

針灸道

THE TAO OF ACUPUNCTURE

DAVID MAINENTI, C.A., L.AC., DIPL. O.M.



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Eco-Med LLC
18-16 Jordan Road
Fair Lawn, NJ 07410

Tel : +1 (201) 850 0824
Email : ecomed@lava.net

Distant Memories

It was long ago, soon after the end of the Stone Age. I can remember the Court. Red and Yellow, the rugs laid over the stone. Gold; laughter; the drumbeat; and of course the gong that was struck when matters of importance were about to be conducted. I can remember when it was asked of Qi Bo, "I am emperor, but the people are dying. Modern medicine and lifestyles are not working; in fact, they are killing people. I wish to revive the medicine of long ago, when thin needles were placed into the caves of the body, harmonizing the blood and qi, managing flow, and guarding the entrances and exits. Please! You must unravel the mystery for humankind once again. Transcend time and space and explain to us how it works!"

Qi Bo answered, "As an eternal student of Tao, I will deliver to you, Huang Di, the principles and methods. You must keep to the path and develop spiritually in order to properly handle such knowledge. To this ancient method of Acupuncture are Nine Needles and Nine Techniques ($9 \times 9 = 81$). These methods are easy to discuss yet difficult to master. Wondrous are the few who possess the unique skill. The average healer treats the physical body; the true Taoist healer treats the spiritual body, using his or her own spirit to reveal the patient's spirit and any evil influences at the front door before they have penetrated into the body. Having a complete understanding of the cyclical rhythms of nature, the true Taoist healer's actions are without hesitation." (*Nei Jing Ling Shu*, Ch. 1)

East vs. West

Western Medicine, as it is currently practiced, is a dying modality. In the last twenty years, medical doctors have abandoned independent private practices because it is no longer such a profitable business. Instead, physicians are specializing and forming into groups with other specialists to increase the patient base. Remember that Western medicine is similar to ordering a la carte at a restaurant; it is not designed to treat the overall metaphysical construct of the human body. Furthermore, little or no patient education is provided. As a result, patient's needs are not being met and discouraged individuals have begun to seek alternative forms of care that are more sensitive to the patient's overall needs. The rising costs of Western medical procedures have also contributed to the patient shortfall. It is important on a spiritual level that medical professionals stay away from abusing the system and overcharging individuals for services provided.

If the American conceptual biomedical mind would open up to the complete integration of Western medicine with acupuncture, herbal medicine, meditation, massage, and qi kung healing, disease in the world would be treated much more effectively through a holistic perspective that also provides necessary patient education. Not only will the patient be able to achieve more; he or she will also be able to take the knowledge and apply it to his or her family and friends. If the Taoist Arts as developed by Ancient Sages such as Fu Shi, Shen Nong, and Huang Di are combined with Biomedicine in this manner, a *complete* medicine can be

developed that brings together the scientific research of mankind from over the last 10,000 years.

Today's world is not much different from the ancient world of Huang Di. In the beginning of his 100 year reign as emperor, vast illnesses and diseases were affecting his people. By revitalizing the natural medicine of the ancient sages, peace and harmony flourished in China and he became the greatest ruler in Chinese history. Over the past 50 years, the health of the human race has decreased dramatically, as the use of chemicals and other man-made materials have penetrated through the natural world and now surround us in all directions. These chemicals have created resistant strains of disease that are very complex and sometimes difficult to cure.

In order to bring the world back into natural order, the ancient art of living in harmony with nature must be revitalized. By becoming a Taoist healer, one can lead the profession instead of follow: it seems as if modern medical thought has penetrated into most of the alternative medical fields, including acupuncture and oriental medicine, instead of the other way around. There are few schools in the world today where one can learn the methods of becoming a true Taoist healer. We are all very fortunate to have the ability to learn such a sacred art that has been preserved for 2,000 years in an unbroken lineage dating back to Chang Dao Ling in the Han Dynasty.

Spirituality in a Biomedical World

A true Taoist healer cannot just obtain a Masters degree. One must become a true doctor. Taoist medicine is a strong theory that has been politically held down for thousands of years since Huang Di. However, the pendulum is now swinging in the other direction as Western medicine is failing and patients are turning to alternative forms of care. One must study well in order to tolerate the difficulties that modern Taoist healers will face in the upcoming years (completing this current important cycle of Sixty). True spiritual practitioners need to study now, more than ever, concepts that have been lost through the standardization of Traditional Chinese Medicine. Many spiritual concepts have been either lost or secretly hidden from the general public. That is why a 2,000-year-old chain of unbroken lineage is such an important component to ancient medicine: As a result, the majority of individuals in the profession study cut flowers; they have no idea about the root which provides for a foundation with vitality.

Keeping to the root, the Taoist healer does more than alleviate symptoms; he or she also provides enlightenment and understanding, whether it be through the use of a needle or during a qi kung treatment. In order to be a modern Taoist healer, however, one must integrate Western and Eastern modalities together, linking the past with the future to form the present. In today's world, one must be able to discuss disease and health with Western medical doctors to provide a truly modern day treatment. Medicine changes with the times, and the American people have been brought up on Western medicine; therefore, to solely practice the ancient techniques

is no longer useful, as you will not make sense to the patient or to any of his or her Western doctors.

Remember that acupuncture is a short cut. When the needle is stimulated, the energy grows, acting fast and moving deep. Qi Kung treatments, however, are truly holistic; through the touch, a true Taoist healer can determine whether the appropriate internal gates are opened or closed, and can make adjustments as needed to restore harmony and balance within each individual.

Energy is both in nature and within the body. Inside the body, the Qi resides in different places. One must understand why the most important points are located at the extremities of the arms and legs, from the elbows to the fingertips and the knees to the toes. As a practitioner, it is important to place the needle where you feel the qi the most; that is, where the energy pulsates. However, if energy is pulsating *too* intensely somewhere on the body, one must needle somewhere else.

A true Taoist healer will always bring the energies of Yin and Yang together into harmony. Energy moves in circles, similar to electricity, forming circuits of qi within both nature and the body, intertwined together. A battery is needed with two polarities (positive and negative, relating to yin and yang) to power the circuit and keep it from becoming stagnant (e.g. shorting out). The battery of Nature is Heaven (Yang) and Earth (Yin); the battery of the body is the Kidney Yin and Yang. Remember that from the Kidneys, all the other organs are formed. Also remember that from the depths of the darkness of Winter bursts forth the sprout of Spring. Every living thing in

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nature must have both Heavenly and Earthly components. One cannot escape from this reality of life.

The Question that Drives Us

During one's preparation in becoming a true Taoist Healer, one must know, in both Eastern and Western terminology, why acupuncture, herbal medicine, and qi kung work to promote health and longevity. It is the question Huang Di asked of Qi Bo, it is the question we ask of Shih Fu, and it is the question that patients, students, and the world will ask of us. How can one be a true Taoist healer if he or she does not know how such healing works? If one does not know WHY, one really does not know much at all. Chapter 33 of the Tao Te Ching, Line One: "It is wisdom to know others; it is enlightenment to know one's self." Applied to this discussion, technicians can read books and understand how acupuncture works, but true Taoist healers understand how it works within them.

Three separate aspects of any medicine must be reviewed in order to determine how it works in the modern world:

1. How it was discovered (Discovery)
2. Treatment methodology (Methodology)
3. How the knowledge is mastered (Mastery)

A short discussion on each of the three components follows. Remember that it is not so much the answer to the question as it is the manner in which the response evolves. Like nature, truth appears in a harmonious pattern of sequence not always immediately visible to the naked eye or perhaps to the conscious mind.

Old Friends of the Wise Sage

Lao Tzu (from the Shou dynasty) is attributed to writing the Tao te Ching. He learned his principles from Huang Di, the Great Yellow Emperor. Chuang Tzu also learned how to meditate and how to become one with the Universe. He learned from Lao Tzu and Huang Di. Huang Di gained his knowledge based on his discussions with Ch'i Po and their understanding of the legendary emperors Fu Shi and Shen Nong. Fu Shi lived about 4,698 years ago. During his time, people used knotted cords for records and were satisfied with the food and clothing they had. They lived simple, peaceful lives. Although the sounds of roosters and dogs from neighboring villages could be heard, people would never stray from their own village. Knowledge was gathered through stillness of form in nature.

Fu Shi was peaceful when he slept. He had so completely closed all channels leading to the spiritual self, that he remained whole when he was awake. He accepted the fact that people sometimes thought he was a Horse and other times thought he was an Ox. His wisdom and feeling were trustworthy and above suspicion. His virtue was true. He never came down to the level of the world. He was a true sovereign of life in the pattern of Tao.

Fu Shi discovered the basic principle of all existence: the unchanging truth of the constant change of nature. While watching leaves fall from a tree one morning, he discovered a pattern of covering and opening that illustrated the Eight Trigrams of Nature. Or perhaps a Hawksbill turtle (Dai Mao) came out of the water to greet the ancient sage with a shell patterned in the form of the Ba Gua. Whatever the case, a

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mystical diagram was revealed from a high spiritual realm within the Universe to serve as a guide for all generations of human life. This diagram delineates the eight broad categories of change in nature; when squared (8*8), it reveals the sixty-four basic patterns of change in pre-Heavenly energy as delineated in the *I Ching*.

During the Song Dynasty, many books were written to explain the ancient arts of living. The Yellow Court Canon explains the different stages of meditation and healing. At this point, intense research began on this ancient art, as the Chinese began to standardize the medicine, forming bronze statues with specific point locations, etc. It took them thousands of years to do it.

In the 18th century, a master lived in China at the White Cloud Monastery. He lived for 200 years, and Shih Fu's master was one of his disciples. He would say often, "There is energy inside, and there is energy outside. The answer to all questions in life is how to connect the two to form an inexhaustible flow." Challenging questions are good for the human race: they foster growth, understanding, and enlightenment. It is how acupuncture was discovered and how it must be reinvented.

The Breath

If you close your eyes and sit still, what do you feel? Breathing. Breath and its movement, therefore, is where the Qi is first felt, and the Lungs are how the body gathers the Qi. Why do you think doctors ask patients to lie down for 20-30 minutes? For the purposes of BREATHING! Remember that it is

the breath that differentiates a living person from a dead person. Also remember that life is dependent on the Chong Mei (one of the Eight Stages of the Dragon, or Spiritual Meridians, that are generally ignored in the West) for survival. Breathing nourishes the Chong Mei and prolongs life. During a treatment, a doctor should also focus on the breath. It allows for the hands to become warmer, builds up one's protective aura, and increases one's potential during the energy channeling process.

Everything comes from the Chong Mei, and disease affects the Chong Mei. Since the Chong Mei is like the ocean, it resides at Hui Yin, a point located at the perineum. Since the Chong Mei connects to the prenatal, it has many relationships with the Kidneys. Because it also connects to the postnatal, it has many relationships with the Spleen and its paired channel and organ, the Stomach, to distribute nourishment. The Spleen, in turn, connects with the Pericardium, moving the blood and protecting the Heart, linking into the spiritual and emotional layers.

Whether it is internal or external Evil wind that develops within an individual (a common precursor to disease), the Chong Mei catches them both, causing internal problems. If pathogenic wind is of an internal deficient nature, the Jueyin will become worn out, like an old plastic container, and the Evil wind will leak out of the small cracks that form in the container for the blood, the Liver. If the Evil wind is of an internal excess nature, the Jueyin will blow open and the wind will rise up with heat, causing Stomach, Heart, or Lung Fire. Eventually, a stroke or heart attack will occur. It is important to teach patients the

proper art of breathing in order to nourish the Chong Mei and prevent such diseases from destroying the body.

The Lungs take the Qi from the breath and disperse it throughout the body, based on the needs of the individual. When one closes the eyes, where is Qi first felt? Generally, there are three answers: the eyes, the heart, or the Lower Tan Tian. If the Qi is felt in the eyes, it means that the individual is thinking too much. As such, an abnormal quantity of qi is dispersed into the brain waves, Liver, and eyes. The individual is therefore not grounded and unsettled. The brain thus burns up one's lifespan; such a person will not live very long. If Qi is felt in the heart, it indicates a problem in the upper burner. One needs to be constantly mellow and relaxed in order to live longer. The ancient art of Tao is centered upon prolonging life.

The Lower Dan Tian

There is a place within the body where the Qi resides naturally: the Lower Tan Tian, or Lower Qi Hai. Through proper Taoist reverse breathing, the lower abdomen is contracted on inhale, allowing the Qi to gather in the Lungs at the Upper Qi Hai position (Shan Zhong (REN-17)), and then expanded on exhale, allowing the Qi to naturally rest in the Lower Qi Hai. If the lower abdomen is massaged properly through Taoist reverse breathing, it will prolong life. The lower abdomen is where movement takes life. Everything has a time. Yet everything must also meet at Earth, because reality in the terrestrial realm is rooted in the receptive quality of Mother Nature. That is why the Chong Mei is rooted in the Tan Tian, tied in with the Stomach and Spleen. Do you think it is just

coincidence that Zu San Li's point number is Thirty Six (36)? The ancient sages did not number the points but still recognized it was point 36. The Tan Tian is the storage area for the body. It manifests and produces what is needed for the times, just like Mother Earth.

Since the Tan Tian is the root, one should nourish below to support above. It is said that the Lungs can be nourished from below, through the Large Intestine, its paired channel and organ. The Large Intestine is the root of the Lung, the big funnel supporting the Lungs. If an individual develops asthma, the best prescription is for that person to practice quiet breathing, massaging the abdomen with the breath. Such a practice will pump qi and blood to the Lungs from the Intestines.

If the lower abdomen is diseased, one will have complications. For instance, a recent case illustrates an individual who receives a Liver transplant. With no Liver, bile begins to move into the Large Intestine. Since the patient is on artificial respiration, and breathing is not natural, a bubble leaks into the Large Intestine. Soon thereafter, pneumonia develops, affecting the Lungs. Do not forget that surgery has its side effects. Nature, however, is balanced.

The Intent

Once energy is in the Lower Tan Tian, it can be used to promote health. A true Taoist Healer is an example of the natural world and first heals him or herself, through adjustments to lifestyle and qi flow. The front of the body is considered Yin and correlates with the Post-Natal. Nourish the front to build

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one's post-natal existence. The back of the body is considered Yang and correlates with the Pre-Natal. Since one cannot build pre-natal existence, maintain the back to support what has been accomplished. Efforts in this lifetime should be towards the front.

Through spiritual and personal growth, the evil qi will be expelled from the body, the Wei Qi will become strong, and the practitioner will develop overflowing energy that can be passed on to patients. Self-discovery is what separates excellence from mediocrity in Chinese Medicine, and in most all of the classical disciplines.



A Method to the Madness?

Modern 4-year acupuncture and Oriental Medical Colleges can no longer teach the essence. It is like barbecuing students on a high flame; charcoaled on the outside and raw inside. Remember that it takes ten (10) years to reach the first level of the Taoist Healing Arts. Three years is only a small accomplishment. It takes thirty (30) years to learn the secrets of pulse taking. Confucius said he needed fifty (50) more years to finish his study on the Ba Gua. One must meditate properly, train routinely in qi kung, and practice acupuncture daily to foster one's personal skills and abilities. One should also perform research to advance the profession. Therefore, after you graduate, get a grant and investigate an alternative form of anesthesiology, because the chemicals being used now in the Western model are very toxic to the body and can cause many side effects.

The effectiveness of Acupuncture and Oriental Medicine can be proven scientifically. Its effectiveness can also be measured through the ancient theories as explained in the *Nei Jing*. Whatever method is used, the fact of the matter is that when a needle is inserted, it creates change. It changes cell polarity, magnetic fields, and brainwave patterning. When a needle is inserted into the body, it changes the nature and properties of both red and white blood cells. It changes spiritual composition as well, and harmonizes the individual with nature and the environment.

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The manner in which acupuncture methodology works is as follows: when the acupuncture needle pierces the skin, it stimulates the body's energy through the meridians in order to reach a proper balance of Yin and Yang within the body and with the Universe. Once a needle pierces the skin and stimulates an acupuncture point, it facilitates internal circulation of qi, blood, and fluids. As circulation is promoted, the blood will reach other systems and functions of the body and cause change to occur. Since acupuncture is not harmful to the body, it is a natural method of healing. The needle is so small; it is only 1/16 the size of a hypodermic needle and can be bent 160 times without breaking.

When a needle is inserted into the body, it creates an immediate stimulation. However, it is like putting a telephone pole into the Pacific Ocean: it does not cause any damage. When the needle is inserted, the cave opens; when the der chi is obtained, the cave closes. When the needle is inserted into the point, it moves through the elemental phases of nature before the der chi is obtained. First it grasps Wood; then it moves up to Fire, down to Earth, up to Metal, and down to Water before rising up again to Wood. The needle is stimulated and the thumb of the practitioner goes forward through the Five Elements. During treatment, the patient should lay still with the needles inserted for twenty (20) minutes. At the 20 minute point, the 'water has come to a boil.' After 20 minutes in treatment time, the energy has cycled through the Five Elemental Phases. At the 21st minute, it begins to cycle through the elements again. It flows through the body via a circuitry of infinite complexity, attaching to the various gates and tunnels of the body and moving through the four internal seasons of the human landscape. Four Seasons

multiplied by Five Elements equals a 20-minute treatment ($4 \times 5 = 20$). Four beats is a normal pulse speed because four inches of normal blood movement correlates with the Four Directions.

We should slow down for just a moment; one must remember that all acupuncture methodology is based upon ancient mathematical formulas as revealed to the ancient sages and applied metaphysically to the Universe, illustrating the One Universe Theory. However, one should never rule out the elusiveness of Tao and the potential for other universes with different laws. But we can save that for the talk shows.

The act of needling a point increases circulation of the Red Blood Cells to a factor that is twenty-eight (28) times above normal, and it does so without putting any additional stress on the Heart. Reserve energy is instead generated from the Lower Tan Tian, the ocean and storehouse of the body. Upon needle stimulation, the protective function of the White Blood Cells is increased seven (7) times. That is why it is generally easier to treat red blood cell problems as opposed to white blood cell problems.

The Accumulation Gate of Xi Men

To explain red and white blood cell change scientifically, we can analyze the functioning of a needle insertion at XI MEN, 'Accumulation Gate' (Shou Jueyin (PC-4)). The Taoists consider this point to be a very rare, special gate that is responsible for guarding all the gates of the body.

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CHANNEL ASSOCIATION

As the Minister of the Interior, the Pericardium governs the important organs and their entire functions. It links things together, keeping them closed up, belonging to the Jueyin. It is interesting to note how the Liver/Jueyin channel roots into the Chong Mei and below, while the Pericardium/Jueyin channel emerges from the Heart, which houses the Shen and relates to the Mind and above. This illustrates a careful balance between the Jueyin channels that can obvious become destroyed in the late stages of disease. The Pericardium is always attacked first before the Emperor, or Heart, dies. It warns the Heart that danger is coming. Thus, the Pericardium is the master of the Emperor.

In males, the Pericardium mainly functions to protect the Heart. In females, the Pericardium's main function is to regulate menstruation. Thus, energy naturally flows to where it is needed the most. For males, Nei Guan is the preferred point. In females, Xi Men is more preferred. On an herbal parallel, Chuan Xiong (*Ligusticum chuanxiong*) is preferred for males, whereas Dang Gui (*Angelica sinensis*) is preferred for females. Remember that everything in nature has tendencies towards Yang (male) and Yin (female).

The left channel of the Pericardium holds the Heart (Xin) pulse and thus relates to blood flow. The right channel of the Pericardium relates to more functional aspects. It is interesting to note the nature of its meridian, the Shou Jueyin Xin Bao Ching, or Arm Terminal Yin Heart Protector Meridian. The *Nei Jing – Ling Shu*, Scroll Three, Chapter Ten, discusses the channel:

“The Shou Jueyin Xin Bao Ching is the master of the Emperor of the body. It begins in the upper burner at the middle breast (REN-17 Shan Zhong), emerging out to become the pericardium and its system of connections. It then penetrates down the diaphragm to link into the Middle Burner at Zhong Wan (REN-12). It then moves further down into the lower burner at Yin Jiao (REN-7). It branches off to connect at Tian Chi, ‘Heavenly Pool’ (PC-1). It then wraps around the armpit, following the medial surface of the upper arm, traveling between the Shou Taiyin and Shaoyin until it enters the elbow. It then descends the forearm, traveling between the two tendons until it enters the middle of the palm at Lao Gong (PC-8). From there, a branch goes to the middle finger, emerging at the tip. Another branch goes up to the ring finger, emerging at the tip as well...this channel controls the blood channels and pulses.”

Through this description, one can understand how the Pericardium links all the meridians. It connects not only the ones that come up and meet in the chest, but also the ones that go down. That is why when someone has arteriosclerosis or high cholesterol, or heart disease, edema will result. When the heart dilates, it pulls in the blood and qi from all the different places in the body. When it expands, it delivers nutrients to the extremities and all else in between. This is because of the Emperor’s connection with the Minister of the Interior. When the body is weak from disease or lifestyle, the Emperor fails to pull in all the blood and qi from the extremities. In fact, what happens is that it pulls in as much of the good stuff as it can, leaving behind excess water that was once part of the blood. The blood becomes heavier and more physical, thus it is harder to pull back in. This water that gets left behind becomes edema, which will generally present on the lower legs of the patient around Shang Ju Xu (ST-37) or Xia Ju Xu (ST-

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39). The more times you go to the bathroom, the shorter your life will be. That is because excessive urination flushes out one's life essence. Remember that the Triple Burner is the Minister of the Waterways and is Yin-Yang paired with the Pericardium; it is also linked to the Heart through the Fire element. Simplicity in its most complex form is truly a blessing from the Tao.

RESIDENCE ANALYSIS

It is very important to understand the origin of the point names. Since Xi Men is on the Pericardium channel, we know that belonging to the Jueyin, it will hold in and close. The name of the point, Xi Men, indicates it is a Xi-Cleft point ('Xi'); it also illustrates that the point acts as a gate ('Men').

Within the body are sixteen (16) accumulating (Xi-cleft) points that identify areas where blood and qi in the channels converge and accumulate as they circulate through the body. Each of the Twelve Main Meridians has a Xi-Cleft Point. In addition, four of the Spiritual Meridians have a Xi-Cleft point: the Yin Chiao Mei, Yang Chiao Mei, Yin Wei Mei, and Yang Wei Mei. One uses Xi Cleft points for acute disorders. They empty out problems. Xi Men happens to be the Xi-cleft point on the Pericardium channel.

In traditional Chinese medicine terms, a gate is considered to be an opening to the surface. Therefore, all the openings of the body are gates. For example, the eyes are the gates of sight, the mouth is the gate of taste, the ears are the gates of sound, and the nose is the gate of smell. However, there are other gates within the constructs of the body, such as the Nine

Palaces and Nine Chambers, which regulate other functions. Xi Men is another such gate. Xi Men is the gate that can be used to immediately control a traumatic situation involving physical injury or potential harm. Xi Men, therefore, is the gate that immediately controls what is happening in the body. It controls the opening and closing of all the xi-cleft gates in the body. When the opening and closing of all the gates function properly, health and longevity will result. When there are problems with the openings, such as if the eyes cannot stay shut, it indicates the potential for future problems.

It is usually noteworthy to analyze the Chinese characters in order to gain insights into the complexities of each point. Within the Xi character is a radical that indicates the presence of a certain primal energy that opens and closes the gates, controlling life and death. Therefore, one can use the Xi-Cleft points as an immediate response to life and death. It makes sense, therefore, that Xi Men would lie on the Pericardium meridian, because as Minister of the Interior, the Pericardium must keep things in during times of trauma, as the protector of the Emperor. Xi Men, the master of the Xi-Cleft points, secures the door to the King, preventing the body from collapse. Since the Pericardium belongs to the Jueyin, it therefore makes sense that Xi Men has the ability, over all the other Xi-Cleft points, to hold in the blood, fluids, and qi in the body during acute trauma. Xi Men is the Accumulation Point on the Pericardium Channel, which has a direct link to the Emperor, and therefore controls the blood and stops bleeding. Xi Men controls the gates and blood in a manner similar to how the Pericardium guards the main artery near the Heart.

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APPLICATION IN SURGERY

Professionals should look to combine eastern and western modalities, using an acupuncture method known as 'single-line anesthesia' with 0-2% injected chemical solution to maximize effectiveness. It is important to remember that sometimes tumors and other parts of the body need to be removed. Generally speaking, a true Taoist healer can treat 98% of cases with acupuncture and herbal medicine; 2% of cases will require Western intervention. Therefore, if Eastern and Western modalities are combined together, a single technology can be formed to work with 100% of the population.

Research performed in China has noted that with acupuncture needles in Xi Men, a local anesthetic effect is produced in the chest and the underlying organs. This theory, called 'single-line anesthesia,' is much healthier for the body than Western medical anesthesia, which uses drugs to go through the system and kill sensory capabilities of the body. The needle, however, only sends a 'single line' or impulse to the brain. For example, needling Zu Lin Qi, Zhi Yin, and Gong Sun increases the brainwaves 2500 times to guard the Chong Mei in breach birth and still birth situations, and for fertility problems.

One should only use Xi Men during surgery as a last resort. When using Xi Men for surgery, however, one can combine it with Ear acupuncture for maximum effectiveness. Remember that for anesthesia, the fewer needles the better, as the practitioner should be striving for the 'single-line' technique, focusing on the 'single' pathway of qi.

If a patient is having surgery for breast cancer, put a needle in Xi Men and stimulate. Then add another needle in the ear that relates to the breast. Then, employ electrical stimulation, if desired. The single-line theory sends impulses to the brain to block out certain sections of the brain, reducing pain and stopping excessive bleeding. Scientific evidence shows that the connections to the brain cross over each other at the top of the spine; thus tumors of the left side of the brain affect the right side of the body and vice versa. For migraines, one should needle the opposite side from where the pain is radiating, although needling the same side will work, but to a lesser degree.

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The use of Xi Men during surgery for anesthesia is secondary to its main function in preventing such issues from happening in the first place. When someone takes a fall down a flight of stairs and bumps their knee, the body will respond to the problem naturally. The immediate response to the physical injury is from the 'spirits' who reside in the Xi-Cleft caves of the body. The main function of these Xi-Cleft 'spirits' is to handle acute situations and to regulate the blood in order to circulate the proper tools and nutrients to the affected areas of the body. Xi Men is the master of all the Xi-Cleft points. Therefore, it senses a problem in the knee and notifies the first lines to go down to the knee and make room; to do this, the knee will first swell up. Suddenly, millions of cells have moved to the affected area in order to assess the situation based on the command from Xi Men.

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Following the swelling, the area will turn into a bruise of a black and blue color. The bruise indicates that the White Blood Cell soldiers are alert and are protecting the body from pathogenic evils. They guard and maintain the area, supporting the healing process brought in by the Red Blood Cells. In China, people would apply saliva to open wounds and cuts to promote healing. This is because the saliva is full of White Blood Cells! Remember that the saliva is healing juice that should be built up and stored throughout one's lifetime. Of course, once properly trained, one can use Lao Gong (PC-8) over the affected area.

As illustrated in the above example, when Xi Men is stimulated, the Red and White Blood Cells are both affected. The Red Blood Cells carry nutrients and oxygen. They also circulate nourishment through the Zang Fu, up to the brain, down to the toes, and throughout the various systems of the body. The White Blood cells are the soldiers responsible for protecting the body landscape from evil pathogens.

Therefore, Xi Men treats and nourishes the upper chest area and the blood. Needle Xi Men with one or two ear points to treat breast problems, ovary problems, menstrual problems, etc. On a cosmological scale, one should treat the one side during one month and the other side during the next month, continuing to alternate. When treating cases, one needs to develop point prescriptions. In this situation, a point prescription could be as follows: Xi Men (Chief), Zu Lin Qi (Deputy), Zhi Yin, Gong Sun, San Yin Jiao.

It is important to remember not to stimulate Xi Men during the early stages of a pregnancy, as it will flush the uterus out and cause a miscarriage. However, it can be used in late-stage pregnancies when the fetus needs to be expelled from the body. Remember Pi Yin Fan ('Avoid the Pregnancy Decoction')? Not only does that formula treat birth control; it can also be used to regulate women's breasts and the menstrual cycle. Although it is a basic food formula that is not harmful to the body, it is not something that should be prescribed to a patient. If it does not work as planned, the practitioner could be in serious danger. To do more, one must know what they are doing; in China, if the formula does not work, the family would be severely punished. Therefore, formulas must be both natural and effective. Sometimes the truly ethical decision is to not become involved in the first place by not offering those types of services to the general public.

Taoist Auricular Dichotomies

Ear acupuncture is an effective method of treatment for detoxification, chemical dependency, surgery, and emergencies. Since it is so close to the brain, it works fast. Since the ears connect to the Kidneys and the Kidneys are responsible for forming all the other organs, it treats the entire Zang Fu organ system, the Spectrum of Qi, and most other components within the body. That is also why the ear points go directly to the organs. The ear can be compared to the image of an upside-down baby. Therefore, the top of the ear treats the bottom of the body and vice versa. When using

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ear points, select the one or two that correlate with the organ being treated; less is more.

The Ear can be used as an entire treatment in traditional Chinese medicine. In the ancient times, when it was either too cold or not proper to expose the body, practitioners would have to utilize areas that were not covered. These areas were the hands, feet, and head, which include the ear. The ancient sages developed specific treatments for the hands, feet, and ears using specific points on those body locations, which act like holograms for the entire body Universe. Later on, they discovered that the points on the ankles and wrists were more important, because they were involved with movement. They learned that to treat the Liver, you do not treat the tip of the Liver; you treat the Gall Bladder, because it is lower in the body. The ear, however, is not clinically used in the same manner as the meridians of the body.

One must remember that the Ear is the image of the human body, in fetal position, upside-down; thus, it has connections to the prenatal, also through its link with the Kidneys. If you feel the ear lobe, there is a special liquid that is generated by the ear. When one becomes forgetful, or when it becomes hard to hear, or when someone suffers from tinnitus, it signifies a deficiency in fluids, especially in the ear and brain.

When selecting Ear points, it is important to locate the point correctly. One should use a probe to move around the ear and have the patient tell you, by feeling, when the appropriate area of the body has been reached. Then, stimulate the point with the probe. When the qi is obtained, push in slightly to create a dimple, so that the needle can be

placed in the exact location. Since there are so many points in the ear, if the location is off by just a little, it will set you off the track to health for miles on end.



STEAMING THE ENERGY

True Taoist healers do not even perform ear acupuncture – they would rather use the hands and perform a qi kung treatment over the ears, as in a Chong Mei treatment. First, cover the ears with the palms. The ears are the exhaust pipes of the Ming Men Fire and connect with the Kidney. Thus, nourishing the ears will nourish the Chong Mei, as it is rooted in the Kidneys. One should keep the ears covered until the qi begins to radiate.

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The true Taoist healer uses acupuncture and qi kung to cook energy slowly, at a simmer, through the elemental phases. First, cover the ear. The Liver/ Wood keeps the blood warm, deeply down in the body, stored from the winter. The Heart/Fire moves the blood, like an engine, and gets the vehicle warmed up. When both are warm, it steams the Earth/Middle, the soil from which growth is maintained and life is supported. This is why a hot Herbal Pouch made with fresh local plants is so nourishing in the clinic – it helps warm up the middle to support everything else. When someone is upset often, or eats extreme foods, it can cause problems in the Stomach, similar to how toxins can imbalance the pH of the soil. If the middle is properly nourished and the soil becomes fertile and rich, wonderful life will spring forth. Once the Middle is cooked through, the steam rises up to the Lungs/Metal. From there the metal melts into liquid, the essence of which seeps down into the Kidneys/Water.

Remember that cupping over the ear is better than needling the ear; it better services the body. After a treatment, cup the hands over the ears and put the thumb on different areas of the ear, as each tiny section has a different job, correlating with different regions and functions of the body. The center of the palm should hover over the center of the ear. The thumb is used because it connects with the brain and nervous system. The fingers, therefore, must be sensitive to perform quality healing work. The tip of the index finger relates to the front part of the brain and the front of the body; the tip of the middle finger relates to the area of the head from the nose up to the top at Bai Hui; the tip of the ring finger correlates with the sides of the brain, and the tip of the baby finger relates to the back of the brain. Therefore, holding the acupuncture

needle also treats the mind of the practitioner as well as providing therapeutic effects to the patient. Similarly, taking the pulse nourishes the practitioner and promotes longevity; that is why it is said the more patients you treat, the longer you live.

CROSSING THE GREAT WATER

Based on the above analysis, one can form holographic relationships between the hands and ears. Correlations exist everywhere within the body. The four fingers relate to the Four Seasons; the five fingers relate to the Five Elements, and the eight fingers relate to the Eight Great Manifestations of Nature.

The side of the palm opposite the thumb and along the outer border is termed "Crossing the Great Water." This part of the palm brings moisture to the ear and nourishes the internal secretions of the body. During sitting meditation, it is always brought down to rest in the lap, as Water gravitates to the lowest places. Sitting down, inhale and look upward. This builds up the qi in the Lungs. Then exhale, allowing the head to drop. As the head drops, feel the saliva in the mouth build as the Water descends. Remember Summer 2000 Taoist Clinic:

Think of the Ear and the prenatal. Bring the eyes and head down, letting the fluids drop to the extremities; the saliva goes to the lips, making them wet and juicy. Swallow the juice, which then processes the steam of the Kidney and the Spleen.

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THE EAR AS A CAULDRON

When you cover the ear, it is the thumb that makes the difference. It is used as the cover that goes over the ear to steam the energy inside the caldron (Hexagram 50 of the *Ching*). In the ancient times, the caldron was made of cast Metal. The cover was made of wood and would not completely cover the top of the caldron. A cloth would be put around the opening between the caldron and the cover, and then a bamboo mat would be placed over that. Thus, the metal caldron simply held the boiling water while the food was steamed. This method of preparation creates a more refined quality of digestible energy. Thus, the true Taoist healer applies this natural technique to the ear.

In order to avoid overcooking, separate the hands from the ear a bit during the treatment. Allow room between the two in order for the qi to steam properly. Use the thumb to keep the nutrients inside the caldron. It is important to remember that steaming is more effective when the water is separated, because overcooking destroys nutrients and causes imbalances and unnatural reactions. The same holds true in a qi kung treatment.

Just like a plant needs to be watered, the body needs to maintain a smooth flow of qi. However, too much will flood the body and create excess or stagnation. A wide variety of beneficial ingredients should be put into the body to ensure that it functions properly. If the body becomes flooded or poisoned, the leaves of the plant, corresponding to the human hair, will fall out, and functioning will decline. Hair comes from one's ancestors. We must maintain good health in this lifetime

to moderate the genetic weaknesses that have accumulated in the human race.

THE EAR AS THE ANCIENT DRUM

It is *very* important to ensure that the vibration within the cauldron is at the proper frequency. The Taoists associated each of the Five Elements with a specific rhythm, or tone, in nature. This topic is an entire semester worth of discussion and will come at a later date. What follows is a brief introduction. However, it is important to remember that in the *Nei Jing*, the Five Elements are referred to by their tone, and not by their natural phenomenon. Wow. That means the ancients knew all about these theories before they could talk.

When we perform Part Five of the Eight Sitting Silken Forms, 'Sounding the Ancient Drums,' the ears are cupped, and the sound of the fingers resounds through the Five Elements within the body. The first sound is the breaking out from Winter to Spring. It is Wood and is symbolized by the Snail's horn. The Heart relates to images, such as the carrying of the torch in the Olympics; the image of life is Fire. Earth relates to the palace, where there is lots of activity. Metal relates to the Lung, which is concerned with commerce between the interior and exterior, exchanging and trading with the environment. Water relates to the Kidneys and is symbolized by the Phoenix's feather. This feather is soft and gentle, like silk. Similarly, the Kidney is the gentle treasure of the body. Part Two of the Eight Sitting Silken Forms, 'Lighting the Back Burning Spaces,' smoothes out the Kidney qi. The elements follow one another in order, similar to nature.

TO EAR OR NOT TO EAR, THAT IS THE SPECTRUM

Based on the above analysis, why would someone treat the ear? Most importantly, since it is so close to the brain, its effects are very strong. In the following four extreme situations, ear acupuncture can be used for emergency purposes:

- Emergency asthma or breathing problems: needling a Lung correspondence on the ear releases breathing faster than treating the Hand Taiyin (Lung) channel.
- Emergency bleeding problems: needling a Liver correspondence on the ear controls the Liver faster than treating the Foot Jueyin (Liver) channel.
- Emergency surgery: 20 minutes prior to surgery, use ear points combined with body points to relieve pain, stop bleeding, and block signals to the brain and nervous system.
- Chemical dependency: needle ear points to circulate blood and stimulate the nervous system, then complete the treatment with qi kung to calm down internal intensity. One can also combine with body points such as Ren Zhong, or the jing-well points on the tips of the fingers and toes.

E-Stim: Don't Believe the Hype

During surgery, one can use electrical stimulation to increase frequencies. However, it should only be used in serious situations. Using electrical stimulation on a daily basis will damage the nerve system, weaken the defensive force of the body, reroute the qi circuitry, and reduce the life span. Therefore, only use electrical stimulation when you have to, such as during surgery. However, a true Taoist healer learns freehand needling techniques that provides the same

electrical stimulation, but in a natural manner. This is the traditional 2,000 year-old technique for needle insertion and stimulation. When the needle is inserted, the hand stimulates the needle up and down in such a refined manner that one can barely see the movement with the naked eye.

Electrical stimulation should only be used in the rare case of surgery to numb and block impulse signals to the brain. However, it is like eating at a fast food restaurant; over time, it is not good for the body. It does not cook the energy to the proper frequency; instead, it is a violent treatment that mirrors the violent environment we live in that has dulled our senses. That is why the Taoists used to go to the mountains; to hear nature in order to develop natural abilities. If properly trained, the human ear can hear a small sound hundreds of miles away. Although we may have lost these natural abilities, we can regain such talents if we surround ourselves with things that are green. In addition, the sound of running water or rain will also help nourish the ear and the Kidneys. When it rains, the plants are much happier than when they are artificially watered, because the natural rain is more of a 'steaming' type of technique than the 'fast-food' water hose.

Speed Limits

Remember to respect the individual development of people in the world. It is not possible to catch up to someone driving 50 mph, 15 miles ahead of you, unless you have a very fast car. Even then, you will eventually burn out the engine or destroy the car trying to race people. Be content with where you are in life and strive towards health and happiness. Mastery does not come overnight but instead gradually, over time, based on one's own discipline, understanding, and hereditary traits.

A Study into '33'

Chapter 33 of the Tao te Ching contains few words but speaks depths of volume. Tai Hsuan Foundation is founded upon the principles within this short masterpiece. In Chapter 33 it is illustrated how one becomes a true Taoist healer.

It is wisdom to know others.

It is enlightenment to know one's self.

The conqueror of men is powerful.

The master of himself is strong.

It is wealth to be content;

It is willful to force one's way upon others.

Endurance is to keep one's place;

Long life it is to die and not perish.

The first sentence alludes to the fact that others can be understood through diagnosis. This is like being a technician: you heal based upon information gained from texts and manuals. When you study other people and you want to heal

them, you are not doing the healing, but merely connecting the energy from the outside of the patient's body to the energy within. So even though you may not be able to consciously discuss the situation with a patient, you are discussing the situation with the energy within, and it is at this point that you can tell the energy what to do and where to go so that harmony can be restored.

The second sentence explains that one must heal one's self before being able to help others. Each human being has to overcome problems due to physical, mental, spiritual, and/or karmic reasoning. To accomplish this feat, individuals must use enlightenment and understanding gained through the development of inner strength.

The fifth sentence illustrates the importance of defining 'richness' as adequacy. Do not obtain too much too soon or else one will see the top of the mountain before one has reached their proper peak. Remember that once you get to the top of the mountain, you have to start to come back down.

The seventh sentence, discussing perseverance, illustrates the importance of staying where you are in life, like the Great Bamboo. Bamboo bends, but it does not break, for its root is strong and goes deep into the ground.

The final sentence relates to the fact that through life and death, Tao continues. One's spirit is constantly evolving through a seamless pattern of multi-layered oneness. Therefore, it is important to do something worthwhile in life,

rather than drinking 'Awa or smoking Da Kine everyday and losing interest in the real world.

True Mastery Reveals the Dragon

The dirt path was worn from the many people of China who had traveled upon it. I can see the beautiful mountains and muddy rivers. I can envision Confucius' great white robe. Chang Tzu was there and recalled the following great event in history:

At the age of 51, the intelligent and respected Confucius went to the South of China to visit Lao Tzu. At this time, Confucius believed that the key to restoring peaceful order in society was to have a strong and capable government. He spend the entire first half of his life researching ancient social and governmental systems and cultural influences through books and records in order to discover the true Way of Life for the people of China, who had gone astray from their natural selves. He also studied the principles of Yin and Yang and their interplay in nature.

After they had greeted each other, Lao Tzu asked Confucius: "So you have come. I hear that in the North, you are considered a Sage. Therefore, you must have reached Tao." Confucius replied, "Not yet."

Lao Tzu said, "Of course you have not discovered Tao. If Tao could be presented, everyone would offer it to each other. Parents would present it to their children; brothers would present it to their sisters. However, we know this is not the case. Unless there is suitable endowment within, Tao will not stay. Unless there is outward correctness, Tao will not operate."

Confucius then told Lao Tzu of his ambition to make all people move in accordance with benevolence and social obligation. Lao Tzu replied: "The dust of a windstorm can blind a man's eyes so that Heaven, Earth, and the Four Directions all seem to change places. Just as mosquitoes keep people awake at night with their incessant buzzing and biting, it is the same when external obligations are applied to people in society. The highest instruction is to guide the world back to its own original simplicity, and like the wind, move in freedom and naturalness, allowing virtue to establish itself. Why waste one's energy attempting to apply rigorous external standards on people? It is like searching for a fugitive while beating on a big drum!"

Lao Tzu then stuck out his tongue to show Confucius the truth of Taoist attainment. Confucius, shocked and humbled, simply replied, "You truly are the Dragon!"

After returning home from his trip, Confucius did not speak for three days. His attendants and students became worried, and his eldest disciple finally asked, "Teacher, when you visited Lao Tzu, what direction did you persuade him?" Confucius replied, "Matters of persuasion became of no importance. When I saw Lao Tzu, I saw the Dragon. This Dragon, when coiled, illustrated perfection in its physical body. Uncoiled, this Dragon displayed the perfection within its intricate patterns. Riding upon the clouds of Heaven, this Dragon is nourished by both Yin and Yang. I just stood there in awe! Do you think I was going to be able to persuade Lao Tzu in any direction?"

After hearing his master speak in such a humble tone, the eldest disciple exclaimed, "So it is true! There really are those who dwell quietly, still as a corpse, and yet look like dragons; their voices are like thunder and yet they possess the silence of a deep pool. I too wish to meet him!"

Yield to Traffic

Everything has a purpose in life – be sure to look closer and see the hidden meaning behind every seemingly insignificant experience. Do not rush through life; it is not worth it. Similarly, do not feel as if you have to be moving as fast as the person next to you. It is important for each individual to collect the energy at his or her own frequency. Books and classes only provide the map. The National Examination for Acupuncture only tests on your knowledge of the map. Do not put your faith in the manifestation. Remember that it is not so much about the map, but more so about who lives where and what each does within the administration of the body. Go back to nature and find the answers. Try hiking in the mountains. From within is where true mastery begins.



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David Mainenti, C.A. (NJ), L.Ac. (HI), Dipl. O.M. (NCCAOM), President and CEO of Eco-Med, LLC, is a Board-Certified Acupuncturist, Chinese Herbalist, and Oriental Medicine practitioner who combines over 15 years' experience in international business and integrative health. Mr. Mainenti is a scholar of Taoist philosophy and a highly-trained practitioner in classical Chinese medical arts including acupuncture, acupressure, herbal medicine, aromatherapy, nutritional analysis, reflexology, massage, bodywork, *Qi Gong* 氣功, meditation, *Feng Shui*, *Yi Jing*, palmistry, and medical astrology. David holds a BS from Villanova University, *cum laude*, and an MS from Tai Hsuan College in Honolulu, Hawai'i, with honors.

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