childhood?").

This is a safe and powerful method of discharging anger from the patient's body. The patient is encouraged and allowed to express everything he or she thinks while writing. It is non-threatening, and allows the patient to come to understand him or herself better.

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

This particular exercise was introduced into the United States in the early 1960's by Dr. Her Yue Wong. Doctor Wong believed that after the Qigong student has spent a sufficient amount of time practicing the Five Element Daoist Qigong Tonification exercises, his or her deep seated emotions will begin to surface and must be Purged from the body. In order to Purge the toxic emo-

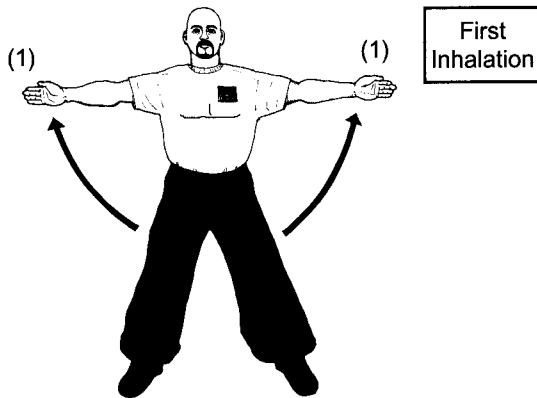


Figure 80. 5. Old Man and Tide Pool (a)

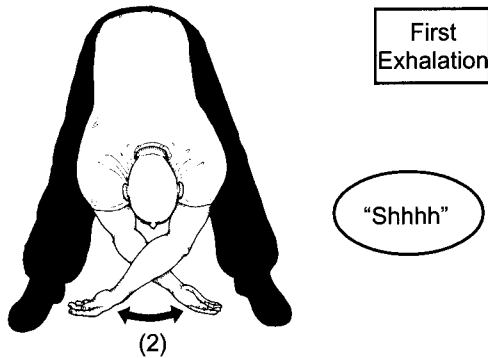


Figure 80. 6. Old Man and Tide Pool (b)

tions, this healing sound prescription is then given to the student. This Medical Qigong exercise is also prescribed to patients who are so armored that they are disconnected from their feelings. The "Old Man" exercise is described as follows:

1. Begin this exercise prescription from a standing posture. Both feet are facing forward, shoulders 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 80.5).
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 arm and pouring into the ground. Both arms should swing from one side to the other, criss-crossing while making the purging sound (Figure 80.6).

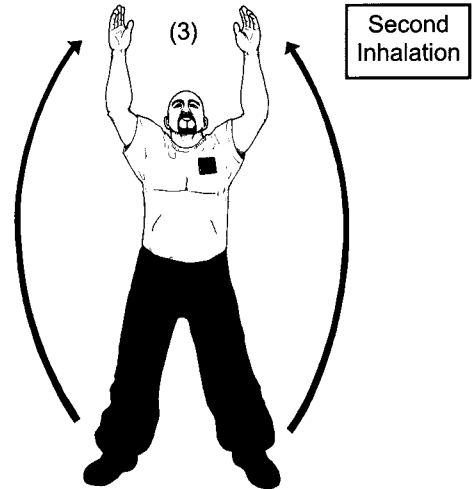


Figure 80. 7. Old Man and Tide Pool (c)

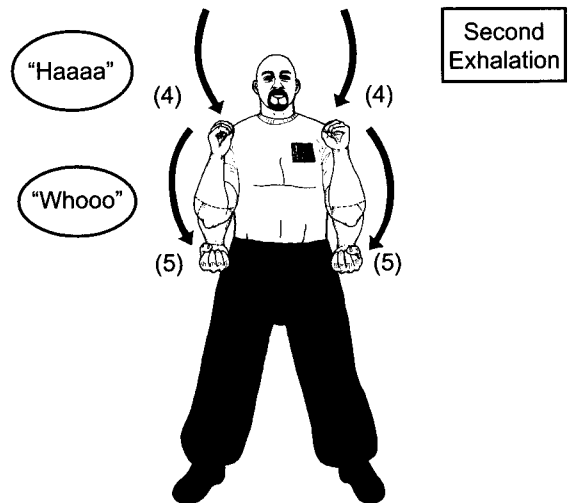


Figure 80. 8. Old Man and Tide Pool (d)

3. Return to an upright position while inhaling and imagine 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 80.7).
4. When exhaling, both hands should descend to shoulder level, making soft fists (as if holding two sparrows). Focus 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. Exhale only

half of your breath. 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 still keeping the fists soft (Figure 80.8).

- Repeat the last two steps (3 and 4) and the “Haaa-Whoo” sounds for three breaths. This equals one set. Practice 24 sets to complete the exercise. It should take about 20 minutes.

The following is the story associated with this ancient healing sound prescription:

One night under 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 the lap of 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!”

PRIMARY AND SECONDARY POSTURES

To prevent fatigue and increase the healing effect of the Medical Qigong therapy, cancer patients are taught both primary and secondary prescriptions. A primary standing posture is performed, for example, in the morning when the patient is strongest and the energy is cleanest. A secondary sitting posture is performed in the afternoon or evening when the patient is tired, with a focus on quiet regulation meditation prescriptions.

After a patient has learned a particular lying, sitting, or standing meditation, he or she can be taught the secondary posture without the risk of depleting his or her Qi.

BENIGN TUMORS: IN SITU

After treating benign tumors, the Qigong doctor will combine effective Dynamic prescriptions for purgation and tonification exercises. These prescription exercises are also combined with additional Quiescent meditations, needed in order to tonify and regulate the patient’s Qi.

Benign tumors and cancers are considered energetically warm and in a non-aggressive state of transition. Some examples of benign tumors are:

- Prostate cancer
- Cervical dysplasia
- Endometrial adenocarcinoma (Uterine)
- Basal cell skin cancer
- Squamous cell skin cancer

MALIGNANT TUMORS: METASTATIC

After treating Malignant Tumors, the Qigong doctor will prescribe Quiescent Medical Qigong meditations, which are similar to the Hibernation Breathing exercise. These meditation prescriptions are used in combination with Medical Qigong strengthening exercises for patients with chronic diseases.

Malignant tumors are considered energetically Hot and in an aggressive state of transition. Some examples of malignant tumors are:

- Pancreatic cancer
- Leukemia
- Cervical cancer
- Clear cell carcinoma (Uterine)
- Melanoma (skin cancer)

Contraindications

Dynamic Medical Qigong exercises which accelerate the Blood flow are forbidden in the treatment of malignant tumors or in cases of metastasis.

ENERGETIC POINT THERAPY EXERCISES

Energetic Point Therapy is considered to be a variation of Healing Sound Therapy. It is used to treat patients with various forms of cysts, benign tumors and Early Stage Cancer (Stage I and II). The Medical Qigong treatment can be enhanced by combining Energetic Point therapy with emitted sound.

Some Medical Qigong schools will use specific organ sounds when prescribing homework exercises (see "Sound Therapy 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, use "number sound correspondence associations." For example, while repeating different Mandarin numbers (one through eleven), the patient will focus on vibrating a particular area of the body. 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 collecting area. Some of Master Zhi Chen Guo's Healing Sound Prescriptions are described as follows (Figure 80.9):

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:** Hypochondriac area, 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 Dantian, lower abdomen, lower back, lumbar spine, uterus, prostate, and Urinary Bladder 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)

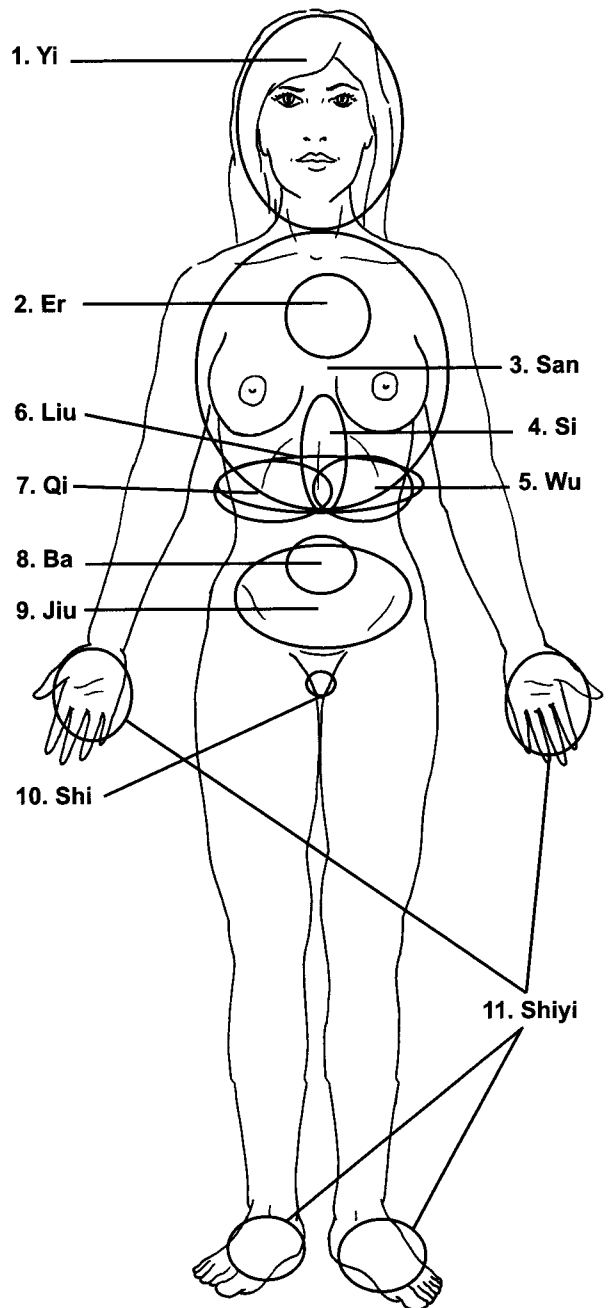


Figure 80.9. The Number Sound Correspondence Chart

The movement of Qi, like water, flows from areas of high-intensity (conditions of Excess) to areas of lower-intensity. The purpose and function of this 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. In order to facilitate this balance, the image of white light is used in conjunction with healing sounds. Tissue stimulation is used to actively disperse any stagnant Qi which may impede the regulating process within the patient's organs and channel areas:

- Sound stimulation is 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 for the dispersal of Toxic Qi.
- Light visualization is used to concentrate the mind and further stimulate energy movement. 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.

Excess Qi in any area of the body can lead to 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. An Excess condition can eventually lead to the development of unusual tissue growths such as cysts, tumors, or cancer, as well as cause hyperactivity in the internal organs leading to hypertension, heart attacks, stroke, etc.

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).

Similarly, the lack of Qi in any area of the body can lead to an 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. A Deficient condition can lead to such symptoms as weakness, fatigue, decreased

immunity, tissue atrophy, and prolapse.

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).

REGULATING PALM HAND POSTURES

When performing the Regulating Palm technique, the hand positions are used to create an energetic balance within the body's energetic 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 location on the body where there is an excess condition. The other hand is placed further away (12 to 18 inches) from the area in the body or point where there is a deficient condition. The energy from the tissue area 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 there are no deficient tissue areas available.

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.

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 directly from the energetic point by using direct sound purgation techniques.
- 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 depends on the visualization of divine healing light purifying the disease Qi, and then transforming the clean Qi to the deficient tissue area. Otherwise, the patient is at risk of transferring the diseased Qi to another location within the body and transplanting the disease.

THE REGULATING PALM PRESCRIPTIONS

The following are Regulating Palm prescriptions that were introduced to the United States from the Peoples Republic of China by Qigong Master Zhi Gang Sha and are used for the treatment of cysts, tumors and cancer (Figures 80.10 - 80.16):

Each technique is to be performed several times a day for in order to treat benign tumors. Each exercise should be practiced for 36 breaths each treatment. Begin and end the Regulating Palm Prescriptions with the Pulling Down the Heavens technique (see Chapter 41) to Purge, and then, root the Qi into the Lower Dantian.

The success of each exercise depends on the visualization of divine healing light purifying the disease Qi, and then transforming the clean Qi to the deficient tissue area. The image of divine light purifies the Toxic Qi, causing 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.

1. **Energetic Point Therapy for Benign Brain Tumors:** Energetic Point Therapy can be practiced by patients with benign Brain tumors by having them imagine that they are dipping their right hand into the Brain, while shaking and pointing the middle finger of their right hand using the Soaring Dragon Hand posture (see Volume 3, Chapter 35) at the location of the Brain tumor (close to the body).

Meanwhile, their left hand should face and dip into their lower abdomen and pull the energy from the Brain into the Lower Dantian (as the left hand moves farther away from the body). The patient should visualize divine light flowing from the head to the Lower Dantian, while imagining that divine healing light extending from the middle finger is dissolving the tumor (like a laser beam). The patient should repeat the sounds "Yi-Jiu, Yi-Jiu" for 36 breaths, three times a day (Figure 80.10).

2. **Energetic Point Therapy:** This can be practised for patients with benign tumors and

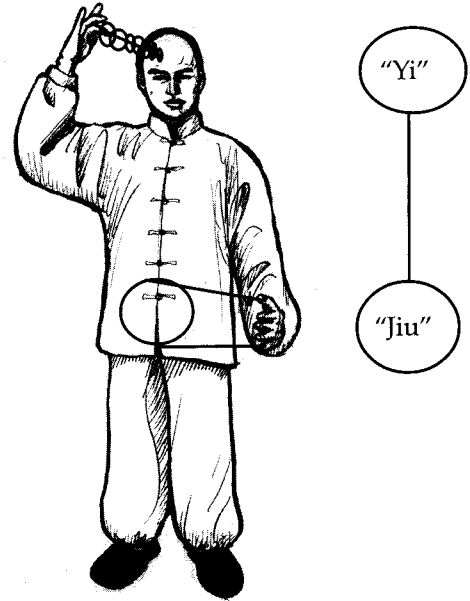


Figure 80.10. Energetic Point Therapy For Benign Brain Tumors, shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the location of the brain tumor (close), while the left hand faces the Lower Dantian (farther away).

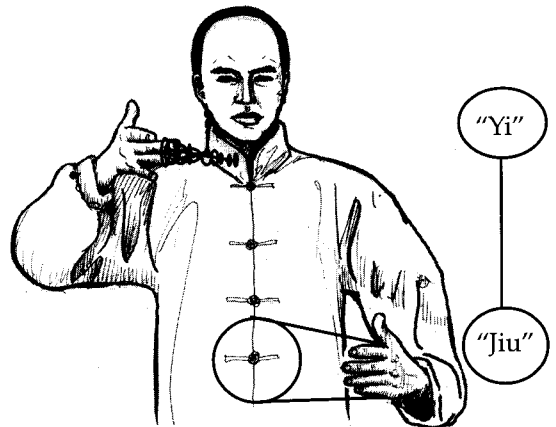


Figure 80.11. Energetic Point Therapy For Benign Esophageal Tumors and Stage I Esophageal Cancer located in the Upper Esophageal Field (Neck Region): Shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the location of the tumor (close to the body) while the left hand faces the Heart (further away from the body).

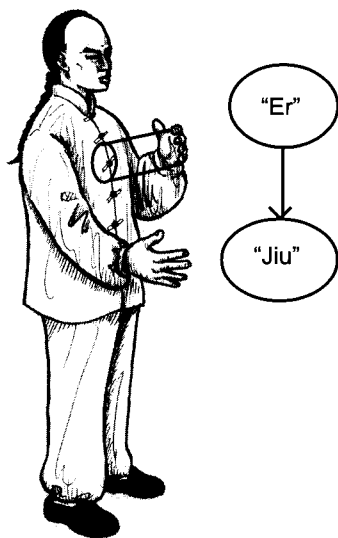


Figure 80.12. Energetic Point Therapy For Benign Esophageal Tumors and Stage I Esophageal Cancer located in the Lower Esophageal Field (Chest Region): Shake and point the middle finger of the left hand (using the Soaring Dragon Hand Posture) at the location of the tumor (close to the body) while the right hand faces the Heart (further away from the body). Visualize light flowing from the Middle Dantian to the Lower Dantian. Repeat the sounds "Er-Jiu, Er-Jiu"

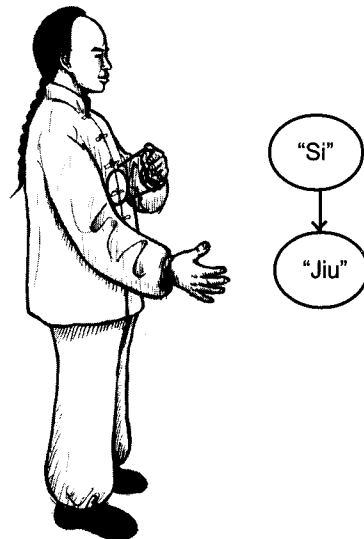


Figure 80.13. Energetic Point Therapy For Benign Esophageal Tumors and Stage I Esophageal Cancer located in the Lower Esophageal Field (Solar Plexus Region): Shake and point the middle finger of the left hand (using the Soaring Dragon Hand Posture) at the location of the tumor (close to the body) while the right hand faces the Heart (further away from the body).

Stage I Esophageal cancer located within the neck, chest or solar plexus region. Have the patient shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the location of the tumor (close to the body) while the left hand faces the Heart (further away from the body). Visualize light flowing from the tumor area to the Heart, while imagining that the Divine healing light from the middle finger is dissolving the tumor (like a laser beam). The patient should repeat the sounds as follows:

- "Yi-Jiu, Yi-Jiu" for tumors located in the neck region (Figure 80.11).
 - "Er-Jiu, Er-Jiu" for tumors located in the chest region (Figure 80.12).
 - "Si-Jiu, Si-Jiu" for tumors located in the solar plexus region (Figure 80.13).
3. **Energetic Point Therapy for Breast or Lung Cysts, or Tumors:** Energetic Point Therapy



Figure 80.14. Energetic Point Therapy For Benign Breast or Lung Cysts, or Tumors

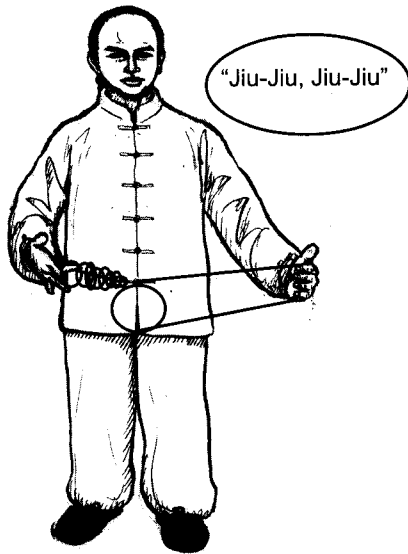


Figure 80.15. Energetic Point Therapy For Benign Ovarian Cysts and Uterine Fibroid Tumors



Figure 80.16. Energetic Point Therapy For Prostate Cancer

can be practiced by patients with benign breast or Lung cysts or tumors by having them shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the location of the diseased tissue (close to the body), while the left hand faces the other breast or Lung (farther away from the body). Visualize divine healing light from the middle finger dissolving the tumor (like a laser beam). The positions and roles of the hands are reversed for patients with tumors in the left breast or Lung. The patient should repeat the sounds "Er-Er, Er-Er" (Figure 80.14).

4. **Energetic Point Therapy for Ovarian Cysts, Uterine Cysts, or Fibroid Tumors:** Energetic Point Therapy can be practiced by patients with benign ovarian cysts and tumors, Uterine cysts, or benign fibroid tumors, by having the patient shake and point the middle finger of the right hand (using the Soaring Dragon Hand Posture)

at the location of the diseased tissue (close to the body) while the left hand faces the Lower Dantian (farther away from the body).

Visualize divine healing light from the middle finger dissolving the cyst (like a laser beam). The patient should repeat the sounds "Jiu-Jiu, Jiu-Jiu" (Figure 80.15).

5. **Energetic Point Therapy for Prostate or Testicular Tumors or Stage I Prostate Cancer:** Energetic Point Therapy can be practiced by patients with prostate or testicular tumors or cancer by shaking and pointing the middle finger of the right hand (using the Soaring Dragon Hand Posture) at the location of diseased tissue (close to the body), while the left hand faces the Lower Dantian (farther away from the body). Visualize divine healing light flowing from the middle finger and shrinking the inflamed prostate gland. The patient should repeat the sounds "Jiu-Jiu, Jiu-Jiu" (Figure 80.16).

JING POINT THERAPY EXERCISES

Jing Point therapy is another branch of Medical Qigong Massage and is divided into four modalities of treatment: Channel Point Treatments and Prescriptions, Channel Point Meditations, Regulating Palm Prescriptions, and Energetic Ball Meditations. Each technique is designed to create a particular energetic response within the patient's channel point, and can each be used to Tonify, Purge, or Regulate.

The importance of Jing Point therapy as a Medical Qigong modality can best be understood by exploring the amount of information stored within the body's tissues. According to theoretical physicist Michio Kaku, the body's DNA contains over one hundred trillion times the information stored in current computers. There is an even greater amount of information stored within the three subtle energy fields outside of the human body. Most of this information is not readily translatable or decipherable and is hidden from the conscious mind.

By stimulating certain energy points for a specific length of time, an energetic trigger mechanism, or response reflex, is created. This energetic reaction releases memories and stored information unique to each patient. To facilitate the unlocking of this stored information, the patient must maintain a deep state of alpha-wave consciousness when stimulating the energy points.

The patient can either massage or lightly tap specific channel points on his or her body in order to enhance the Medical Qigong doctor's treatment, or meditate on the specific point while the doctor administers the therapy. Both approaches are used by the Qigong doctor to gather energy, move Qi, or release trapped energy from the patient's tissues.

JING POINT TREATMENTS AND PRESCRIPTIONS

The following treatments are used by the patient as initial homework prescription therapy. The patient will use the fingers or thumbs to apply pressure when performing Jing Point therapy. As

This channel point is used to treat breast disease caused by Rebellious Qi and Qi depression

SI-3

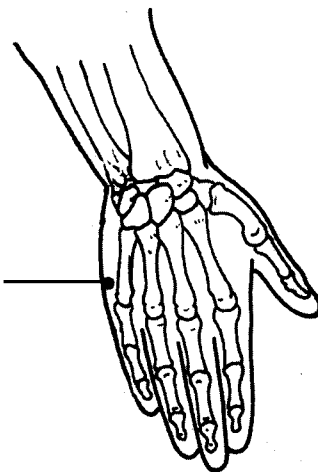


Figure 80.17. The SI-3 Point

This channel point is used for the treatment of breast abscess and breast pain

St-18

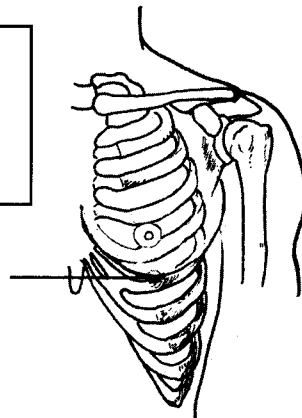


Figure 80.18. The St-18 Point

the patient stimulates the specific channel point, he or she will continue to energetically tap the area until it begins to "open," and the energy fills the body.

1. **Jing Point Therapy for Breast Cysts, Tumors, or Cancer:** Specific channel points are prescribed to the patient to enhance the doctor's treatments and increase healing potential. For the treatment of breast cysts, tumors, or cancer, the patient is encouraged to stimulate specific areas of the body by emitting Qi while massaging, pressing, tapping, and focusing the intention into the following points:
 - The SI-3 point affects breast disease caused by

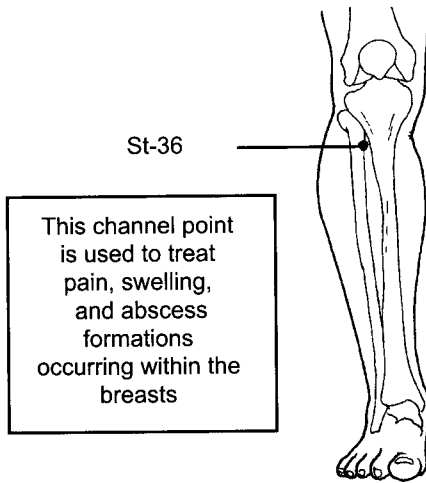


Figure 80.19. The St-36 Point

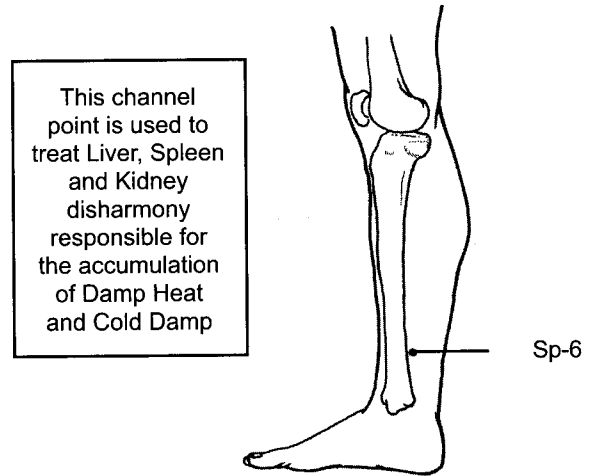


Figure 80.20. The Sp-6 Point

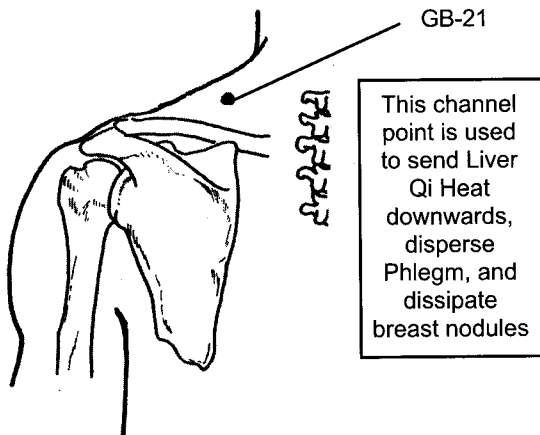


Figure 80.21. The GB-21 Point

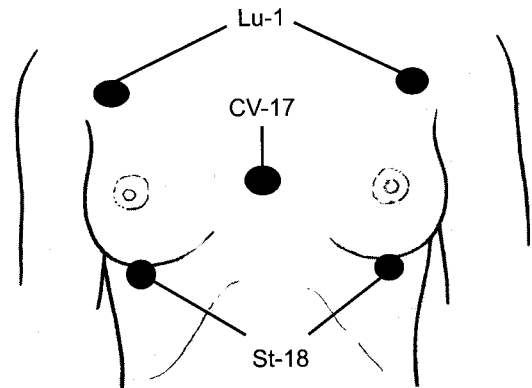


Figure 80.22. The patient stimulates specific Jing Points to initiate channel flow and remove breast stagnation.

Rebellious Qi and Qi depression (Figure 60.17).

- The St-18 point is used for the treatment of breast abscess, breast pain, and scanty lactation. Stimulating this point frees the Qi to flow locally in the patient's breast (Figure 80.18).
- The St-36 point is used to Regulate the Qi of the patient's entire body. In the treatment of breast disease, however, it is used to treat pain, swelling, and abscess formations occurring within the breasts (Figure 80.19).
- The Sp-6 point is specifically chosen for treating breast cysts and alleviating chest pain (Figure 80.20).
- The GB-21 point (shoulder tapping) is prescribed to assist the patient in sinking Liver Qi Heat, and is also used for the treatment of breast abscess, breast pain, and scanty lactation (Figure 80.21).
- After clearing the diseased area of Toxic Qi, the patient can use her fingers to additionally stimulate the CV-17, St-18, Lu-1, UB-18, and UB-21 points to open the points along the Liver, Lung, and Stomach Channels. This treatment is used to disperse stagnation and allows for more Qi and Blood movement in the diseased tissue areas (Figure 80.22).

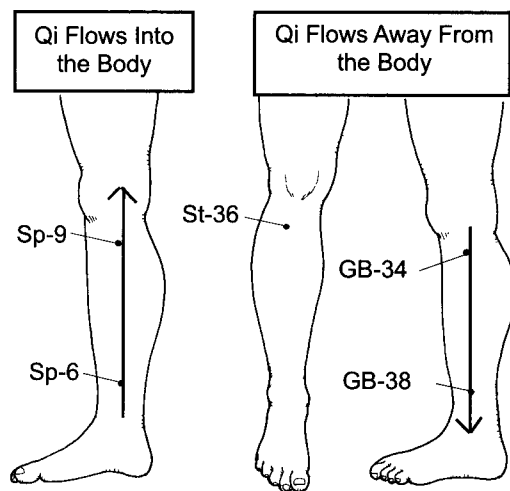


Figure 80.23. When treating ovarian cysts and tumors, the patient will use Jing Point therapy to stimulate the Sp-6, Sp-9, St-36, GB-34 and GB-38 points.

2. **Jing Point Therapy for Ovarian or Uterine Cysts, Tumors, or Cancer:** For the treatment of ovarian or Uterine cysts, tumors, or cancer, the patient is encouraged to stimulate specific areas of the body by emitting Qi while massaging, pressing, tapping, and focusing the intention into the Sp-6, Sp-9, St-36, GB-34, and GB-38 points. The patient should press both sides of the legs and stimulate the points using the Grasping and Shaking massage technique for 18 breaths at each point (Figure 80.23). Gently pull on the lower legs while emitting Qi up the Yin channels into the Uterus, then push down the Yang channels into the feet, while emitting Qi into the Yang channel points.
3. **Jing Point Therapy for Bone Cancer, Leukemia, Malignant Lymphoma (Hodgkin's Disease), or Multiple Myeloma:** Have the patient practice Jing Point Therapy (light tapping) that focuses on opening and energizing the

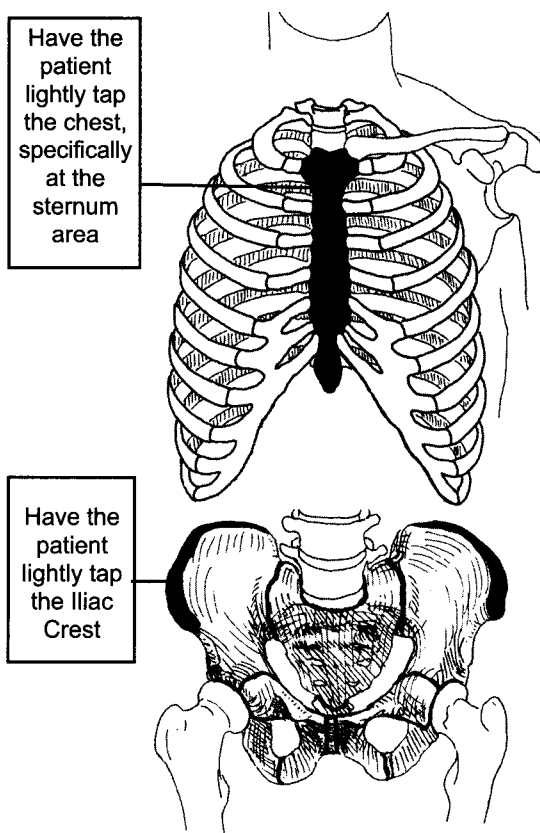


Figure 80.24. Have the patient lightly tap on the sternum of the chest, the iliac crest, and the dorsal side of the Kidney areas

areas where Bone Marrow is primarily produced (e.g., the center of the chest and iliac crest). Jing Point Therapy is very useful in stimulating the marrow growth process. The practice involves opening and closing (like a hinge) the center line of the chest and lightly tapping on the sternum of the chest and the back at the area of the Kidney (Figure 80.24). Tap for several minutes, until the tissue area is red and sufficiently stimulated.

SOUND THERAPY EXERCISES

Cysts, tumors, and cancer are characteristic of excess stagnation of Qi, Blood, and Phlegm, as well as stagnations 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 included 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. The relationship between the five tones and the five solid organs, as well as the recommended number of pronunciations are described in the following chart (Figure 80.25).

USING THE CORRECT PITCH AND TONE

In order to find the correct pitch, the patient starts with a soft volume sound to experience the physical sensation of the internal organ vibrating. While pronouncing the tone with the vocal cords relaxed, the patient gradually increases the sound to a louder volume.

While exhaling the sound, the patient focuses on dissolving the diseased tumor. The patient must actually hear and feel the sound resonating the body's tissues, saturating the organ with sound vibration, energy, and light.
















	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															
Purge a Specific Channel use a Descending Tone Starting from the Organ															
Regulate a Specific Organ and Channel System by using a Descending then Ascending Tone															
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 80.25. Tumor and Cancer Sound Therapy Chart

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, lead the patient through the One Through Four meditation (see below). This meditation allows the patient to relax, sink, root the mind and feel his or her body. This meditation is taught in a rhyming one through four counting format, described as follows.

THE ONE THROUGH FOUR MEDITATION

1. **One Is Fun**, therefore take pleasure in your Medical Qigong practice. 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 and 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 flows down your legs and into the ground. At this point your mind and body should feel content, relaxed, and peaceful.
2. **Two Is Shoe**, thus imagine your feet melting into the Earth, like ice melting into water and water absorbing into the soft soil. The energy of the feet fuses with the Earth, flowing in five directions (forward, backward, right, left, and down). This connects your mind and body with Earth energy.
3. **Three Is Tree**, therefore feel yourself extending tree-roots twice your body's height deep into the ground. The roots expand in five directions (forward, backward, right, left, and down), securing your rooting and connection with the Earth energy.
4. **Four Is Core**, thus imagine your roots extending deep into the core of the planet. The Earth energy flows into these roots, then travels up the legs, spine, over your head, down the chest, and enters your Lower Dantian. This

action allows you to draw Earth energy into your body and circulate it through the Microcosmic Orbit. A solid connection to the Earth roots your physical, mental, emotional, and spiritual energies and fills up your Lower Dantian with Earth energy.

THREE TYPES OF PRESCRIPTION SOUNDS EXHALATIONS

The cancer healing tones are designed to target specific 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 methods of sound resonance: Straight Tone Exhalation, Descending Tone Exhalation, and Descending and Ascending Tone Exhalation, described as follows:

STRAIGHT TONE EXHALATIONS

When each tumor and cancer healing sound is pronounced in a straight tone, it allows the patients to focus the intention into the cancer's specific diseased tissues. This allows the patients to target and Purge the energetic clusters responsible for maintaining the pathogenic state of a diseased internal organ, and 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. Then, the patients should be encouraged to rebuild their Righteous Qi by inhaling specific colors into the affected deficient internal organs, as well as inhaling divine healing white light into their Lower Dantian.

DESCENDING TONE EXHALATIONS

When each tumor and cancer healing sound is pronounced in a descending tone, it allows the patients to focus their intention on Purging toxic pathogens down and out the body through specific channels. Because of its descending action, this particular method allows the patients to effectively remove any Toxic Heat, or Qi and Blood Stagnation still contained within the internal or-

gans and channels. This descending action can also be used for removing any 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, take a few cleansing breaths, and end by 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, as well as inhaling divine healing white light into their Lower Dantian.

DESCENDING AND ASCENDING TONE EXHALATION

When each 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 specific channels. This allows the patients to effectively remove any Toxic Qi still contained within the internal channels flowing either 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 the energetic movement causes the patients' channels to be 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 REGULATIONS

In the beginning, patient should not be too anxious to perform the required number of pronunciations. By gradually reaching the required number and slowly adapting to the Tone Resonation method, the patients can avoid getting tired. The

sound "Shang," for example, is usually pronounced nine 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, type of constitution, and the severity of the disease.

In other words, the patient's overall condition determines the amount of times in a day that the patient performs the healing sounds. The sounds used in tumor and cancer therapy, for example, will be prescribed more frequently with less volume than that of the regular six healing sound therapies. For Lung cancer, for example, the patient should perform the "Shang" sound eighteen times a day, nine breaths in each direction (right and left); for Lung congestion, perform the "Sss" sound three times a day, 36 breaths for each set.

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, used to purge and regulate the body's internal organs. Because of the dramatic difference in power and energetic potential between these two healing sound systems, the cancer patient will be given a lower number of tone respirations but an increased number of times to practice per day. The healing sounds used for treating tumors and cancers are as follows:

- **Brain Tumors and Cerebral Carcinomas:** Inhale and focus the mind on divine healing white light energy filling the entire cerebral cavity. Exhale, and imagine the Brain tumor or cerebral carcinoma vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding "Duo" (Figure 80.26). Patients with Brain tumors or cerebral carcinomas should practice the "Duo" sound for eighteen breaths, several times a day. In addition the patient should also practice techniques to strengthen the Kidneys and Heart.
- **Nasopharyngeal tumors:** Inhale and focus the

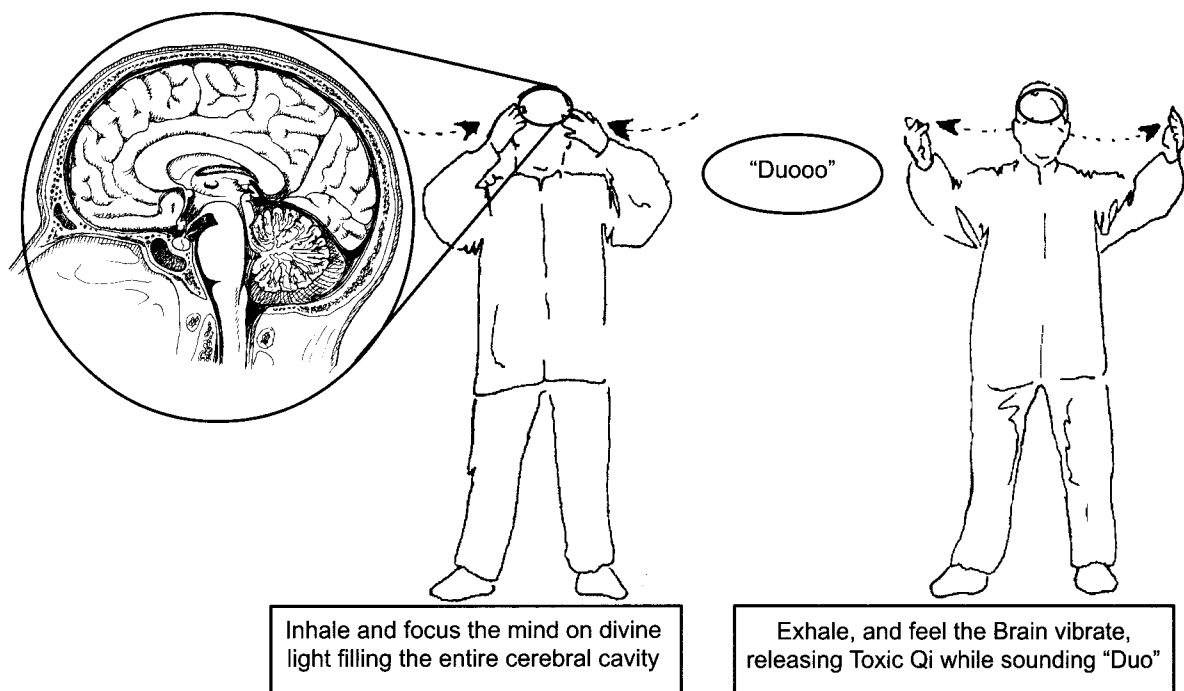


Figure 80.26. For Brain Cancer, the sound is "Duo." (Inspired by the original artwork of Dr. Frank H. Netter).

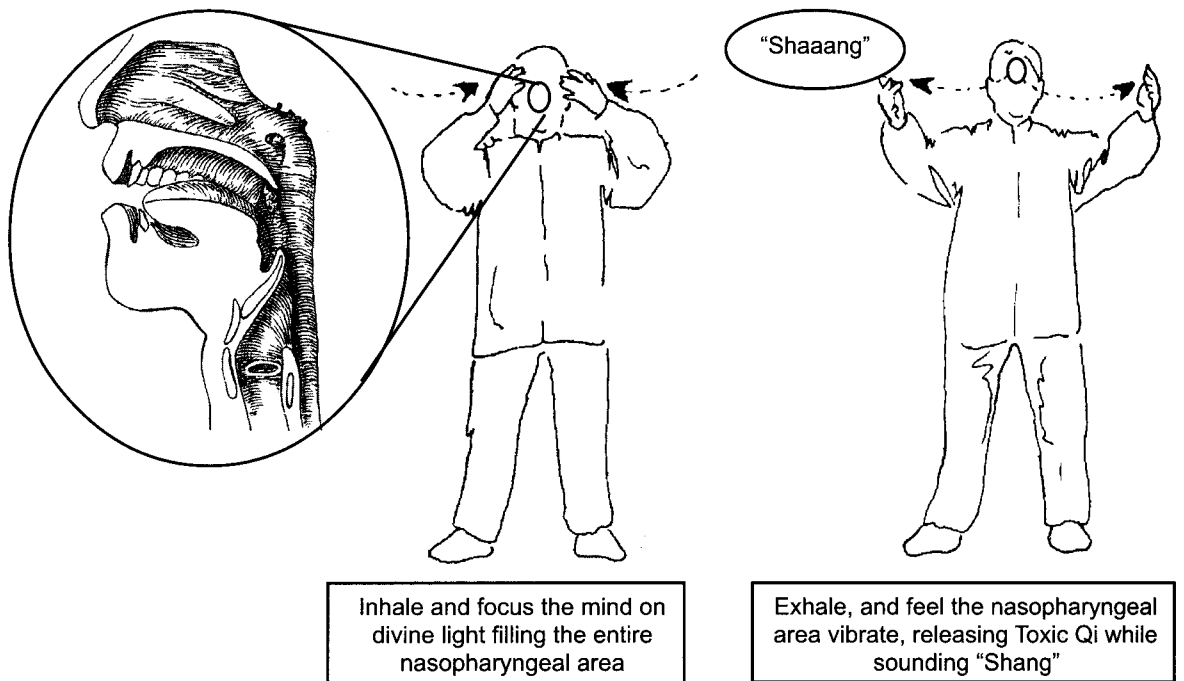


Figure 80.27. For Nasopharyngeal Tumors, the sound is "Shang"

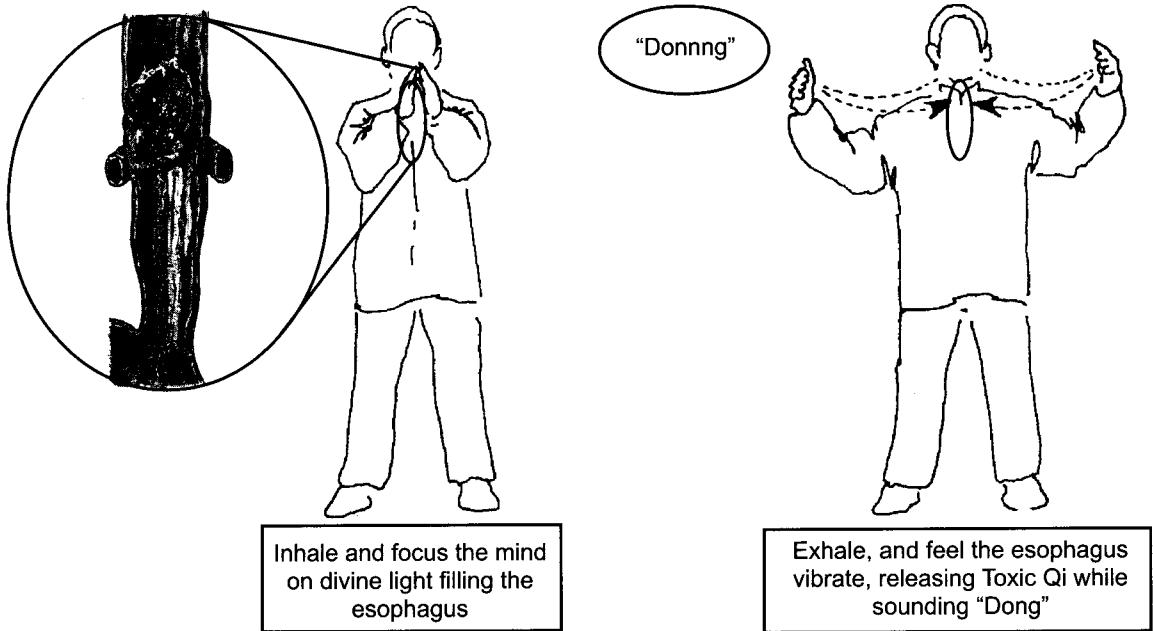


Figure 80.28. For Esophageal Cancer, the sound is "Dong." (Inspired by the original artwork of Dr. Frank H. Netter).

mind on divine healing white light energy filling the entire nasopharyngeal cavity. Exhale, and imagine the nasopharyngeal tumor vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding "Shang" (Figure 80.27). Patients with Nasopharyngeal tumors should practice the "Shang" sound for nine breaths, several times a day. When exhaling, the patient should use the Fast Breathing Method technique (two inhalations into the nasopharyngeal cavity, followed by one 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, and imagine the esophageal area vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding "Dong" (Figure 80.28). Patients with esophageal cancer should pronounce the "Dong" sound for twenty breaths, several times a day. When exhaling, the patient should use a high-pitched "Dong" sound

in the straight tone (for ten breaths), then exhale the low-pitched "Dong" in the dropping and rising tone (for ten breaths); this completes one set.

- **Thyroid Cancer:** Inhale and focus the Mind on divine healing white light energy filling the entire throat and thyroid gland area. Exhale, and imagine the thyroid area vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding "Shang" (Figure 80.29). Patients with thyroid tumors should pronounce the "Shang" sound for twenty breaths, several times a day. When exhaling, the patient should use a high-pitched "Shang" sound in the straight tone (for ten breaths), then exhale its low-pitched "Shang" in the dropping and rising tone (for ten breaths), this completes one set.
- **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 sounding "Zheng," (pronounced Jong) (Figure

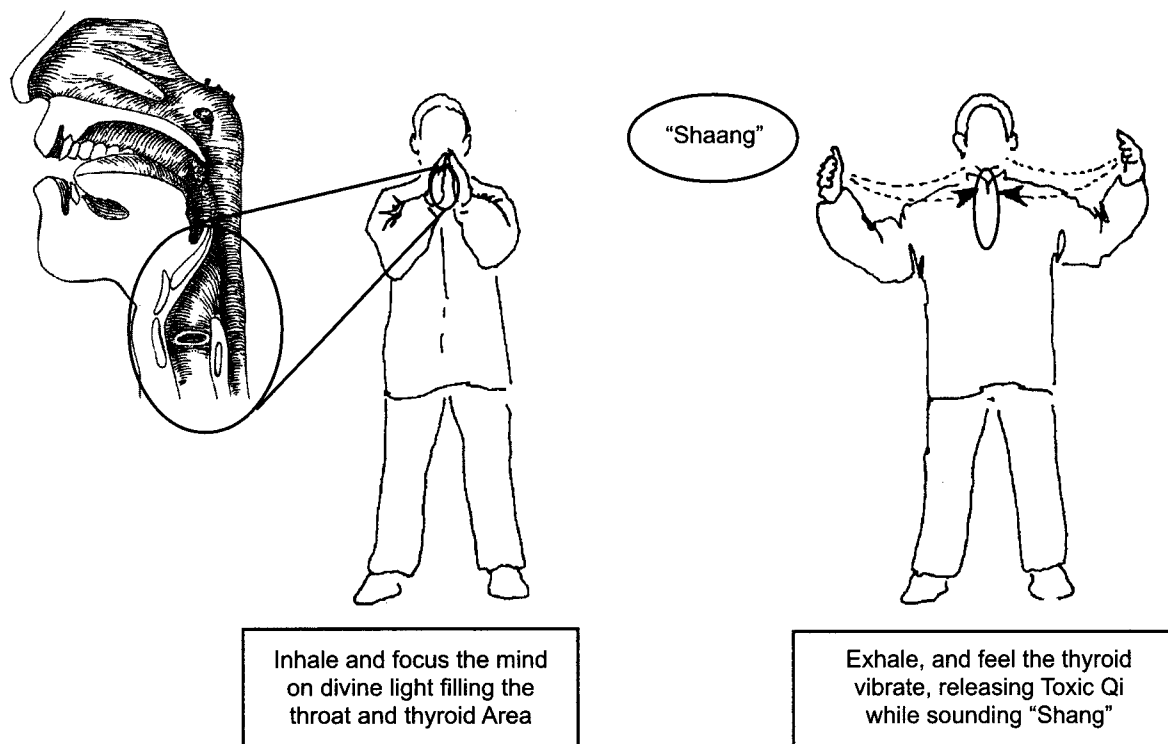


Figure 80.29. For Thyroid Cancer, the sound is "Shang."

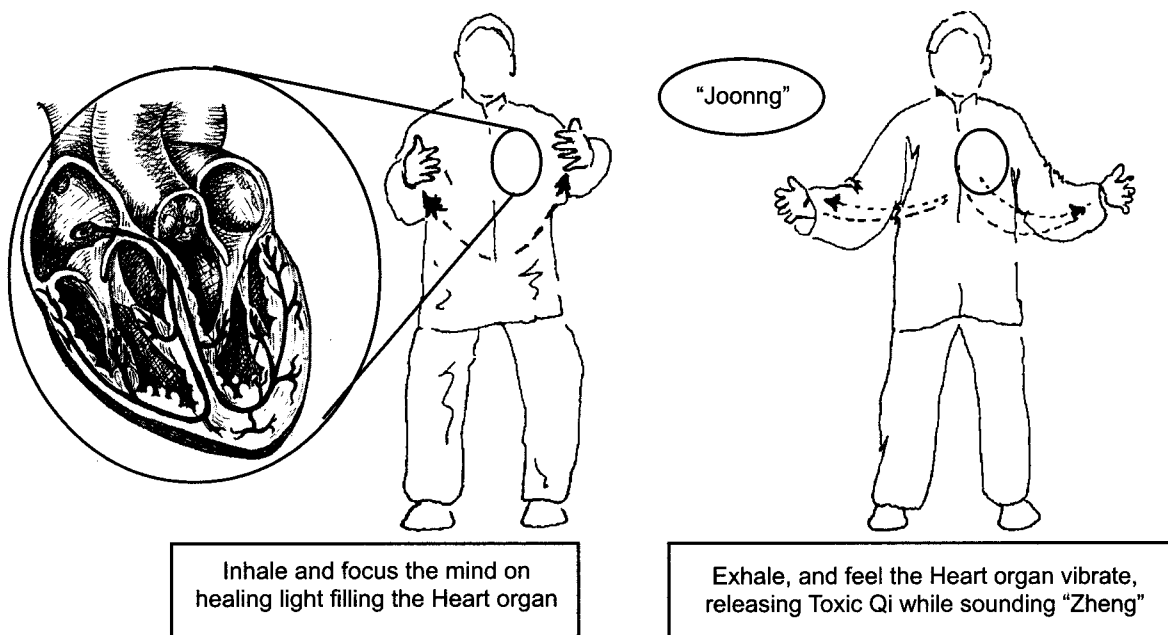


Figure 80.30. For Heart Disease, the sound is "Zheng" (Pronounced Jong).

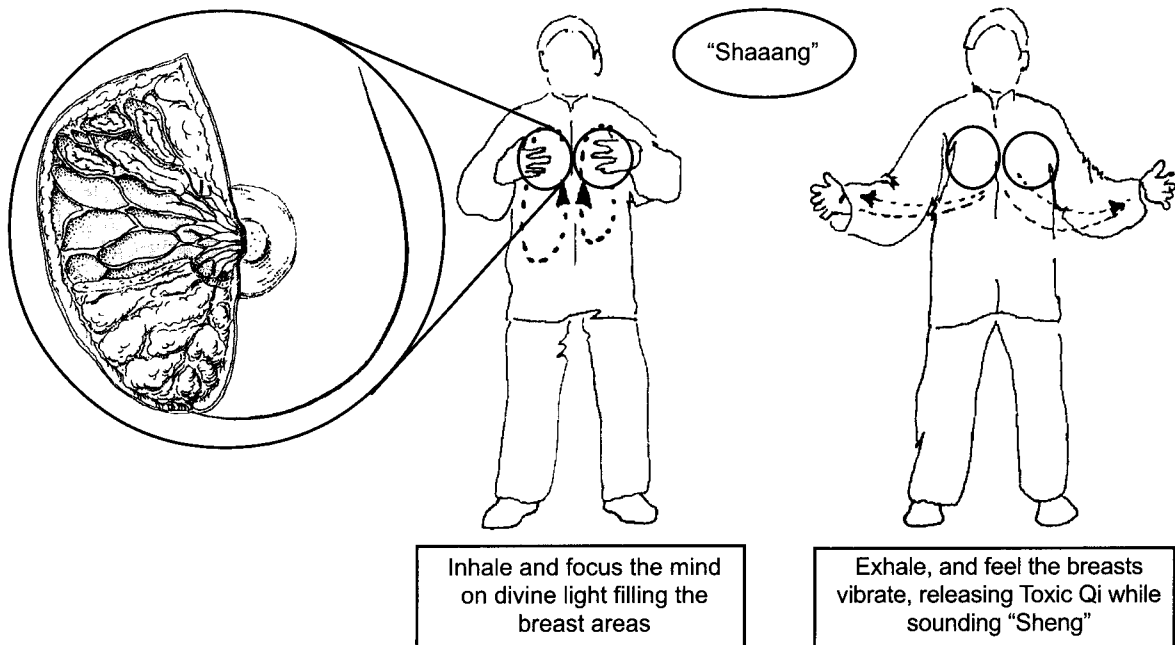


Figure 80.31. For Breast Cancer, the sound is “Shang.”

80.30). Patients with Heart Disease should practice the “Zheng” sound for seven breaths, several times a day. 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”), in addition to practicing Heart strengthening exercises.

- **Breast Cancer:** Inhale and focus the mind on divine healing white light energy filling the breasts. Exhale, and imagine the breasts vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding “Shang” (Figure 80.31). Patients with Breast cancer should pronounce the “Shang” sound for nine breaths, several times a day. The patient should also use the Fast Breathing Method technique (2 inhalations into the Breasts, followed by 1 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, and imagine the Lungs vibrat-

ing and releasing Toxic Qi out of the mouth into the Earth, while sounding “Shang” (Figure 80.32). Patients with Lung cancer should pronounce the “Shang” sound for nine breaths, several times a day. The patient should also use the Fast Breathing Method technique (2 inhalations into the Lungs, followed by 1 exhalation of the sound “Shang”), in addition to practicing Lung and Kidney strengthening exercises.

- **Stomach Cancer:** 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” (Figure 80.33). Patients with Stomach cancer should pronounce the “Dong” sound for twenty breaths, several times a day. 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.

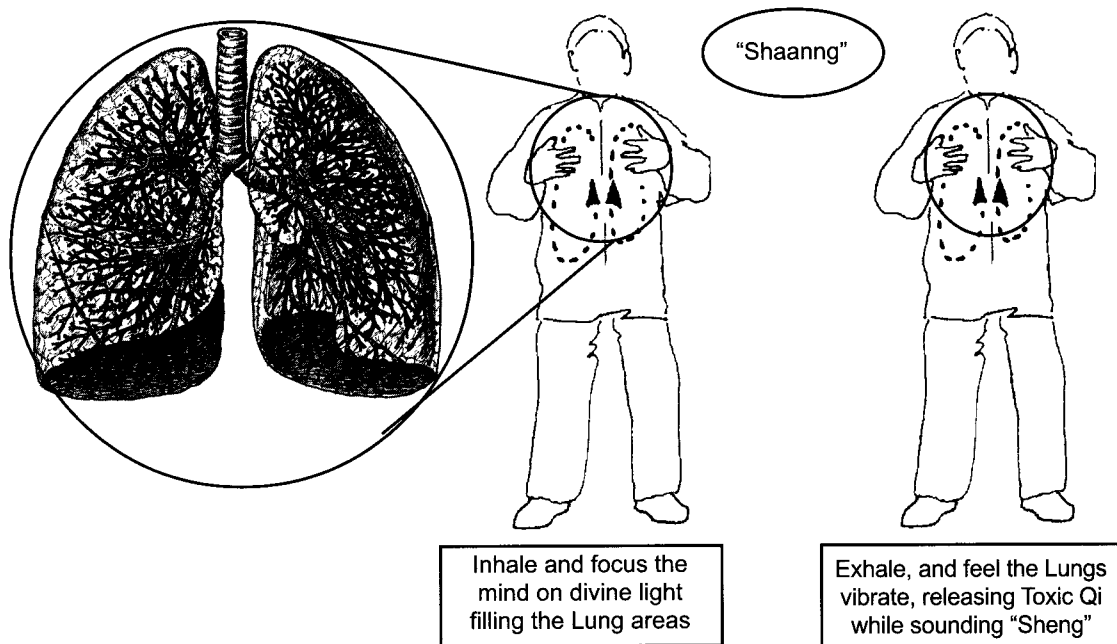


Figure 80.32. For Lung Cancer, the sound is “Shang.”

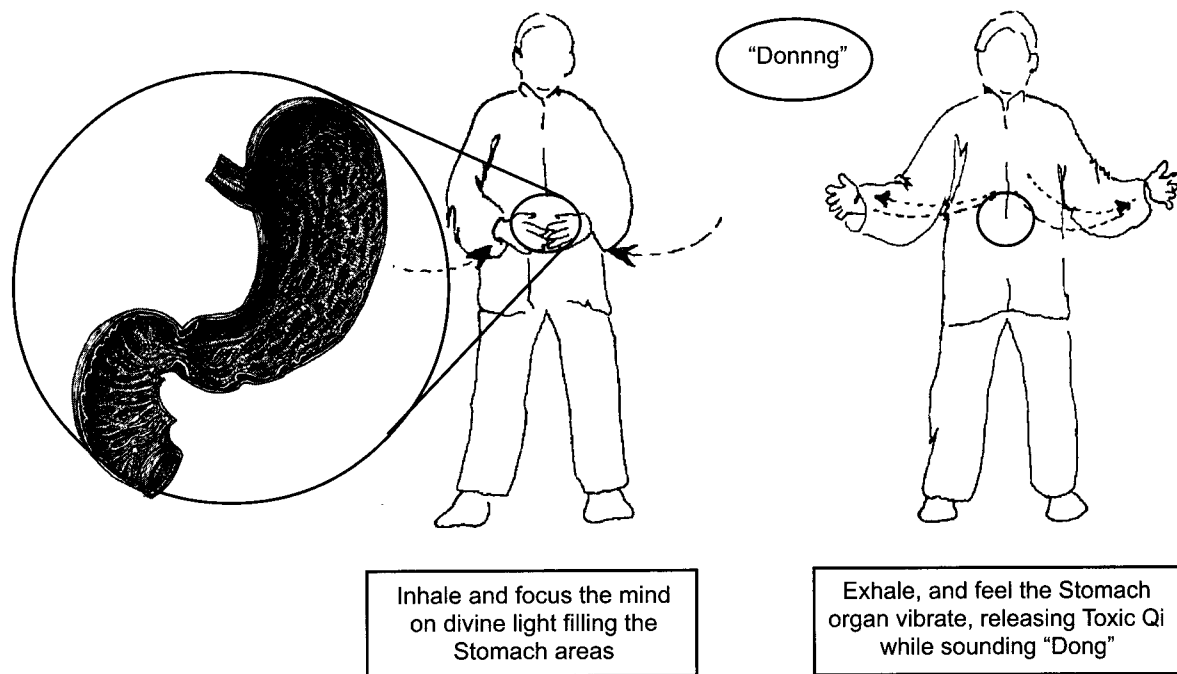


Figure 80.33. For Stomach Cancer, the sound is “Dong.”

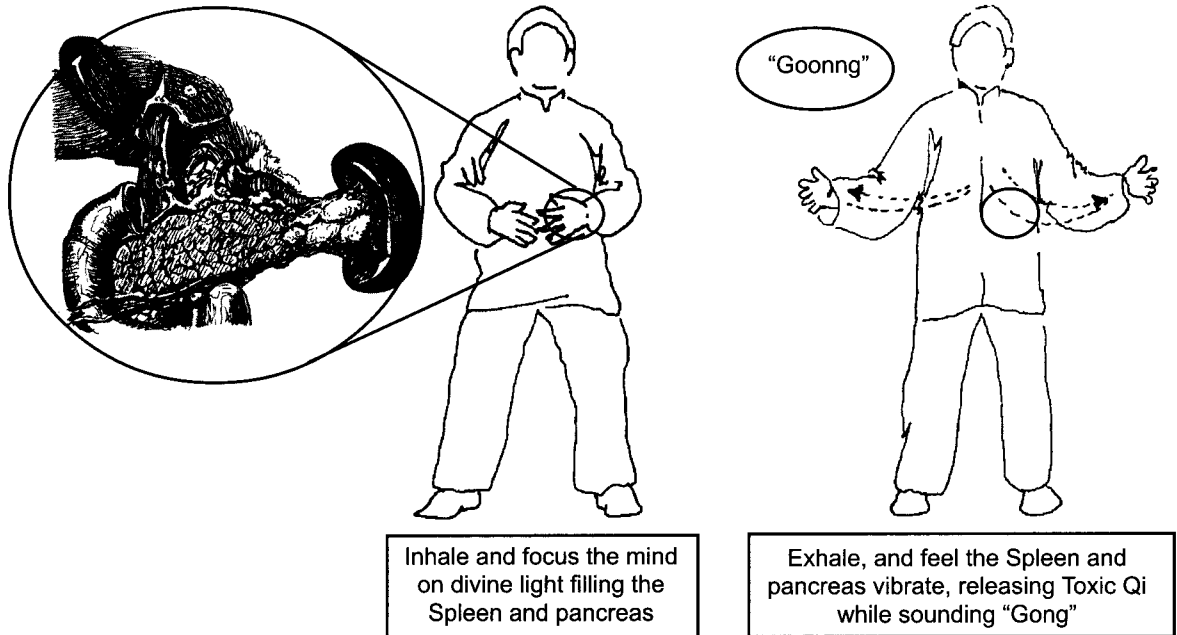


Figure 80.34. For Spleen Diseases or Pancreatic Cancer, the sound is "Gong."
(Inspired by the original artwork of Dr. Frank H. Netter).

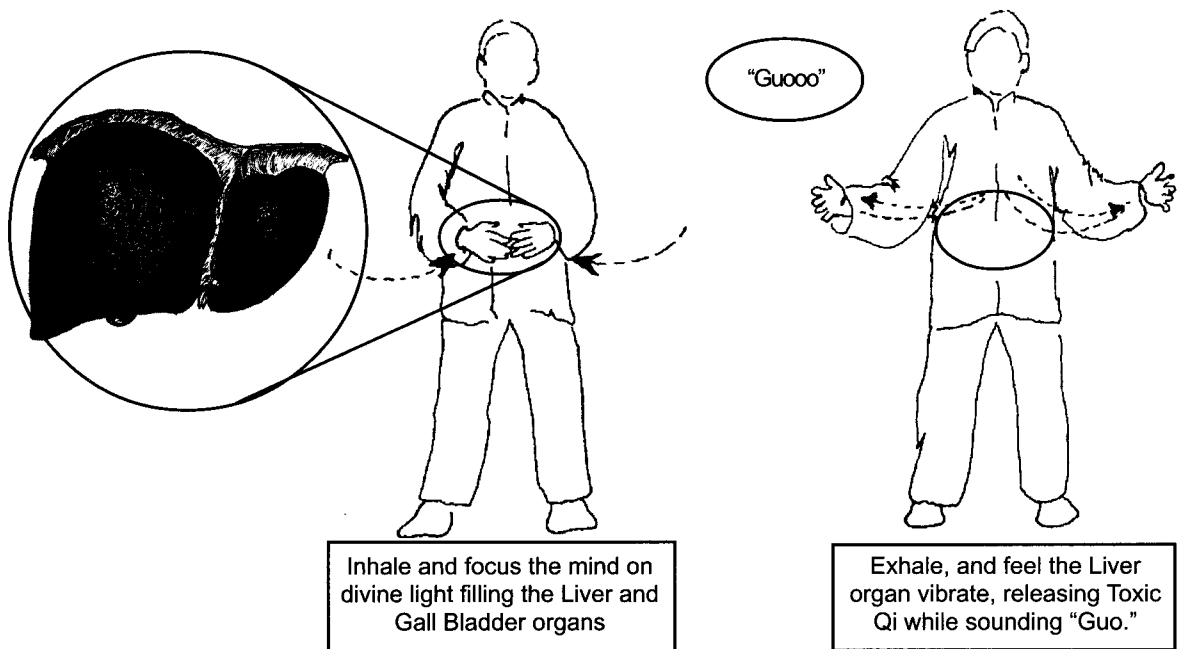


Figure 80.35. For Liver cancer and Gall Bladder tumors, use the sound "Guo"

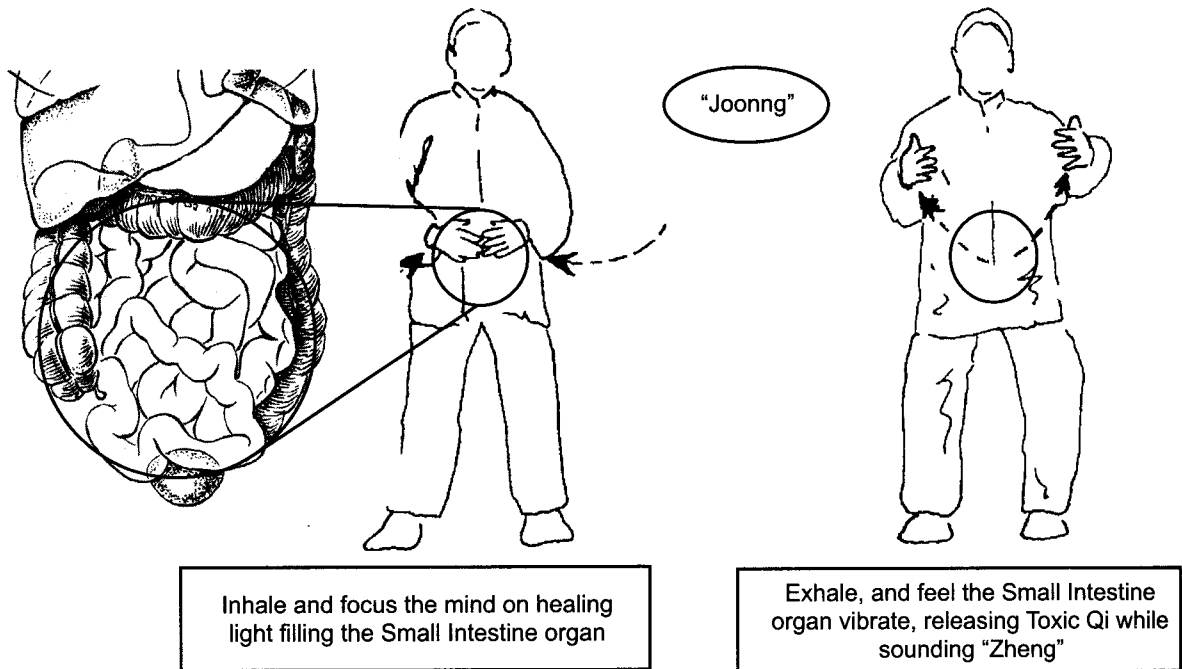


Figure 80.36. For Small Intestine Cancer, the sound is “Zheng” (Pronounced Jong).

- **Spleen Disease and Pancreatic Cancer:** Inhale and focus the mind on divine healing white light energy filling the entire Spleen and pancreas organs. Exhale, and imagine the Spleen and pancreas vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding “Gong” (Figure 80.34). Patients with Spleen disease or pancreatic cancer should pronounce the “Gong” sound for twenty breaths, several times a day. 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, and imagine the Liver and Gall Bladder organs vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding “Guo” (Figure 80.35). Patients with Liver cancer or Gall Bladder carcinomas should practice the “Guo” sound pre-

scription for eight breaths, several times a day. When exhaling, the patient should use the Fast Breathing Method technique (2 inhalations into the Liver and Gall Bladder organs followed by 1 exhalation of the sound “Guo”), in addition to practicing Lung, Liver, and Spleen strengthening exercises.

- **Small Intestine Tumors:** Inhale and focus the mind on divine healing white light energy filling the entire Small Intestine organ. Exhale, and imagine the Small Intestine organ vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding “Zheng,” (pronounced “Jong”) (Figure 80.36). Patients with Small Intestine carcinomas should practice the “Zheng” sound for seven breaths, several times a day. When exhaling, the patient should use the Fast Breathing Method technique (2 inhalations into the Small Intestine organ, followed by 1 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 fill-

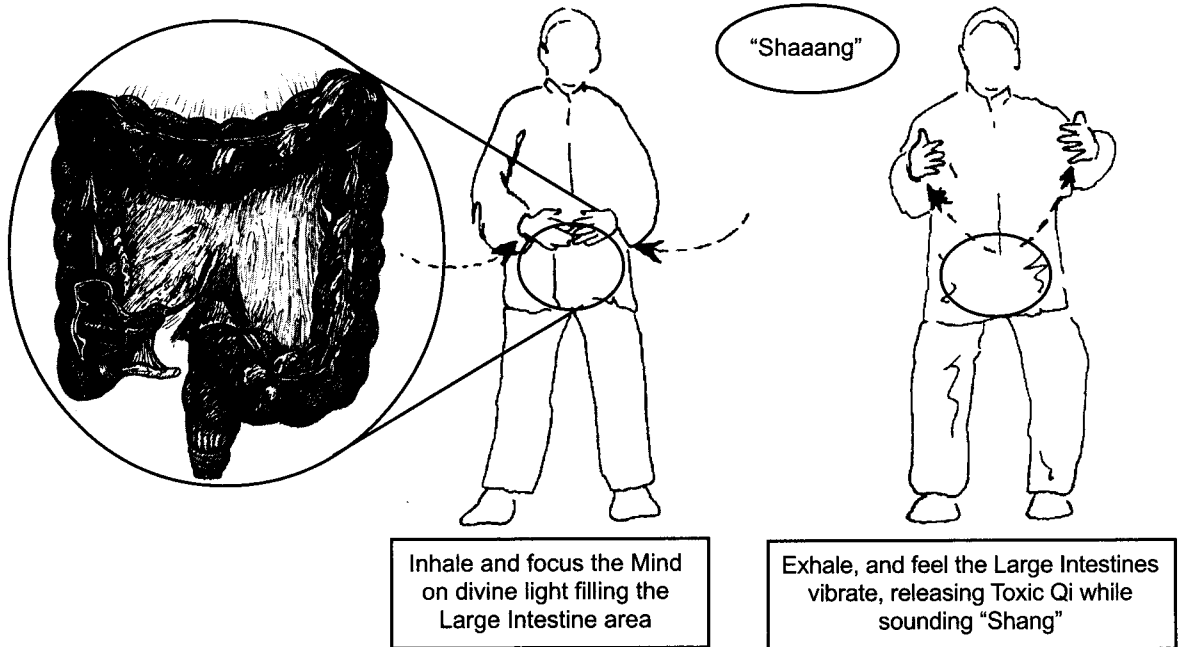


Figure 80.37. For Large Intestine Cancer, the sound is "Shang."
(Inspired by the original artwork of Dr. Frank H. Netter).

ing the entire Large Intestine organ. Exhale, and imagine the Large Intestine organ vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding "Shang" (Figure 80.37). Patients with Large Intestine cancer should pronounce the "Shang" sound for nine breaths, several times a day. The patient should also 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, and imagine the Kidneys vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding "Yu." Patients with Kidney Disease should practice the "Yu" sound for six breaths, several times a day. The patient should also use the Fast Breathing Method technique (two inhalations into the Kidney organs, followed by one exhalation of the sound "Yu"), in ad-

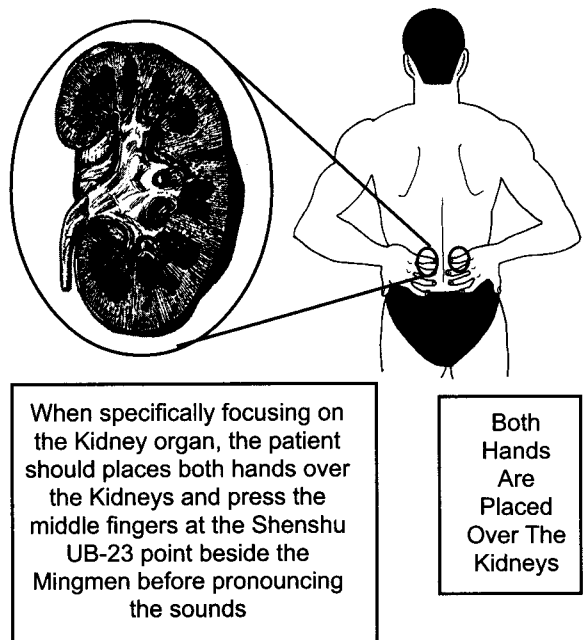


Figure 80.38. For Kidney Disease, the sound is "Yu."

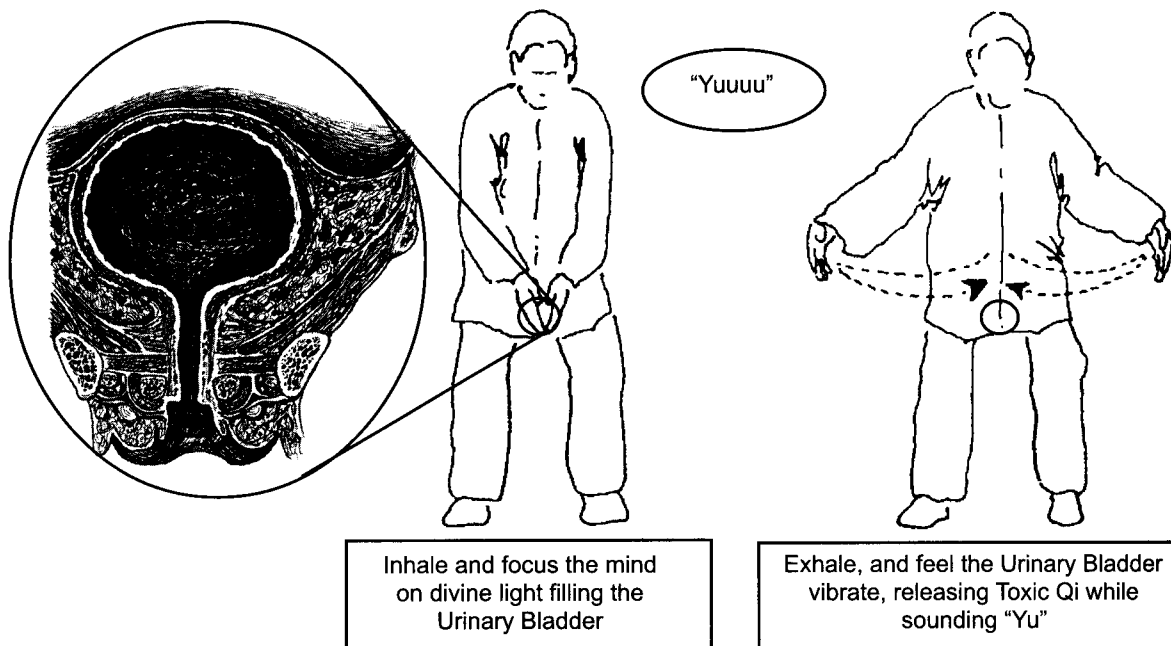


Figure 80.39. For Urinary Bladder Cancer, the sound is “Yu.”
(Inspired by the original artwork of Dr. Frank H. Netter).

dition 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 80.38).

- **Urinary Bladder Cancer:** Inhale and focus the mind on divine healing white light energy filling the entire Urinary Bladder organ. Exhale, and imagine the Urinary Bladder vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding “Yu” (Figure 80.39). Patients with Urinary Bladder cancer should practice the “Yu” sound for six breaths, several times a day. The patient should also 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):** Inhale and focus the mind on divine healing white light energy filling

the entire prostate area. Exhale, and imagine the prostate vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding “Yu.” Patients with cancer of the prostate should practice the “Yu” sound for six breaths, several times a day (Figure 80.40). The patient should also 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, and imagine the reproductive organ area vibrating and releasing Toxic Qi out of the mouth into the Earth, while sounding “Yu” (Figure 80.41). Patients with cancer of the female reproductive organs should practice the “Yu” sound for six breaths, several times a day. The patient should also use the Fast

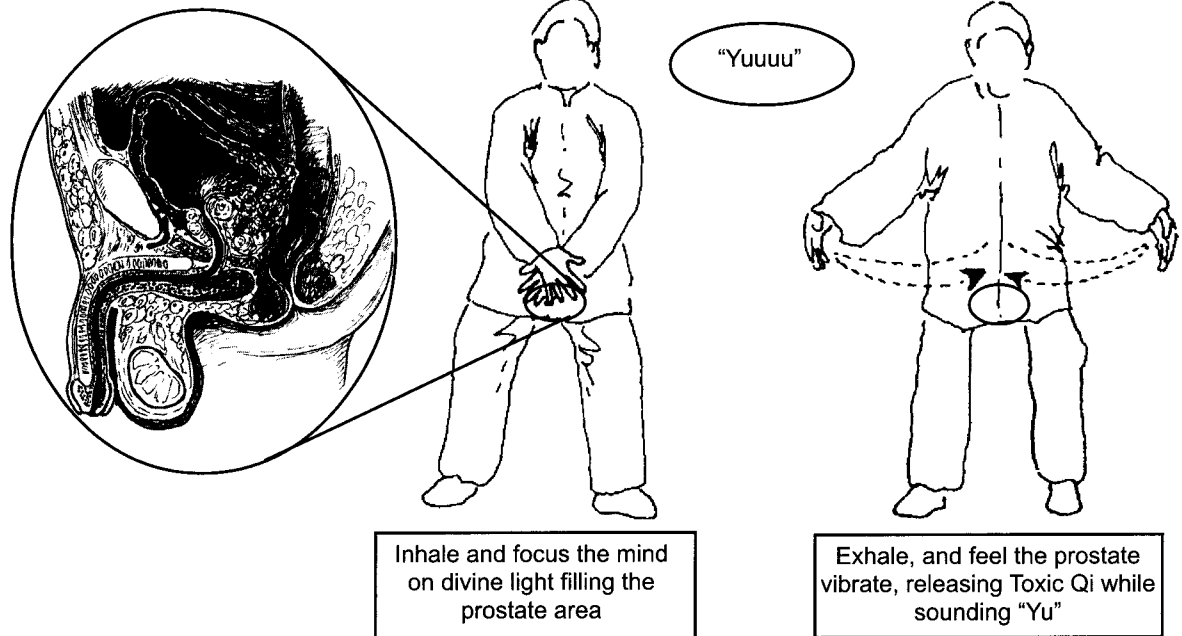


Figure 80.40. For Cancer of the Prostate, the sound is "Yu."
(Inspired by the original artwork of Dr. Frank H. Netter).

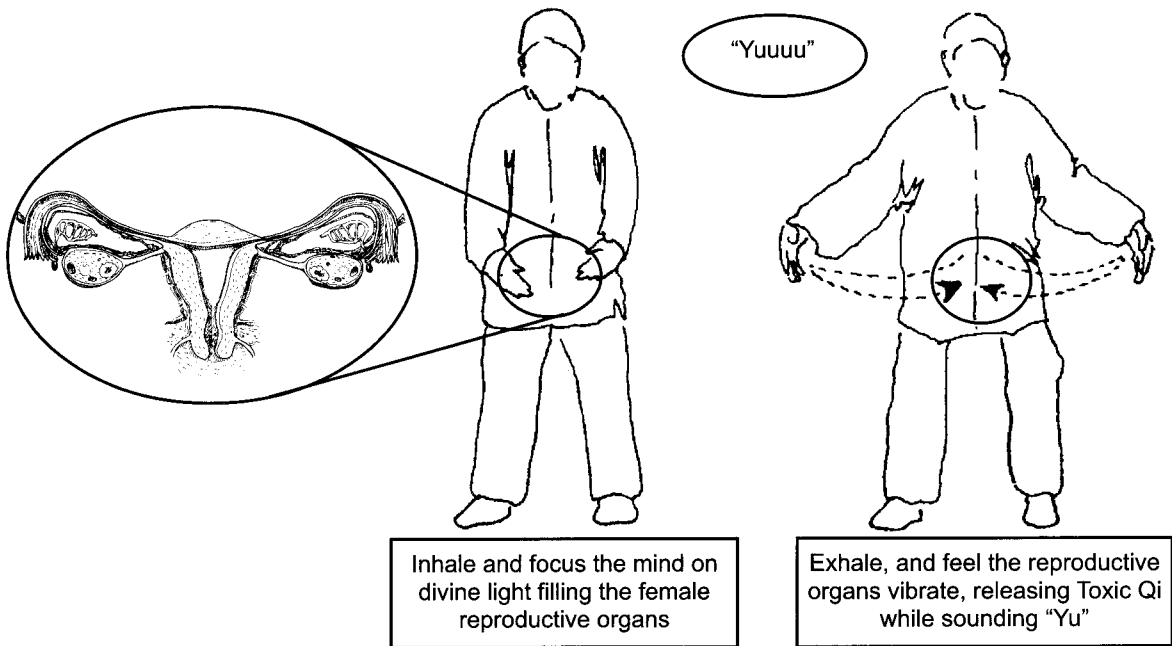


Figure 80.41. For Cancer of the Female Reproductive Organs
(Ovarian Cancer, Uterine Cancer, and Cervical Cancer), the sound is "Yu."

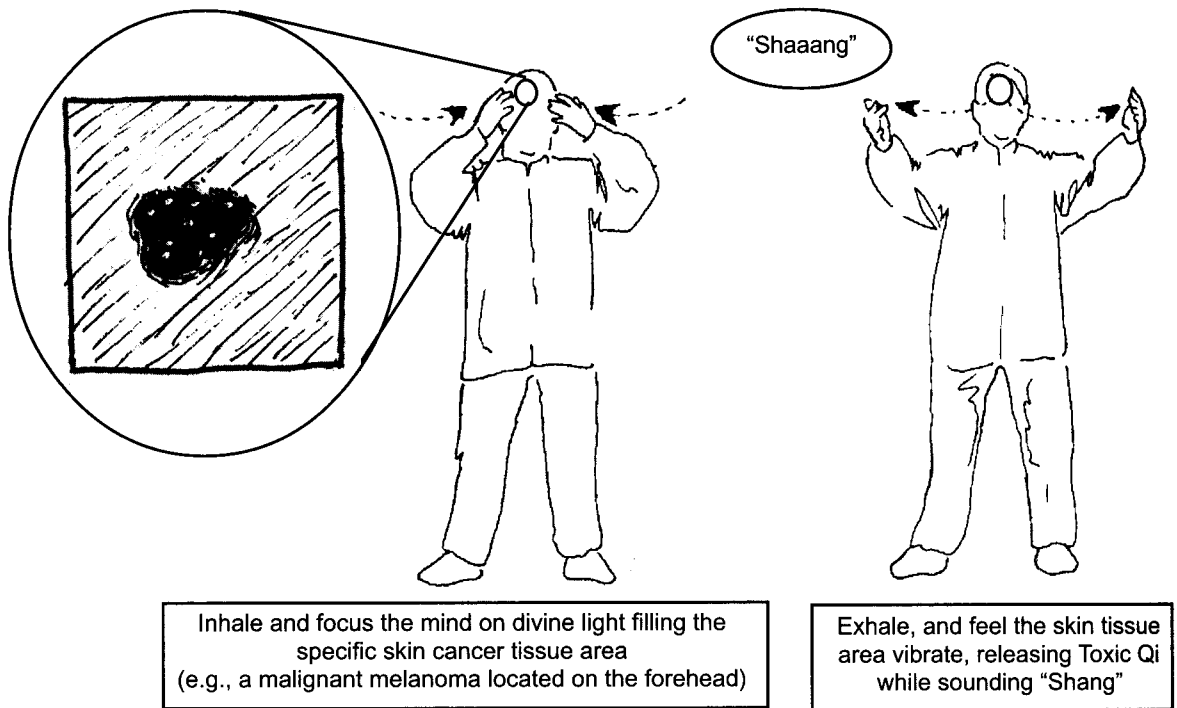


Figure 80.42. For Skin Cancer, the sound is "Shang"

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

- **For Skin Cancer (with dermal carcinomas):** 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 imagination to penetrate deep into the skin's tissue (not just superficially). This allows increased amounts of Toxic Heat to be dispersed (Figure 80.42). The healing sound used is the "Shang" sound. The "Shang" sound should be practiced nine times, using the Fast Breathing Method technique, in addition to practicing Lung, Liver, and Spleen strengthening exercises.

SPECIALIZED PRESCRIPTIONS

The following are specialized or additional prescriptions using sound therapy. The choice of sound resonance must suit the patient's specific constitution and emotional state, as well as the disease.

- **Emotional Purgation:** Generally, in China, patients normally begin their Medical Qigong cancer prescriptions by pronouncing the purgation sound "Haa" (Figure 80.43). This sound prescription is given to purge the patient's Heart of stagnant emotions, as well as to "open the Heart" to experiencing the full range of emotions. 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 then target the cancer by prescribing the sounds needed to disperse specific Qi, Blood, and Phlegm stagnations located within the patient's internal organs.

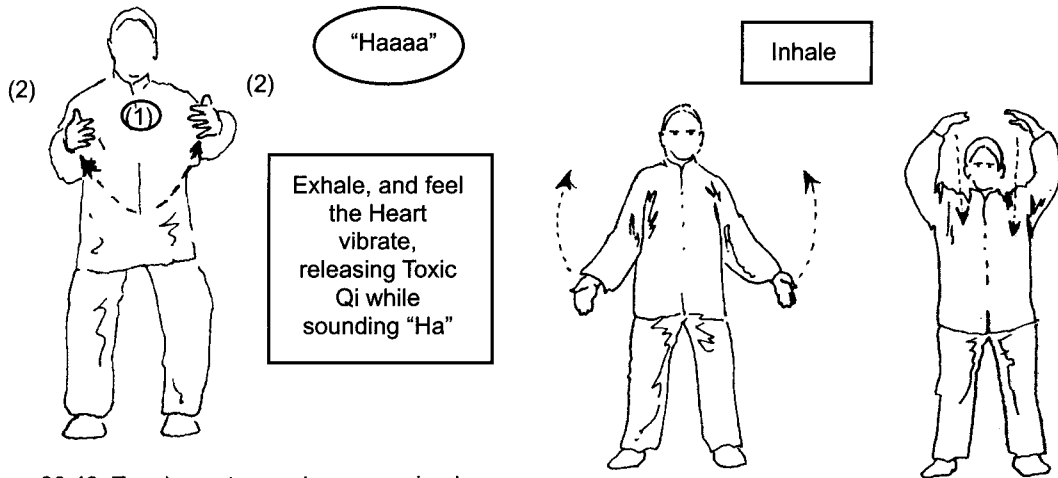


Figure 80.43. To release trapped or unresolved emotions, the purgation sound commonly used in the Peoples Republic of China is "Ha"

Although the "Ha" sound has been successfully used in the Peoples Republic of China for many years, we have discovered in many American Medical Qigong clinics that the "Old Man Searching for the Reflection of the Moon at the Bottom of Tide Pool" prescription 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 chemotherapy, 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. In order to purge Excess Heat from the body, the sound "Xi" is pronounced thirty-six times. The sound is exhaled from a high-pitched to a low-pitched sound by dropping the tone (Figure 80.44).

After the patient has stabilized and the red and white blood count has reached a normal level, the "Xi" 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 healing sound with the specific sound needed to treat a diseased internal organ.

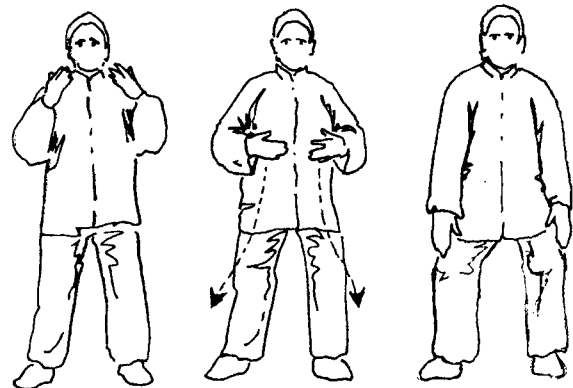


Figure 80.44. After radiation and chemotherapy, the sound is "Xi" (Pronounced She).

CONTRAINDICATIONS FOR TUMOR AND CANCER SOUND THERAPY

As previously mentioned, the tumor and cancer healing sounds are only prescribed for purging Excess conditions within the patient's diseased organs and not for treating deficient organ conditions. If a specific internal organ is already in a state of deficiency and 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.

WALKING THERAPY

EXERCISES

The Fast Walking Method stimulates the electromagnetic fields within the tissues and reinforces the patient's Yuan Qi. By walking fast and changing the normal breathing patterns, the cancer cells can be more easily destroyed. The dual action shocks the system because more Qi and Blood flowing through the body tends to stimulate the electromagnetic fields within the tissues, stimulating the cells and the immune system (see Volume 2, Chapter 16).

These supplementary Medical Qigong Walking exercises are given to cancer patients for breath regulation and Qi reinforcement. The breathing methods are applied with the Dynamic Regulation Walking therapy. The Regulation Walking methods use the "exhaling method" to strengthen the Kidneys, increase oxygen intake, and enhance the immune system (Figure 80.45).

THE THREE STEPPING METHODS USED TO TREAT CANCER

The stepping methods are performed at three different speeds, depending on the patient's symptoms. The patient is encouraged to walk at least once a day for 15-20 minutes. These walking exercises are classified into three kinds of prescriptions according to the following breathing rates.

THE FAST WALKING METHOD

The Fast Walking Method is mainly prescribed for patients in the early stages of cancer and is especially suitable for patients with Lung cancer. This exercise is practiced using even breathing, inhaling for one step, followed by exhaling for another step. The patient steps forward with the left foot, while inhaling through the nose. They then step forward with the right foot and exhale through the nose. Both hands swing naturally up to the chest while walking.

The main point to remember while stepping is that the head leads the waist in turning and swinging the arms. The rate of speed should be 60-80 steps per minute. When practicing the Fast Walking method, it is important not to overexert oneself, as this would be counterproductive by depleting the immune system.

THE MODERATE WALKING METHOD

The Moderate Walking Method is mainly prescribed for patients in the early stages of cancer and is especially suitable for patients with Stomach and intestinal cancer. The patient breathes in and out through the nose with each step. When taking each step, the focus is on the respiratory rhythm. The speed should be between 40-60 steps per minute.

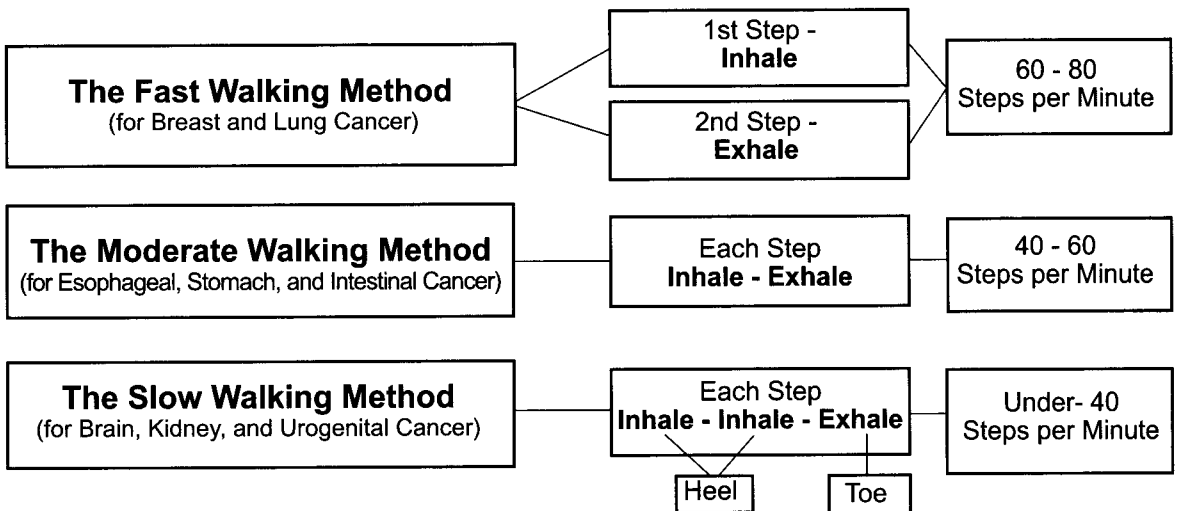


Figure 80.45. Cancer Walking Therapy

THE SLOW WALKING METHOD

The Slow Walking Method is mainly prescribed for patients with Brain, Kidney, and urogenital cancer. First, the patient steps forward with the left foot, then with the right foot. Each step is accompanied by two inhalations and one exhalation. The patient steps forward with the heel while taking two inhalations and then touches the ground with the ball of the foot, while exhaling. Because one step involves three breathing movements, the walking speed should be slower, under 40 steps per minute (Figure 80.46).

SLOW WALKING EXERCISE

The Slow Walking method is mainly prescribed for patients with Kidney and urogenital cancer.

1. Begin this exercise prescription from a standing posture. Both feet are facing forward, shoulders' width apart. Inhale and imagine divine healing light filling the Lungs and flowing down into the Lower Dantian.
2. The patient steps out with the left foot first and then with the right foot. Each step is accompanied by two inhalations and one exhalation. The patient steps out with the heel while taking two inhalations and then touches the ground with the ball of the foot, while exhaling.
3. Because one step involves three breathing movements, the walking speed should be a bit slower, under 40 steps per minute.

SLOW WALKING AND EXTENDING WEI QI

The Slow Walking Extending The Wei Qi Field exercise prescription is very simple, yet it is also very effective in quieting the patient's mind and spirit. It is performed as follows:

1. Begin this exercise prescription from a standing posture. Both feet are facing forward, shoulders width apart. Inhale and imagine divine healing light filling the Lungs and flowing into the Lower Dantian.
2. As the patient begins to step slowly, he or she will focus the intention on the external field of Wei Qi, feeling it extend into the environment. Each step should be relaxed, slow and expansive (as if dissolving into a mist).
3. The breathing should be Natural Breathing, with the focus on absorbing the environment

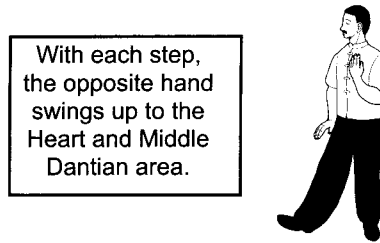


Figure 80.46. The proper posture for Cancer Walking Therapy.

when inhaling and extending into the environment when exhaling. It is important to also extend the Qi out the back when walking.

ENDING AND CLOSING THE WALKING THERAPY

To end the Medical Qigong Walking prescription, the following exercises are taught to the patient in order to bring the Qi back into the Lower Dantian and to return to a state of quiescence. The Ending and Closing procedures are divided into three forms of practice: Leading the Qi back into the Lower Dantian, The Closing, and Self-Massage Regulation, described as follows.

Leading the Qi into the Lower Dantian

This particular exercise is divided into four separate stages: Securing the Three Dantians, Kneading and Rooting the Lower Dantian, Circle Massaging the Lower Dantian, and Rooting the Qi, described as follows:

1. **Securing The Three Dantians:** This exercise has three purposes: to initiate a tranquil state of relaxation, to secure a harmonious balance in the body's Yin and Yang organs, and to bring the Qi back down into the Lower Dantian.
 - Begin from a standing Wuji posture, and imagine embracing a ball of energy at the Lower Dantian (hold this posture for several breaths). Exhale and separate the hands, while massaging the Qi along the body's Belt Vessel, located along the horizontal aspects of the waist.
 - Inhale and begin raising the palms above the head. While the palms are facing the ground, imagine inhaling the Earth Qi into the body, filling the Lower Dantian. At hip level, rotate



Figure 80.47. Ending the Cancer Walking Therapy

the palms to face the sky and imagine inhaling Heaven Qi into the body, filling the Middle Dantian. Continue raising the palms until they are positioned above the Baihui area on top of the head (left hand on top for men, opposite for women).

- Exhale and release Qi into the center Taiji Pole. Imagine the Heaven Qi and Earth Qi combining within the Taiji Pole, connecting all Three Dantians together. Allow the palms to descend in front of the body, drawing the energy of the Yintang (Upper Dantian), throat, Heart (Middle Dantian), upper abdomen (Yellow Court), and navel into the Lower Dantian. End by embracing the Lower Dantian and then begin again, repeating this exercise nine

times (Figure 80.47).

2. **Kneading and Rooting the Lower Dantian:** This exercise fills the Liver and Spleen with Blood and Qi, helping to further detoxify these organs.

After performing the Securing the Three Dantians exercise, secure the Qi in the Lower Dantian and knead the abdomen (like a tiger) until it is sufficiently stimulated.

3. **Circle Massaging the Lower Abdomen:** This exercise combines the body's organ energy together, thus forming the One True Qi. This allows the body to alleviate any Excess or Deficient conditions caused from the excessive accumulation of Qi due to the previous Qigong Walking exercises.

- Begin at the navel and start to circle massage the lower abdominal area thirty-six times in a counterclockwise direction (the movement should be directed against the flow of Qi in the Large Intestine). Begin with small circles and end with large circles, completing the movements at the base of the Lower Dantian. Next, reverse the direction of Qi flow by circle massaging twenty-four times in a clockwise direction (with the flow of the Large Intestine), starting with big circles and finishing with small circles; end at the base of the Lower Dantian (Figure 80.48).
- 4. **Rooting the Qi:** This is sometimes referred to as “leading the Qi back to its origin.” Rooting, extending, and stabilizing the energy into the Lower Dantian will facilitate the regulation of the Conception Vessel, Lower Burner, and Water pathways. Rooting the Qi also tonifies the Kidneys, Qi, Blood, and Yuan Qi, and allows the Toxic Qi to be easily expelled from the body.
- Leave the hands on the Lower Dantian and push the Mingmen backwards while inhaling the Qi and heat from the hands into the Lower Dantian (right hand on outside, opposite for women).

THE CLOSING OF THE PRESCRIPTION

The closing procedure should be initiated after each practice period. After three deep breaths, click your teeth together thirty-six times (to stimulate the Kidney Qi), then circle the tongue eighteen times in each direction (to stimulate the

Begin at the navel, 36 times in counterclockwise direction

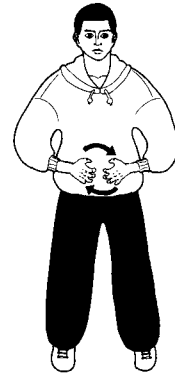


Figure 80.48. The proper posture used in Circle Massaging the Lower Abdomen

Spleen Qi). Circle thirty-six times from the bottom of the teeth, to the upper palate, to the back of the throat. Tilt your head forward slightly, then swallow the saliva three times while imagining the Clear Qi of Heaven and Earth mixing with the saliva and flowing down to the Lower Dantian.

SELF-MASSAGE REGULATION

This method shifts the attention slowly away from the area of concentration while leading the Qi back down to the Lower Dantian. After the mind disengages from the specific point, relax the body, slowly open the eyes and perform self-massage.

Self-massage includes rubbing the hands, bathing the face (rubbing the face with the palms), combing the hair with the fingertips, and dredging the Twelve Primary Channels.

CHAPTER 81

UNDERSTANDING DEATH AND DYING

UNDERSTANDING THE GIFT OF HEALING

Dr. Wong, of the Xi Yuan Hospital in Beijing, China, made the profound statement, “Everyone I have ever treated has been healed.” Upon further inquiry into this claim, Dr. Wong responded, “Everyone I treat gets healed; some get healed spiritually, others emotionally, some mentally, and some physically. Not all get cured, but all do get healed. Some patients that come to me for therapy are supposed to die. It is their time of passage, and I help them accept death with dignity and honor. This is achieved by helping the patients heal their spiritual, mental, and emotional wounds before they pass on. Other patients that come to me are in an active stage of energetic transition, and I help these patients to see where they’ve become stagnant, excessive, or deficient in their bodies, and to release their pathogenic Qi.” Life is a pathway of transition and change; in the field of energetic medicine, all patients are moving toward or away from healing their relationships with themselves and others.

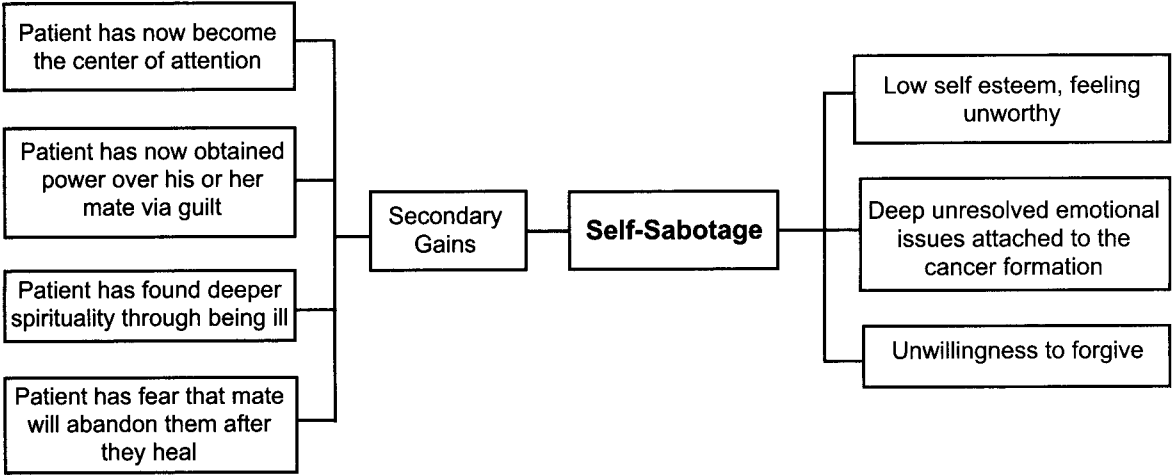


Figure 81.1. Subconsciously Sabotage the Healing Process

UNDERSTANDING WHY A PATIENT DOES NOT HEAL

Normally, in a clinical setting, 80% of the patients respond favorably to Medical Qigong therapy. In some cases, complete remission of the disease is achieved. An additional 10% will improve and their condition will stabilize, while a final 10% will not respond to the treatments and will progressively get worse. When patients do not respond to the treatments, it is usually related to one or more of the following conditions: Failure to carry out the prescriptions, the pathogens are too strong, or divine will, described as follows:

FAILING TO CARRY OUT THE PRESCRIPTIONS:

Sometimes, the patient will subconsciously sabotage the healing process (Figure 81.1). Refusing to practice the assigned Medical Qigong homework prescription exercises and meditations is usually a sign that there are deep unresolved emotional issues contributing to the disease. In the clinic, there are times that the Qigong doctor may encounter certain patients who are responding to

treatments, but might feel unworthy to receive healing. In this particular condition, the patient is said to be self-sabotaging due to low self-esteem.

In cases of self-sabotage, the Qigong doctor should also consider the "Secondary Gains" of the patient's disease as a contributing factor to the patient consciously or subconsciously sabotaging the healing. The Secondary Gain pertains to the empowering ability and subtle benefits of having a terminal disease, for example:

- The patient has now become the center of attention
- The patient has now obtained power over his or her mate via guilt
- The patient has found deeper spirituality through being ill
- The patient may experience a subconscious fear that the mate may abandon them if he or she heals

THE PATHOGENS ARE TOO STRONG:

Sometimes the pathogens are just too strong to be effectively healed by Medical Qigong therapy alone. When an illness is long-standing, additional and sometimes aggressive medical treatments may become necessary to achieve satisfactory change (i.e., more powerful herbs, Western medicine, or surgery).

DIVINE WILL GUIDES THE OUTCOME:

Sometimes, the patient's time in the physical realm may be complete, and his or her soul is preparing to return back to the divine. We are all mortal on the physical plane; death and transformation are a universal inevitability.

HAVING TIME TO HEAL

Sometimes the healing process takes more time than expected. Permanent transitions can sometimes be instantaneous but are more likely to be gradual. Like a sea captain standing at the helm of a great ocean liner, if the captain decides that the present course is unsafe for the ship and its crew, he quickly orders an immediate change in the course of the ship's direction. With a flick of a switch and a hard spin of the steering wheel, the direction of the rudder is immediately changed. However, because of the residual inertia of the massive ship, it will take some time to observe any alteration in the course of the ship's current

direction. Although the eyes of the captain are focused on the new direction, the ship still requires time to effectively move in the new direction. It is the patient's spiritual intentions and focused goals that eventually directs his or her emotional belief system, which in turn, redirects the patient's thoughts and physical reactions.

Sometimes, toxic emotions and memories are released through diligent Qigong practice and treatments. With some patients, however, although major changes have already occurred in the conscious attitude, belief structure, and spirit, it may take longer for the unconscious reprogramming to manifest and stop reinforcing the old fears and traumas. This difficulty in releasing unconscious programming is due to the inability of the patient's conscious mind to fully integrate the new reality and belief structure. A cancer patient may, for example, have been diligently practicing the prescriptions and the disease may be in remission, yet the patient still continues to visualize the cancer as all-invasive. Rather than starting with an image of less cancer in the body, the patient continues to start the meditations with the cancer condition visualized at its worst condition. This sends a double message to the Subconscious Mind (heal and do not heal).

Similarly, the challenge to overcome chronic programmed patterns needs to be addressed. New behaviors and attitudes cannot become habits overnight. It simply takes time, endurance, and constant encouragement in order to make progress. It is important for the patient to keep his or her eyes focused on the initial goal and not give up hope.

It is also important not to force mental imagery when feeling angry, depressed, or upset. To be effective, creative visualization requires a quiescent mind and soft focus; it should not be hard work. Time allotted to creative visualization can be brief; practicing of only a couple of minutes, repeated several times a day, can be effective in most cases.

THE SIX STAGES OF DYING

As human beings are created from the energies of Heaven and Earth, they are subject to the

transitions of nature; death is an essential part of nature's cycle of transitions. Sometimes, no matter who the doctor is or what his or her specific training has been, there is nothing that can be done to physically heal the patient. Since patients have made attachments during their stay on Earth (physical, mental, emotional, and spiritual), it is important for the doctor to assist them in their final transition of releasing and detaching. The fear of death often causes patients to feel a loss of control over their life; facing and conquering this fear allows them to regain a sense of control.

According to Dr. Elisabeth Kubler Ross, there are five stages of dying (denial, anger, bargaining, depression, and acceptance) that facilitate closure for patients, especially in the life and death transition. In Medical Qigong we observe six stages, believing that the death of the tissues does not facilitate the death of the body's energetic soul. These transitions also occur when facing the death and closure of any personal relationship or job, as well as the termination of one's life (Figure 81.2). Although the first five stages were originally believed to follow each other in an orderly fashion, further research has indicated that these stages need not, and most often do not, occur one at a time. The different "stages" can occur at any time going from "denial" to "acceptance," back to "bargaining," etc., (sometimes in just a few minutes). Every individual reacts differently. Some never accept death and struggle to the very end. Medical Qigong therapy describes these transitions as follows: Shock; Numbness and Disbelief; Denial and Isolation; Anger and Rage; Bargaining; Depression; Grief and Despair; Acceptance; Death and Rebirth.

1. **Shock, Numbness, and Disbelief:** This stage occurs when an individual is first introduced to the fact that his or her own death is near. With shock, the mind will generalize, rationalize, delete, or distort information in order to make the data 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 can not believe or will not accept what is happening to them.

Some patients bypass this stage all together.

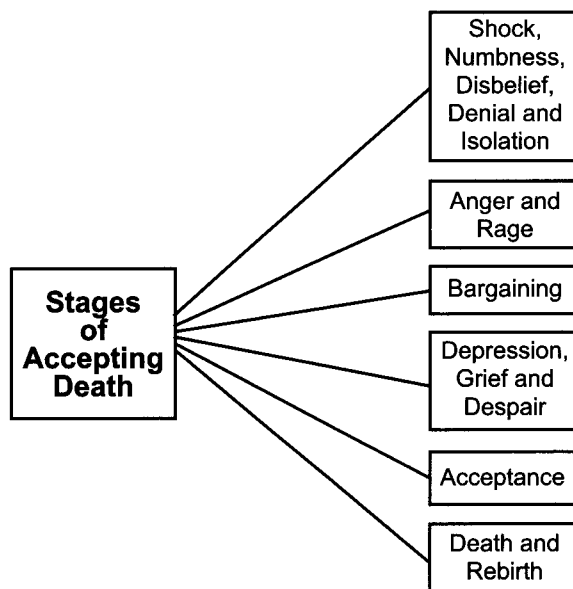


Figure 81.2. The Five Stages and Transitions of Accepting Death

They feel great relief from learning of their impending death. They look forward to the cessation of pain and to rejoining loved ones who have passed on.

- **Denial and Isolation:** This stage is the first semi-conscious choice the patient makes after hearing the news. The disbelief allows the patient to establish his or her own denial system. This denial system functions as a shield to protect the patient as he or she emerges from the shock. Denial and isolation further allow the patient time to gather additional knowledge, hoping that the original diagnosis was incorrect.
- 2. **Anger and Rage:** This stage arises as the denial system breaks down. Patients experience anger, rage, envy, and resentment, and they view their terminal illness as an injustice. The patients' discomfort and anger are usually displaced and projected towards anything and everyone (usually people and God). Patterned, fear-based behaviors get stored in the body and mind. These emotions affect the patients' perceptions and beliefs.
- 3. **Bargaining:** This is another stage in the process of adjusting to the verdict. Patients offer

counterproposals (usually with God), hoping to change or alter the course of events and postpone the inevitable.

4. **Depression:** This stage replaces hope as the patient experiences a deep sense of loss. Still resisting the outcome, patients sink into depression, sometimes lingering for quite some time before death. Grief and despair, stemming from the Lungs, surface as the patient begins to lose hope. Depression stems from the Liver and is divided into two different categories: Regretful Depression and Preparatory Depression:
 - **Regretful Depression:** This type of depression is caused by guilt and shame for not having lived life to the fullest. The regret gives way to fear and a feeling that having held on to past hurts (both real and imaginary) for so long caused many dreams to be abandoned. Opportunities for healing and enjoyment were missed, and many 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 type of depression 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.
5. **Acceptance:** This stage is considered the final stage before death. Having nowhere else to go, patients evaluate what was learned in life. They are now able to express and release their feelings of envy for the living and the healthy, as well as feelings of 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.
6. **Death and Rebirth:** This stage represents the

period that precedes death and is an important transition for the patient to experience. Knowing that life is composed of liquid energy and light flowing within the tissues, it is important for the patient to focus on his or her spiritual transitions and the re-birthing evolution of the soul.

UNDERSTANDING DEATH

Facing death is an important transition in life and should 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 the 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 each patient, and not cease in treating them for reasons of personal ego, fears, sorrows, or regrets. It is important to listen to the patients and allow them to release their fears. This continued support, acceptance, and encouragement allows them to die in peace and with dignity.

In modern Western society, the denial of death establishes the foundation for each individual's ego and supports the survival of the society as a whole. In the Eastern society, however, the knowledge of death was one of the basic values that governed people's lives on both an individual and a social level. Death is not the negation of life, but rather the negation of the ego. Therefore, the awareness of death is the awareness to the doorway of being, and can be utilized to go beyond the boundaries of the ego.

The ego has no way of dealing with the concept of death; our energetic body, however, has an innate knowledge of its true destiny. This intrinsic knowledge allows us to deal directly with the mysterious, and interact with the unknown without the interference from the confusions of the rational mind.

A CHANGE OF RESIDENCE

Death is considered merely a change of resi-

dence 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 forever in accordance with the will of the divine. This is why one is taught to be unattached to the physical aspects of this world and to accept and embrace death as part of the natural process of existence.

REEVALUATE PRIORITIES

The ancient Eastern spiritual teachings insist on the value of eliminating our desires. There is an intrinsic relationship between our desires and our thoughts. One serves as the motivating force for the other. Although we are natural perceivers, the ego keeps us tied to our thoughts so that we do not perceive our natural energetic and spiritual capabilities. Thinking is not perceiving. Our thoughts are what make up our basic nature and provide the substance of our ego. Stopping our internal dialogue allows us to leave the confines of the ego, freeing ourselves from our personal history that sustains it. The suspension of thoughts opens the door to spiritual perceptions. The concepts of life and death are then exposed for what they truly are: nothing more than a mental veil that has been obstructing our spiritual perception of truth. To lift the veil of thought and see the real world represents true power and freedom. The dissolution of the ego opens the door to spiritual transformation and freedom.

BABY CHICK STORY

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 its formative life, as the baby chick continues to develop, it slowly begins to outgrow its place of existence. The baby chick is now becoming harshly compressed and crushed within the security of its own shell.

Although the baby chick is confined within its shell, it has been constantly producing waste products. The waste that has thus accumulated within the shell becomes toxic to the little chick's life. As the little chick exhausts itself trying to get

free from what has now become its prison, it seemingly faces death.

While the little chick struggles to free itself from this toxic environment, the fight for its survival causes it to crack its shell. With its last apparent breath, 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.

ANCIENT HINDU STORY

There is an ancient Hindu fable portraying the common human ignorance and illusion of death, wherein a caterpillar, who feels the sluggishness that signals the end of the crawling stage and the beginning of the long sleep of the chrysalis stage, calls his friends over for support. He begins his lament by stating how sad it is that he must now abandon his life, filled with so much potential and promise of future achievements. Feeling cut off in his prime by the grim reaper, the caterpillar feels that he is but an example of the heartlessness of Nature. Stating, "farewell my good friends, for tomorrow I will die and be no more," he is accompanied by the tears and lamentations of his friends. As the friends surround his deathbed, an older caterpillar remarks sadly that "our brother has left us, such is also our fate. To be cut down one by one by the scythe of the destroyer, like the grass of the field. By faith we hope to rise again someday, but perhaps this is but the voice of vain hope. For no one truly knows anything about the things of the afterlife. Let us therefore mourn the fate of our race." And with that, all of the caterpillars leave their friend, now sealed within the chrysalis stage.

The irony of this little fable is that, similar to the caterpillar, the first stage of death is a stage of transformation, wherein the individual will emerge from the sleep of death (moving from the lowly crawling stage) into a higher form of life (a glorious multicolored creature of beauty and flight).

EDUCATING PATIENTS AND OFFERING HOPE

In trying to understand the inevitability of death, it becomes apparent that classes and workshops on death and dying should be more available. Both patients as well as doctors should be encouraged to attend these types of classes. Doctors can benefit from learning specific meditations to facilitate the transition of death, and also how to relate better to their dying patients. The patients can benefit by increasing their awareness and understanding of this process, as well as learning numerous meditations that help resolve unprocessed emotions. Furthermore, patients can meet others with whom they can share their fears and hopes openly.

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. Patients may also be very reluctant to disclose their personal concerns for fear of being alienated, even with Qigong doctors, especially if the doctor's fear of death becomes evident through too much encouragement to get well and to not lose hope.

Most people live as though death were a distant fantasy, and that it has no real impact on their current life. From a Medical Qigong perspective, it is the ego that fears death and structures this concept so that death plays no functional part in a person's world. The experience of death is purposely kept at a distance, creating an unspoken fear for survival.

It is only through spiritual revival that the human soul regains consciousness of the core self and truly understands its eternal existence and life purpose. If the temporary existence on the gross physical realm was accepted and understood, and the certainty of each individual's impending death was welcome, each individual might experience a spiritual awakening before the death of the physical body.

Each individual's relationship to life can take on a completely different perspective. When the desire for material possessions dies, all ambitions, drives, and jealousies melt away. The ego's need for security ceases and such emotional hostilities leading to revenge and prejudices vanish.

LAST AWAKENING BEFORE DEATH

In ancient China there is a saying, "the candle burns brightest before it goes out," meaning that, sometimes the patient's Jing, Qi, and Shen can portray strong manifestations of mental acuity and physical recovery just before the Human Soul leaves its residence. From a Traditional Chinese Medical perspective, this condition is known as "False Yang Rising."

THE SEPARATION OF YIN FROM YANG

The ancient Chinese considered death to be a separating of Yin and Yang. As a person ages, for example, the Yin increases at the expense of the Yang, and death marks the total separation of the two. Likewise, the Human Soul also contains both elements of Yin and Yang. The Yin aspect of the soul is called a Gui (ghost) the Yang aspect of the soul is called a Shen (spirit).

At the time of death, when Yin and Yang are separating, the Yang rises upwards providing warmth, creating color in the face and releasing a temporary energetic boost for the last few moments of an individual's life. After this brief energetic transition, the patient quickly releases his or her hold on the fading tissues and departs the Material World, entering into the Energetic and Spiritual Worlds of existence.

Being aware of this energetic phenomenon can allow the Qigong doctor and family members the chance to emotionally prepare for the patient's departure and avoid misdiagnosis.

THE FIRST DEATH

Sometimes, when an individual is approaching the "first" death, he or she may experience a gradual dulling of the physical senses. However, in some cases as the individual's physical sight, hearing, and feelings begin to dim, the spiritual and energetic senses become powerfully acute. It is a common occurrence for dying individuals to manifest a clairvoyant and clairaudient awareness of various things occurring in other rooms and places.

According to ancient Tibetan belief, as an individual begins to die, each of the Five Element energies (Earth, Water, Fire, Wind / Air and Wuji) dissolve into each other. To begin with, the energy of the heavy, tangible Earth Element dissolves

into the energy of the Water Element. As the individual begins to lose the ability of physical contact (which is the nature of the Earth Element), he or she takes refuge in the fact that the mind is still functioning. However, when the energy of the Water Element dissolves into the energy of the Fire Element, the circulation of the body ceases, and the individual loses his or her grasp over the mind. At this stage in transition, the individual takes refuge in the emotions (possibly dwelling on someone that they have loved, someone who they now leaving behind, or someone they will soon be joining). As the energy of the Fire Element dissolves into the energy of the Wind/Air, all feelings of warmth or growth cease, leaving the individual with a faint experience of openness. When the energy of the Wind/Air finally dissolves into the infinite space of the Wuji, the individual loses the last feeling of contact with the physical world. As the individual's consciousness dissolves into the center core Taiji Pole, an inner-light is experienced as he or she passes into the more subtle spiritual realm. It is said that as this inner light shines, both Yin and Yang merge back into "one," and the Eternal Soul departs the corpse.

SPIRITUAL UNDERSTANDING OF DEATH

When the "silver cord is cut" and the spirit separates from the body, the body dies. Everything within the body's structure eventually becomes a vaporous type of gas and dissolves, slowly returning back to the Earth. The energetic nature of the material body departs from the decaying tissues with the individual's human soul. After the dissolution of the material body, the individual continues to exist in the form of an energetic and spiritual body.

It is important to remember that the physical body is not an "entity," but merely a conglomeration of various cells acting as a material vehicle for certain forms of energy which animate and vitalize the individual. When the human soul leaves the physical body, the energetic and spiritual matrices that are responsible for governing the functional aspects of the tissues is also removed. The unifying force responsible for maintaining the body power begins to reverse, and the tissues be-

gin to dissolve, returning back to their various Elemental natures.

Most individuals are terrified when they observe or experience the death of the material body. After experiencing a debilitating illness for several years, the process of death is actually painless. The departed will feel lighter and freer than he or she has ever felt on the physical realm. If his or her physical body had been crippled or wounded, they will not experience any structural abnormalities or physical defects in the spiritual body state.

Our spirit is essentially a combination of our conscious and unconscious minds. Being "dead" is actually equal to the same state of dreaming or slipping into sleep. While sleeping, we actually leave our material bodies through subconscious Spirit Travel. While in this state, we feel no discomfort or physical pain.

Practicing meditation helps cleanse our innermost being, preparing for the spiritual transformation of death and rebirth. The dissolution of the Material Body is considered the "first death" in ancient China. After the first death, the individual will experience what was known as the "second death." At the point of the "second death," the individual's energetic body, life-long experiences, and impressions are assimilated by the spiritual body. At this stage in the individual's transition, the spiritual body absorbs new Heavenly energy and prepares for a new incarnation.

In ancient China, it was believed that those individuals who suffered traumatic life experiences were allowed a time of peace and blissful rest. Other individuals who were ready would immediately begin a new cycle and begin their descent into the world of matter.

HELPING A DYING PATIENT PASS

The ancient Chinese believed that helping a dying person pass from the physical realm into the spiritual realm was one of the most profound expressions of a true enlightened saint. If the patient is still conscious when the Medical Qigong doctor reaches the room, the doctor may choose to actively assist the patient in the final stages of his or her passing. During this spiritual transition, there is a deep sharing of consciousness that exists be-

tween the doctor and the dying patient. Therefore, it is important to make this event as peaceful, calm, and spiritual as possible.

When preparing for this spiritual transition, the Medical Qigong doctor and the patient are encouraged to pray and meditate both together and alone. The doctor is encouraged to maintain a calm, centered, and peaceful state of mind while in the presence of the dying patient. This attitude will have a positive effect on the patient, allowing him or her the ability to more easily embrace the dying process.

People in the room who are crying or upset will only disturb the dying process and should be gently removed from the environment. As this is the last opportunity for direct communication, it is important for the patient to speak honestly and directly with his or her family and friends, expressing any unresolved feelings and seeking closure. Any grievances or misunderstandings should be cleared up at this time.

In order to dispel any fear, all those present in the room should be aware of the imminence of the patient's death and should not be afraid to discuss it openly. The dying patient's favorite spiritual books may be read out loud and contemplated upon. Additionally, the dying patient's favorite spiritual music may be softly played in the background. These spiritual tools will help elevate those in the room to a higher frame of consciousness.

THE RITE OF SPIRITUAL PASSAGE

Each spiritual tradition has its own specific beliefs and religious customs. It is therefore important for the Qigong doctor to become familiar with the specific spiritual needs of his or her patient before initiating any rite of spiritual passage. If the patient is already unconscious when the Qigong doctor reaches his or her room, the doctor may choose to perform the "Rite of Spiritual Passage" in order to assist the patient in his or her dying process.

For example, in order to assist a Christian patient in crossing over, just before the patient is ready to "pass," the Qigong doctor can assist in this important energetic and spiritual transformation by proceeding as follows after the priest has

given the patient his or her "Last Rites:"

1. After performing the One through Ten Meditation and connecting with the Divine to perform the Three Invocations, the Qigong doctor can begin with three additional invocations, described as follows:
 - The First Invocation: "Lord God, please fill me with your Holy Spirit and Divine healing light. Use me as your servant for your Divine Glory."
 - The Second Invocation: "Please fill this room with your Holy Presence and bring your loving virtue. Let your glory shine through me into this room, and sanctify ----- (patient's name) in his (or her) time of passage."
 - The Third Invocation: "I lift ----- (patient's name) before your Holy Presence, on your altar of mercy, asking that you wash him (or her) in your cleansing blood. Heal his (or her) internal wounds, freeing ----- from any and all hidden chains of guilt, shame, depression, or despair. Purify and cleanse their Heart, Mind, Spirit and Soul. Remind them of your never-ending love and divine peace. Embrace them and accept their spirit back into your loving arms. Thank you, thy will be done, in Jesus's name, amen."
2. Energetically purge the patient, physically, mentally, emotionally and spiritually. Use the Extended Fan Palm technique and gently sweep the patient's body from the head to the feet.
3. Draw a cord of light from the Divine and connect it to the patient's Taiji Pole and Upper Dantian, allowing the energy to connect through the body into the patient's Lower Dantian. Imagine that the patient's center core energy is fusing into one harmonious union with the divine white light.
4. Begin to focus on the patient's Human Soul enveloped in the divine white light and begin to draw the energy up through the top of the patient's head and out the body through the Baihui area.
5. In this type of spiritual passage, when the patient's soul permanently leaves the body, there will be an energetic shift in the room. Sometimes there is an immediate glow or

flash of light, followed by a calm, pleasant feeling of peace and love.

6. After the soul has permanently left its tissues, the Hun also leave through the top of the patient's head, at the Baihui (GV-20) area. However, the Po will remain with the patient's tissues for several days unless the body is cremated (which is a common practice in several cultures, used to increase the transformational process).

The above process can be molded and altered to fit the particular belief system of any patient. It is important to first talk with a patient to agree upon the exact wording or phrases that will be used during his or her Rite of Spiritual Passage.

AFTER DEATH

Sometimes, after a person dies, his or her spirit hovers around the dead body confused and uncertain, wondering what to do next. Certain faiths believe that it is up to the departed one's family to help the dead by giving him or her directions to assist with the after-death experience. This initial support is used to help the departed to minimize or transcend feelings of loneliness and the fear of the unknown.

Some faiths offer food to their departed loved ones, believing that his or her spirit will consume the food energetically by absorbing its essence through smell rather than taste. People are encouraged never to eat food offered to the dead. Although the external form of the food does not change, its energetic structure has been polluted by the spirit's intense desire to return back to physical form and will adversely affect the mind.

Certain spiritual traditions will lay the corpse on the ground with the head pointing North, along the Earth's electromagnetic lines of force that run North and South. The purpose of this is three fold:

1. It helps rigor mortis set in quicker and hastens decomposition.
2. The Earth's electromagnetic force reacts with the decomposing body in such a way that the individual's spirit cannot reenter the body.
3. While facing North, it is easier for the priest to perform the purification rites, which can expedite the spirit's reincarnation.

ENERGETIC AND SPIRITUAL REALMS

The ancient Chinese believed that a wide variety of beings exists within the energetic and spiritual realms. Departed human beings from the Earthly Realm were believed to linger within the energetic world in accordance with their degree of spiritual maturity, karma, and corresponding degree of energetic density. The more spiritually evolved, righteous, and noble the individual was, the purer and more refined was the degree of his or her vibrational density.

It was also believed that the human body contained 72 levels of vibrational resonance. Each level contains specific intuitions and insights, allowing the individual to experience various levels of energetic and spiritual understanding and awareness as they grow within the gross material world. Awareness of these 72 levels allows an individual to evolve within his or her own time frame, and constitutes the various energetic and spiritual levels of human consciousness.

It was also believed that the energetic and spiritual worlds are divided into 72 levels, beginning from the lowest vibrational level and progressing to the highest spiritual levels. Each of these levels is separated by its own degree of resonance.

As the individual's energetic body starts to gradually dissolve, it begins to vibrate at a particular energetic frequency. The vibrational level of the energetic realm in which the individual stays and maintains existence is in direct correspondence with his or her spiritual maturity; hence there are many descriptions of the various levels of Heaven, Purgatory (Bardo, Limbo, etc.), and Hell existing throughout various religions.

In order to help the reader to understand these various planes of existence, consider for example the vibrations of sound. Although the air may be filled with the various notes resonating from the musical scale, each note is simply a certain degree of vibration. Thousands of these vibratory notes can occupy the same position in space at the same time (for example listening to classical music in a concert hall), and yet they do not conflict with each other. Though many instruments are simultaneously playing, and the air is filled with countless vibrations, an individual can still

focus and specifically identify a particular instrument if he or she chooses.

Another example is the vibratory waves of light. Each ray of sunshine is composed of a great variety of colors. These colors can be separated by means of a prism, which allows all the colors existing within a specific point of space to be separated and categorized.

Planes of life are but varying forms of different degrees of vibrations. These many planes and sub-planes of existence form the vast Spiritual, Energetic, and physical worlds in which we exist.

EXISTING CLOSER TO THE DIVINE

The ancients have always taught that you are as energetically and spiritually close to the Divine on the gross material world as you will ever be after your physical death. Death will not bring you closer, nor will it tear you away; it is only the removal of the gross physical shell that covers your energetic and spiritual form. The physical existence and survival within the gross material world is given to you for experiencing, training, and maturing the soul, as well as for energetic and spiritual transformation.

APPENDIX 1

ADDITIONAL CANCER THERAPY

MAGNETIC THERAPY AND CANCER PATIENTS

The 1990, the clinical research and investigations of Dr. Arthur Trappier were documented in the *Journal of the National Medical Association*. Dr. Trappier's paper was entitled, "Evaluating Perspectives on the Exposure Risks From Magnetic Fields." The *Journal* revealed Dr. Trappier's discovery that, when cancer cells are exposed to a negative (-) magnetic field, the growth of the cancer is discouraged. Also interesting to note was the fact that exposure to a positive (+) magnetic field encourages cancer cell growth. In his research, there was no question that a negative magnetic field, if properly placed, could kill cancer. Therefore, it is worth investigating magnetic therapy as an adjunct to Medical Qigong Therapy, Herbs, and Nutrition.

Acid-hypoxia is a condition necessary for cancer to develop and grow. According to Dr. William H. Philpott, M.D., a negative magnetic field produces an alkaline-hyperoxia that is central to magnetic resonance bio-oxidation therapy, and is necessary in reversing cancer. A negative magnetic field acts directly on the bicarbonate buffer system by which a normal alkaline state can be maintained. The negative magnetic field serves as an energy activator for the oxidoreductase enzyme system (which processes the body's free radicals, peroxides, acids and aldehydes).

From a Western Medical perspective, the human biological life-force energy is produced by the oxidoreductase enzyme catalysis oxidation phosphorylation producing Adenosine Triphosphate (A.T.P.) and Oxidative Remnant Magnetism (a negative magnetic field). This process requires molecular oxygen in an alkaline medium (alkaline-hyperoxia). These two energies govern normal human metabolism.

The A.T.P. energy bond necessary for cancer to grow is produced by fermentation. Fermenta-

tion requires acid-hypoxia and cannot function in the presence of alkaline-hyperoxia. Therefore, the secret to treating cancer is to maintain a continuous alkaline-hyperoxia state surrounding the tissue area where the cancer is growing, so that the cancer cannot create its A.T.P. and therefore dies.

CHOOSING THE PROPER TYPE OF MAGNET

Before treating cancer patients with Magnetic Therapy, the proper type of magnet must be selected. The most functional type of magnets used for cancer treating therapy are described as follows:

- Only the negative (-) magnetic field is recommended for treatment. A negative magnetic field pole is identified by a traditional compass needle as a south-seeking magnetic pole; while a positive (+) magnetic field pole is identified by a traditional compass needle as a north-seeking magnetic pole.
- The magnets should be flat surface, static field, permanent magnets (with poles on opposite sides of the flat surfaces).

USING MAGNETIC THERAPY TO TREAT CANCER DURING THE NIGHT

The first principle of treatment is to provide a base line of systemic treatments. This involves having the patient sleep on a magnetic bed with additional magnets placed at the crown of the bed. When asleep, the patient should also be treating themselves as follows:

- Surround both of the patient's eyes with magnets (2 x 5 x 6 inch multi-magnetic flexible mats)
 - Surround the patient's forehead with a large magnet (5 x 12 inch multi-magnetic flexible mat)
 - Surround the patient's lower abdomen and pubic area with a large magnet (5 x 12 inch multi-magnetic flexible mat). This type of treatment can also be used to treat any bacterial, fungal, viral or parasitic infection located within the patient's pelvic region.
- Placing magnets on the head, eyes and abdo-

men at night will stimulate the production of melatonin. This is because stimulating the pineal gland, retinas of the eyes and intestinal tract will raise the patients melatonin production.

USING MAGNETIC THERAPY TO TREAT CANCER DURING THE DAY

During the day, have the patient sit on a magnetic pad. Make sure that the magnetic pad radiates far enough to stimulate the patient's rectal and genital areas.

The patient should also wear a magnet over the Heart (5 x 6 inch multi-magnetic flexible mat). It is important to treat the patient's Heart since it will magnetize the water and oxygen flowing through the Heart. This will spread the antiinflammatory, free radical scavenger affect throughout the patient's body (it also helps the patient's body maintain its normal physiological alkaline state). The alkaline state is necessary because only then can molecular oxygen be present. In an acid state, molecular oxygen is impeded.

USING MAGNETIC THERAPY TO TREAT MULTIPLE TYPES OF CANCER

The Qigong doctor can vary the treatment according to the specific needs of the patient. The

important rule to remember is that the magnetic field must be larger than the tumor being treated. The magnet must be placed over the tumor, and, if the tumor is raised (i.e., when treating a melanoma), there needs to be a cushion surrounding the tissue area in order to avoid creating pressure on the lesion. The treatment must be continuous with only short breaks for bathing, etc.

1. **Single Carcinomas:** Using magnetic pads for the treatment of single lesions can prove to be quite effective as long as the tumor is not infringing on the patient's gastrointestinal tract or bronchi, and if the tumor has not begun to impede the function of the patient's Liver.
2. **Multiple Carcinomas:** Using magnetic pads for the treatment of multiple lesions can also prove to be quite effective as long as the tumors have not begun to interfere with the vital functions of the patient's gastrointestinal tract, bronchi, or Liver.
3. **Metastatic Carcinomas:** When there are metastatic lesions, the treatment with magnetic pads becomes more complicated, as the tumors must be separately treated. Also, metastatic lesions generally interfere with the vital functions of the patient's Liver or Lungs, and can block the patient's gastrointestinal tract.

APPENDIX 2

CANCER RESEARCH

CANCER RESEARCH

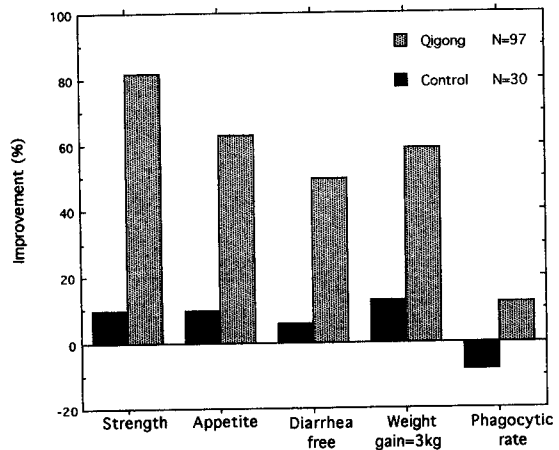
Research scientist Feng Lida pioneered cancer research in China by showing that emitted Qi from Qigong masters produced marked changes in cancer cell cultures in mice. Several studies reported the effects of emitted Qi on tumors in animals. The emission of Qi, for example, was reported to inhibit the growth of implanted malignant tumors in mice, but did not destroy the tumors. Encouraged by the results with animals, researchers carried out clinical research on the affects of Medical Qigong on human subjects with cancer.

In one study, 127 patients with medically diagnosed cancer were divided into a Qigong group of 97 patients and a control group of 30 patients. All patients received drugs, and the Qigong group practiced Medical Qigong for more than two hours a day over a period of three to six months. Both groups improved, but the Qigong group showed improvements four to nine times greater than the control group for strength, appetite, and weight gain. The Qigong group also did not experience bouts of diarrhea. The phagocytic rate, which is a means to measure the immune function, increased in the Medical Qigong group but decreased in the control group. These cancer treatment results were gathered and compiled from clinical research by Dr. Kenneth M. Sancier (Appendix 2.1).

EFFECTS OF QIGONG ON MALIGNANT TUMORS

Luo Sen, Tong Tianmin, et al., of the Zhejiang Institute of Traditional Chinese Medicine, Hangzhou Qigong Hospital, in Hangzhou, China. [This study, also from the 1988 FWCAEMQG proceedings, shows the benefits of combining traditional and modern cancer therapies in maintaining healthy blood cells.]

Under observation in this experiment were 80 patients with 17 kinds of malignant tumors including nasopharyngeal carcinoma, breast cancer, lung cancer, and gastric carcinoma. Their diagnosis was



Appendix 2.1. Comparison of Qigong, drug and drug-alone therapies for patients with advanced cancer

confirmed by cytological and radiological examinations. Within this group, 48 were male and 32 female. Most of them had been operated on before hospitalization. They were at the I or II stage of the disease and had received radiation or chemotherapy before. These patients were randomly divided into three groups. 30 of them, as the first group, received Qigong treatment.

The second group, composed of 25 cases, were treated with routine chemotherapy. The third group, consisting of 25 patients, received chemotherapy combined with Qigong exercises. The parameters adopted included WBC and RBC count; serum hemoglobin and platelet count in the blood (before and after treatment); T-lymphocyte conversion test (H3TdRLT); and urine excretion of 17-hydroxy steroids within 24 hours before and after the last week of Qigong therapy. The total period of observation lasted 60 days. Results are reported as follows:

1. Group I, the Qigong group, developed a significant increase in the WBC, RBC count and serum hemoglobin after treatment ($P < 0.01$).

Group II, treated with chemotherapy, presented a significant lowering in these measures ($P < 0.01$). Group III, which both practiced Qigong and received chemotherapy, showed an obvious elevation of serum hemoglobin, RBC and platelet count ($P < 0.005-0.01$). Their WBC remained at the same level as before the treatment ($P > 0.05$).

2. T-lymphocyte conversion test in Group I also showed a significant increase ($P < 0.05$). It was seen to be maintained at the original level in Group III ($P > 0.05$).

This experiment demonstrates that Qigong exercise, by exciting the circulation of Qi along meridians and modulating the functions of blood circulation, immune response and endocrine tissues, can minimize the toxic side-effects of chemotherapy and enhance energy supply to the body.

QIGONG AS A THERAPEUTIC AID FOR ADVANCED CANCER PATIENTS

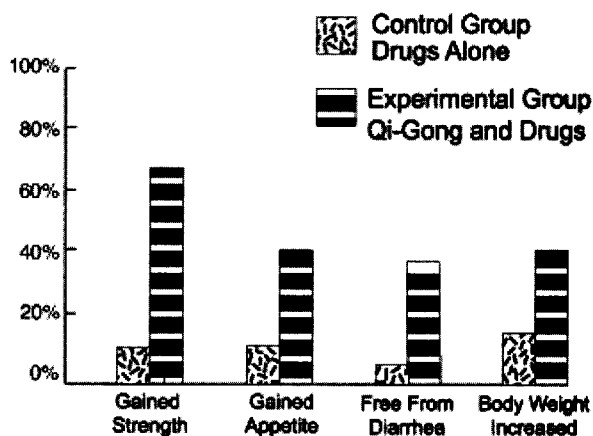
by Sun Quizhi and Zhao Li, Kuangan Men Hospital China Academy of Traditional Chinese Medicine, Beijing, China

This article shows that, in clinical trials, cancer patients were far better off when they combined Qigong exercises and chemotherapy as compared to chemotherapy alone.

One hundred and twenty three cases of advanced cancer treated simultaneously with drugs and Qigong has been reported in this paper. These were inpatients of our department during the past five years. Among them there were 60 males and 63 females. The youngest was 20 years old. The average age was 47 years old. These patients were diagnosed pathologically as malignant cancer, 70 cases were in the III stage, 53 were in the IV stage, of which, cancer of the stomach accounted for 42.23%, cancer of the large intestine 31.70%, mastocarcinoma 11.29%, and cancer of the esophagus and cardinal carcinoma, 8.1% each.

The 123 patients were divided into two groups. The experimental group included 93 cases treated with drugs and Qigong exercises. The control group, which consisted of 30 cases, was treated by drugs alone. Similar drugs were given to the

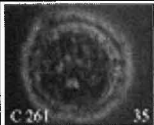
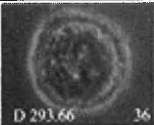

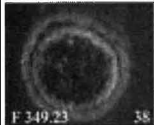
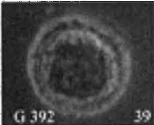
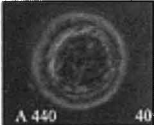
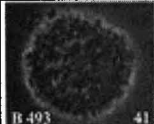
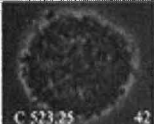
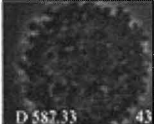
Benefits of Qi-Gong to Cancer Patients



Appendix 2.2. 123 advanced cancer patients were treated for 6 months. The control group with drugs, the experimental with drugs and Qigong exercises. The results show the value of Qigong exercises in cancer treatment.

two groups. Each patient who received the therapy of drugs and Qigong did the Qigong exercises for over two hours a day, three months as a course. Symptoms, signs, body weight, and immunological indices, etc. were recorded before and after treatment. The results were as follows:

1. Amelioration of general symptoms: In the experimental group, 81.7% of the patients regained strength, 63% improved appetite, 33.3% were free from diarrhea or irregular defecation in the experimental group, while in the control group the rates of patients were 10%, 10% and 6%, respectively. The difference between the two groups is significant. ($P < 0.01$)
2. Body weight: In the experimental group, 50.54% of the patients' body weight increased more than 3 kg, and 5.4% of the patients' body weight decreased more than 3 kg. In the control group, the rates were 13.3% and 30.0%, respectively. The difference between the two groups is, again, quite significant.

			Exposure to notes C, D and E show the progressive "destabilization" of the HeLa cell structure, as the cell's nucleus begins to disorganize its features.
			After exposure to notes F, G and A, the cell can no longer maintain its structure as the sound frequencies continue to "push back" the cytoplasmic and nuclear membranes.
			After exposure to notes B, the First Octave C and D, the cell membrane explodes.

Appendix 2.3. A HeLa cancer cell (derived from a cervical carcinoma) being destroyed by sound

3. Phagocytosis of macrophages: In the experimental group, the phagocytic rate of macrophages increased by 12.31 % and the index of macrophages increased from 0.45 before the combined therapy to 0.63 after. In the control group, the phagocytic rate did not elevate, but decreased by 7.87% while the phagocytic index also dropped from 0.63 to 0.50.
4. In addition, it has been observed that, in the experimental group, the erythrocyte sedimentation of 23, and hepatic function of 20 of the 93 patients returned to normal, while in the control group, there were only three patients with normalized erythrocytic sedimentation, and two patients with normalized hepatic function, out of the 30 control cases.

Essentially, these studies suggest that Qigong therapy helps, to some extent, to ameliorate the symptoms, improve appetite, strengthen constitution, and increase the ability of self-cure. Qigong can regulate the mind, Heart, Qi, and Blood; it can also thwart pessimism as well as eliminate pathogenic factors (Appendix 2.2).

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 to destroy cancer cells. Featured are the results of 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 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 Fabian 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 (Appendix 2.3).

According to Maman's clinical observations, healthy cells seem to breathe in a way that allows them to absorb and integrate the sound resistance. 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 immutable in their nature."

APPENDIX 3

MEDICAL QIGONG CLINICAL ONCOLOGY

Under the careful tutelage of Professor Jerry Alan Johnson, a two year Doctoral program in Clinical Oncology was offered to students of the International Institute of Medical Qigong who have completed the 4 year Master of Medical Qigong (M.M.Q.) course. This two-year Doctoral program specialized in the treatment of various types of cancer. Upon graduation, students received their Doctor of Medical Qigong (D.M.Q.) from The Peoples Republic of China (Appendix 3.1).

Due to the overwhelming success of the first Oncology program, in February of 2004, Professor Johnson began teaching a six month intensive program on Clinical Oncology at the Houston Medical Center, in Houston Texas. This course was made possible to the public by a grant from the Fant Foundation, and offered through the International Institute of Medical Qigong, sponsored by the Institute for Regenerative Medicine in Houston, Texas (Appendix 3.2).

THE INTERNATIONAL INSTITUTE OF MEDICAL QIGONG IN PACIFIC GROVE, CA.

DOCTOR OF MEDICAL QIGONG GRADUATING CLASSES

- Lois Brunner, M.S., D.M.Q. (China), 2003
- Janette Lillian Carver, D.M.Q. (China), 2003
- Ted J. Cibik, N.D., D.M.Q. (China), 2003
- Dennis Martin Earnest, D.M.Q. (China), 2003
- Gideon B. Enz, D.M.Q. (China), 2003
- L. Francesca Ferrari, L.Ac., D.T.C.M., D.M.Q. (China), 2003
- Suzanne B. Friedman, L.Ac., D.M.Q. (China), 2003
- Louis B. Frizzell, D.M.Q. (China), 2003
- Thomas Katsabekis, D.M.Q. (China), 2003
- Michelle Ann Katsabekis, D.M.Q. (China), 2003
- Elizabeth M. Marcum, M.A., D.M.Q. (China), 2003
- Deneen C. Seril, D.M.Q. (China), 2003
- Eric W. Shaffer, B.A., D.M.Q. (China), 2003
- Jade Goldstein Stewart, D.M.Q. (China), 2004
- Lisa Van Ostrand, D.M.Q. (China), 2004
- Shifu Bernard Shannon, D.M.Q. (China), 2004



Appendix 3.1. The International Institute of Medical Qigong 2 Year Oncology Program: After completing a 4 year course and obtaining their Master of Medical Qigong (M.M.Q.), several students of the International Institute of Medical Qigong entered into a two-year Doctoral program and specialized in the treatment of cancer, receiving a D.M.Q. from China.

**PROGRAMS ON CHINESE MEDICAL QIGONG CLINICAL ONCOLOGY
ARE CURRENTLY BEING OFFERED THROUGH
THE INTERNATIONAL INSTITUTE OF MEDICAL QIGONG**



Within the first intensive, the Medical Qigong students have learned and experienced basic applications of Medical Qigong Purgation, Tonification and Regulation exercises. They are also taught the underlying principles for each Homework Prescription exercise and meditation and its contraindication.



In addition to clinical modalities and energetic prescriptions, the students are also taught Energetic Psychology and how to handle the toxic emotional discharges released from their patients.



Appendix 3.2. In setting a clinical foundation for Medical Qigong treatments, the students are taught how to categorize, prioritize and treat patients according to the severity of their condition.

More than 45 active clinicians, local and international professionals, attended the six month intensive program. This course entailed Medical Qigong therapeutic modalities for the treatment of various types of cancers, as well as the primary Medical Qigong prescription exercises and meditations used in China for the successful treatment of tumor and cancer formation. It also covered the Medical Qigong treatments used for the various side effects of radiation and chemotherapy (Appendix 3.3).

After the second intensive, several of the par-

ticipating acupuncturists began treating and dissolving breast and ovarian tumors within several of their patients.

Due to the program's overwhelming success, several cancer clinics and hospitals have currently expressed an interest in incorporating the International Institute of Medical Qigong Clinical Oncology courses, treatment protocols, and homework prescriptions into their current oncology programs. One such program includes the Department of Palliative Care and Rehabilitation Medicine at the MD Anderson Cancer Clinic in Houston, Texas.

INTERNATIONAL INSTITUTE OF MEDICAL QIGONG

CHINESE MEDICAL QIGONG CLINICAL ONCOLOGY HOUSTON MEDICAL CENTER GRADUATING CLASS OF 2004

Christopher M. Axelrad, L.Ac., M.M.Q.
V. Daniel Azcarate, M.M.Q.
Brooke J. Becker, B.S., L.M.T., C.S.T., M.Q.P.
Mary Ellen Bestani, M.S.O.M., Lic. Ac.
Kim Blankenship, L.Ac., M.S.O.M.
Pamela L. Bloesch
Kent E. Christianson, D.C., Dipl. Ac.
Rollie M. Dickinson, D.C.
Lou Eberle, L.Ac., M.M.Q.
Maria Sal Eberle, M.M.Q.
M. Kay Garcia, L.Ac.
Simona A. Glekel, M.S., R.M.T., L.Ac.
Jose E. Gonzalez, M.M.Q.
Donna Guthery
Melanie W. Harrell, M.A.
Allison L. Harter, M.M.Q.
Michele S. Herling
David Herman
Nyla Jacobs, L.Ac.
Mary V. Johnson
Matthew B. Jones, M.M.Q.

Rose A. Kimbrough, L.Ac.
Brian McKenna, D.O.M., Lic.Ac., M.M.Q.
Dr. Ernesto Antonio Mendoza
Anne C. Parker
Darryl B. Pierre
Michael Powers, R.M.T.
Lucy M. Roberts, R.N., L.Ac., M.M.Q.
Teresa Saragga, M.Q.T.
James Bryant Seals, Jr., M.S., M.M.Q.
Edith M. Shreeve
Cynthia L. Sills, M.D., L.Ac.
Gregory D. Sparkman, M.M.Q.
Jade Goldstein Stewart, D.M.Q.
Sara R. Storm, L.Ac, M.M.Q.
David A. Trevino, L.Ac.
Lisa VanOstrand, D.M.Q.
Clifton Kamtong Wan, D.C., L.Ac.
Betsy Chia Li Wang
Catherine A. White, Dipl., A.B.T., R.I., M.M.Q.
Douglas K. Womack, J.D., M.M.Q.
J. Michael Wood, M.M.Q., P.B.M.C., O.B.D.S.

Appendix 3.3. The International Institute of Medical Qigong 6 Month Intensive Oncology Program: After successfully completing a six month intensive study course of Chinese Medical Qigong Therapy and Chinese Clinical Oncology, on July 11th, 2004, forty-two graduates received their certification of completion.

GLOSSARY OF TERMS

A

Abdominal Breathing - to breathe from the abdomen (expand with inhalation, contract with exhalation).

Abscess - a collection of inflamed tissue.

Acupuncture - one of the Four branches of Traditional Chinese Medicine, which involves treating patients through the use of needling, cupping, Bloodletting, moxa and magnets in order to stimulate energy flow.

Acupuncturist - a doctor of acupuncture therapy.

Acute - a rapid onset and short duration of a particular condition.

Adenoma - a neoplasm (abnormal formation of tissue) of glandular epithelium.

Adenomatous - glandular hyperplasia.

Adenosis - the second stage of a mammary dysplasia, including the development of multiple nodules in one or both breasts (usually distributed in the superior and lateral areas of the breast). These cysts can become cord-like and nodular with "saucer edges."

Adenocarcinoma - a malignant tumor arising from a glandular organ.

Affirmation - a word, phrase or sentence that is repeated frequently to influence, or change, a belief held deeply within the unconscious mind.

Agoraphobia - fear of places or situations from which escape might be difficult or embarrassing. Symptoms include panic like symptoms and a precondition towards panic attacks.

Alimentary Cancer - cancers relating to food or nutrition

Amenorrhea - the absence or suppression of menstruation.

Anemia - a reduction in the number of circulating red Blood cells.

Angina Pectoris - severe pain and a sensation of constriction about the Heart.

Angioblastic - pertaining to the cells that take part in blood vessel formation.

Angioma - a swelling or tumor formation, caused from cellular proliferation, with or without dilation of the blood vessels or lymphatics.

Ankylosing Spondylitis - inflammation of the vertebrae, giving rise to stiffness of the back and neck.

Anorexia - loss of appetite.

An Sound Resonation - hidden or inaudible sound resonance.

Antibody - any of the numerous proteins produced by the immune system that defend against antigens.

Anxiety - emotional distress, resulting in Heart palpitations, inability to concentrate, muscle tension causing muscle aches.

Aphasia - the absence or impairment of the ability to communicate through speech, writing, or signs, due to a dysfunction within the Brain center.

Aplastic Anemia - anemia caused by deficient red cell production, due to Bone marrow disorders.

Apoptosis - the disintegration of cells into membrane-bound particles that are then phagocytosed by other cells.

Arrhythmia - an irregularity or loss of rhythm pertaining to the Heart.

Arteriosclerosis - term pertaining to a number of pathological conditions in which there is a thickening, hardening, and loss of elasticity of the artery walls.

Arthralgia - pain in the joints.

Arthritis - pain and inflammation of the joints, followed by progressive stiffness.

Arthropathy - pertaining to any joint disease.

Ascariasis - infestation of ascaris lumbicoides parasite (pinworm).

Ascending Qi - the action and flow of energy moving upward.

Ashi Points - also called "Trigger Points" are places on the body which are tender spots or painful areas near diseased or injured tissue.

Asthma - a disease caused by increased responsiveness of the tracheobronchial tree within the Lungs, due to various stimuli, causing severe difficulty in breathing.

Astringent - any substance or agent that causes tissues to contract or that inhibits secretion of Body Fluids such as mucus or Blood.

Astrocytoma - a glioma derived from astrocytes, usually arising in the cerebellar hemispheres of the brain.

Antigens - any substance able to provoke an immune response in the human body.

Ataxia - defective muscle coordination

Atelectasis - pulmonary collapse.

Atrophic - pertaining to atrophy.

Atrophy Syndrome - a disorder characterized by flaccidity and weakness of the limbs and a progressive loss of strength and muscle tone.

Attention Deficit Disorder - a learning disorder manifesting through the following symptoms: habitual failure to pay attention, easily distractible, inability to organize, extreme impulsiveness, difficulty in studying, often accompanied by hyperactivity.

B

Bai Dai - leukorrhea or white vaginal discharge.

Baihui Point (One Hundred Meetings) - the Governing Vessel point at the top of the head (GV-20).

Bellows Palm Technique - a palm technique in which the thumb and little finger compress and release like a bellows.

Bells Palsy - unilateral facial paralysis of sudden onset.

Benign - gentle or kindly, not aggressive, the opposite of malignant.

Bile - a secretion stored in the gall bladder released into the duodenum as a digestive juice.

Bipolar Personality Disorder - formerly known as manic depressive personality disorder, a state of extreme euphoria or pervasive irritability, with racing thoughts, inability to sleep, and impulsive behavior (that may last for days or months), that alternate with morbid depression with suicidal ideation or attempts at suicide (see depression). During the manic phase there may be hallucinations.

Bloated and Expanded Stagnation - stagnation with a characteristically expansive or bloated appearance, can be caused from an accumulation of phlegm and Body Fluids (in addition to Qi and Blood) in the adjacent tissue areas of the body.

Blood (Xue) - the dense fluid which nourishes the body, transmits Qi, and provides the material for the mind and emotions.

Blood Heat - a condition categorized by Heat and Blood signs (retching of Blood, expectoration of Blood, Bloody stool or urine, nosebleeds, and menstrual irregularities).

Blood Stagnation - the impairment or cessation of normal Blood flow.

Blood Stasis - the impairment or cessation of normal Blood flow.

Blood Vessels - the body's transportation system for Qi and Blood nutrition and regeneration. The Blood Vessels are one of the Eight Extraordinary Organs, its function is to moisten the body's tissues.

Body Fluids (Ye) - these are clear, light, and watery. They originate from food and drink and are transformed and separated by the Spleen (aided by the Kidneys) and dispersed by the Lungs and Triple Burners. (i.e., perspiration, tears, saliva, and mucus.)

Body Liquids (Jin) - these are a heavier, denser form of Body Fluids, compared to the Body Fluids (Ye). Their function is to nourish the joints, spine, Brain, and Bone marrow. They lubricate the orifices of the sensory organs.

Bone - the body's skeletal material related in essence to the Kidneys. The Bones are one of the Eight Extraordinary Organs, its function is to store the body's Marrow.

Bone Marrow - sustains and nurtures the Bones, composed of Kidney Jing (Essence) and Marrow. The Marrow is one of the Eight Extraordinary Organs.

Borborygmus - a gurgling, rumbling sound heard over the Large Intestine, caused by the passing of gas through the liquid contents of the intestines.

Borderline Personality Disorder - a psychological disorder characterized by a pervasive pattern of intense, unstable relationships, and an unstable self-image. Such patients suffer from chronic feelings of emptiness stemming from abandonment issues. They exhibit self-destructive behavior and transient paranoia, or dissociative symptoms.

Brain - pertaining to the Sea of Marrow issuing from the Kidneys that collects within the cranium. The Brain is one of the Eight Extraordinary Organs.

Brain Tumor Point - Shihmien Point located on the heel of each foot.

Bronchial Asthma - asthma caused by a hypersensitivity to an allergen.

Bronchiectasis - chronic dilatation of a bronchus or bronchi, with a secondary infection (usually involving the lower portion of the Lungs).

Bronchitis - inflammation of mucous membrane of the bronchial tubes.

C

Caduceus - medical insignia picturing double snakes wrapping a winged staff.

Calculi - the plural of calculus or stones, usually composed of mineral salts.

Cancer (Carcinoma) - an obstruction of Qi and Blood circulation resulting in stagnation and the formation of a malignant tumor that tends to spread.

Carbuncle - a circumscribed inflammation of the skin and deeper tissues.

Carcinogens - any substance or agent that produces or increases the risk of developing cancer.

Carcinoma (Cancer or Tumor) - a malignant growth or tumor that occurs in the epithelial tissue (the outer surface or first layer of tissue that lines the body's cavities, as well as the principal tubes and passageways leading to the exterior of the body)

Catatonic - totally withdrawn, almost unconscious, frozen and unable to move.

Center Core - pertaining to either the core of light within the Taiji Pole which joins the body's three Dantians through the center of the body, or the True Self (the essence of a person's spirit).

Cerebral Embolism - a condition which occurs when an embolus (bubble of air, or piece of a thrombus) detaches from a thrombus and obstructs a cerebral artery.

Cerebral Hemorrhage - bleeding caused from a rupture of a sclerosed or diseased vessel in the Brain.

Cerebral Thrombosis - an obstruction of a cerebral artery by a thrombus (Blood clot).

Cerebro-Vascular Accident (CVA) - in the clinic, conditions referred to as stroke (or Wind-stroke) include cerebral hemorrhage, cerebral thrombosis, cerebral embolism, and cerebrovascular spasm. These four conditions are termed in Western Medicine as "Cerebro-Vascular Accident."

Cervical Spondylosis - a degenerative arthritis (osteoarthritis) of the cervical vertebrae and related tissues.

Chakra - an energetic vortex, spiraling out from the body's Taiji Pole, manifesting in the body and extending through the external field of Wei Qi.

Chakra Gates - the twelve major energy gates located on the center line of the anterior and posterior aspects of the body, as well as at the lower perineum and the top of the head.

Chakra System - the seven major Chakra or energy centers that connect to the Taiji Pole. Five Chakras extend to the front and back of the torso, with one located at the top of the head and the other located on the perineum.

Channels - the body's energetic rivers responsible for transporting Qi, also called "meridians."

Channel Points - areas or points (similar to small pools of Qi) found along the streams of a Channel, through which energy of the Yin and Yang (Zang/Fu) organs and channels are transported internally and externally.

Channel Qi - pertaining to the Qi found within the energetic flow of a channel.

Cholangioles - pertaining to small terminal portions of the bile duct.

Chemotherapy - the application of chemical agents that have a specific and toxic effect upon the disease-causing microorganism, as well as the patient's tissues, energetic fields and immune system.

Chi Dai - red vaginal discharge.

Child Element - pertaining to the Five Element Creative Cycle of Traditional Chinese Medical, the primary organ is considered the Mother and its sequential organ is considered the Child.

Chinese Massage - one of the four branches of Traditional Chinese Medicine, which involves treating patients through the use of tissue manipulation, including Jie Gu Therapy for Bone disorders, Tui Na Therapy for muscle disorders,

Gua Sha Therapy for febrile diseases and Blood Stagnation, An Mo therapy for internal organ disorders, and Jing Point Therapy for channel and internal organ regulation.

Cholecystitis - inflammation of the Gall Bladder.

Cholelithiasis - formation of calcium, i.e., bile stones in the Gall Bladder.

Cholestasis - an infection of the biliary tract.

Chromosomes - one of the usually elongated bodies in a cell nucleus that contains most or all of the DNA or RNA, comprising the genes.

Chronic - the long duration of a specific disease or condition, showing slow or little improvement.

Chronic Fatigue Syndrome - debilitating fatigue that is not the result of physical or mental exertion, and is not relieved by resting.

Chrono-biology - the science that deals with the study of the body's biological clocks and fluctuations in accordance with the cycles of the sun, moon and nature's rhythms.

Chyluria - the passing of fat globules in the urine.

Circulating Energy Technique - this method refers to rotating Qi in a circular pattern (clockwise or counterclockwise) to move Qi and Blood stagnation, or to gather energy for tonification.

Cirrhosis - Cirrhosis is a generalized Liver disease marked by hepatic lesions, 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.

Clean Qi - Energy which has been purified.

Colitis - the inflammation of the colon.

Cold - one of the Six Evils

Cold Constitution - pertaining to a physical body innately prone towards coldness.

Collapsed Qi - this is considered a subcategory of Deficient Qi, and is regarded as the third and most severe type of Deficiency.

Collaterals (Luo) - the body's energetic streams that branch off the Twelve Primary Channels and the Conceptional and Governing Vessels.

Coma - an abnormal deep state of unconsciousness with some possible awareness of surroundings, but a total inability to communicate with the outside environment. Comas result from a Qi obstruction to the Brain caused by illness or injury.

Compressed Stagnation - a type of stagnation caused by the patient's energy contracting (externally moving inward); Compressed Stagnation feels energetically armored and hollow.

Conception Vessel - one of the Eight Extraordinary Vessels, also known as the "Sea of Yin"

Congealed - when Qi and/or Blood become thick and solid within the body's tissues, energetic fields, or both.

Congenital Qi (Prenatal Qi) - energy existing before the fetus is born, acquired from the mother's, father's energies, as well as from the environmental and universal energies. It is sustained through prayer, meditation and sleep.

Constipation - difficulty or infrequent defecation, with the passage of unduly hard and dry fecal material.

Constitutions - see Five Elemental Constitutions.

Contracted Stagnation - stagnation caused by the patient's energy pulling inward, feels armored and solid.

Contraindications - any symptom or circumstance indicating the inappropriateness of a form of treatment that would be otherwise advisable.

Controlling Cycle - pertaining to the Five Element Cycle, where one elemental organ controls the second elemental organ in the Five Elements' Circle.

Coryza - the inflammation of the respiratory mucous membranes.

Countertransference - this is the process whereby a doctor loses objectivity and unconsciously projects feelings, thoughts, beliefs

and patterns of behavior onto the patient.

Couple Point - the Master Point's secondary point of connection affecting the Eight Extraordinary Vessels.

Craniopharyngiomas - tumors that originate from a small part of the craniobuccal pouch (a structure originating in the embryonic pharynx) and are the most common paracellular tumors in children.

Creative Cycle - pertaining to the Five Element Cycle, where one organ creates the energy for the next.

Creative Subconscious Mind - the part of the mind that maintains the patient's reality by making him or her act like the person they believe themselves to be.

Crown Center - the name given to the Baihui Point (GV-20) and Upper Chakra Gate, at the top of the head.

Cycle of Disharmony - an emotional state which induces a vicious cycle of physical, mental, emotional, energetic and spiritual disharmony.

Cyst - a closed sac that forms in tissue or a body cavity.

Cystitis - inflammation of the Urinary Bladder, usually occurring secondary to ascending urinary tract infection.

Cytotoxic Treatments - treatment containing toxins which attack the cells of the body (for example: radiation, chemotherapy and toxic herbs).

D

Dacryorrhea - excess tear flow.

Damp - a internal pathogenic condition relating to the storage of Damp or Wet toxins; Damp is one of the Six Evils; long-term Dampness may lead to Phlegm.

Dantians - the body's three main energetic pools, or reservoirs of Qi located in the head, chest and lower abdominal areas.

Dantian Regulation - the principle of balanc-

ing the energy governing the body's Three Dantians.

Dao - pertaining to God or divine consciousness.

Daoist - a student of the "Dao" or way of life, pertaining to living in harmony with the universe and environment.

Dao Yin - energy regulation exercises consisting of training the body, mind, and breath.

De - pertaining to an individual's personal Virtue.

Defence Mechanisms - see Ego Defence Mechanisms.

Deficiency (Xu) - a condition relating to the inadequate degree of a particular substance, e.g., Qi, Blood, Yin, Yang, Heat, etc.

Delusions - refers to the occurrence of a mental derangement in the patient resulting in a false belief based on incorrect inference about external reality. Regardless of the evidence to the contrary, the belief is strongly maintained.

Dementia - the progressive loss of cognitive and intellectual functions.

Denial - a conscious refusal of an impulse-evoking fact, feeling or memory.

Depersonalization Disorder - persistent, recurring episodes of depersonalization, characterized by a feeling of detachment, or estrangement from one's self.

Depression (Major) - a psychological disorder resulting in major sadness and pessimism, feelings of worthlessness, helplessness and hopelessness. Symptoms include overeating or under-eating, insomnia or hyper-insomnia, difficulty concentrating, and fatigue. In Traditional Chinese Medicine, depression often emanates from Liver Qi Stagnation.

Descending - the action of energy moving downward.

Diabetes - a general term used to describe diseases characterized by excessive urination and a sugar imbalance in the Blood.

Diaphoresis - profuse sweating.

Diastolic - the resting phase of the Heart.

Diathermy - the therapeutic use of a high-frequency current to generate Heat within a certain area of the body.

Di Qi - Earth (Environmental) Energy.

Disharmony - pertaining to a lack of adequate balance of energy.

Disorder - an abnormal state of physical, mental, emotional, energetic or spiritual disharmony.

Dispersing - the spreading of Qi to other parts of the body, or purging of pathogenic energy from the body.

Displacement - the shifting of impulses aroused by one person, or situation to a safe target.

Distance Therapy - also called External Qi Therapy, Qi Emission and Outgoing Qi Therapy, is defined as extending or projecting energy into a patient from a distance.

Divergent Channels - twelve secondary channels that parallel the Twelve Primary Channels.

Divine - pertaining to God.

Divine Hook-Up - the Qigong doctor's initial preparation for therapy, wherein he or she connects with the divine for guidance.

Divine Therapy - long distance Qigong healing.

D.M.Q. - a licensed Doctor of Medical Qigong Therapy, presently only obtainable in China.

Dragon's Mouth Palm Technique - hand technique wherein the thumb touches the other four fingers of the hand, forming an image of the head of a dragon. This hand manipulation is used for leading and pulling the Qi.

Draining Qi - drawing off or releasing pathogenic energy from a specific organ area or channel of the patient's body.

Dredging - a type of energetic purging, used to clean the patient's energetic fields and channels.

Drilling Energy Technique - this method refers to rotating Qi in a spiraling pattern (clockwise

or counterclockwise) to access the energy deep inside the patient's body.

Dry - one of the Six Evils

Dryness - a internal pathogenic condition relating to the storage of Dry toxins (i.e., dry mucus membranes resulting from a lack of Body Fluids).

Dynamic Qigong - energy gathering which utilizes active movements of the body.

Dysmenorrhea - painful menstruation.

Dyspepsia - painful digestion.

Dyspeptic - one afflicted with dyspepsia.

Dysphagia - difficulty in swallowing.

Dysphoria - exaggerated feeling of depression, anxiety and unrest.

Dysplasia - the abnormal development of tissue.

Dyspnea - air hunger, resulting in difficult breathing, shortness of breath, sometimes accompanied by pain.

Dysthymia - a chronic, form of depression (lasting at least two years), for children and adolescents the mood can be irritable rather than sad.

E

Earth Element - one of the Five Elements, pertaining to the Spleen and the Stomach.

Earth Energy (Qi) - Energy pertaining to the Earth and surrounding environment.

Earth Jing - energy that supervises the maturation phase of the fetus's ability for emotional and spiritual bonding during the seventh month of pregnancy.

Earthly Branches - twelve energies of the Earth represented in the human body as the Twelve Primary Channels.

Earth Transpersonal Point - pertaining to the body's energetic connection to the Earth, located several feet beneath the feet.

ECG (or EKG) Eletrocardiogram - a graphic record made by an instrument that measures the Heart's electrical activity; usually used to confirm a diagnosis of a Heart condition.

Eclampsia - coma and convulsive seizures (between the 20th week of pregnancy and first week postpartum). Symptoms result in edema of the legs and feet, puffiness of the face, hypertension, severe headaches, dizziness, epigastric pain, nausea, sudden convulsive seizures and coma.

Eczema - an acute or chronic inflammation of the skin.

Edema - an acute or chronic cutaneous inflammatory condition.

EEG Electroencephalogram - a graphic record made by an instrument that measures the brain's electrical activity and records it as patterns of fluctuating waves.

Eight Energetic Principles (Eight Principle Theory) - a system of differential diagnosis using four pairs of opposites (Yin and Yang, Cold and Hot, Deficient and Excess, Internal and External).

Eight Energetic Touches - pertaining to the somatic tissue response to energy stimulation (tingling, sensations of Heat, coldness, expansiveness, contracted, heaviness, lightness, and vibration).

Eight Extraordinary Vessels (Ancestral Channels)- the primary channels responsible for the formation of the fetus, which after birth, are considered the body's reservoirs for collecting the overflow energy from the Twelve Primary Channels.

Eight Miscellaneous Factors - eight factors that can off set the patient's Yin and Yang balance (diet, overexertion, excessive sex, child bearing, traumatic injuries, exposure to poisons, parasites, and iatrogenic disorders).

Emaciation - the state of being malnourished and extremely lean.

Embolus - a plug, composed of a thrombus or vegetation, mass of bacteria, or other foreign body obstructing a vessel.

Embolism - the obstruction of a Blood Vessel by foreign substances or a Blood clot.

EMG Electromyogram - a graphic record made by an instrument that measures the muscle's electrical activity and records its function.

Emitting Qi - the Qigong doctor extending energy outside the body for the purpose of treating a patient.

Empty Qi - a serious weakness or Deficiency of the body's Qi.

Encephalomyelitis - acute inflammation of the Brain and spinal cord.

Endometrial Hyperplasia - excessive proliferation of the cells within the lining of the Uterus.

Energetic Armoring - a condition resulting from the patient protecting specific tissues, organs, or areas of the body. Energetic armoring is initiated when the patient freezes certain emotional feelings to maintain the denial system.

Energetic Barriers (Energetic Boundaries) - the protective barriers existing within and outside of the body's tissues.

Energetic Complications - pertaining to energetic imbalances within the patient's tissues (e.g., compressed energy stagnation, energetic armoring, migrating Qi deviations, etc.)

Energetic Cords - energetic bands of light and vibration which form an emotional attachment, connecting the patient to certain people, places, or things.

Energetic Grids - an energetic net covering the surface of Heaven, Earth or the human body.

Energetic Leakage - a condition resulting from the leaking of Qi from the joints, due to an injury or unconscious sabotage.

Energetic Medicine - any and all medicine having to do with the stimulation, cultivation, tonification, purgation, balance and maintenance of the body's Qi.

Energetic Point Therapy - Emitting Qi into specific channel points or vessels on the patient's body.

Enteric Nervous System - pertaining to the nervous system of the Small Intestine.

Enuresis - the involuntary discharge of urine.

Environmental Energy (Qi) - Energy pertaining to the Earth and surrounding environment.

Environmental Force - energy pertaining to the Earth and surrounding environment.

Epigastric Pain - pain in the region over the pit of the Stomach.

Epileptiform - having the form of epilepsy.

Epistaxis - bleeding of the nose.

Epithelial Hyperplasia - excessive proliferation of the cells within the outer surface of the body, including the secreting portions of the glands and ducts.

Essence (Jing) - referring to either Prenatal and Postnatal energetic tissue mass.

Eternal Soul - the individual's True Self, which is always connected to the divine. It is absorbed into the mother's egg at the time of conception, and is rooted within the body's Taiji Pole.

Etiology - the causes of a disease.

Eustachian Tubes - the auditory tube, extending from the middle ear to the pharynx.

Evil Embryo - pertaining to a toxic formation in the form of a tumor or cancer mass.

Evil Influences - pathogenic factors that can be either physical, mental, emotional, energetic or spiritual.

Evil Qi (Xie Qi) - also called Pathogenic Qi, Perverse Qi, Toxic Qi, and Heteropathic Qi, is energy that causes disease or harmful effects to the body.

Evil States - a condition wherein the patient experiences mental delusions, obsessions, infatuations with the doctor, spiritual oppression or possession.

Evil Wind - toxic Wind that invades the body, tissues or organs.

Excess - a condition relating to the over abundance of a particular substance. (e.g., Heat, Wind, Damp, Cold, etc.).

Exopathogenic - a disease or pathogen originating outside of the body.

Exophytic - a neoplasm or lesion that grows outward from an epithelial surface.

Extended Fan Palm Technique - hand technique where the fingers separate like a Chinese fan, used for extending energy through the doctor's palm.

External Pathogenic Factors - an external invasion of Heat, Damp, Cold, Dryness, or Wind, or a combination thereof.

External Qi Therapy - a technique used in Medical Qigong therapy which pertains to Qi being emitted onto a patient.

Extraordinary Organs - also called Curious Organs, these six organs are shaped like Yang (Hollow) organs but function like Yin organs. The Brain stores Marrow, the Marrow stores Kidney Jing, the Bones store Marrow, the Blood vessels store the Blood, the Gall Bladder stores the bile, and the Uterus stores Kidney Jing, Blood, and Qi.

Extraordinary Vessels - secondary channels that flow in conjunction with the body's Twelve Primary Channels.

Extra Point - a point with a definite location, but not originating on the fourteen main channels.

F

False Cold (Pseudo Cold) - a clinical condition wherein Heat has become stagnated within the Interior of the body and the patient experiences symptoms of cold in the extremities.

False Heat (Pseudo Heat) - a clinical condition wherein an overabundance of Cold is transformed into Heat within the Interior of the body and the patient experiences symptoms of Heat in the extremities.

False Self - pertaining to the dark emotional side of the self, i.e., the masks and defence mechanisms that serve to protect the individual from dealing with his or her issues.

Fascia - a fibrous membrane covering, supporting, and separating the muscles, as well as uniting the skin with the body's underlying tissues.

Febrile Diseases - any and all diseases which

cause the body to produce a fever.

Fibroadenoma - a tumor with fibrous tissue, forming a dense covering.

Fibroma - a benign neoplasm derived from fibrous connective tissue.

Fibromatous - pertaining to the nature of a fibroma.

Fibromyoma - a leiomyoma that contains a relatively abundant amount of fibrous tissue

Fire - one of the Five Elements, pertaining to the Heat and can be transformed into a pathogenic condition

Fire Element - one of the Five Elements, pertaining to the Heart, Small Intestine, Pericardium, and Triple Burners.

Fire Jing - energy that controls the development phase of the fetus's emotional and spiritual well-being during the fifth month of pregnancy.

Fistula - an abnormal passage from one epithelialized surface to another epithelialized surface.

Five Agents - the five energies that are linked to the moral qualities of a person's inner characteristics (the five virtues stored within the body's Wood, Fire, Earth, Metal and Water elements).

Five Elements - Wood, Fire, Earth, Metal and Water.

Five Elemental Constitutions - physical constitutions based upon the observation of the Five Elemental formations within the human body.

Five Element Organs - the organs related to the Five Elements, including: Wood - Liver and Gall Bladder; Fire - Heart and Small Intestine (Pericardium and Triple Burners); Earth - Spleen and Stomach; Metal - Lungs and Large Intestine; Water - Kidneys and Urinary Bladder.

Five Energetic Fields - pertaining to the body's five levels of energy, including: The External Wei Qi Fields, Internal Ying Qi Field, Sea of Blood, Sea of Marrow, and Center Core of Light (Taiji Pole).

Five Flavors (Five Tastes) - sour, bitter, sweet, pungent, and salty.

Five Major Yang (Fu) Organs - also called the Five Bowels, they are the body's five hollow organs: Gall Bladder, Small Intestine, Stomach, Large Intestine, and Urinary Bladder.

Five Major Yin (Zang) Organs - are the body's five solid organs: Liver, Heart, Spleen, Lungs and Kidneys.

Five Orbs - pertaining to the 5 Yin internal organs (Liver, Heart, Spleen, Lungs and Kidneys), their complete organ system, and the surrounding areas that they influence.

Five Palms Hot - a condition in which the patient feels a hot sensation in the palms and soles of the feet, accompanied by Heat and agitation of the chest and/or head area.

Five Passes - five important gates on the Governing Vessel located at the coccyx, Mingmen, Shendao, occiput and Baihui, where energy tends to stagnate.

Five Sense Organs - eyes, tongue, mouth, nose and ears.

Five Thunder Fingers Technique - hand manipulation technique wherein the fingers and thumb are rapidly extended from a closed soft fist, to strike with Qi for dispersing stagnations.

Five Thrusting Channels - see Thrusting Channels.

Five Tissues - tendons, Blood vessels, muscles, skin and Bones.

Five Zhi - in connection with the five mental aspects of the Mind, the Hun (Ethereal Soul), Po (Corporeal Soul), the Shen (Spirit), the Yi (Intellect), and the Zhi (willpower) are sometimes referred to as the Five Zhi.

Fixation - has the same result as regression, but the person becomes fixated at a particular stage of mental and emotional development.

Flat Palm Detection - an extended palm technique used for sensing and diagnosing.

Four Bigs - pertaining to severe excess of fever, sweating, thirst, and pulse.

Four Doors - the center of each palm and foot.

Four Winds - pertaining to the Energy of the four compass points. (North - back, South - front, West - right, and East - left.)

Fu Organs - Yang or hollow organs (Gall Bladder, Small Intestine, Stomach, Large Intestine, and Urinary Bladder). The Fu Organs operate primarily to relieve the Zang (Yin) Organs of toxic energies and wastes.

G

Gallow's Syndrome - laughing at a very painful experience instead of grieving or crying.

Gastritis - the inflammation of the Stomach.

Gastropotosis - the downward displacement of the Stomach.

Gathering Qi - also called Respiratory Qi, Collection Qi, Chest Qi, Pectoral Qi, and Big Qi of the Chest. It is derived from the conversion of the purest and most potent forms of the body's Jing (particularly sexual fluids, hormones, and neurochemicals).

Germinomas - pineal region tumors that can manifest through endocrine abnormalities. These tumors tend to spread in the cerebrospinal fluid and seed the hypothalamic region of the third ventricle.

Gland - an organ that produces a hormone or other secretion.

Glioblastoma Multiform - a glioma consisting of undifferentiated anaplastic cells of glial origin.

Glioma - any neoplasm derived from one of the various types of cells that form the interstitial tissue of the brain, pineal gland, posterior pituitary gland, spinal cord, and retina.

Gout - sudden intense pain in a joint, usually the big toe or ankle, followed by swelling, inflammation and Heat in the joint (in extreme casts alternating chills and fever are experienced).

Grain Qi (Gu Qi, Nutritive Energy) - Energy derived from food and drink and processed by the Spleen and Stomach.

Grounding - see Rooting.

Guiding Qi - the technique of leading Qi.

Gu Qi (Grain Qi, Nutritive Energy) - Energy derived from food and drink and processed by the Spleen and Stomach.

H

Hai - means sea.

Healing Tones - resonant sounds used to purge the body of pathogens.

Heart Fire - pertaining to the energy of the Heart, which is responsible for transforming the body's Energy into Spirit. This occurs in the chamber of the Heart's courtyard (the Yellow Court).

Heaven Qi - also known as Heavenly Qi, this energy pertains to the Heavens, the divine and the celestial influences.

Hei Xia - dark brown or black vaginal discharge.

Hematoma - a localized mass of extravasated blood, confined within an organ or tissue.

Hematopoietic - pertaining to or related to the formation of blood cells.

Hematuria - Blood in the urine.

Hemangioma - a condition in which the proliferation of the blood vessels leads to the formation of a mass that resembles a neoplasm.

Hemianopsia - blindness in the temporal field of vision of both eyes.

Hemiparalysis - paralysis on one side of the body

Hemiplegia - paralysis on only one side of the body.

Hemoptysis - the expectoration of Blood.

Hepatitis - inflammation of the Liver.

Hepatolithiasis - calculi or concretions in the Liver.

Hepatomegaly - enlargement of the Liver.

Hepatosplenomegaly - the enlargement of both the Spleen and Liver.

Herbal Therapy - one of the four branches of Traditional Chinese Medicine, which in-

volves treating patients through the use of formulas created through teas, soups, tinctures, wines, oils, balms, liniments and pills to stimulate energy flow.

Herbalist - a doctor of Herbal Therapy.

Herpes Simplex I - an infectious disease caused by the herpes simplex virus. This disease is characterized by thin-walled vesicles that occur in the skin, usually at a site where the mucus membrane joins the skin, above the waist area.

Herpes Simplex 2 - an infectious disease caused by the herpes simplex virus. This disease is characterized by thin-walled vesicles that occur in the skin, usually at a site where the mucus membrane joins the skin, below the waist area.

Hibernation Breathing - a breathing method which includes inhaling and exhaling through every pore on the body's surface, from the body's Center Core (Taiji Pole).

Hollow Organs - the body's Yang organs, which consist of the Gall Bladder, Small Intestine, Stomach, Large Intestine, Urinary Bladder. Also included in this list are the Triple Burners.

Hook-Up - see divine Hook-Up.

Hot Constitution - pertaining to a physical body innately prone towards Heat.

Hot Evil - also known as Evil Heat, a pathogenic condition causing Excess patterns that are Hot and Yang in nature.

Huang - any membranous tissue.

Huang Dai - yellow vaginal discharge.

Hui Yin Point (CV-1) - Conception Vessel point located between the scrotum (or vagina) and the anal sphincter.

Human Force - the energy or force manifesting from inside of the human body, as well as the within the human energetic field.

Human Papilloma Virus - an icosahedral DNA virus that can cause cutaneous and genital warts, severe cervical intraepithelial neoplasia, and anogenital and laryngeal carcinomas.

Humor - any fluid or semifluid substance in the body.

Hunter Killer Cells - the body's neutrophils and macrophages, as well as the interferons and antibodies.

Hydrocephalus - increased accumulation of cerebrospinal fluid within the ventricles of the Brain.

Hyperbilirubinemia - excessive amounts of bilirubin (the orange-colored or yellowish pigment in bile) in the Blood.

Hyperhidrosis - excessive sweating due to an over-activity of the sweat glands.

Hypertension - high Blood pressure.

Hyperthyroidism - a condition caused by excessive secretions of the thyroid glands, resulting in an increased metabolic rate and the consumption of food to support this increased metabolic activity.

Hypertrophy - the increase in the size of an organ or structure that does not involve tumor formation.

Hypochondriac Pain - pain in the upper lateral region on each side of the body below the thorax and beneath the ribs.

Hypomania - a milder form of mania and excitement with moderate change in behavior.

Hyposmia - a deficient sense to smell.

Hypotension - low Blood pressure.

Hypoxemia - the subnormal oxygenation of arterial blood.

I

Iatrogenic Disorders - any adverse mental or physical disorder induced in a patient from the treatment by a doctor or surgeon.

Incontinence - an inability to control urination, involuntary urination when coughing, laughing, sneezing, running, or performing some other physical activity. This condition can also refer to involuntary defecation.

Indole - A solid, crystalline substance found in feces. It is the bases of many biologically ac-

tive substances formed in degeneration of tryptophan and is largely responsible for the odor of feces.

Influenza - an acute contagious respiratory infection, characterized by a sudden onset, with chills, fever and headache.

Insitu - in position, not extending beyond the focus or level of origin.

Insomnia - a sleeping disorder resulting in the inability to sleep.

Intellectualization - an elaborate rationalization of a naked impulse, to justify it.

Interferons - a group of proteins released by the white Blood cells and fibroblasts, responsible for fighting infection.

Interjection - the insertion or interpose the energetic pattern.

Internal Dialogues - internal conversations, which are part of the patient's personal belief structure.

Internal Pathogenic Factors - pertaining to diseases originating from the body's internal organs and emotions (e.g., anger, fear, etc.).

Internal Viewing - technique used by the Qigong doctor to view the patient's internal organs.

Interpersonal Relationships - close personal relationships, relating to self and others.

Invading Cycle - pertaining to the Five Elemental Cycle, wherein the Grandmother Element overcontrols the Child Element.

Invisible Needle Therapy - the insertion of invisible energetic needles into the patient's body to stimulate energy flow.

Invisible Needle Palm Technique - Qi emission in which energy is emitted in a very fine line, to stimulate specific channel points.

J

Jaundice - a condition due to deposition of the bile, characterized by the yellowing of the skin, eyes, mucous membranes and Body Fluids.

Jin - Body Fluids whose function is to moisten.

Jing - the human body's Essence, divided into Prenatal and Postnatal Essence.

Jing Luo - the body's channels and collaterals.

Jing Point Therapy - the original term for Channel Point Therapy or Acupressure.

Jing Shen Bing - pertains to all types of mental illness.

Jiu Wei (Yellow Court) - located in the center of the diaphragm, below the xiphoid process of the sternum. Its function is that of being the access point to release emotional memories from the body's internal organs. Its location is attributed to the 3rd Chakra.

Jue Yin (Reverting Yin) - associated with the most severe diseases, indicates Yin Qi developing its final stage and then reverting into Yang. Jue Yin is categorized with the Liver and Pericardium Channels.

K

Karma - the manifestation of consequences to our actions and beliefs: "As you sew, so shall you reap."

Karmic Related Illness - pertaining to spiritual illnesses, which can be either congenital or acquired.

Kidney Fire (Mingmen Fire) - the energy that heats the body's Essence (Jing), and dominates all Twelve Primary Channels. It is the motivating force of the body.

Kneading Tiger Palm Technique - hand manipulation technique resembling the movement of a tiger kneading the ground, used for dispersing Qi stagnations.

Kyphotic - the exaggeration or angulation of the normal posterior curve of the spine (humpback).

L

Laogong (Pc-8) - Pericardium Channel point located at the center of each palm.

Large Heaven Cycle (Macrocosmic Orbit) - Qigong Meditation which connects the Qi of the extremities to the Qi within the Governing and Conception Vessels.

Leading Qi - technique of manipulating the patient's Qi by using a guiding gesture with the hands.

Leiomyoma - cutaneous eruption of multiple small painful nodules composed of smooth muscle fibers.

Leukemia - a "non-solid" type of cancer, that originate from abnormal white Blood cells. They affect the Blood and Bone Marrow directly, and they can also travel through the body's internal system to affect other organs such as the Spleen.

Leukocyte - the body's white Blood corpuscles, which included lymphocytes and other immune system cells.

Leukorrhea - an acute or chronic disease caused by the unregulated clonal proliferation of stem cells within the Blood forming tissues.

Light Energy Therapy - color, light projection and visualization used for healing.

Light of the Dao - divine healing light energy.

Lipid Bilayers - the outer membrane of most cells, includes two layers of lipid molecules.

Lipoma - a benign neoplasm of tissue, composed of mature fat cells.

Lithotripsy - crushing of a calculus in the Urinary Bladder or urethra.

Liver Wind - terminology used to describe excess Heat generated from a toxic Liver condition which can cause pathogenic symptoms. Liver Wind often stems from Liver Blood and Yin Deficiency.

Lobular - composed of small lobes.

Lower Burner - area of the body in the Lower Dantian, responsible for the separation of Clean and Dirty Fluids. It also facilitates the production of urine.

Lower Dantian - area in the center of the lower abdomen, attributed to the body's chamber of Heat and physical power. The Lower Dantian is also known as the Sea of Energy, Pill of Immortality, Root of life, Source of Generating Qi, Five Qi Collection Seat, Progeni-

tor of Life, Stove of Spirit, Root of Heaven, and Cinnabar Field.

Lumbago - dull, aching pain in the lumbar region of the lower back.

Luo - translates as "a net or web," and in Traditional Chinese Medicine it refers to the Connecting Vessels (i.e., the Fifteen Collaterals). These vessels are the major "passage ways" for the circulation of the body's channel energy, emerging out of the Luo (pathway) points on the Twelve Primary Channels (plus the Governing and Conception Vessels).

Luo Points - are the major intersecting points of the Fifteen Collaterals. The Luo points are located below the elbows and knees and provide an additional energetic barrier to keep Evil Winds from affecting the Twelve Primary Channels, being somewhat deeper than the Muscle/Tendon Channels.

Lymphangitis - inflammation of the lymphatic vessels.

Lymphocytes - immune cells present in the Blood and lymphatic tissue.

Lymphoedema - edema and swelling of the lymphoid tissue.

Lymphoma - a group of malignant solid tumors of the lymphoid tissue.

Lymphosarcoma - a sarcoma of the lymphatic system.

M

Macrocosmic Orbit - Qigong Meditation which connects the Qi of the Governing and Conception Vessels with the extremities of the body.

Macrophages - the major phagocytic cells of the immune system (also known as Hunter Killer Cells).

Magnetic Energy Therapy - magnetic energy affecting the body's channels and points via electromagnetic field stimulation.

Malar Flushes - pertaining to flushed skin along the cheeks.

Malignant - detrimental; growing worse; threatening to produce death.

Manic Depressive Personality Disorder - see Bipolar Personality Disorder

Marrow - derived from the Kidneys, nourishes the Brain, spinal cord and forms the Bone Marrow.

Master Point - the main point of energy interaction on a specific channel, used to affect another organ system or channel energy flow.

Mastodynia - the first stage of a mammary dysplasia, including the development of small benign lumps or nodules.

Mastitis - inflammation of the breast.

Mass - pertaining to the tissue formation of cysts, tumors or cancer

Medical Qigong - one of the four branches of Traditional Chinese Medicine that focuses on using Qi emission as its primary modality of therapy.

Melanoma - a type of cancer that originates from the skin pigment, comprised of cancerous cells known as melanocytes.

Meningioma - the most frequently observed form of benign Brain tumor, arising from arachnoid cells in the meninges.

Menorrhagia - excessive bleeding during the time of menstruation.

Menoxenia - the pathological changes of menstruation occurring in a woman's cycle, affecting the color, quantity and quality of Blood flow.

Mental Delusions - the occurrence of mental derangement in the patient resulting from a false belief based on an incorrect inference regarding external reality. This belief is firmly sustained despite incontrovertible evidence to the contrary.

Meridians - the body's channels or rivers of Energy.

Mesenchymal - a diffused network of cells forming the embryonic mesoderm, and eventually creating the connective tissues, Blood and Blood Vessels, lymphatic system and the cells of the reticuloendothelial system.

Message (Xin Xi) - knowledge stored within the Wuji or the Void.

Metabolites - any product (foodstuff or waste) pertaining to the body's metabolism

Metal Element - one of the Five Elements, relating to the Lungs and Large Intestine.

Metal Jing - Energy that supervises the development phase of the fetus's ability for emotional attachment and bonding during the sixth month of pregnancy.

Metrorrhagia - bleeding from the Uterus.

Microcosmic Orbit - energetic orbits that circulate the Qi within the body's energetic channels; divided into Fire, Water and Wind pathways.

Micturition - discharging urine.

Middle Burner - area of the body pertaining to the body's digestive system, responsible for transporting Gu Qi (derived from food and drink).

Middle Dantian - area in the center of the chest, attributed to the body's chamber of emotional and vibrational power. The Qi of the Middle Dantian is called Zong Qi. Zong Qi is translated as Gathering Qi, Ancestral Qi, Genetic Qi, or Essential Qi. The Middle Dantian is also known as Middle Field of Elixir, Scarlet Palace, Central Altar, Middle Sea of Energy, Courtyard of the Heart, Opening of Suspended Gold, and the Seat of Emotion.

Mingmen (Gate Of Life, GV-4) - area in the lower back responsible for heating the body, in particular the Kidneys and Lower Dantian.

Mingmen Fire (also known as Kidney Fire, Advisor Fire, or Ministerial Fire,) - the Energy that heats the body's Essence (Jing), and dominates all Twelve Primary Channels. It is the motivating force of the body.

Monocytes - A mononuclear phagocyte white Blood cell derived from the myeloid stem cells.

Morphogenic Field - pertaining to the form of the energetic field of Jing.

Mother and Child Therapy - the Traditional Chinese Medical description of the primary organ (Mother) and its sequential organ (Child) in the Five Elemental Creative Cycle.

Mother Element - pertaining to the Five Element Creative Cycle, the primary organ is considered the "mother."

Mucoid Carcinoma - a type of cancer that originates within the cells that secrete mucin, frequently located within the patient's Stomach, Large Intestine, or rectum.

Multiple Myeloma - Rare tumors that originate from the antibody producing cells of the Bone Marrow.

Myalgic Encephalomyelitis - acute inflammation of the Brain and spinal cord.

Myocarditis - the inflammation of the cardiac muscle (located in the middle layer of the walls of the Heart).

Myoma - a uterine tumor that is a solid benign growth in the myometrium, often called a fibroid, containing muscle tissue.

Myophagism - a condition where the macrophages destroy (eats) muscular tissue.

N

Nebula - a translucent fog-like opacity of the cornea.

Necrosis - part of an area of tissues or Bone that is dying or dead and may spread to healthy tissues or Bones.

Nei Jing - the Yellow Emperor's classics on Chinese internal medicine.

Neoplasm - a new or abnormal formation of tissue, as in a tumor growth.

Nephritis - inflammation of the Kidneys.

Neurasthenia - unexplained chronic fatigue and lassitude.

Neuroblastoma - a malignant neoplasm characterized by immature (only slightly differentiated) nerve cells of embryonic type

Neuroma Cutis - a neurofibroma of the skin.

Neuropeptides - any of the variety of peptides (e.g., endorphins, enkephalins) found in neural tissue.

Neurofibromas - a firm, benign encapsulated tumor, that includes portions of nerve fibers.

Neutrophils - the most common type of granulocytic white Blood cell, responsible for fighting infection.

Noxious Qi (Turbid Qi) - coarse, Toxic, Evil, unrefined, polluted, or dirty Energy.

O

Obstructed Qi - Energy that is immobile.

Obstruction - the inhibition of the flow of Qi or Blood, caused by Cold, Damp, Heat and Wind, etc.

Oliguria - diminished amount of urine formation.

Omniscient Sight - the ability to see 360 degrees simultaneously.

Oncology - the study of the neoplastic (abnormal) cells and the development of cancer tissue.

One Finger Skill Technique - clinical modality involving Energy extension employed through a single finger.

Ontology - the study of the historical development of an individual.

Opening and Closing - the method of leading Qi into and out of specific internal organs, the Triple Burners areas, or one of the Three Dan-tians, via the hands.

Opisthotonosis - a form of spasm in which the patient's head and heels are bent backwards, and the body is bowed forward.

Organ Dysfunction - the impaired or abnormal function of an internal organ.

Organ Regulation - technique for balancing the action or functional principles of the internal organs.

Organ Qi - Energy of the body's Yin and Yang organs.

Original Spirit (Yuan Shen) - see Prenatal Spirit.

Original Qi (Yuan Qi) - pertaining to the body's Prenatal Qi acquired from both parents at conception, and from the mother during gestation.

Osteoarthritis - a chronic disease involving the joints and the deterioration of the articular cartilage.

Osteoporosis - a general term used for describing any disease process that results in the reduction of Bone mass.

Osteosarcoma - a sarcoma of the Bones.

Overcontrolling Cycle - pertaining to one of the Five Elemental Cycles, where one organ overcontrols the second elemental organ in the Five Elements' Circle.

P

Palpitations - an abnormal rapid, throbbing, or fluttering of the Heart.

Pancreatitis - inflammation of the pancreas.

Papillary Masses - small, nipple-like protuberances or elevated tissue masses.

Papilledema - edema of the optic disk, often caused from increased intracranial pressure.

Paraplegia - paralysis on both sides of the body.

Parenchymal Cells - the essential parts of an organ's cells that are concerned with the organ's function.

Parinaud Ophthalmoplegia Syndrome - paralysis with a vertical gaze, paresis of convergence, and unequal pupils.

Parkinson's Disease - a chronic nervous disease characterized by muscular weakness, rigidity and a fine, slow tremor.

Pathogenic (Evil) - disease-causing; see Internal Pathogenic Factors and External Pathogenic Factors.

Penetrating Wind - pertaining to the external pathogen of Wind invading the tissues.

Peptones - pertaining to the term applied to intermediate polypeptides products, formed in partial hydrolysis of proteins, that are soluble in water, diffusible, and not coagulable by Heat.

- Peribronchial** - surrounding the windpipe (bronchus).
- Perineural Cells** - the sheath of cells around a bundle of nerve fibers within the perineurium.
- Peristalsis** - a progressive wave like movement that occurs involuntarily in the hollow tubes of the body.
- Peritonitis** - inflammation of the abdominal cavity.
- Pernicious Influences (Evil)** - pertaining to the Six External Factors that cause disease.
- Peyer's Patch** - an aggregation of lymph nodes found chiefly in the ileum.
- Phagocytes** - cells that have the ability to destroy and ingest bacteria, protozoa, unhealthy cells and cell debris.
- Phantom Organ** - the energy of a particular organ which still exists, even after surgical removal.
- Phantom Pain** - the feeling of pain relating to a particular organ which still energetically exists, even after surgical removal.
- Phlebangioma** - an angioma (tumor mass) originating within the vein
- Phlegm** - pathogenic factor responsible for the formation of diseases including tumors.
- Physical Barrier** - the first level and closest to the body of the three Wei Qi energetic barriers.
- Piezoelectric** - pertaining to the electricity created from pressure, especially pressure on or within the Bones.
- Pneumonitis** - pertaining to the inflammation of the Lungs.
- Points** - specific areas on the body where energy can intersect to travel externally to internally, or visa versa.
- Point Respiration** - exercise which requires breathing into a specific channel point, organ, or area of the body.
- Polarity** - opposite negative and positive qualities of power.
- Polydipsia** - excessive thirst.
- Polyphagia** - eating abnormally large amounts of food at a meal.
- Polyps** - a projecting mass of swollen and hypertrophied or tumorous membrane.
- Polyuria** - the excessive secretion and discharge of urine.
- Portal Hypertension** - the increased pressure in the portal vein resulting from an obstruction of the Blood flow through the Liver.
- Prescriptions** - directions given to the patient with regard to the manner of Medical Qigong exercises and meditations that must be practise after the initial Medical Qigong treatment.
- Primal Senses** - pertaining to the gross physical, animalistic survival senses (seeing, hearing, feeling, smelling, etc.).
- Primary Channels** - the body's twelve main channels, containing six Yin and six Yang rivers of Energy.
- Primary Posture** - the main posture, in a series of Medical Qigong prescriptions, that the patient focuses on.
- Projection** - the attribution of unacceptable impulses within oneself to other people.
- Proliferative Arthritis** - the rapid reproduction and growth of arthritis.
- Prostatitis** - the inflammation of the prostate.
- Protective Qi (Wei Qi)** - the body's external field of defensive, protective energy (divided into three external fields of Qi).
- Proto-oncogenes** - cellular activity before tumor formation
- Pruritus** - severe itching.
- Psychogenic** - a condition developed from the beliefs originating within the mind.
- Psychogenic Polyuria** - pertaining to the belief that one must frequently secrete and discharge urine.
- Psychoneurosis** - emotional disfunction caused from unresolved unconscious conflicts.
- Psychosis** - a term formerly applied to any mental disorder, but now generally restricted to

those conditions resulting from personal disintegration and loss of contact with reality.

Psychosomatic - pertaining to the relationship between the physical tissues and the emotions.

Pulling Down the Heavens - an opening and closing meditation used to energize and clear the body from the top of the head to the bottom of the feet, with breath, mind and hand movements.

Pulmonary Emphysema - a chronic disease of the Lungs characterized by a destructive increase in the normal size of air spaces distal to the terminal bronchiole.

Purpura - a condition characterized by hemorrhages of the internal organs, skin, mucous membranes and other tissues, with various manifestations and diverse causes.

Purgation (Purging) - technique used in order to reduce Excess and expel pathogenic Evils located within the energetic fields and tissues of the body.

Pyelonephritis - the inflammation of the Kidneys and pelvis.

Pyemia - septicemia due to pyogenic organisms causing multiple abscesses.

Q

Qi - the energetic medium existing between matter and spirit (also known as Life Force Energy, when pertaining to the physical body).

Qi Collapse - pertaining to the complete absence (void) of either Yin or Yang Qi.

Qi Compression - using the Qi to press the tissues.

Qi Deviations - an alteration of energetic patterns and flow of energy that affects the body, mind, emotion and spirit, resulting in disease.

Qi Dysfunction - the impaired or abnormal function of the body's energy.

Qi Extension - the emission of energy from the body.

Qigong (Energy Skill) - pertaining to exercises and meditations that cultivate Life Force En-

ergy. There are three primary schools of Qigong training - Martial, Medical and Spiritual.

Qigong Clinic - a facility for diagnosis and treatment of outpatients with Medical Qigong therapy.

Qigong Doctor - in China, a person who medically treats patients for mental or physical disorders using Qi.

Qigong Massage - soft tissue regulation wherein the Doctor's hand lightly skims the patient's body. This gentle surface tissue stimulation is used to energize, stimulate or dredge the patient's Wei Qi fields. It is used with purging and tonifying techniques.

Qigong Therapy - one of the four branches of Traditional Chinese Medicine, which involves treating patients through the use of Energetic Point Therapy, Qigong Massage, Distance Therapy, Self-Regulation Therapy, and Invisible Needle Therapy, to stimulate energy flow.

Qigong Therapist - in North America, a person who medically treats patients for mental or physical disorders using Qi.

Qi Hai - Sea of Qi point (CV-6).

Qi Manipulations - techniques used to treat or influence the flow of energy in the body.

Qing Dai - green-blue vaginal discharge.

Qi Projection (Energy Extension) - the emission of energy from the body.

Qi Regulation - energetically balancing the action or functions of the body's Yin and Yang energies.

Qi Stasis - the total stagnation of energy.

Quiescent - a meditative state wherein the individual's mind and body becomes quiet and peaceful.

R

Rachialgia - spinal inflammation.

Reaction-Formation - the conversion of one feeling into its opposite, typically seen in love turning into hate, or vice versa.

Rebellious Qi - energy that does not follow the correct flow or current, acting recklessly.

Reconstructive Qi Therapy - pertaining to the reconstruction and energizing of the body's energetic fields and organ systems (especially after surgery).

Reducing Qi - to lessen or decrease an organ or channel's energy.

Regression - the return to an earlier childhood stage of behavior to reduce the demands on the ego.

Regulating - pertaining to the balancing of the body's Yin and Yang Energies.

Reinforcing Qi - to strengthen and support the body's organ or channel Energy.

Repression - the pushing down of unwanted ideas and emotions into the unconscious.

Respiratory Qi - Energy of the chest.

Restrictive Cycle - pertaining to the Five Elemental Controlling Cycle, where one organ restricts the energy of another organ (as depicted in the pentagram drawing).

Retinoblastomas - a malignant ocular neoplasm of childhood, the disease is commonly bilateral and multiple within the eye.

Retrobulbar Neuritis - inflammation of the nerves behind the eyeball.

Returning To The Origin - see Rooting the Lower Dantian.

Rhabdomyosarcoma - a sarcoma of the muscles.

Rheumatic - pertaining to an rheumatism (a general term used to describe an acute or chronic condition characterized by inflammation, soreness and stiffness of the muscles, and pain in the joints and associated structures).

Rheumatoid Arthritis - a form of arthritis, characterized by inflammation of the joints, swelling, stiffness, cartilaginous hypertrophy, and pain.

Rheumatoid Spondylitis - a chronic, progressive disease, characterized by inflammation of the joints between the articular processes,

costovertebral joints, and sacroiliac joints.

Rheumatosis - an acute or chronic condition characterized by inflammation, soreness and stiffness of the muscles, and pain in the joints.

Rhinitis - the inflammation of the nasal mucosa.

Righteous Qi (Zheng Qi) - is also called Upright Qi and Correct Qi. It is energy that heals the body and fights disease.

Rigor - a sudden, chill with high temperature, followed by Heat and profuse perspiration. Can also be referred to a state of hardness and stiffness, as in the muscles.

Root - the original cause of a disease; or to energetically secure into the Earth by extending the body's Energy deep into the ground, as if growing tree roots.

Rooting - the process of extending the body's Qi into the Earth to either establish a solid energetic foundation, or if need be, disperse Toxic Qi.

Rooting the Lower Dantian (Returning to the Origin) - returning the body's collected Qi back into the Lower Dantian.

S

San Jiao (Triple Burners) - corresponding to three main body cavities, responsible for heating the body and transporting the Body Fluids. The Triple Burner Channels are considered on of the Twelve Primary Channels.

Sarcoma - a malignant growth, or tumor, that occurs within the connective or mesenchymal tissue. It may affect the muscles, Bones, fat, Blood Vessels, lymph system, Kidneys, Bladder, Liver, Lungs, Spleen, and/or parotid glands.

Schistosomiasis - a parasitic infection, linked to Urinary Bladder cancer.

Schizophrenia - a mental disorder, that induces hallucinations - usually auditory - through can also be visual, accompanied by very disordered thinking, delusions, disorganized speech, irrational or catatonic behavior, such as stupor, rigidity, or flaccid movement of the

limbs. The ability to interact with others is greatly impaired.

Sclera - a tough white fibrous tissue that covers the white of the eyes.

Sea of Blood (Sea of the Twelve Channels) - pertaining to the Energy located in the Thrusting Vessel.

Sea of Energy - Energy located in the Lower Dantian, or Qi Hai area.

Sea of Grain and Water (Sea of Nourishment) - pertaining to the Energy located in the Stomach.

Sea of Marrow - pertaining to the Energy flowing in the spinal column and Brain, originating from the Kidneys.

Sea of Qi - the chest center. Some Medical Qigong schools maintain that there are two reservoirs of Qi: the Middle Dantian, being the Sea of Postnatal Qi, and the Lower Dantian, being the Sea of Prenatal Qi (which is regulated by the Qihai CV-6 point).

Sea of Yang Channels - pertaining to the Governing Vessel.

Sea of Yin Channels - pertaining to the Conception Vessel.

Secondary Gains of Disease - pertaining to the subconscious psychological empowerment of a patient's disease and its sabotaging potential.

Self Regulation Therapy - pertaining to the patient's Qigong prescriptions (meditations and/or exercises).

Seven Emotions - see Seven Internal Factors.

Seven Internal Factors - pertaining to the seven emotional pathogenic factors that cause disease, when in an Excess condition (Joy, Sorrow, Worry, Grief, Fear, Fright, and Anger).

Shen - meaning Spirit; when speaking about physical development, it is derived from Qi, and can be divided into both Prenatal and Postnatal Shen.

Shen Deviations - mental and emotional disorders which have caused the Three Ethereal Souls (Hun) to leave the patient's body.

Shengong - training of the spirit through meditation and visualization.

Shening Out - terminology used to describe the Ethereal Soul (Hun) wandering away from the body.

Shi Qi (Turbid Qi) - also known as Evil Qi, Toxic Qi, and Pathogenic Qi, it is coarse, unrefined, polluted or dirty energy.

Shou Zhen (Hand Diagnosis) - a form of diagnosis, wherein, the doctor assesses the "energetic blueprint" of the patient's body transformed onto the doctor's left hand.

Shu Points - five specific points below the elbows and knees identified as the Well, Spring, Stream, River and Sea points. Each point has an effect on the quantity of the energy of an organ.

Six Evils (Six External Factors) - also known as the Six Pernicious Influences, these factors pertain to the six climatic changes (Wind, Summer Heat, Heat, Damp, Dryness, Cold, and Fire).

Six Extraordinary Organs - also called Curious Organs, these six organs are shaped like Yang (Hollow) organs but function like Yin organs. The Brain stores Marrow, the Marrow stores Kidney Jing, the Bones store Marrow, the Blood vessels store the Blood, the Gall Bladder stores the bile, and the Uterus stores Kidney Jing, Blood, and Qi.

Six Storage Areas - the body's Yang organs constantly fill and empty, and include the Urinary Bladder, Gall Bladder, Stomach, Large Intestine, Small Intestine, and Triple Burners.

Skatol - Beta-methyl indole, formed in the intestine by the bacterial decomposition of L-tryptophan and found in fecal matter, to which it imparts its characteristic odor.

Skin Zones - twelve dermal-zones, based upon the surface location of the body's Twelve Primary Channels.

Soaring Dragon Technique - hand technique for Qi emission, where the energy is emitted through the middle finger bent and pointing downward, while the other fingers are ex-

tended straight outwards.

Solid Organs - the body's Yin organs, which include the Liver, Heart, Spleen, Lungs, and Kidneys (also included in this list is the Pericardium).

Soul - immaterial Spiritual Essence of an individual's life, stored within the Heart and Middle Dantian.

Soul Retrieval - to spiritually search for and bring back one's forgotten memories (soul), which have been isolated from consciousness due to trauma and shock.

Sound Energy Therapy - sound projected as audible and inaudible tone resonance, used for healing.

Sound Resonation - healing tones used for tonifying or dispersing the patient's Energy.

Spider Nevus - a branched growth of dilated capillaries on the skin, that resemble a spider.

Spinous Process - the single midline posterior projection arising at the junction of each vertebra.

Spiraling Energy Technique - hand manipulation, that extends and spirals the doctor's projected energy.

Spirit - the energetic manifestation of the Eternal Soul.

Splenomegaly - the enlargement of the Spleen.

Squamous Carcinomas - a type of cancer that originates within the epithelium of the skin or tissue lining of the tongue, esophagus, or cervix.

Squamous Metaplasia - the conversion of tissue into a form of scalelike cells, that is abnormal for that tissue.

Stagnation (Yu - Stasis) - not moving, inactive; pertaining to Qi, Blood, or thought patterns.

Static Qigong - the process of stationary, quiescent Energy gathering.

Stroke (Wind Stroke) - caused by the buildup of Excess Liver Fire creating Internal Wind. This Internal Wind causes Qi and Blood to

rebel upwards causing Phlegm to form and obstruct the cavities and vessels, creating Penetrating Wind or Stroke.

Subarachnoid Hemorrhage - bleeding internally, within the spaces at the base of the Brain, between the pia proper and arachnoid contain the cerebrospinal fluid.

Subconscious Mind - part of the mind associated with the recording and storing of personal interpretations of reality (not readily accessible to the conscious mind).

Sublimation - the channeling of unacceptable impulses into acceptable, refined social forms and is the only defence mechanism considered to be a healthy reaction.

Substances - pertaining to the body's essential parts of physical and energetic material.

Sui - Marrow.

Summer Heat - one of the Six Evils.

Sword Fingers Technique - hand manipulation that emits Qi through the extended index and middle fingers.

Symptoms - a subjective manifestation of a pathological condition, reported by the patient.

Syndromes - a grouping of signs and symptoms, based on their frequent reoccurrence, that may suggest a common underlying pathogenesis.

Systemic - affecting the entire body.

Systolic - vascular Blood pressure relating to the contraction of the Heart.

T

Taiji Pole - the Center Core of light which joins the body's three Dantians and the Eternal Soul together originating at the Baihui at the top of the head and extending through the center of the body, terminating at the Huiyin, located at the base of the perineum.

Tenesmus - spasmodic contraction of the anal or vesical sphincter combined with pain.

Teratomas - tumors that can initially manifest through diabetes insipidus and during the

early onset of puberty. These tumors are not invasive and may contain elements of bone, cartilage, and hair.

Third Eye Point (Yin Tang- Extraordinary Point) - located in the center of the forehead, between the eyebrows, responsible for spiritual intuition and communication.

Thrombosis - the formation and development or existence of a Blood clot (thrombus) within the walls of the vascular system.

Thrusting Channels - the Five Energy Channels which surround and penetrate the body's center core via the Taiji Pole.

Thrusting Vessels (Chong Mai) - they are the Five Energy Vessels which originate from the center of the body and internally transverse the legs and torso. The Thrusting Vessels are responsible for the connection between the Conception and Governing Vessels.

Ti - referred to as the Divine Center.

Tian Qi (Heavenly Energy) - the transformed energy of the Yuan Qi and the divine.

Tian Shen (Heavenly Spirit) - the transformed energy of the Yuan Shen and the divine.

Tinnitus - a ringing, tinkling, or buzzing sound in the ear. In Traditional Chinese Medicine, tinnitus can originate from either an Excess or Deficient condition.

Tonification (Tonify) - to supplement the insufficiency and strengthen the body's resistance.

Traditional Chinese Medicine - Chinese Energetic Medicine, divided into four branches of healing modalities (Acupuncture, Herbal Therapy, Medical Qigong Therapy, and Tissue Regulation Therapy (Chinese Massage).

Transference - the process whereby a patient unconsciously transfers feelings, thoughts, beliefs and patterns of behavior that had been previously experienced with others onto the doctor.

Transient Ischemic Attacks (TIA) - temporary interference with the Blood supply to the Brain. Multiple TIA can lead to a stroke.

Treatment - the medical care given to a specific condition.

Trigger Points (Ashi Points) - places on the body which are tender spots, or painful areas near diseased or injured tissue.

Trigram - pertains to three Yao lines stacked upon one another forming a specific symbol, which represents certain characteristics.

Triple Burners (San Jiao) - also known as the Triple Heaters and Triple Warmers, they correspond to three main body cavities (perineum to navel, navel to base of solar plexus, solar plexus to throat), and are responsible for heating the body and transporting Body Fluids.

True Fire - the original Heat or Fire Energy that regulates the body's Yin and Yang Qi, created from the radiating energy of the Heart's Fire, Kidneys' Fire and Urinary Bladder's Fire.

True Nature - one's innate nature in harmony with life.

True Qi - the energy that circulates in the body's channels and collaterals which nourishes the Yin and Yang organs and fights disease.

True Self - one's true nature, connected to the subconscious mind.

True Spirit - pertains to the spiritual nature of the True Self. The Hun and Po are expressions of the body's True Spirit.

Tumor - an abnormal growth, either benign or malignant, caused by a retention of mass due to stasis of Qi, Blood and Phlegm, etc.

Turbid Qi - also called Evil Qi, is coarse, unrefined, polluted, and dirty energy.

Twelve Primary Channels - the body's twelve main energetic rivers (Liver, Lungs, Large Intestine, Stomach, Spleen, Heart, Small Intestine, Urinary Bladder, Kidneys, Pericardium, Triple Burners, and Gall Bladder).

U

Umbilications - a depression resembling a navel.

Universal Qi - energy pertaining to the Heavens, the divine and the celestial influences.

Upper Burner - pertaining to the body's complex system of Fluid distribution via the Lungs and located within the upper chest cavity.

Upper Dantian - area within the center of the head, attributed as the body's chamber of light and door to psychic and intuitive powers. The Upper Dantian is also known as Seal Palace, Ancestral Opening, Calm Fountain, Heaven's Valley, Inner Source, and Clay Pill Palace.

Urodynia - painful urination

Uterus - female reproductive organ, one of the Eight Extraordinary organs.

V

Varicosity - pertaining to a dilated or varicose state of a vein

Vasculitis - the inflammation of a Blood or lymph vessel.

Vertigo - the sensation of moving in space, resulting in such symptoms as dizziness and light-headedness.

Virtue (De) - pertaining to the function of the divine in man.

Virtue of Dao - pertaining to the commendable quality of the divine.

Viscera - the body's internal organs.

Void - also called Wuji, it pertains to the infinite space between matter and energy.

W

Wai Qi - external, extended energy.

Walking Therapy - Postoral Dao Yin walking exercises and dynamic "moving" meditations used for the treatment of organ Deficiencies.

Wandering Bi - migrating pain within the body's cavities.

Water Element - one of the Five Elements, pertaining to Kidneys and Urinary Bladder.

Water Jing - energy that controls the genetic development phase of the fourth fetal month.

Wei Lu Guan (Coccyx Pass) - located on the lowest segment of the spine just posterior to the anus, near the Chang Qiang (GV-1) point.

Wei Qi - the body's external field of Defensive and Protective energy, which is subdivided into three fields of Qi.

White Blood Cell - any of a group of Blood cells that have no hemoglobin and migrate into tissues to fight infection and digest cell debris.

Wind - one of the Six Evils.

Wind Bi - pain in the body created by toxic Wind invasion.

Wind Stroke - Stroke caused by the buildup of Excess Liver Fire creating Internal Wind. This Internal Wind causes Qi and Blood to rebel upwards causing Phlegm to form and obstruct the cavities and vessels, thus creating Penetrating Wind or Stroke.

Windy Breathing Method - pertaining to the method of breathing through the nose.

Wood Element - one of the Five Elements, pertaining to the Liver and Gall Bladder.

Wood Jing - energy that controls the development phase of the direction of the fetus's emotional and spiritual aspects during the seventh month of pregnancy.

Wuji - pertaining to infinite space or the formless Void.

Wuji Posture - a quiet standing posture used in meditation to allow the practitioner to return to a state of tranquility.

Wu Jing Shen (Five Essence Spirits) - the spiritual energy radiating from the core of the Five Yin Organs. Combined, these energies create the foundation of the body's Shen (Spirit).

Wu Se Dai - pertaining to the five colors of vaginal discharge - white, yellow, red, green-blue, and dark brown or black.

Wu Zang - the Five Yin Organs. Wu translates to mean "five," Zang translates to mean "to store or hold."

X

Xie Qi (Evil Qi) - energy that causes disease or harmful effects to the body.

Xin Xi (The Message) - knowledge stored

within the Wuji or the Void.

Xiphoid Process - the lowest part of the sternum Bone (sometimes referred to as the Doves Tail).

Xue - Blood.

Y

Yang - the positive charged energetic polarity, opposite of its companion Yin, pertaining to man, hard, light, hot, etc.

Yang Channels - the body's Yang energetic rivers, consisting of the Governing Vessel, Belt Vessel, Yang Linking Vessels, Yang Heel Vessels, Large Intestine Channels, Triple Burner Channels, Small Intestine Channels, Stomach Channels, Gall Bladder Channels, and Urinary Bladder Channels.

Yang Fire - also called Emperor's Fire, energy of the Heart Fire.

Yang (Fu) Organs - also known as Hollow Organs, that consist of the Gall Bladder, Small Intestine, Stomach, Large Intestine, Urinary Bladder. Also included in this category are the Triple Burners.

Yang Shen Disturbances - an emotional Yang state of energetic dysfunction.

Yang Ming (Yang Brightness) - indicates Yang Qi developing its final stage and then reverting into Yin. Associated with the Stomach and Large Intestine Channels.

Ye (humor) - thick, turbid Body Fluids; its function is to nourish the tissues.

Yellow Court - located in the center of the diaphragm, just below the xiphoid process of the sternum. Its function is that of being the access point to releasing the body's internal organ emotional memories. Its location is also attributed to the 3rd Chakra.

Yi - the intention or thought (the cognitive mind).

Yin - the negative charged energetic polarity, opposite of its companion Yang, pertaining to woman, soft, dark, cold, etc.

Yin Channels - Yin energetic rivers, consisting of the Conception Vessel, Thrusting Vessel, Yin Linking Vessels, Yin Heel Vessels, Lung Channels, Pericardium Channels, Heart Channels, Spleen Channels, Liver Channels, and Kidney Channels.

Yin (Zang) Organs - also known as the Solid Organs, that consist of the Liver, Heart, Spleen, Lungs and Kidneys. Also included in this category is the Pericardium.

Yin Shen Disturbances - an emotional Yin state of energetic dysfunction.

Yin Tang (Third Eye Point) - located in the center of the forehead between the eyebrows, responsible for projecting the Spirit for psychic intuition and communication.

Yu (Stagnation) - an obstruction.

Ying Qi (Nutritive Qi) - the body's nourishing energy.

Yuan Jing (Original Essence) - the Original Kidney or Prenatal Essence.

Yuan Shen (Original Spirit) - the Original Prenatal Spirit.

Yuan Qi (Original Energy) - the Original Kidney or Prenatal Qi.

Yun - the Yin method of dynamic postural Dao Yin training.

Z

Zang Organs - Yin or solid organs (Liver, Heart, Spleen, Lungs, Kidneys and Pericardium).

Zang/Fu Organs - the body's Yin and Yang organs.

Zhang Xiang Xue Shou - in Chinese medical science, the study of energetic physiology.

Zhen Qi - see True Qi

Zheng Qi - Righteous Qi, pathogenic fighting Energy.

Zhi - the Will power, mental drive and determination.

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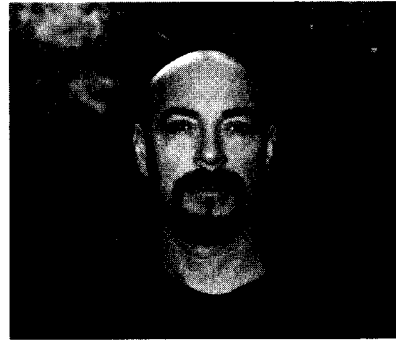
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- The American Organization for Bodywork Therapies of Asia - (U.S.A.)

MEDICAL BACKGROUND

Professor Jerry Alan Johnson is one of the few internationally recognized non-Chinese Grand Masters, practicing doctors, and Director/Professors of Medical Qigong Therapy. Having studied for more than thirty-two years, he is recognized both in China and the West as America's leading authority on Medical Qigong Therapy. Professor Johnson is licensed as a Doctor of Traditional Chinese Medicine (D.T.C.M.) in Beijing, China, and has served with national and international committees to promote and encourage the practice of Medical Qigong Therapy.

Professor Johnson is the Founder and Executive Director of the International Institute of Medical Qigong, in Pacific Grove, California, and has designed several Medical Qigong programs which have been implemented into various T.C.M. colleges and Medical Qigong Institutes throughout the United States, Belgium, Bermuda, Bosnia, Canada, Central America, England, France, Ireland, Israel, South Africa and Sweden.

HISTORY

Professor Johnson began his initial training in energetic medicine in 1972. In 1974, he started his formal clinical studies of Traditional Chinese Medicine (T.C.M.) in Monterey, California, where he focused his studies on acupuncture, herbology, Medical Qigong therapy, traumatology, and Chinese massage. After receiving certification in acupuncture and herbology from an 1978-81 internship, Professor Johnson operated clinics in Colorado Springs, Colorado (1981-84), working as a consultant and associate in acupuncture and Medical Qigong therapy to Western medical doctors, naturopaths, and chiropractors.

In 1993, Professor Johnson furthered his clinical studies at the China Beijing International Acupuncture Training Center and at the Acupuncture Institute of China, Academy of T.C.M. He was the first foreigner from the Acupuncture Institute of China invited to treat patients in the Medical Qigong Clinic at the Xi Yuan Hospital of T.C.M. (featured in Bill Moyer's special "Healing and the Mind"). There he interned as a Doctor of Medical Qigong Therapy, specializing in the treatment of

cysts, tumors, and kidney dysfunctions.

In 1993, Professor Johnson also interned as a Doctor of Anmo Therapy at the Orthopedic Traumatology Clinic of the Hu Guo Si Hospital of T.C.M. (in Beijing, China) specializing in Chinese bone-setting, traumatology, and tissue manipulation. His training in somatic regulation also includes Neuromuscular Therapy, Psychophysical Integrational Therapy, Advanced Visceral Manipulation, and Advanced Cranio-Sacral Therapy.

In 1995, Professor Johnson obtained his Masters Degree in Medical Qigong Therapy from the Medical Qigong College at the Hai Dian University in Beijing, China. He then received his clinical license as a "Doctor of Traditional Chinese Medicine" specializing in Medical Qigong therapy and massage.

Professor Johnson received his "License of Academic Qualifications to Practice Chinese Medicine," and "License of Clinical Qualifications to Practice Chinese Medicine" from The Beijing Bureau of Public Health and The People's Republic of China, Ministry of Health.

After completion of both academic doctoral thesis and numerous clinical field studies, the Beijing Western District Medical Qigong Science and Traditional Chinese Medicine Research Institute (China) awarded Doctor Johnson an academic license as "Professor of Medical Qigong Science and Philosophy."

1996

An active member of the World Academic Society of Medical Qigong, Professor Johnson was a key speaker at the 1996 Third World Conference on Medical Qigong held in Beijing, China, lecturing on "The Psychophysical Components Associated With Tumor Formation."

In 1996, Professor Johnson lectured on "Traumatology, Chinese Massage and Herbal Healing" at the Emerge International Tai Chi Chuan and Qigong Meditation Arts in Toronto, Canada.

In 1996, Professor Johnson lectured on "The Healing Benefits of Medical Qigong" at the Monterey Institute of International Studies, in Monterey California.

In 1996, Professor Johnson lectured on "Healing Emotional Traumas With Medical Qigong" at

the Psychology Department at the Monterey Peninsula College, in Monterey California.

1997

In 1997, Professor Johnson became the first Qigong doctor allowed to assist in surgery at the Community Hospital of the Monterey Peninsula in Carmel, California, where he continues to work closely with Western doctors.

In 1997, Professor Johnson lectured and taught a seminar on "Treating Patient with Medical Qigong" to Nurses, Acupuncturists, faculty and students of the University of California San Francisco and the American College of Traditional Chinese Medicine, in San Francisco, California.

In 1997, Professor Johnson lectured at the Second World Congress on Medical Qigong and the First American Qigong Association Conference held in San Francisco, California.

In 1997, Professor Johnson was elected to the Board of Directors of the National Qigong Association-U.S.A.

In 1997, Professor Johnson was interviewed in Newsweek Magazine, and the Discovery Channel on the use of Medical Qigong Therapy for the treatment of internal organ diseases.

1998

In 1998, Professor Johnson lectured at the Northern California Society of Radiation Therapists on "The Use of Medical Qigong to Rectify the Side Effects of Radiation Therapy" at the Queen of the Valley Hospital in Napa, California.

In 1998, Professor Johnson was appointed the National Qigong Association's Chairman of the Medical Qigong Committee, responsible for establishing the guidelines and national standards for Medical Qigong practitioners working in clinical settings.

In 1998, Professor Johnson lectured on the "Utilization of Medical Qigong Therapy and Surgery" at the Fourth World Conference on Medical Qigong held in Beijing, China, and was elected to the Board of Directors of the World Academic Society of Medical Qigong (W.A.S.O.M.Q.) centered in Beijing, China. He serves as one of four Council Board Members that represent the United States at the W.A.S.O.M.Q. Conferences.

Additionally, in 1998, the status of Professor Johnson's Clinical License was elevated to the position of "Physician in Charge" (Clinical Director) and he was licensed as a "Doctor of Traditional Chinese Medicine" from the Beijing Bureau of Medical Science and Technology in Beijing, China.

1999

In 1999, Professor Johnson was interviewed in Health and Fitness Magazine on "The Healing Power of Medical Qigong."

In 1999, Professor Johnson lectured on "Correcting Qi Deviations with Medical Qigong Therapy" at the National Qigong Gathering held in Baltimore, Maryland.

In the Spring of 1999, Professor Johnson accepted the position of Dean of Medical Qigong Science from the Five Branches Institute, College and Clinic of Traditional Chinese Medicine, in Santa Cruz, California. Professor Johnson developed two programs: a 200 hour Medical Qigong Practitioner (M.Q.P.) program and a 500 hour Medical Qigong Therapist (M.Q.T.) program. Both programs include specific instruction and training gathered from his textbook entitled: *Chinese Medical Qigong Therapy, A Comprehensive Clinical Text*. The courses also include the specialization of specific Medical Qigong Therapies such as Pediatrics, Geriatrics, Gynecology, Neurology, Psychology, Oncology, and Surgery.

2000

In 2000, Professor Johnson lectured on "Healing Qi Deviations" at the National Qigong Gathering held in Portland, Oregon; and the Fourth World Congress on Medical Qigong and Fourth American Qigong Association Conference, held in San Francisco, California.

In 2000, Professor Johnson was interviewed in a film documentary featured by the Seoul Broadcasting System (SBS) of Korea, on "The Effects of Medical Qigong and the Treatment of Patients."

In the Spring of 2000, Professor Johnson implemented within the Five Branches Institute the first Medical Qigong Clinic at a T.C.M. College in North America, facilitating the combined use of acupuncture, herbs, and Medical Qigong therapies to the general public.

2001

In May 2001, Professor Johnson presented to the White House Commission on Complementary and Alternative Medicine Policy (W.H.C.C.A.M.P.) the governmental standards established by The Peoples Republic of China. These strict standards have currently been implemented into several T.C.M. colleges in the U.S. through his own International Institute of Medical Qigong (I.I.M.Q.) organization. These standards were presented to the W.H.C.C.A.M.P. to be incorporated in the future, integrating Complementary and Alternative Medical (CAM) policies for health care for the U.S.

In August 2001, Professor Johnson joined with colleagues to establish the Educational Competency of Medical Qigong Therapy for the California State Acupuncture Board. At that meeting the Educational Competency and Outcomes Task-force of the California State Acupuncture Board was formed.

In September 2001, Professor Johnson was approved as a Continuing Education Provider for the Board of Behavioral Sciences (PCE 2272), authorized to issue C.E.U.s for Marriage Family Therapist (M.F.T.) and License Clinical Social Workers (L.C.S.W.).

Also in September 2001, Professor Johnson began teaching a two year 250-hour intensive study course on Chinese Medical Qigong Therapy and Chinese Clinical Oncology. The focus of this course entailed several Medical Qigong therapeutic modalities for the treatment of various types of cancer, as well as primary Medical Qigong prescription exercises and meditations used in China for the treatment of cancer and the side effects of radiation and chemotherapy. This course was offered through the International Institute of Medical Qigong of Pacific Grove, California.

In October 2001, Professor Johnson lectured on "The Healing practice of Medical Qigong" at the California State Oriental Medicine Association's International Expo and Convention, held in San Francisco, California.

In November 2001, Professor Johnson was approved as a Continuing Education Provider for the California State Acupuncture Board (CEP 369), authorized to issue C.E.U.s for Licensed Acupuncturist (L.Ac.).

2002

In February 2002, Professor Johnson was included in the "Who's Who in the 21st Century" for his "Outstanding Contribution in the Field of Chinese Medicine - Medical Qigong Therapy," through the International Biographical Center in Cambridge, England.

In May 2002, Professor Johnson was approved as a A.O.B.T.A. Certified Instructor in Medical Qigong by the American Organization for Bodywork Therapies of Asia, allowing graduate students from the I.I.M.Q. and several T.C.M. colleges to qualify in taking the 500 hour National Certification Examination developed for graduate students of Medical Qigong Therapy, by the National Certification Commission for Acupuncture and Oriental Medicine (NCCAOM).

In 2002, Professor Johnson lectured on "Treating Cancer with Chinese Medical Qigong Therapy," at the Academy of oriental Medicine at Austin, in Austin Texas.

In 2002, Professor Johnson lectured on "Chinese Medical Qigong Therapy and the Treatment of Cancer," at the International Healing Center, in Carracas, Venezuela.

In 2002, Professor Johnson lectured on "Medical Qigong Therapy and the Treatment of Breast Cancer," at the California State Oriental Medicine Association's International Expo and Convention, held in San Francisco, California.

2003

In January 2003, Professor Johnson began reviewing case reports and providing editorial reports on research articles on Medical Qigong for the Journal of Alternative and Complementary Medicine.

In March 2003, Professor Johnson was nominated as the "2003 International Health Professional of the Year." He was also honored for his outstanding achievements and leadership in the International Medical Community, by the International Biographical Center, Cambridge, England.

In April 2003, Professor Johnson met with the Accreditation Commission for Acupuncture and Oriental Medicine (ACAOM) to secure Educational Competency of Medical Qigong Therapy standards as taught at the Five Branches T.C.M.

College for the California State Board of Education, as well as other T.C.M. Colleges throughout North America.

In May of 2003, Professor Johnson became the Academic Dean of Medical Qigong Science in two existing Acupuncture Colleges; accepted the additional position of Dean of Medical Qigong Science from The Academy For Five Element Acupuncture, Inc., in Hallandale, Florida. At the Florida acupuncture college, Professor Johnson developed two Medical Qigong programs: a 200 hour Medical Qigong Practitioner (M.Q.P.) and a 500 hour Medical Qigong Therapist (M.Q.T.) program.

In 2003, Professor Johnson lectured on "The Effective Treatment of Migraine Headaches using Medical Qigong Therapy," at the Asian Organization for Bodywork Therapist of America (AOBTA) National Convention, Boston, Massachusetts.

In 2003, Professor Johnson was interviewed by the Nirvana Magazine in Paris, France, and lectured on "The Treatment of Emotional Disorders with Chinese Medical Qigong Therapy."

He was also honored for his outstanding contributions to the American way of life and his leadership role in implementing Traditional Chinese Medicine with Allopathic (Western) Medicine, nominated in the 2003 American Biography Profile, by the American Biographical Institute, Raleigh, North Carolina, USA.

2004

In February of 2004, Professor Johnson implemented within the Academy For Five Element Acupuncture, Inc., in Hallandale, Florida, an active Medical Qigong Clinic. This is the second T.C.M. College in North America to facilitate the combined use of acupuncture, herbs, and Medical Qigong therapies to the general public.

In February of 2004, Professor Johnson began teaching a six month 186-hour intensive study course on Chinese Medical Qigong Therapy and Chinese Clinical Oncology. The focus of this course entailed several Medical Qigong therapeutic modalities for the treatment of various types of cancer, as well as primary Medical Qigong prescription exercises and meditations used in China for the treatment of cancer and the side effects of radiation

and chemotherapy. This course was made possible to the public by a grant from the Fant Foundation, and offered through the International Institute of Medical Qigong, sponsored by the Institute for Regenerative Medicine in Houston, Texas.

In August of 2004, Professor Johnson implemented within the Belgium College of Traditional Chinese Medicine an active 200 hour Medical Qigong Practitioner program.

2005

In January of 2005, Professor Johnson was invited to serve on the External Advisory Committee for the Department of Palliative Care & Rehabilitation Medicine at the M.D. Anderson Cancer Center, in Houston, Texas. His responsibility included advising the specific research using Medical Qigong Therapy for the treatment of various types of cancer.

Also in January of 2005, another 200 hour Medical Qigong Practitioner (M.Q.P.) certification program and ongoing Medical Qigong Clinic was started at the Acupuncture and Integrative Medicine College, in Berkeley, California.

Founded in 1985 and currently having branches in 10 countries and 23 states, the International Institute of Medical Qigong is known for maintaining the highest standards in Medical Qigong instruction and therapy. Because of the consistent high standards, in March of 2005 the Chinese Ministry of Health honored Dr. Johnson and the International Institute of Medical Qigong as exceeding the Chinese academic and clinical standards for clinical instruction and practice.

In July 2005, Professor Johnson's Biography was included in the "Great Minds of the 21st Century," by the American Biographical Institute, Raleigh, North Carolina.

In August 2005, the He Nan University of Traditional Chinese Medicine, in Zheng Zhou China appointed Professor Jerry Alan Johnson as the Overseas Director of Medical Qigong. At that time the university invited Professor Johnson to join the faculty as an Honorary Professor of Medical Qigong, and he was issued a government seal authorizing his post. Professor Johnson is the official representative of the He Nan University of Traditional Chinese Medicine for the United States.

Additionally, the He Nan University has recognized the International Institute of Medical Qigong (IIMQ) as a "sister school" of the university, and has adopted the IIMQ's curriculum and the text authored by Professor Johnson titled, *Chinese Medical Qigong Therapy: A Comprehensive Clinical Text*.

MARTIAL ARTS BACKGROUND

Professor Johnson is also internationally renowned as a Shifu (Master Instructor) of several Chinese Martial Arts Systems, having studied the martial arts for over 39 years.

HISTORY

Professor Johnson began his initial training in martial arts at a very young age, inspired by his father's boxing skill and training. He continued learning combative skills in western boxing and wrestling and in 1965 began formal training under Sense John Brown at a Kodokan Judo club in Jacksonville, Florida. Throughout the years he continued his studies in western boxing, grappling, wrestling, and several styles of Karate.

While teaching Okinawan Goju Ryu Karate for the Philippine-American Karate Association (P.A.K.A.) in 1974, he was introduced to the Chinese Martial Arts system of Northern Praying Mantis, and immediately began studying Tang Lang Shaolin under the stern private tutelage of Shifu (Master Instructor) John Staples. While studying Northern Praying Mantis, he became intrigued with the fighting techniques used in the Northern Shaolin system of Mizongquan, and for the next several years focused his attention on training in Mizong combat. He completed his training in 1978, earning the Shaolin name "Shao Ying" ("Little Eagle") and becoming a certified Shifu through the Mi Tsung-I Northern Shaolin Federation of Taiwan, and the Ching Wu Kung Fu Association in Hong Kong. In 1978 he also began teaching Shaolin fighting to an elite special forces unit at the Fort Ord Military Base, in Seaside, California. There, along with two Hung Gar Shaolin Masters, he formed the Fort Ord Shaolin Federation.

During the mid 1970's he began training in Yang Style Taijiquan. After several years of training, he became a certified Shifu in Yang Style Taijiquan through the Tai Chi Chuan Federation of Taiwan.

From 1978 to 1980 Professor Johnson began training in Baguazhang and Xingyiquan from Shifu Michael Alan Brown, becoming certified as an instructor in Baguazhang through the Ching Yi Kung Fu Association. Throughout the years, Professor Johnson continued training in several Northern and Southern Shaolin and Wudang styles of combat.

SHAOLIN

In Shaolin, he has studied Northern and Southern Praying Mantis, Hung Gar, Wing Chung, and Mizongquan Shaolin styles of fighting, weapons, and Martial Qigong, Shengong, and Neigong training. He is a certified Master Instructor in Mizongquan Shaolin, teaching through the authority of the Mi Tsung-I Northern Shaolin Federation of Taiwan, and the Ching Wu Kung Fu Association in Hong Kong.

BAGUAZHANG

In Baguazhang, he has studied several schools of fighting, including the Yin Fu, Cheng Ting-Hua, Liu De Kuan, Fu Zhen-Song, and the Chang Zhao-Dong Styles of combat, weapons, and Martial Qigong, Shengong, and Neigong training. He is a certified Shifu in Chang Zhao-Dung Baguazhang, teaching through the authority of the Ching Yi Baguazhang Association, the Hsiao Mien Hu Martial Arts Association, and The Canadian Martial Arts Society.

He was elected to the International Baguazhang Research and Teachers Exchange Council, and served as a judging official and member of the Executive Committee of the U.S. Chinese Kuo Shu Federation. He became a coaching official, national certifier, and council board member of the Amateur Athletic Union (A.A.U.) affiliated with the U.S. Olympics.

Professor Johnson also participated on the Board of Advisors for the United States of America Wushu-Kung Fu Federation, and is a member of the International Congress of Oriental Medicine and

Martial Arts. He is also a standing member of the North American Chinese Martial Arts Federation.

TAIJIQUAN

In Taijiquan, Professor Johnson has studied several schools of fighting, including the Yang Pan-Hou, Yang Chien-Hou, and Chen Fa Ke styles of combat, weapons, and Martial Qigong, Shengong, and Neigong training.

In 1993, Professor Johnson traveled to China and continued extensive training in the Yin Fu style of Baguazhang. At that time period he additionally began training in the Chen Fa Ke style of Chen Taijiquan. He eventually became accepted as a "Tudi," earning the lineage name "Yuan Long" ("Dragon in the Clouds") and accepting the position of 20th generation disciple of Chen Family Taijiquan from the Beijing Martial Arts Association, as well as the Beijing Chen Style Taijiquan Association of China.

He is currently certified as a Master Instructor from Feng Zhi Qiang's "Hun Yuan" Chen Style Taijiquan; and is also a certified Master Instructor in the Yang Style Taijiquan, teaching through the authority of the Tai Chi Chuan Federation of Taiwan.

XINGYIQUAN

In Xingyiquan, Professor Johnson has studied several schools of fighting, including the Hebei and Henan styles of combat, weapons, and Martial Qigong, Shengong, and Neigong training.

YIQUAN AND DACHENGQUAN

In Yiquan and Dachengquan, Professor Johnson has studied under several excellent masters from both Taiwan and mainland China. He has received training in several variations of Yiquan and Dachengquan combat, Martial Qigong, Shengong and Neigong.

CHAMPIONSHIP COMPETITIONS

Excelling in "Empty Hand," as well as "Weapons Fighting" from both the Shaolin and Wudang Martial Arts Systems, Professor Johnson competed regularly in the tournament circuit and was titled:

- 1980 Southbay National Champion
- 1982 Tournament of Fighters Champion
- 1982 Universal Tae Kwon Do/Tang Soo Do

Invitational Grand Champion

- 1983 Colorado National Kung Fu Champion
- 1983 Tournament of Fighters Grand Champion
- 1984 Colorado National Kung Fu Champion
- 1984 Tournament of Fighters Kung Fu Champion

In 1984 Professor Johnson retired from competition. In addition to his own success in championship competitions, many of Professor Johnson's students have also gone on to compete at the national level, bringing several first place championship titles to the school. Like their teacher, Professor Johnson's students excelled in free-form fighting, Taiji Push-hands, and Chinese Gongfu forms, as well as weapon competitions.

In May of 2004, Professor Johnson was inducted into the U.S.A. "Martial Arts Hall of Fame."

DAOIST BACKGROUND

Professor Johnson is also internationally renowned as a Shifu in ancient Daoist Mysticism, having studied several esoteric systems for over 31 years.

HISTORY

In the early 1970's, Professor Johnson's was introduced to the Wu Dang Shan Monastery - Pole Star School of Daoist Mysticism (Quan Zhen branch) from his Taijiquan instructor. Through this esoteric Daoist training, he was taught beginning, intermediate, and advanced levels of Qigong and Shengong skills.

In the early 1980's, Professor Johnson was introduced to the Mao Shan Monastery - Highest Purity School of Daoist Mysticism (Zheng Yi branch), from one of his Baguazhang instructors. Because of his prior training, he was taught advanced levels of Daoist Qigong and Shengong skills.

The advantage of having trained in both schools of Daoist Mysticism opened the doors for him to also train with several Jesuit priests and Daoist monks schooled in the Celestial Master, Complete Reality, and Red Hat Schools of Daoist Mysticism.

2004

In September of 2004, Professor Johnson returned to China to continue extensive training in Daoist Mysticism. While training in the Jiang Su province, he became accepted as a disciple (Dizi) from Daoist master Min Xian, and was given the Daoist lineage name "Chi Fu" (meaning to grasp and keep good fortune, blessings and happiness). Professor Johnson was then indoctrinated into the Zheng Yi sect of Daoism, becoming an 80th Generation Disciple of the Mao Shan Monastery, from the Shang Qing (Highest Clarity) branch. He is the first non-Chinese to ever be accepted as a Disciple of Thunder Magic at the Mao Shan Daoist Monastery.

2005

In March of 2005, Professor Johnson returned to China to continue extensive training in Daoist Mysticism. However, while training at the Mao Shan Monastery, and sharing advanced training methods in Daoist spiritual skills and exorcistic techniques, Professor Johnson inquired about receiving his "Lu" (the spiritual register of talismans, hand seals, and incantations used for controlling spirits). Abbot Feng stated that the resident Mao Shan priests were not capable of initiating him into the most advanced levels of esoteric Daoist mysticism. This was because many of the sacred texts had been destroyed during the Sino-Japanese War and by the Red Guard.

In order to continue training in advanced Daoist mysticism, Abbot Feng suggested that Professor Johnson travel to the other Zheng Yi branch located in the Long Hu Shan region. It was at the Celestial Masters Mansion, in the Jiangxi Province, where the Abbot had personally received his "Lu" and other advanced levels of spiritual training.

After thanking the Abbot, Professor Johnson made route to the Long Hu Shan Monastery. Upon arriving at the monastery, he was greeted by the resident Abbot and gave him a letter of introduction that Professor Johnson's teacher had prepared for this occasion. Upon reading the letter of introduction and hearing his formal request, the Abbot immediately took him to meet the senior Abbot Zhang Jing Tao, the 65th Celestial Master, whose Daoist name is "Da Ming."

After subsequent examinations, Professor Johnson was invited to become a Dizi (disciple) of the 65th Celestial Master and receive his "Lu." In doing so, he became the first non-Chinese descendent to ever be accepted as a disciple of the Celestial Masters Mansion in the Jiangxi Province. Professor Johnson was given the Daoist lineage name "Lou Sheng" ("Luo" is the generation name, and "Sheng" means "to bring forth life").

Immediately upon completion of the ceremony Professor Johnson was introduced to his new Daoist Master, Qiu Yu Song. Master Qiu Yu Song is the senior most Fa Shi (Master of the laws of Heaven, Earth, and Man) in the Long Hu Shan sect, and his expertise in Shengong is well known in both the Zheng Yi (Orthodox Daoism) and Quan Zhen (Complete Reality) branches of Daoism. At that time, the Fa Shi taught Professor Johnson the skill of creating talismans and invocations to bind evil spirits.

AUTHOR AND PUBLISHER:

Professor Johnson was a contributing author, selected to write the Medical Chi Kung section for the book *The Complete Illustrated Guide to Chi Kung*, a cooperative project between Element Books (UK) and author James MacRitchie. Professor Johnson was also one of the selected contributing authors for the book *Qigong-Essence of the Healing Dance*, a cooperative project between P.B.S. and Documentary Producer/Director Garri Garripoli.

Professor Johnson has been interviewed many times on local radio programs and has been featured in numerous local and international newspapers and magazines, including: *Newsweek Magazine* "The International Addition," *The World Medical Qigong Quarterly*, *Qi-The Journal of Traditional Eastern Health & Fitness*, *The Empty Vessel Magazine*, *Penthouse Magazine*, *Self Magazine*, *Billboard Magazine*, *The Mystical World of Chinese Martial Arts*, *Inside Kung Fu Magazine*, *Combat Karate Magazine*, *Internal Arts Magazine*, *Black Belt Magazine*, *The Pa Kua Chang Journal*, and *Inside Karate's Master Series Magazine*.

Televised specials include: *NBC News* "Date-

line," CBS/Channel 46 "Eye on America," featured in a documentary on Medical Qigong filmed for the "Discovery Channel," featured in a documentary on Medical Qigong filmed for SBS "Qi-into the world of the unknown," and K.P.B.S. "Managing Health and Productivity; New Approaches In Technology," as well as *The David Letterman Show*.

In 1988, Professor Johnson created and published a six level "Pa Kua Chang Chi Kung Correspondence Course," and in 1989, founded the "Pa Kua Chang News Letter," which later became known as the "Pa Kua Chang Journal," and was distributed worldwide. Professor Johnson has written and published five books on martial arts entitled:

- *The Secrets of the Eight Animals,*
- *The Masters Manual of Pa Kua Chang,*
- *Classical Pa Kua Chang Fighting Systems and Weapons,*
- *The Essence of Internal Martial Arts Vol. 1: Esoteric Fighting Techniques and Healing Methods, and*
- *The Essence of Internal Martial Arts Vol. 2: Energy Theory and Cultivation.*

From 1984 to 1986, Professor Johnson produced and directed six Baguazhang instructional videos entitled:

- *The Eight Animal School of Pa Kua Chang*
- *The Original Form of Pa Kua Chang*
- *The Eight Circular Pa Kua Staff*
- *The Eight Circular Pa Kua Broadsword*
- *The Dragon School of Pa Kua Chang, and*
- *The Fighting Techniques of Pa Kua Chang.*

In 1994, he was featured in two videos on Taijiquan, as well as one Qigong video narrated by movie-star John Saxon, entitled:

- *Tai Chi-The Empowering Workout,*
- *Power Tai Chi- Total Body Workout, and*
- *Chi Kung-The Healing Workout.*

In 1994, Professor Johnson additionally created two Meditation CD/ cassette tapes with composer John Serri entitled:

- *Tai Chi Meditation - [1] Life Force Breathing, and*
- *Tai Chi Meditation - [2] Eight Direction Perception.*

In 1999, Professor Johnson produced 10 Medical Qigong Instructional Videos and DVD's as a compendium to his textbook *Chinese Medical Qigong Therapy, A Comprehensive Clinical Text*, entitled:

- *Gathering Energy from Heaven and Earth,*
- *Stationary and Dynamic Medical Qigong Posture Training,*
- *Treating Patients with Medical Qigong Therapy (Vol.1),*
- *Treating Patients with Medical Qigong Therapy (Vol.2),*
- *Medical Qigong Energy Techniques and Qi Emitting Methods,*
- *Medical Qigong Invisible Needle Technique, Five Element Qigong Massage, and Energetic Point Therapy,*
- *Medical Qigong Healing Sound Therapy and Prescriptions,*
- *Treatment of Internal Organ Diseases with Medical Qigong,*
- *Treatment of Cysts, Tumors, and Cancer with Medical Qigong Therapy, and*
- *Soul Retrieval.*

In May 2000, Professor Johnson released his sixth book entitled:

- *Chinese Medical Qigong Therapy, A Comprehensive Clinical Text.*

In September 2000, Professor Johnson produced the first in a series of new Medical Qigong videos and Interactive CD-ROMs. The featured topic for the first CD-ROM was entitled:

- *Medical Qigong for Understanding, Prevention & Treatment of Breast Disease (CD-ROM).*
- *Medical Qigong for Treating Breast Disease (Instructional Video).*

In August 2001, Professor Johnson composed and published a series of five new books based on the previous work in his Medical Qigong Textbook. The names of the five new books are entitled:

- *Chinese Medical Qigong Therapy Vol 1: Energetic Anatomy and Physiology,*
- *Chinese Medical Qigong Therapy Vol 2. Energetic Alchemy, Dao Yin Therapy and Qi Deviations*
- *Chinese Medical Qigong Therapy Vol 3: Differential Diagnosis, Clinical Foundations, Treatment Principles and Clinical Protocols*
- *Chinese Medical Qigong Therapy Vol 4: Prescription Exercises and Meditations, Treatment of Internal Organ Diseases, Pediatrics, Geriatrics, Gynecology, Neurology and Energetic Psychology*
- *Chinese Medical Qigong Therapy Vol 5: An Energetic Approach to Oncology*

In September 2004, Professor Johnson began

producing a new series of six Medical Qigong Oncology DVD sets. This new series accompanies the clinical textbook entitled: *Chinese Medical Qigong Therapy Vol 5: An Energetic Approach to Oncology*, and contains four to five DVDs in each set. The name of the six new DVD sets are entitled:

- *Houston Cancer Seminar #1 - Introduction to Medical Qigong Therapy and Cancer Treatment:*
- *Houston Cancer Seminar #2 - An Energetic Approach to Oncology*
- *Houston Cancer Seminar #3 - Medical Qigong Treatment Protocols Used for Breast, Cervical, Prostate, Ovarian, and Uterine Cancer*
- *Houston Cancer Seminar #4 - Medical Qigong Treatment Protocols used for Brain, Skin, and Bone Cancer, Leukemia, Malignant Lymphoma, and Multiple Myelomas*

- *Houston Cancer Seminar #5 - Medical Qigong Cancer Prescription Exercises and Meditations*

- *Houston Cancer Seminar #6 - Medical Qigong Treatment Protocols Used For Radiation and Chemotherapy*

In May 2005, Professor Johnson composed and published a series of 2 new books based on his extensive training in ancient Chinese Daoist Mysticism. The names of the two new books are entitled:

- *Introduction to Daoist Mysticism #1: Lighting the Eyes of the Dragon*
- *Introduction to Daoist Mysticism #2: Journey into the Infinite Void*

Professor Johnson's books, video tapes, meditation C.D.'s and cassette tapes have been translated into other languages and are currently being sold around the world.

For more information about the author, the reader can connect to his web site at:

www.qigongmedicine.com