

Energetic Chinese Medicine is a synthesis of pranic healing and chinese medicine. This connection conveys profound understanding of the energetic connections in the human body.

- Interpretation of the chakras from the perspective of the acupuncture points
- Energetic diagnostics through knowledge of the elements
- Treatment of the chakras at the hand
- Loss of YIN and its consequences and much more.

*“With this book Daniel Pfeiffer has succeeded in presenting an easily comprehensible introduction to pranic healing and chinese medicine. On over 140 pages he gives a deep insight into his daily work as an alternative practitioner and pranic healer. A must-read for every pranic healer.”*

Master Sai Cholleti

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Energetic Chinese Medicine

Daniel Pfeiffer



# Energetic Chinese Medicine

A Synthesis of  
Pranic Healing and  
Chinese Medicine

*Presented  
at the 10<sup>th</sup>  
Global Pranic Healing  
Convention 2017  
in Manila.*



Daniel Pfeiffer



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# Energetic Chinese Medicine

A Synthesis of Pranic Healing  
and Chinese Medicine



**Important Note:**

Energetic Medicine is not supposed to replace traditional medicine, but to complement it. If your discomfort continues, as a patient please see a doctor or a medical practitioner about this. Pranic healers consider working together with physicians as sensible and worthwhile. Further remarks can be found at [www.prana-heilung.de](http://www.prana-heilung.de) or [www.globalpranichealing.com](http://www.globalpranichealing.com)

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Don't believe the scriptures, don't believe the  
teachers, don't even believe me.  
Only believe what you have thoroughly examined and  
recognized as serving yourself and your well-being.

*Buddha*



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## What prompted me to write this book

Before I came to pranic healing® I had engaged myself in Traditional Chinese Medicine (short form: TCM) for a long time. What had always fascinated me was its clear structure and the art of being able to understand a human being in its entirety very quickly and profoundly. Unlike the western approach of looking at a disease isolated from the personality and to a large extent from the environment of the patient, in TCM the patient's personality is a crucial part of the diagnosis and therefore the therapy. Due to an old tradition, we can estimate several millennia, Healers were dependent on making a diagnosis without any measurements which are daily routine nowadays. This seemed to be a disadvantage, but proved to be an essential advantage of diagnostic investigation. This made room for the “big picture” and the single diagnostic findings were arranged in a system. This was the only way of becoming aware of the inner interdependence of the single fractions of a person and its surroundings.

Nevertheless the ways of modern western medicine are justified and also its specialization in individual organs is often of great benefit. However there are always cases where one approach to curing a disease is not enough and it seems advisable to take a step back and try finding a cause which eludes the measured data in the laboratory.

Discovering pranic healing® according to Master Choa Kok Sui® freed me from being dependent on needles by offering me an instrument for directly treating the life energies which are described in TCM. In doing this I was able to reach other levels of body and consciousness. In TCM you can rarely, if at all, treat the psyche by means of acupuncture. It is the psyche however which constitutes most of recurring disorders and seems to play a predominant role especially with chronic diseases. Classic acupuncture is in most cases totally unsuitable for affecting a patient's psyche.

While attending pranic healing® seminars I have discovered basic similarities and in further practising TCM I found more and more approaches which helped to make the procedure of pranic healing® easier for me or explained it better. Correlations became more clearly and some successions in treatment were only comprehensible through my background knowledge of TCM.

Some years ago Master Sai Cholleti asked me to give a short presentation on pranic healing® and TCM. It showed that the knowledge of TCM also helped others to gain a broader view of treatment. Basically every time we met other participants of the course asked me if I could illustrate certain disease patterns from a TCM point of view to advance treatment in cases where the usual approach did not work as expected. After the presentation Master Sai Cholleti asked me right away if I could imagine

turning my combined approach into a book. Putting his suggestion into action took quite a while, but I hope to give other therapists an insight with this book and I would be glad if combining the two methods could help more people or if I could make access to energetic medicine easier through the already established and acknowledged TCM.

This book was written for all users of pranic healing® according to Master Choa Kok Sui®. In my explanations I presume a solid basic knowledge of pranic healing® and I refer to the books by Master Choa Kok Sui® as well as courses where the techniques of pranic healing® are taught.

My special thanks applies to all people who supported me in the writing of this book. Most of all I want to mention my wife and son who didn't see much of me during the finishing of this book and who enrich my life in such a wonderful way. This book is dedicated to them.

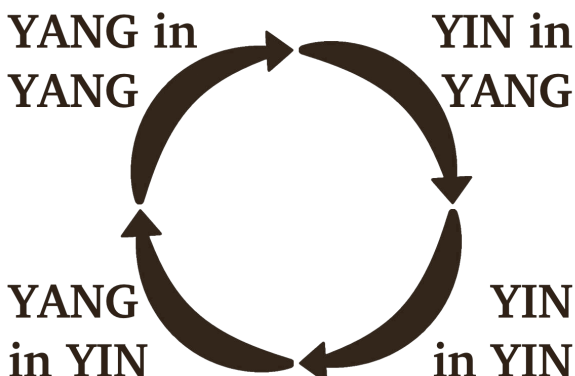
My parents have to be thanked for supporting me in every aspect of my life.

Furthermore I want to thank all my teachers who have made me the person I am today. I thank especially Master Sai Cholleti for his knowledge, his support, trust and last but not least his friendship.

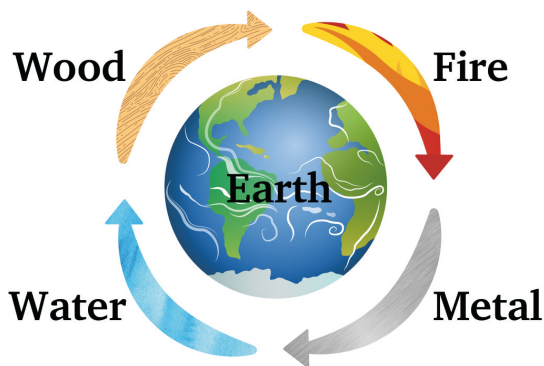
Ursula Escher-Schmidt was a big help. Without her the book would not have been finished so quickly and without her inquiries it would surely be less understandable. Many thanks to Cora Kocher

for her drawings and Claus Krome for the wonderful graphic conversion. My special thanks goes to Axel Proschko, who made the English version of this book possible. Also my thanks goes to Elain and Milton Spitzer taking part in giving feedback as native speakers.

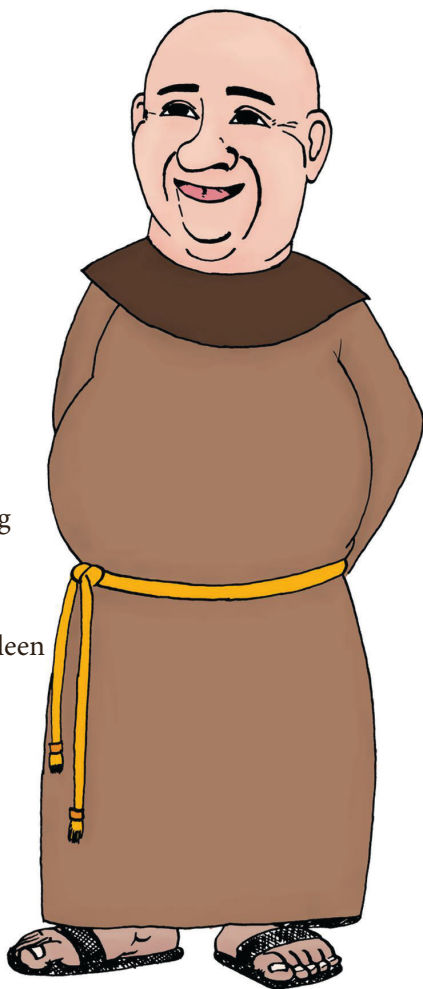
It is often presented in the shape of a circle:



Admittedly this looks rather wild and is not quite easy to say out loud. So TCM moved on to labelling these phases elements. YANG containing YANG is called wood now, YANG containing YIN is called fire, YIN containing YIN is metal and YIN containing YANG is water. The imaginary zero-point is labelled earth.







- healthy condition
- inner calm
- vocal sound: singing
- emotion: brooding
- taste: sweet
- organs: stomach/spleen



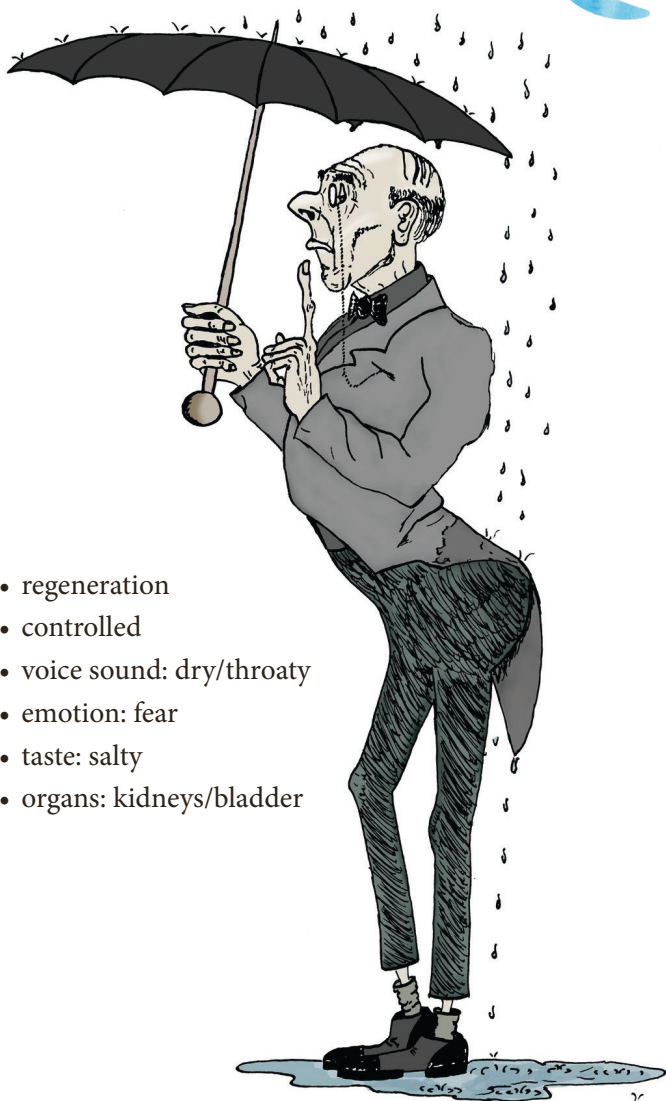
- provides energy
- impulsive
- vocal sound: brawly
- emotion: anger/rage
- taste: sour
- organs: liver/gall bladder



- working off energy
- extrovert
- voice sound: laughing
- emotion: exaggerated emotion
- taste: bitter
- organs: heart/small intestine








- indicates rhythm
- introvert
- voice sound: whiny
- emotion: sorrow/grief
- taste: hot/spicy
- organs: lung/colon



- regeneration
- controlled
- voice sound: dry/throaty
- emotion: fear
- taste: salty
- organs: kidneys/bladder



The table below summarizes this for the individual elements:

1. quadrant	2. quadrant	3. quadrant	4. quadrant	center
				
Liver	Heart	Lung	Kidney	Stomach
Gall bladder	Small intestine	Colon	Bladder	Spleen
Anger/ wrath	Overly intense emotions	Grief/ sadness	Fear	Pondering

## Basic chakra

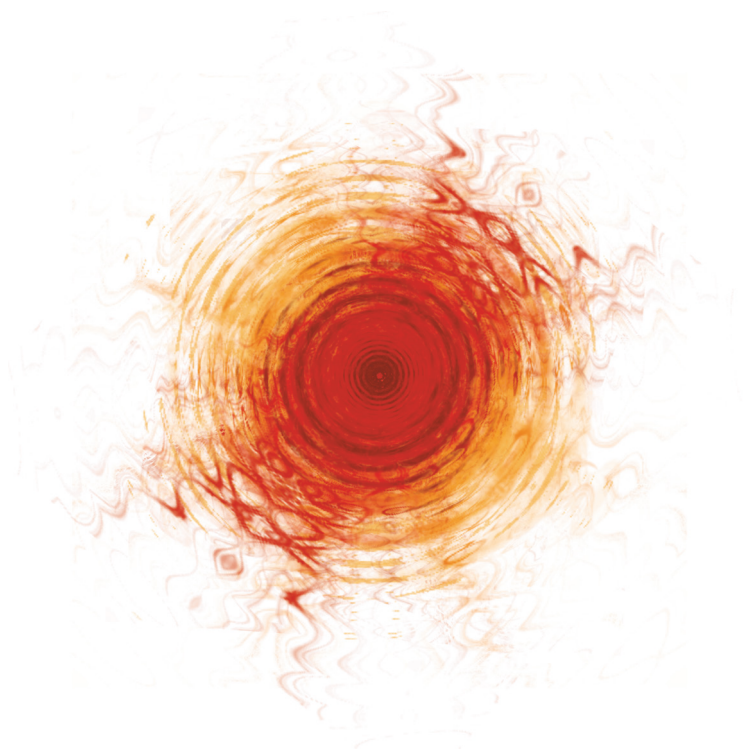
The basic chakra lies on the governing vessel, as nearly all chakras on the back side of the body do. It belongs to the eight exceptional channels which don't rub in pairs, i.e. on both sides of the body. The governing vessel starts at the end of the coccyx and runs upward exactly on the spine. It proceeds over the head until it reaches the inside of the upper lip and ends up at the 28th point.

The starting point of the channel is seated at the spot where the basic chakra is located. The name "zhangqiang" means "growth and strength". You couldn't describe the function of the basic chakra more accurately or even shorter. It controls the "building energy", i.e. the power of growth and regeneration. In the terminology of Chinese Medicine this would be the YIN (body substance) itself. All indispositions of the bone apparatus, joints and muscles point to a weakness of the basic chakra. In acupuncture this point has a special function in supporting the YIN.

Assigning the basic chakra to the water element is explained by its regenerative power which also reflects this power. In acupuncture the point GV 1 is added when the YIN or even the *kidney* is exhausted.

If this regeneration ceases, fears will appear, like they have already been explained in the water element. Those existential fears result from the relationship to the YIN across GV 1. A powerful YIN

brings calm and composure. If it decreases, agony and a feeling of being acutely threatened can come to the fore.



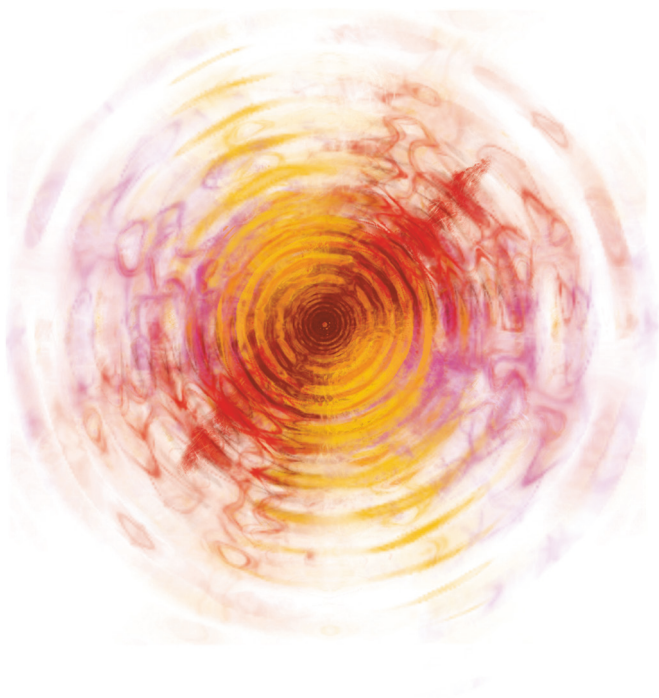


## Sex chakra

The conception vessel is where the sex chakra, navel chakra, front heart chakra and throat chakra lie. Conception vessel and governing vessel form the so-called “celestial cycle”. The channels of a person don’t exist from the beginning. All channels are not fully formed until the age of about 12. The celestial cycle exists from the beginning. It is said that this cycle causes the egg cell to separate for the first time at the separating point of the fertilized egg. In the case of a disruption in the channel system, the body can compensate with the governing vessel and the conception vessel.

The conception vessel begins in the center of the perineum, runs upward in the middle of the body across the navel until it ends at the 24th point below the lip.

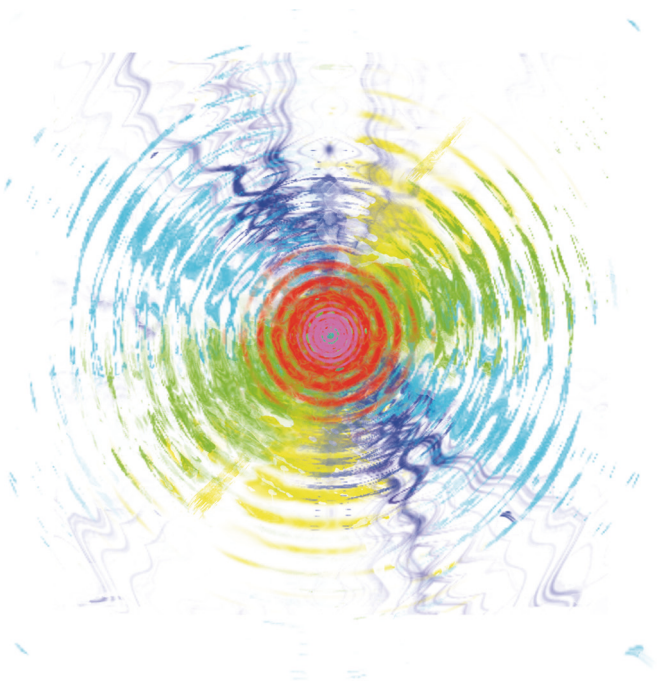
The sex chakra is located on the second point of the channel and is called “qugu - the crooked bone”. As is often the case with acupuncture points, the name describes the location of the point. It is located at the symphysis of the pubic bone and is a frequently needled point with STDs (sexually transmitted diseases). Equivalent to the descriptions of the sex chakra it furthermore brings warmth and power to the legs and nourishes the heart chakra with help of the XUE (term for blood in TCM).



## Navel chakra

The navel chakra lies on the eighth point of the conception vessel and is called “qizhong – center of the navel”. Another variation of the name refers to the function of the point – “Watchtower of the SHEN”. In Chinese Medicine SHEN depicts the so-called constellating force, which sorts the thoughts and provides for a clear mind. Gut instinct and intuition lie on this point as well.

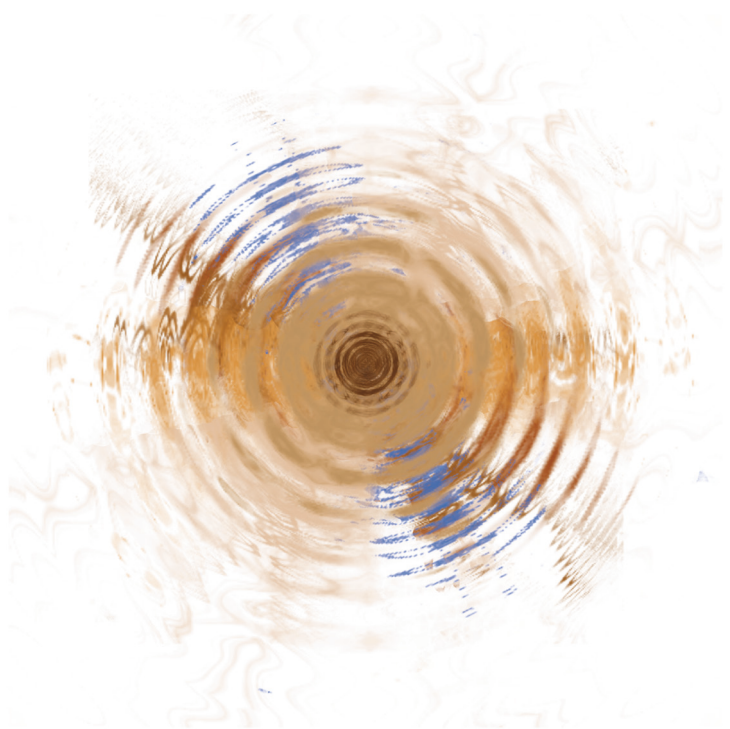
Being a local point, it finds use with indigestion and abdominal pain, just like the chakra.



## Meng-mein chakra

The meng-mein-chakra is located on the fourth point of the governing vessel. It takes its name from the acupuncture point, that means “portal of life mission“ in English. “Meng” means mission. It is the seat of our talent, of the mission we have in our lives. In Chinese Medicine Theory this lies in the functional cycle *kidney*. The meng-mein-chakra has a profound influence on the *kidneys* as well and thereby controls the blood pressure.

The point is used with troubles from energy rising too strongly. It is also used with tension in the lower back.



## Spleen chakra

The *spleen* chakra has a front aspect and a back aspect.

On the back it lies on the acupuncture point bladder 50 “weicang – Stomach Granary”. This indicates the strong connection to the *stomach*. We can see some parallels to pranic healing® here as well. The spleen chakra is energized by the solar plexus chakra partly because of its strong connection.

With the acupuncture point BL 50 you can conveniently influence the absorbing function of the *stomach* – the spleen chakra’s task is absorbing air energy. In his book “Kabbala and Chakras” Master Choa Kok Sui® writes that the spleen chakra is assigned to the sentence “Give us this day our daily bread” from the Lord’s Prayer.

On the stomach side the spleen chakra lies on the point spleen 16, “Fuai – Abdomen Sorrow”. Here the name tells us the indication for treating the point.

Especially persons who get in contact with a lot of people often suffer from congestion in the spleen chakra. The patients sometimes experience it as an unpleasant pressure.

Due to its location being off-center, the spleen chakra is paid less attention and therefore seldom treated. Especially for illnesses in connection with stress, treatment of the spleen chakra is crucial.

By positively influencing the solar plexus chakra and its support with absorption it can provide good service.





## Solar plexus chakra

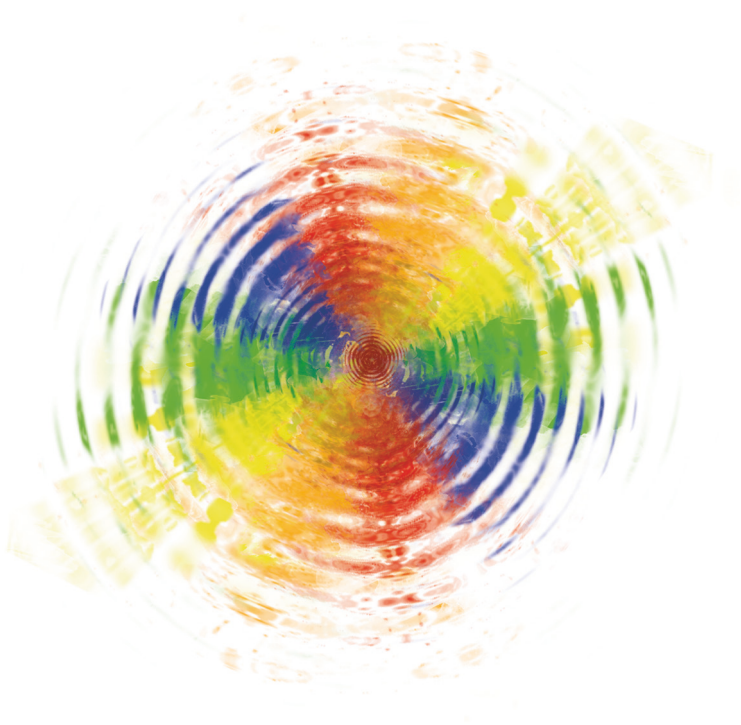
The solar plexus chakra has a front part and a back part. The front solar plexus chakra lies on the twelfth point of the conception vessel. Its name, “Zhongwan – center of the epigastrium” is a description of the location again.

This point is consulted diagnostically to control the *stomach's* function. If it is sensitive to pressure, a defective function is indicated. This point can be used to regulate the *stomach's* function as well. A frequent sign of an overload of the regulating function of the *stomach* are edemas all over the body. You can check that easily by looking at the tongue. If the patient extends his tongue we can clearly see tooth marks at the sides of the tongue. It looks like a dental imprint at the dentist's. Symptoms treated by using this point can be abdominal fullness or a feeling of heaviness in the legs for example.

It is very effective with anxiety or screaming, TCM calls this internal influences.

The back solar plexus chakra lies on the point governing vessel 7 “Zhongshu – central axis”. On the one hand the name depicts its location in the middle of the back, on the other hand its function is described by the term “axis”: it supports *stomach* and *spleen*, both being organs of the earth element. Its main function is regulation and compensation in all directions.

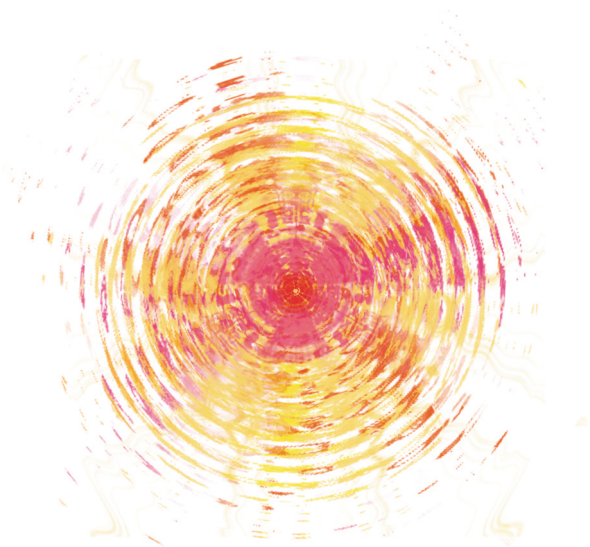
In his books Master Choa Kok Sui® says that fever can be seen as dirty red energy in the solar plexus chakra. Here we can draw a parallel to TCM, where the point LG 7 is often treated in cases of fever or ague.



## Heart chakra

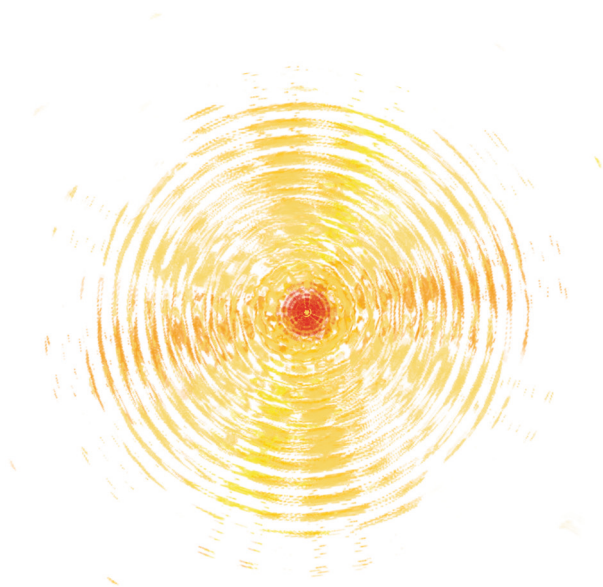
The back heart chakra lies on the point LG 10 – “Lingtai – Spirit Tower”. This rather interesting name already describes the power that lies within it: only with a clear mind, the emotions can run in an orderly manner. In the different types of element it was the jester who let his emotions run away with him. The heart chakra is equally affected by big emotions and strong feelings.

On a physical level this point is often used as a local point with troubles of the lung and hardened muscles in the chest or stiffness of the neck.



At the front, the front heart chakra lies on the point KG 18 – “Yutang – Jade Hall”. With its name, as a hall, it points to its follow-up KG 19 – “Zigong – Palace of Child” which in turn gives out information about the patient’s personality.

This point is treated when the *QI* of the *heart* or the *lung* is held up.



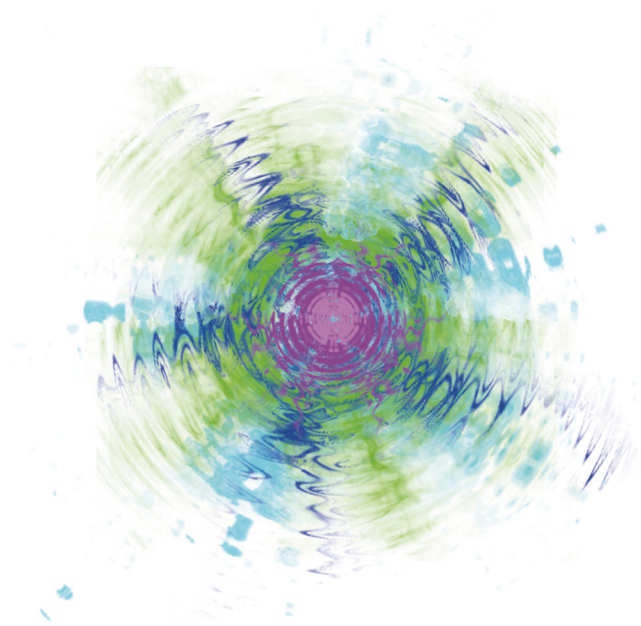
## Throat chakra

On the 23<sup>rd</sup> point of the conception vessel we find the throat chakra. Its name is “Lianquan – Pure Spring”. It is used locally with troubles of the throat, like loss of voice or hardening (wood element) of the tongue’s body. It can also be used to influence aph-thae, a disease assigned to the element as well.

In TCM each organ is assigned a specific QI energy containing the quality of the organ. The *liver* QI can be influenced at the Pure Spring.

This explains why the chakra is often treated with excessive development of the wood element.

This connection can even be seen in the term itself: in german, having a “thick neck” means being angry at so./sth., which shows the connection to the element.



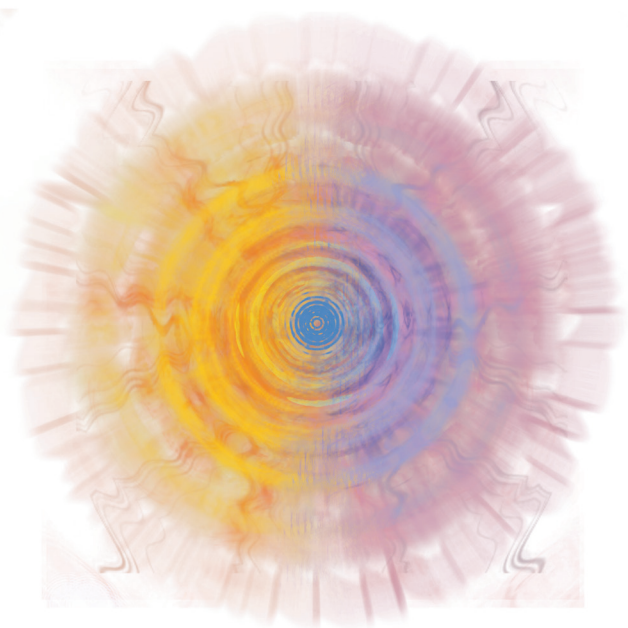
## Ajna chakra

The spot between the eyebrows is not a classic acupuncture point. It is labeled extra point no. 3 and is called “Yin Tang – Hall of Impression”. Used locally it is a very quick working point with forehead headaches and sinusitis.

Furthermore the point is said to increase the effect if added to any given acupuncture treatment.

The ajna chakra is called the master chakra because it influences every chakra of the body. In some therapies all chakras are energized solely through the ajna chakra.

Furthermore this point calms the SHEN.



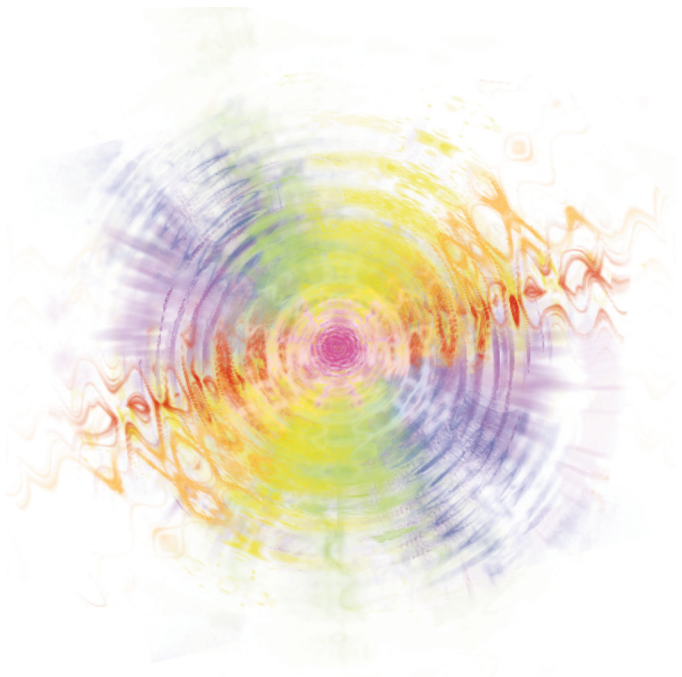


## Forehead chakra

Master Choa Kok Sui® depicts the acupuncture point for the forehead chakra as “Shenting – Spirit Court” LG 24. The term was already used for representing the navel chakra. Especially disturbances of the mind, like seizures or screaming, spasms or aimless wandering are influenced here.

In TCM the diseases are called “internal wind”. In acupuncture certain disease building factors are known. They often come from the outside like draught, cold or moisture. We differ between the inner factors like internal wind, which usually describes neurological diseases, or emotional factors, like brooding. This often occurs with decreasing power of the earth element. The “courtyard of the spirit” is mainly about those internal winds.

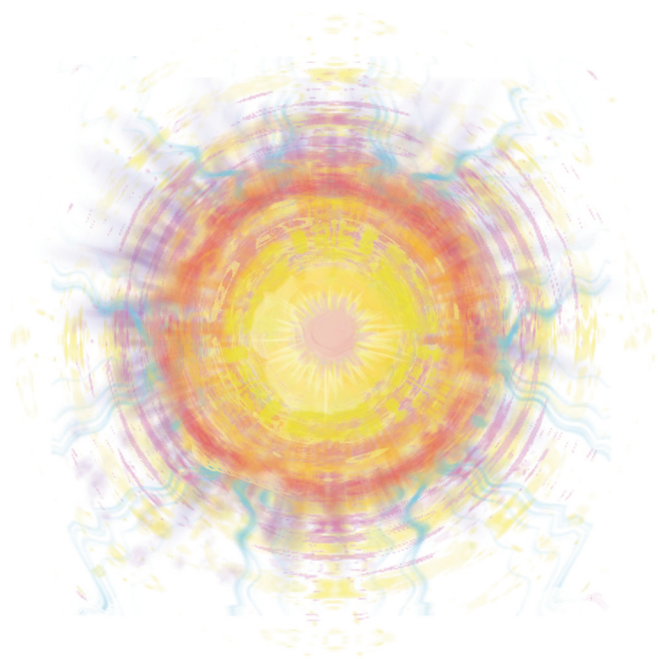
Similar factors apply to the forehead chakra: along its local tasks it is mostly used on neurological diseases.

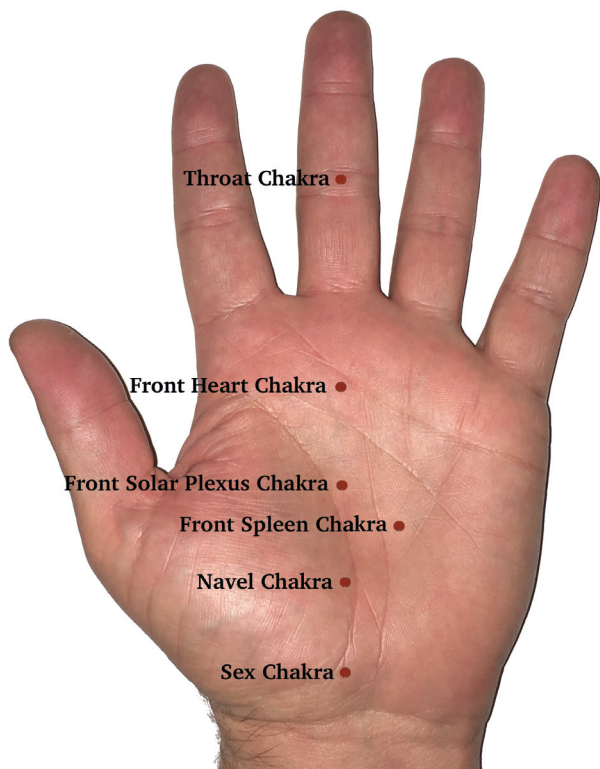


## Crown chakra

“Baihui – Hundred Convergences” is a very popular point in acupuncture. It is generally lowering and has a calming effect, why it is used on hypertonia as well. It is the 20th point of the governing vessel and lies at the highest point of the head.

The silver cord, which connects us to our higher soul enters the body at this point as well. In TCM it is described that all channels run from this point to the fingers and toes and from there go through the body. Knowing the concept of the silver cord, you can easily imagine that the soul's energy runs through the body originating there.





found on the hand as well. This enables us to treat every chakra with moxibustion. Unlike foot reflexology, Korean hand acupuncture postulates the whole of the body on one hand. The head is located on the middle finger, the arms are represented by index and ring finger and the legs are located on the thumb and the pinky.

Differentiating left and right always seems to be a bit of a problem for the therapist. It is best imagined

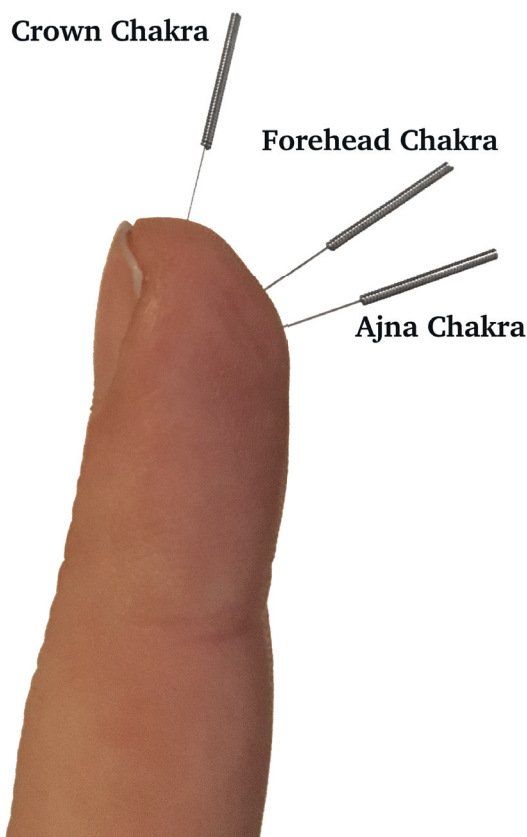


as looking at the back of your body when you face the back of your hands towards yourself. So the back is on the back of the hand while the front lies on the palm. On the left hand the pinky represents the left leg and the ring finger is the left arm. Accordingly the right side is represented by index finger and thumb.

The chakras are imaginary lined up between the tip of the middle finger and the carpus. Except for

the spleen chakra of course, which is located on the left hand next to this imaginary line shifted towards the pinky.

Those chakras can be treated most effectively by using loose moxa with the so-called rice grain moxibustion.



## Strengthening of the body island

Especially in the event of a deficiency strengthening and refilling the body island is advisable. In TCM this is traditionally done with herbs. Administering herbal recipes should be left to experienced therapists who are familiar with the production and dosage of recipes.

Furthermore the body island can be filled energetically. Especially suitable are the so-called SHU (transporting) points. They are aligned on the bladder channel at the back of the patient.

The following chart gives us an overview:

Wood element	<i>Liver</i>	Bl 18	<i>Gall bladder</i>	Bl 19
Fire element	<i>Heart</i>	Bl 15	<i>Small intestine</i>	Bl 27
Earth element	<i>Stomach</i>	Bl 21	<i>Spleen</i>	Bl 20
Metal element	<i>Lung</i>	Bl 13	<i>Colon</i>	Bl 25
Water element	<i>Kidney</i>	Bl 23	<i>Bladder</i>	Bl 28