

and even the physician from University Hospital who made a house call threw in the towel. The parents knew that the student living with them did moxibustion. Being desperate, they begged him to do some moxibustion on their boy. Suzuki Sensei applied moxibustion repeatedly on GV-12 and GV-4 for about half an hour, and the boy came to. He got up, went to the porch, and urinated copiously. He was completely better after that. The boy's father happened to be the president of a construction company and was a wealthy man. I was told that he was so grateful that he gifted Suzuki Sensei with a house. This is a story from a different era, over sixty years ago.

GV-4 in the Sawada Style is under the spinous process of the first lumbar vertebra because it says that it's "in the space of the joint under the fourteenth spine" in the *Shisijing Fahui*. Be that as it may Sawada located two points three tenths of a unit lateral to this point on either side and then went up half a unit, and designated these points as the Sawada Style GV-4. These points are close to the *Huato Jiaji* points. In the Sawada Style, GV-4 or *Mingmen* is understood literally to be the "gate of life," and these points are used for emergency treatment of acute and severe symptoms. According to Sawada, "*Mingmen* refers to the adrenals."

References:

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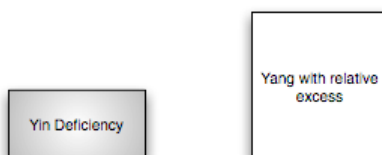
Translated by Stephen Brown

Mizutani Junji, L.Ac. graduated from the Japan Central Acupuncture College in 1983, and was licensed to practice, shiatsu, acupuncture, and moxibustion in Japan. He moved to Toronto in 1984 to further his training at the Kikkawa Shiatsu College and at the Shiatsu School of Canada. He also served for three years as the president of the Shiatsu Therapy Association of Ontario. In 1992 he moved to Vancouver where he now has his practice. He is the founder and director of NAJOM.

Using Direct Moxa for Patients with Yin Deficiency

by Sharon Weizenbaum

Usually when a practitioner of Chinese medicine considers the treatment methods for a patient with clear deficiency of Yin, we think of methods to cool and enrich. If we are using herbal medicine we think of using herbs that are sweet, sour, cool and generally cloying. When we consider acupuncture techniques we often come up with points such as Spleen 6, Kidney 6 or Kidney 3. We are taught to avoid using moxa or hot herbs because in a hot or dry illness we don't want to add more heat. When we think of Yin and Yang in terms of quantity, these ways thinking of treating make a lot of sense. If Yin is deficient then there is a relative excess of Yang that we call Empty Heat. Clearly we need to augment the amount of Yin to offset this relative excess of Yang. Adding more Yang would obviously be ridiculous when we think of Yin and Yang in this fashion. This is illustrated in the diagram below.



Unfortunately the processes of life are not this simple, yet they are also not so complicated that we can't understand and work with them. When we do see the deeper layers of the relationship between Yin and Yang, our treatments become clearer and more effective.

In this article, I hope to illustrate a single aspect of the mutually dependent and generative nature of Yin and Yang—especially how physiological Yin depends on the activating power of Yang to be generated—through the examples of three cases from my clinical experience.

The first time I used the technique I am illustrating was with a patient who came to me after radiation treatment for breast cancer. She was a thin, almost emaciated woman with dry skin and hair. Her tongue was very short, peeled and red. These signs alone were enough for me to determine that

her Yin was deeply damaged yet the diagnosis was further supported by the appearance of red dry spots on her skin and chronic insomnia. My patient's main complaint was left side shoulder pain following radiation therapy. I observed that her left pectoral to scapular area was still red and the skin was stiff and dry. She felt her shoulder to be hot and stiff with limited mobility. I had been studying and thinking about Yin Yang theory and based on this and an intuition of what might help, I decided to use direct okyu moxa on shiunko ointment on the area. My method for point selection was based on palpation. With the pad of my right ring finger I pressed very lightly on her skin in the area of her radiation burn. I looked for spots that felt especially stiff or nodulated to put a small spot of shiunko ointment on. I found a total of about 5 points for one treatment. I then proceeded to burn rice grain sized okyu moxa on top of each point. I burned okyu moxa until a small redness appeared around each point. Some points took to longer to flush than others. After three treatments her shoulder pain was gone and the tissue around her shoulder was much softer.

Before going into my use of this technique in two other circumstances, I'll give a sense of what my thought process was in using direct moxa on what was ostensibly a burn.

Li Dong-Yuan expresses the role of Yang in generating the Jin Ye fluids when he wrote "Food and drink enter the Stomach, Yang Qi moves upward, fluids (jin ye) and qi enter the Heart and pour into the Lungs, filling out the skin and dispersing through the Hundred Vessels."

Zhou Xue-Hai writes "Chao Jing-Chu says: 'although jin-fluids are categorized as yin, they still cannot separate from yang qi'. The Nei Jing mentions that [that which] steams the skin, fills the body, and moistens the hair [and skin] like the saturation from foggy mist, is called qi. The saturation from the foggy mist which makes everything wet, is this not the jin-fluids in the midst of qi?"

What is being expressed here is that physiological Yin is transformed Yin. Yin is transformed into a physiological form through the warming action of Yang. In order for Yin to be generated and spread it must be infused with Yang. Physiological Yin on the surface of the body is Jin and is like a steam or misty fog. In order for it to float to the surface and spread it must have

Yang within it. In nature we see clouds or steam and we can see clearly that it is Yang sunlight causing moisture to rise from the earth's water. In the same way it is the fire under the cooking pot that causes steam to rise in a kitchen. It is the same in our bodies.

My thought then for doing direct moxa in a Yin deficiency with heat condition is based on this understanding. I don't think the application of moisturizers would help to soften my patient's hardened skin as effectively as the moxa. In fact she had tried this to no avail. Burning moxa began a small steaming process on the hardened spots. The moxa opened up and activated the Yin that had been congealed in the burning process of the radiation. The Yin was not only deficient but also congealed by the heat of the radiation. The moxa loosened it up and lightened it.

Another patient came to me 5 years after she had had extensive radiation for throat cancer. Her neck on the right was scarred and very stiff and still felt inflamed at times. In addition, she had scanty saliva and a short, red and peeled tongue. The Yin deficiency had damaged her blood, leaving her with scanty dry menstrual blood. I burned little rice grain size moxa at 7-9 places on her neck and throat each treatment. Her neck loosened up and her ability to produce saliva returned. This took several months of treatment but her condition was quite chronic at the time we started. I also regularly burned moxa on the head of the needle or chinetskyu style cones on points on the Conception vessel below her umbilicus. Over time the warming effect of the moxa activated the generation and movement of blood in her uterus. Her menstruation became a healthy red color and normal in amount. At 37 a year after we began, she is now awaiting the birth of her first child.

Recently a patient came in for post shingles pain on her inner right wrist. The shingles had come on about a year after she completed her second round of radiation for breast cancer. It is quite common for shingles to come on after radiation. She also noticed that she could not see any small veins beneath the surface of her skin under her right clavicle on the pectoral muscles. On the left it was easy to see the normal veins. I hypothesized that the radiation had burned her vessels and capillaries. The flesh around her right pectoral muscle was tight and dry with poor blood circulation. Again, I did small size okyu moxa on shiunko in her right

pectoral area in the manner described above as well as on her upper right scapula area. After one treatment her wrist pain was 70% improved. We have just scheduled her third treatment and she is feeling very little pain.

When we think of the idea that Yin and Yang mutually generate each other we may not know how to bring this into our clinical reality. If we only consider the quantity of Yin relative to Yang as with our little box diagram, we will miss the profound importance of the mutual interdependence of Yin and Yang. We can see this within the Tai Ji Tu or Yin Yang symbol.



If we see the Yang as coming down and rooting beneath the Yin, we can see that this is a picture of the fire under the cooking pot. The Yang is essential for the Yin

to rise and spread throughout the body. This is then an illustration of the key role of Yang in generating Yin. In a way, by burning moxa on the small hard burned spots, we are creating a tiny Yin Yang symbol on that one spot to activate the generation of Yin.

The application of Yin Yang mutual interdependence theory for herbal medicine is obviously extensive as well.

Notes:

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Sharon Weizenbaum has been practicing acupuncture for 25 years. She is the director of White Pine Healing Arts clinic and school in Amherst, Massachusetts. Sharon practices and teaches an integration of various styles of acupuncture called Integrative Mandala Acupuncture as well as post-graduate level herbal programs. She studied herbal medicine with Dr. Qiu Xiao-mei in Hang Zhou, PRC and classical formulas with Dr. Huang Huang in Nan Jing. She has translated a variety of material from Chinese to English and has published articles in Chinese medical journals.

Introduction of New Members

Kato Hirohito (Saitama, Japan)

Byron Barth (Lake Elsinore, CA)

He is a Zen Shiatsu therapist and licensed Acupuncturist focusing on the Japanese style. He has been introducing Zen Shiatsu for over a decade, and is on faculty at Pacific College of Oriental Medicine in San Diego, CA. His Oriental medicine training started in 1996 at the Shiatsu School of Canada, continued for one year at the Toronto School of TCM, and was completed at Pacific College of Oriental Medicine, San Diego, in 2002. Byron also teaches a series of Shiatsu seminars as an approved continuing education provider through the NCBTMB. Byron recently completed a 2.5 hour instructional DVD entitled "The Art of Zen Shiatsu". For more information on his DVD please visit www.peaceofzen.com.

Andrew Blochy (Miami Beach, FL)

Kezia Wineberg (Victoria, BC)

Cindy Quattro (Soquel, CA)

Michael Matsuda (Charlotte, NC)

Anthony Cerabino (Patchogue, NY)

Ryu Ritsuko (Fukuoka, Japan)

Gregory Williams (Brisbane, Australia)

He first started studying Japanese 20 years ago at Griffith University. Upon graduating, he went to live in Japan for five years. He speaks and reads Japanese. Greg studied at Nanjing University of Traditional Chinese Medicine for one year. His intention was to do the five year degree program there, but instead he returned to Australia where he got his official qualifications. Then he returned to Japan where he studied acupuncture both in clinic and seminars/study groups for two years with Kanpo Hari I Kai. He continued to study with them to this day through annual trips and lecture recordings. He also has established a small group in Australia where they translate and study chapters from the Nanjing.

Jennika Wildaw (Westminster, CO)

Christopher Steckler (Anacortes, WA)

He is a 2005 graduate of the Seattle Institute of Oriental Medicine. Chris practices Japanese style meridian therapy learned from Stephen Brown as his main modality. His SIOM training also covered Chinese acupuncture principles, extensive study of written Chinese medical language, and Chinese herbal medicine. He practices at Cultivate Health Chinese Herbs & Acupuncture, where he has a fully stocked pharmacy of whole Chinese herbs.

Scott A. Storric (Boulder CO)

Robert M Greczanik (Sammamish, WA)