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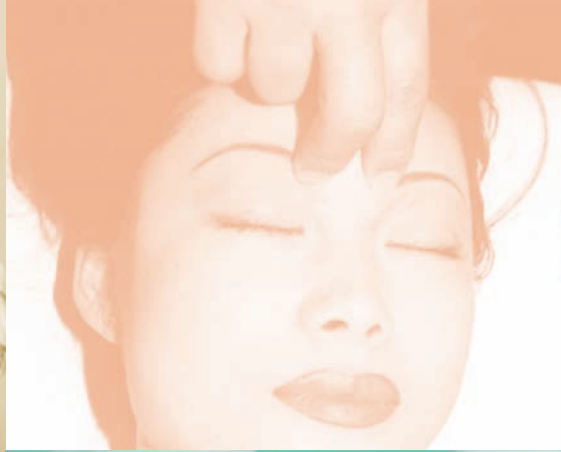
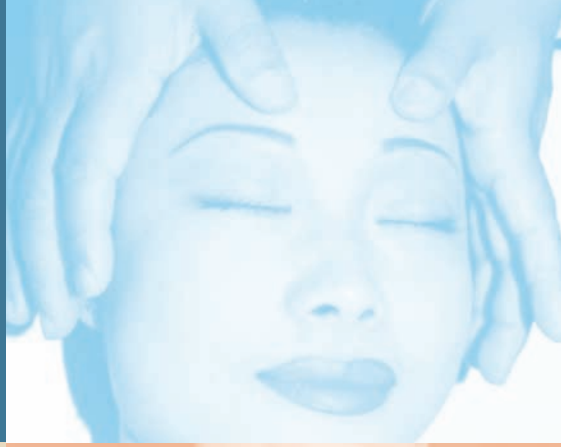
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DR. WU'S HEAD MASSAGE

ANTI-AGING AND HOLISTIC
HEALING THERAPY



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Preface

When I graduated from high school in 1972, I was caught up in the Chinese Cultural Revolution. All the universities were closed and graduating students were sent out to the country for further “labor training.” I went back to my small hometown village in Hebei province to learn Chinese medicine with my uncle. One day I had the flu and my head was in severe pain. One old Chinese doctor in the medical clinic performed about 10 minutes of head massage on me, and immediately my headache was relieved. Right then I became an apprentice under the old doctor to study this massage form. His great-grandfather was an imperial doctor during the late Qing dynasty, and this head massage was handed down from the Imperial Palace. It was said that the Empress Dowager Chi Xi was especially fond of one eunuch named Small An because he would massage her, particularly on the head before she rose every morning.

In 1977 when the Cultural Revolution ended and University entrance resumed, I entered Heilongjiang TCM University and obtained my Bachelor of Medicine. In 1985, I entered the China Academy of Traditional Chinese Medicine in Beijing and obtained my Masters of Medicine (Qigong) in 1988. It was the first session of a Masters Degree of Medicine Qigong program in China and the world. During my studies in the university and the academy, I developed my fundamental theories based on the many ancient head massage literature I had looked up. Also included in the head massage techniques are many different folk therapies: Shaolin, Er-Mei, Qigong, and other Tuina techniques.

WHM is rooted in Traditional Chinese Medicine’s basic theories of Yin/Yang, Five Elements, and the Meridian System. The basis of TCM is to activate and supplement the body’s innate healing capacity to restore biological balance and harmony.

All medicine arises out of the need to avoid pain and keep illness and disability at bay, and to lead a healthy and full life.

With the progress of technology and widespread use of computers, we have seen an increasing number of people confined to the office. These so-called “office groups” constitute a large part of modern society. Computer programmers, secretaries, managers, accountants, doctors, lawyers, are just some of the typical white-collar professionals. Ironically, these “office groups” come to be the most susceptible victims of modern civilization.

For instance, the fast-paced stressful city life is related to irregularities of bowel movement, insomnia, and many more disorders. Instead of walking, we now use driving as a means of transportation. At work, we sit in front of the computer, and at home, we sit in front of the TV. Yes, modern inventions serve us well, but at the same time, a train of civilization-related illnesses, such as vertigo, irritability, headache, visual fatigue, heavy shoulders, and insomnia, flares up alongside the computer, the car, and the Internet.

Dr. Wu's Head Massage

The decreased physical exertion and increased neck, eye and brain activities reflect the dramatic revolution of the modern society from, say, a hundred years ago. A challenging question confronts us in the face of the rapidly changing society: Is there a natural approach to address the illnesses that are rooted in the modern civilization? The development of the Wu's Head Massage is the response to the call of the above problems.

Regardless of whether it is traditional or modern, massages in the world have never been focused on the head and the face. While there have been few manipulations and acupoints applied on the scalp and facial area, the emphasis was nonetheless on the body trunk and the four limbs. The omission of head massage is probably tied to the fact that throughout history, physical labor had always been the predominant (if not the only) force in the labor market. Nevertheless, the constitution of the modern labor market is no longer the same since the progress of technology has transformed the way we live. Instead of heavy physical work, the white-collar workers now require vigorous mental work. Moreover, all these dramatic shifts took place only within the past fifty years or so.

Needless to say, the head and neck are important parts of the body. TCM states:

“Head is the residence of the consciousness and the mind. If the head is tilted, the vision is impaired and the consciousness is exhausted. The head is the capital of the human body and it is the confluence of all the Yin and Yang meridians.”

Both meridians and acupoints are rather dense in the area of the head and the face. The meridians and collaterals are the pathways in which the Qi and blood of the human body are circulated, forming a network and linking the head/face and the body/limb into an organic whole.

Therefore, certain zones of the head/face could reflect the dynamic states of diseases. By massaging these areas to promote the Qi and blood flow in the related meridians, balancing the Yin and Yang energy—not only the problem of the head/face—but also the relevant organ/limb can be treated. Moreover, as a bonus, it has the cosmetic effect of resisting the aging process.

The theoretical basis of Wu's Head Massage is found in the *Yellow Emperor's Canon of Internal Medicine*. It is said in the Chapter of Miraculous Pivot, “different zones of the face pertain to different body/limbs.” To facilitate study and practice, we have devised a pictorial distribution of organs/limbs on the face as described in the *Yellow Emperor's Canon of Internal Medicine*. (See Figure 6-1)

In addition to the foundation of the experiences of our ancestors, we have assimilated the theories of the head and auricular acupunctures, Shaolin and Er-Mei acupoint pressure techniques, Qigong, and hypnosis.

Extensive clinical and teaching experiences in Asia, Europe, and North America have

provided the basis of further refinement, thereby establishing the complete set of guidance to both the theoretical and practical levels of the Wu's Head Massage. This complete set of meridian-based head massage techniques fulfills the mission of massaging an essential area that was once neglected.

Wu's Head Massage directly stimulates the head, and the face and neck regions, resulting in a sedative and lulling effect, and balancing the Yin and Yang energy. Thus, it achieves excellent therapeutic results for diseases of modern civilization that are manifested on the head and neck, as well as improving the aesthetic appearance, and prolonging our life span.

The points and areas stimulated during Wu's Head Massage have been used by acupuncturists for a wide range of applications. Many diseases have been treated successfully. These include diseases in the nervous, respiratory, motor, cardiovascular, gastrointestinal, urinary, five-senses, and gynecological systems. Among the most noteworthy is sequela resulting from various forms of cerebral cranium damage like cerebral hemorrhage, meningitis, and cerebral embolism.

More than ten years have passed since the presentation of Wu's Head Massage in 1993 in an article at the Third World Acupuncture and Moxibustion Conference in Japan. Clinical observation in Asia, Europe, and North America has proved that the method is easy to learn, yet fast acting with no side effects. It is necessary, however, that each individual understands that the ultimate responsibility for our health lies upon each of us as individuals.

To increase the benefits of WHM and Chinese medicine in general, we must take control of our diets, sleep habits, work styles, and exercise. All of these will inevitably influence how successful we will be at re-establishing harmony within our bodies, our lives, and nature. The principles of WHM do not have to await the arrival of illness. Prevention is the key according to Chinese medicine.

This authoritative guide to Chinese massage for the head and neck will provide its readers with a deep understanding of this extraordinary and ancient system of healing.

Mission Statement

My mission is to present and teach Wu's Head-Massage to the world.

Preparing a mission statement is a serious task because stating the objective also provides the standard with which to judge success or failure. Serious however does not mean complicated, it means honest. From honesty comes simplicity and from this quiet simplicity springs clarity. I am a doctor and a teacher, so my life's work revolves around healing and educating. Who? Anyone with a serious interest that takes the time and trouble to knock on my door.

A doctor's primary mission is health, but the western and oriental concept of promoting health differs greatly. In the West, a doctor that cures a terrible disease is a great doctor, but in China, the best doctor is the one who's patient did not get sick at all! Becoming a Western doctor or a doctor of Traditional Chinese Medicine (TCM) does have at least one common characteristic though. Both require many years of discipline and study.

Wu's Head Massage (WHM) was created by using my knowledge of TCM to consult and research the Chinese classical medical texts. Chinese medicine with its long history and unique terminology is not an easy study. What began many years ago as an academic and scholarly endeavor has been refined by clinical study, and has yielded a profound yet easy to learn anti-aging and holistic healing therapy. The complete WHM sequence is composed of sixty parts, called movements.

Although learning medicine is a difficult process, learning health and how to heal is not. When children get hurt they rub and cradle the injured area. As the tears flow, they wipe them away and hold their head in their hands. The parent will often fix the problem with a kiss and a soothing hug. Therefore, from the earliest stages in life healing can be looked upon as something personal, natural, and simple. It begins with a touch.

The importance of the head in relation to healing and health cannot be overstated. It occupies the highest central position of the body, and it is the residence of mental, spiritual, and physical characteristics unique to every individual. Ironically, Wu's Head Massage is not about massaging the head. More accurately, it is about improving the health of the whole body by using the head as the key.

The purpose and intent of this book is two-fold. First, it will outline the principles theory and science behind the therapy thus serving as a reference source. More importantly however, it will provide the reader with a practical hands-on guide for learning and applying Wu's Head massage. Armed with a sincere interest in TCM or massage, the reader can begin self or social practice of this complete holistic health therapy almost immediately. Professional certification at our school requires 60 hours of class and clinical study.

Dr. Wu's Head Massage

The most important characteristic of a health practitioner is not how much they know, but how well they touch. Doing the illustrated WHM sequence as correctly as possible will naturally lead to a deeper understanding of its underlying principles over time.

In TCM theory, energy never really ends. It transforms into something else, so that an end is often really only a beginning. From the moment the reader begins to perform the WHM sequence, my mission reaches completion. Education through touch leading simply to practicing health. It is hoped that at the point where my mission finds completion, the reader's mission may be just beginning. Health begins with a simple touch.

CHAPTER 1

The Foundation of Traditional Chinese Medicine

To understand what WHM is all about, it is important to have at least a basic understanding of Traditional Chinese Medicine (TCM).

Chinese medicine is a system of healing that has evolved over the last 3,000 years and is based on a profound philosophy and a rich empirical tradition. It has produced a highly sophisticated set of practices designed to cure illness and to maintain health and well-being. These practices include acupuncture, herbal medicine, massage, diet, moving and static exercise (Qigong, Taiji, and internal exercises).

The *Huang Di Nei Jing* (*The Yellow Emperor's Canon of Internal Medicine*) dating to the third century B.C. also contained much older material and was one of the first written accounts of the various theories of TCM, including the theories of Yin/Yang and the Five Elements. This ancient text is one of the earliest accounts of the effectiveness of massaging the head to treat the whole body.

Yin/Yang & Five Elements Theory

The theories of Yin/Yang and the Five Elements originated in ancient China, and form the perspectives and methodologies applied to understand nature. Yin/Yang and the Five Element Theory constitute an ancient Chinese cosmology to explain nature, as well as materialism and dialectics in ancient China.

These two theories have exerted a great deal of influence on the development of various kinds of science in ancient China, such as astronomy, meteorology, calendar, agronomy, biology, chemistry, medicine, and so on. They were even assimilated by specific subjects, and became the theoretical basis of academic development. TCM is one of these subjects. Medical experts in ancient China applied the two theories mainly to explain the entire relationship between a human body and nature, the organization, physiological functions and pathological changes in the body, and to guide diagnosis and treatment.

Yin/Yang

The ancients held that the material world was generated and developed in the oppo-

site movement between Yin-Qi and Yang-Qi. Yin and Yang represent not only the two opposite material forces in the natural world, but also the two aspects of contradiction. This ancient concept holds that the material world is constantly generating, developing, and changing due to the interaction of Yin and Yang.

Seeing that everything can be divided into two aspects, the Yin/Yang concept was applied to explain duality and delineates that by opposition and support and sometimes synthesis; the ebb and flow of Yin and Yang is intrinsic in everything.

The Yin/Yang theory holds that the world is a whole, the result of the unity of opposites, Yin and Yang. The motion of the opposites is responsible for change in the universe. Ying and Yang represent properties that oppose and interconnect. Rapid, outward, ascending movement, warmth, heat, and brightness pertain to Yang. Stillness and inward, descending movement, coldness and dullness belong to Yin. When speaking of Yin and Yang in the medical field, functions possessing promoting, warming and exciting actions, and so on all belong to Yang, while those responsible for condensing, moistening and restraining actions, and so on belong to Yin.

The properties of Yin and Yang are by no means absolute, but relative. Relativity is maintained by transformation of Yin and Yang. It is manifested in the unlimited division of everything. For instance, daytime is Yang and night is Yin.

When treating an illness or disease in Chinese medicine, we consider the root cause as the disharmony between Yin and Yang, the basic therapeutic principle is to regain a balance between Yin and Yang by regulating them through reinforcing the deficient one and reducing the excess. The Yin/Yang theory guides the treatment and is used to determine the therapeutic principle and to summarize properties of drugs.

Five Elements Theory

Like the Yin/Yang Theory, the Five Elements Theory has become a part of the TCM system of medicine. The Five Elements Theory holds that wood, fire, earth, metal and water are the most basic and essential substances. Their movement and change constitute the material world. The Five Elements Theory expounds that everything is formed by the motion and change of these five basic substances and the relationships of mutual generation and mutual restraint exist among these five elements. Nothing is isolated and motionless, but everything keeps a kinetic balance in the incessant movement of these elements. The theory of the five elements is used to explore the constitutional form of all things, and the way in which they move and change.

The characteristics of wood apply to all things that have an action or feature of flourishing growth corresponding to wood. All things characterized by warmth, heat, and ascending action correspond to fire. All things that have generating, transmuted, carrying, and receiving actions correspond to earth. All things that have clearing, descending,

and astringent actions correspond to metal. All things that are cold and cool, moist, and moving downward correspond to water.

Each of the main 12 organs in the body, both the six Yin (zang organs): heart, pericardium, liver, kidneys, lungs, and spleen and the six Yang (fu organs): stomach, large intestine, small intestine, bladder, gall bladder, and Sanjiao, can be characterized by a particular element.

Vital Substances

In TCM, we commonly refer to and work with a number of vital substances found within the body. What follows is a brief description of these substances.

Qi

Qi is the vital principle that continuously moves in the body. Body fluids is a general term for normal aqueous liquids within the body. When classified according to their respective properties into Yin and Yang, Qi has promoting and warming actions, pertaining to Yang, while blood and body fluids are liquid, nourishing and moistening, and pertain to Yin.

The energy that tissues and organs, such the viscera (12 organs) and meridians, need for their physiological activities originate from Qi, blood, and body fluids. Metabolism depends upon the normal physiological functions of the tissues and organs, such as the viscera and meridians. Therefore, a close relationship exists between the tissues and organs in physiopathology. Moreover, there is also the basic matter consisting of the body.

The Qi of the body originates from three forms: from prenatal jing (Vital Principle), inherited from parents, nutrients from food, and clear Qi (air). Qi is formed by combining the three through the functions of internal organs.

Prenatal jing can be fully effective only by depending upon the function of jing in the kidney; refined nutrients in water and cereals (diet) can be ingested and derived from food only with the help of the transporting and digesting functions of the spleen and stomach. Clear Qi (air) can be inspired by depending on the lung. Qi is formed by the physiological functions of the kidneys, spleen, stomach and lung. Only if the physiological functions of the kidneys, spleen and stomach, lung, and other organs are normal and harmonious, can Qi be properly created. If these functions fail to remain normal, pathological changes occur, such as deficient Qi, etc.

For the formation of Qi, the transporting and digesting function of the spleen and stomach are important. This is because after birth, the body depends upon food to maintain its activities. The body's capacity to ingest nutrients from food depends upon the receiving, transporting, and digesting functions of the spleen and stomach, so that food can be digest-

CHAPTER 3

Methods of Locating Acupoints

There are three commonly used methods that practitioners of TCM use to help them to accurately locate acupoints:

- Finger Measurement.
- Bone Proportional Measurement.
- Surface Anatomical Landmarks.

It is recommended that these methods be combined with one another when attempting to locate points, in order to guarantee more accuracy. The third method, Surface Anatomical Landmarks is, however, the most fundamental method while the other two are considered as supplemental methods.

Finger Measurement

For this method of locating acupoints, we use either the length or width of the patient's finger(s) as a measuring tool.

a) Middle Finger Measurement: When the middle finger is flexed, the distance between the radial ends of the two interphalangeal creases of the patient's middle finger is considered one cun. (pronounced chun).

b) Thumb Measurement: The width of the interphalangeal joint of the patient's thumb is considered to be one cun.

c) Four-Finger Measurement: When the four fingers (index, middle, ring and little fingers) are kept close together, the width of them on the level of the proximal interphalangeal crease of the middle finger is taken as three cun. (See Figure 3-1.)

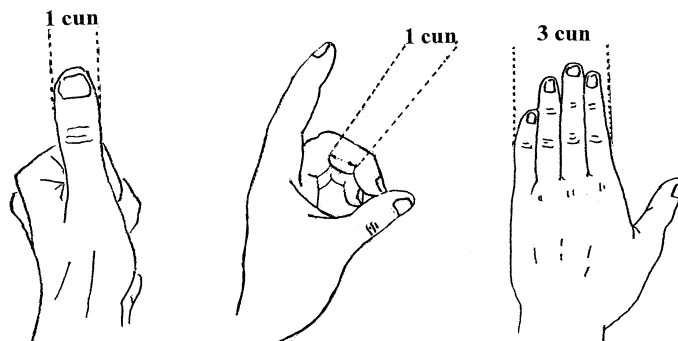


FIGURE 3-1 THE CUN AS A UNIT OF MEASUREMENT

When locating acupoints, this method should be used in combination with some simple moveable landmarks based on bone proportional measurement; this will help to increase your accuracy in locating acupoints.

Keep in mind that a practitioner's cun is not always equal to that of the patient's. So, before measuring and trying to calculate exactly where an acupoint is located, look at the difference in size between your finger and that of the patient. The cun must be that of the patient's in order to locate acupoints accurately. Moreover, because the exact acupoint is the center in which energy from that meridian has converged, accuracy in locating points is essential.

Bone Proportional Measurement

This method for locating acupoints uses joints as the main landmarks to measure the length and width of various portions of the human body. The proportional measurement of various portions of the human body is defined in the *Miraculous Pivot* (Ling Shu – an important reference guide for TCM practitioners) and is considered to be the basis for locating acupoints. This method is used in combination with the modified methods introduced by acupuncturists throughout the ages.

The length between two joints is divided into several equal portions. Each portion is measured as a cun (TCM measurement) and 10 portions as one chi (See Table 2-1). For an illustration showing the bone proportional measurements of the head and face, see Figure 3-2.

Major Surface Anatomical Landmarks on the Head and Face

This is a method that is used to determine the location of acupoints on the basis of anatomical landmarks on the body surface. These landmarks are divided into two classifications: Fixed Landmarks and Movable Landmarks.

The fixed landmarks include the prominences and depressions formed by joints and muscles. For instance, Zanzhu (UB 2) lies at the medial end of the eyebrow; Yintang (EX-HN 3) lies midway between the eyebrows. Several points are easily found because we have these landmarks to use as aids.

The movable landmarks refer to the clefts, depressions, wrinkles, or protuberances appearing on the joints, muscles, tendons, and skin during motion. For example, Tinggong (SI 19) lies between the tragus (gristle mound in front of ear hole), and the mandibular joint (jaw bone hinge), where a depression is formed when the mouth is slightly open. In order to find the movable landmarks, we must move a part of the body.

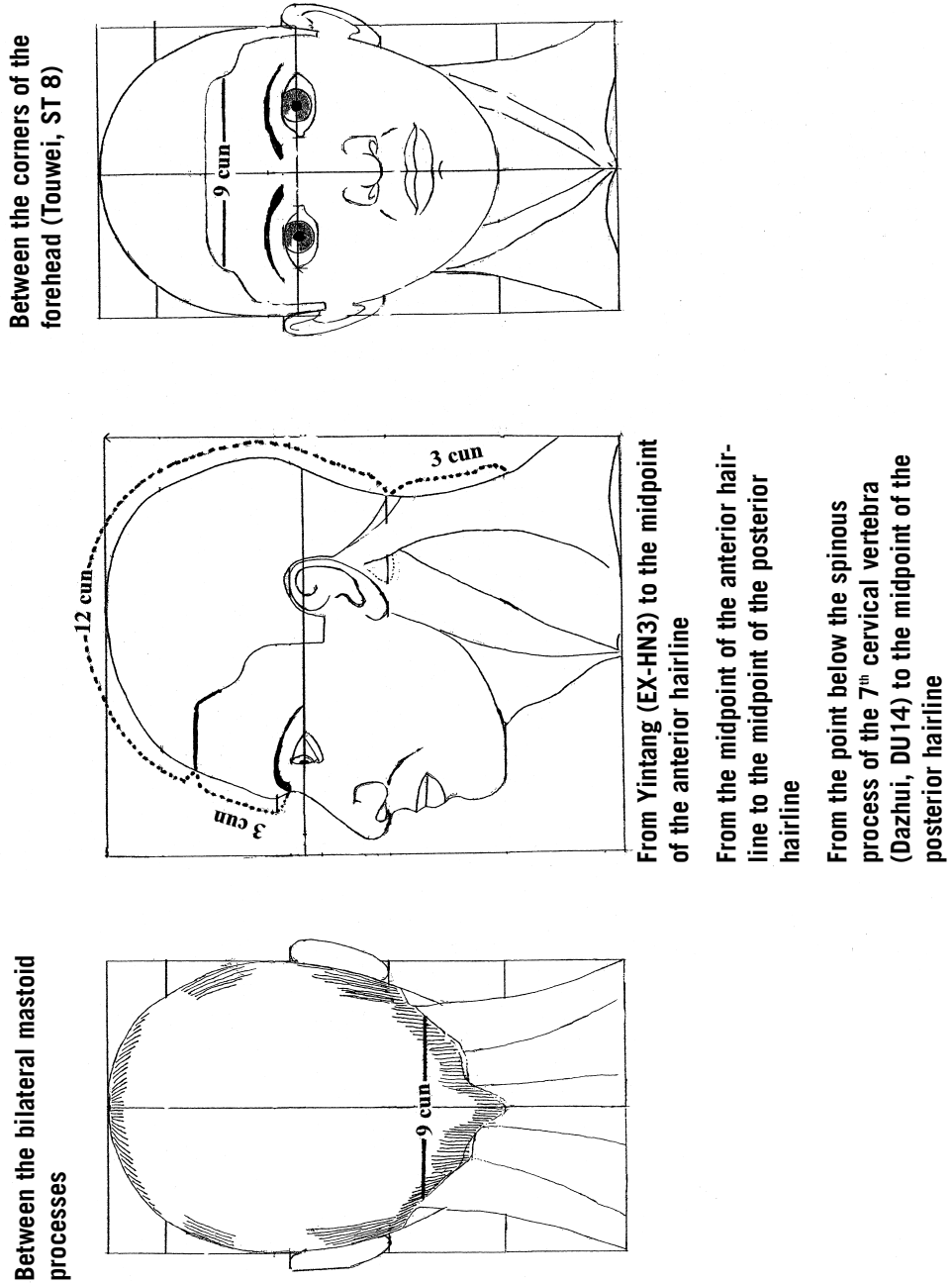


FIGURE 3-2 BONE PROPORTIONAL MEASUREMENTS

CHAPTER 8

Manipulations

Wu's Head Massage requires accurate point location and correct massage technique. The following manipulations are the 'tools' of the practitioner. Doing these manipulations correctly and often is the key to success. Practicing on your thigh while sitting, for example, lets you assess the effects of your touch. Over time and with effort, these manipulations become smooth and natural. The effects of these manipulations are given in Traditional Chinese Medical terms. Do not be alarmed. This is a journey, and as with any journey, knowledge and insight will deepen over time.

Kneading Manipulation

This manipulation is performed by slowly and softly kneading the therapeutic region to and fro with the fingers, the bottom of the palm, the ball of the thumb (major thenar eminence), or the tip of the elbow. The kneading manipulation can be divided into middle-finger kneading manipulation, thumb-kneading manipulation, palm-root kneading manipulation, major-thenar kneading manipulation, and elbow-kneading manipulation depending on what is used and according to what is treated. In this manipulation, the operator is in a sitting position. He presses the treatment region with his middle finger, thumb tip, palm root, and with the coordination of his shoulder, elbow, forearm and wrist joint, does annular rotation within a narrow range. This causes the skin of the treated region to rotate slowly and softly so that a soft, light, and slow internal rubbing is produced between the skin and the internal soft tissue. The whole manipulation emphasizes softness and the range of kneading, and rotating should be gradually extended, and the force gradually increased. The operating hand should be



FIGURE 8-1 KNEADING MANIPULATION

The whole manipulation emphasizes softness and the range of kneading, and rotating should be gradually extended, and the force gradually increased. The operating hand should be

The 60 Movements of the Wu's Head Massage Sequence

Movement 1. Kneading and Pressing Zanzhu (UB 2)

Rest the tip of the thumb of one hand on Shenting (GV (Du) 24), while placing the pads of the index and middle fingers on Zanzhu (UB 2), kneading in a circular motion and pressing 4 to 6 times. You can also perform this same manipulation on Yintang (EX-HN 3), which is the midpoint between the eyebrows.



Movement 2. Wiping Forehead Meridians (Alternately)

With flattened thumbs, wipe the head in a straight line, alternating between the right and left thumb, all the way from Yintang (EX-HN 3) to the apex of the head. Then return to Zanzhu (UB 2) and wipe backwards/downwards again to the apex of the head. Repeat this same manipulation with Yuyao (EX-HN 4) and Sizhukong (SJ 23) as the starting points. This massage movement is performed in a type of criss-cross motion. The right thumb starts at the left eyebrow and wipes backwards and down towards the apex of the head. The left thumb starts at the right eyebrow and wipes backward and downward towards the apex of the head. Repeat this procedure 4-6 times.



Movement 3. Wiping the Forehead

Starting from the medial line, wipe from Yintang (EX-HN 3) in the center of the forehead laterally toward the hairline and to Taiyang (EX-HN 5) respectively. Repeat this procedure 4-6 times.



Movement 4. Kneading and Pressing Yuyao (EX-HN 4)

Using the pads of the middle fingers, knead and press Yuyao (EX-HN 4), the mid point of the eyebrows, 4-6 times. You can also begin this massage movement by pressing and kneading the medial end of the eyebrows 4-6 times



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Author's Biographical Note

Dr. Bin Jiang Wu began his study of Traditional Chinese Medicine (TCM) and Qigong in his early childhood under the tutelage of TCM doctors within his family. He devoted numerous years to study under several renowned TCM doctors and Qigong Masters in China. His teachers include Professor Xue Tai Wang, Jin Zhang and the highly acclaimed TCM and Qigong Master, Guo Rui Jiao. He also learned from and befriended Xing Wan, a highly respected Shaolin Head Master. After a year as a "Barefoot Doctor" he began his formal education, and obtained his Doctor of Medicine from Heilongjiang University in 1983. In 1988, he graduated from the Masters Program in Medicine and Qigong from China Academy of TCM, Beijing. This was one of the first Masters Degrees of Medicine in Qigong offered in China and the world. In April 2000 after teaching and practicing TCM and Qigong in Europe and Japan, Dr. Wu became the President of the Ontario College of Traditional Chinese Medicine in Toronto, Canada. He uses his more than thirty years of experience in TCM to prepare Canadian and International students for a successful career and lifestyle based on the traditional healing principles of China.



Dr. Wu has dedicated many years to bridging the gap between the healing modalities of the East and West. He has held the position of Clinical Supervisor at Mount Sinai Hospital Pain Clinic and Michener Institute for Applied Health Sciences. He is currently the President of the Hungarian Qi Gong Association, Founder of the International Association of Acupuncture and Moxibustion Manipulative Techniques, Executive Director of the Chinese Medicine and Acupuncture Association of Canada, Executive Director of The Traditional Chinese Medicine Physicians Association of Canada, and an Honorary Professor of Acupuncture and Tuina at Heilongjiang University of TCM, China, and Founder and President of Wu's Head Massage International Association. He has also published over 20 papers on the effectiveness of TCM.

Dr. Wu's early experiences with the benefits of Tuina (Chinese Medicinal Massage) and with the treatment of "modern diseases" inspired him to develop Wu's Head Massage and to make it accessible to people worldwide.

"Teachers open the door ... You enter by yourself."

—Chinese Proverb

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Dr. Bin Jiang Wu is a master of both Traditional Chinese Massage (TCM), and Qigong. He is the President of the Ontario College of TCM (Toronto), Board member of Chinese medicine, acupuncture, and physicians associations including TCMPAC, CMAAC, CSCMA, and IAAMMT. A published author, and TCM advisor to numerous associations in China, Japan, Germany, Hungary, Austria, and Canada.

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