

Mary Elizabeth Wakefield

Constitutional Facial Acupuncture



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Foreword by
Lillian Bridges

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Renewal vs. Rejuvenation

"I intend to live forever; so far, so good." — Unknown

The cornerstone of my philosophy is the belief that beauty can be achieved at any age. As practitioners, we are not facilitators of a narcissistic quest for the Fountain of Youth. We are, rather, guides that support our patients' processes of change, while simultaneously cultivating renewal and increased longevity in every season of their lives.

While rejuvenation is commonly used to describe the results of facial acupuncture treatments, I choose, instead, to employ the word renewal, because it suggests more than a mere re-attainment of youth as the desired goal.

The noun rejuvenation derives from the Latin adjective *juvenis*, meaning young. The usage of this particular term in the context of facial acupuncture treatments implies that the sole purpose of rejuvenating the face is to restore youthful features and appearance. In contrast, renewal refers to an ability to regenerate, to transform oneself while freshly resuming life after an interval of trauma or change. Therefore, the purpose of renewal is to support the evolutionary development of the patient on a spiritual level, not just to make them look younger.

The subtle energetic distinctions between these two concepts affect how we, as practitioners, approach facial acupuncture treatments, and, in turn, how our patients view their own transformational journeys.

In my facial acupuncture practice, I have found that patients often seek me out when they have experienced some profound upheaval in their lives. They may have suffered a loss, such as the death of a child, parent, spouse or friend; they may be experiencing empty nest syndrome, as their children leave the home environment for the first time. They may have undergone a break-up of a relationship with a boyfriend, girlfriend, spouse, or significant other. Often, they have received a wake-up call in the form of a genuine health crisis to which allopathic medicine has no answer.

These situations require them to step outside their normal routines, and can open them to an alternative way of being that holds the potential of authentic transformation.

I treat people of all ages; some of them may not be searching for a way to look younger. However, whatever their expectations may be of facial acupuncture, the outcome is usually more than they anticipated. Each tends to manifest what they need in their lives, as long as they can release outmoded belief systems that no longer serve them, and are willing to surrender to the possibility of change.

I believe that every season of life is rich with significance and the promise of rebirth. Wisdom, the authentic fruit of our having endured the vicissitudes of living, is a blessing, and stunningly beautiful. The freedom and self-understanding that result from this transformative journey allows my patients to exhibit qualities of individual beauty that belie their age or outward appearance. These attributes are manifestations of the most profound depths of soul.

Renewal is a revolution that originates from within. The combustion of Shen spirit, the purest emanation of our heart's compassion, sparks a refiner's fire that blazes outward, illuminating the entire spectrum of our existence.

Therefore, by learning and employing the treatment protocols of *Constitutional Facial Acupuncture*, you will be able to offer your patients a comprehensive constitutional treatment which is anything but cosmetic, one which views the face as a mirror of the overall health and well-being of the body. It is necessary for us to achieve more than a pretty face as a result of our efforts; my approach seeks to *transform and renew* the original essence and beauty of life.

In the following chapters, I have progressively outlined my philosophy and protocols for *Constitutional Facial Acupuncture* treatments. There are also learning tools, such as diagrams, charts, drawings, and photographs of the protocol, to aid you in understanding, and later utilizing and integrating, this unique system.

Chapter 1 examines the myths around beauty and explores how the conventions and definitions of beauty change in each era, especially for women. Two archetypes of timeless beauty, Kuan Yin and Venus, representative of Eastern and Western perspectives, will be introduced, compared and contrasted. We will also examine how these powerful archetypes of the divine feminine continue to inform our unconscious notions about beauty.

Chapter 2 discusses and explains Bodyscapes, the three levels of constitutional treatment - the Jing, Ying and Wei. This is an important component of my Constitutional Facial Acupuncture protocols, and distinguishes it from a "cosmetic-only" approach.

Chapter 3 addresses the Jing level and the Eight Extraordinary meridians, how they are applied to enhance longevity, and specifically how they are used in my Constitutional Facial Acupuncture treatment protocols.

Chapter 4 focuses on the 12 Regular Meridians, and provides useful and practical information, including a constitutional treatment protocol, recommended acupuncture points and a consideration of pathology from both a Traditional Chinese Medicine (TCM) and Five Element perspective.

Chapter 5 outlines the Wei level and tendinomuscular meridians. In addressing protective Qi, suggestions are given for various syndromes, like "Hanger syndrome", as well as definitions and usage of "ashi" and motor points.

Chapter 6 provides all the practical information required for the treatment protocols: contraindications, benefits, required supplies, operational information, treatment length and timeline, managing realistic expectations, maintenance treatments, and the long-term effects of Constitutional Facial Acupuncture.

Chapter 7 introduces the face as the most emotive part of the body, the principle of the Shen leading the Qi, and the facial landscape, which includes the twelve areas of the face, their muscle function, emotional expression, associated lines and wrinkles, and origin and insertion techniques of the Constitutional Facial Acupuncture treatment protocols. Muscle diagrams and photos highlight each stage of the treatment protocol.

Chapter 8 expands upon the face's expressive role, and how the simple act of needling the face can release hidden, frozen emotions. Because emotions may arise during treatment, Kidney Spirit and the Three Shen points, accompanied by essential oil application, are introduced to support and address psychospiritual issues.

Chapter 9 details strategies for achieving more effective results, including Chinese herbal modular recipes for dermatological issues that can be customized for each patient, essential oils, hydrosols, jade rollers, and a step-by-step treatment protocol that integrates constitutional and facial needling with these topical herbal preparations.

Chapter 10 provides guidelines and personal recommendations drawn from my thirty years of professional experience, not only to expedite your patients' personal transformation, but also to encourage you, as a practitioner on your own journey of renewal and ageless aging.

Chapter 3: The Eight Extraordinary Meridians: p. 29, Table 3.4, Yin Wei Mai

In Table 3.4 below, Yin Wei Mai relates to blood deficiency, and the attendant emotional issues that manifest in menopause, such as depression, anxiety and irritability.

Pathway	Pattern	Syndromes	Face/Emotion
1. Starts at Kid-9	Blood deficiency	Achy, numb joints (Bi syndrome)	Face contorted with pain
	Yin deficiency	Sore, dry, female genitalia; menopause	Dry skin, small lines/wrinkles; restless, anxious
2. Inner leg to Sp 13, 15, 16	Hypochondriac fullness	Sp/St issues; borborygmus, hemorrhoids, prolapses	
	Rebellious Qi	Hiccups, hot flashes, motion sickness	Menopause (hormones); dry skin lines and wrinkles, mental unrest
		Morning sickness	Pregnancy (hormones)
3. Diaphragm and chest	Blood and Yin deficiency (Shen disturbance)	Heart pain, angina, palpitations, chest oppression emotional issues, insomnia, headache	Mouth turns down, nasolabial fold droops; sadness, depression, anxiety
		Post-partum syndrome	Worry, weeping
4. Connects with throat at Ren-22 and Ren-23, and ends at root of tongue	Yin deficiency	Loss of voice, thyroid/parathyroid imbalance (hormones)	Sagging neck with lines; sadness, inability to express emotions, especially anger
		Blood deficiency	Low self-esteem and will power; discouragement

Chapter 6: Practical Specifics: Psychospiritual Benefits

The face is a mirror of the constitution and the most emotive part of the body. Beyond this, it is the focal point for our sense of personal identity. Therefore, when we perceive life to be filled with happiness and satisfaction, it is only logical that we would experience an increased spiritual benefit. Moreover, as we incorporate treatment points into the protocols that specifically target Shen, it becomes possible to see changes in the person's outlook and philosophy.

1. One of the most common benefits is stress reduction. Patients will feel more relaxed, grounded and rested after even a single treatment session. When both face and body are treated, stress levels are reduced and there is a release of beneficial endorphins.;
2. Facial acupuncture encourages healthy Shen, and aids self-esteem, because it addresses the seven emotions: anger, fear, grief, worry, fright, melancholy and excess joy. In Chinese face reading, different parts of the face correspond to these emotional expressions. For example, when the risorius muscle, located at the corner of the mouth, is needled and lifted up, the patient who was previously sad may feel more positive and this confidence will be reflected in the Shen. Self-esteem is cultivated when they feel and look better;

Working with the facial acu-muscle points can alleviate depression. As the psychospiritual points are engaged on the face, scalp and body, feelings of depression may subside. A treatment which includes the Three Shens scalp points and the Kidney Spirit points, coupled with the muscle exercise for the

levator labii superioris, is especially effective for depressed/angry patients.

Often issues of abuse, whether physical, emotional or spiritual, may be brought into consciousness and healthily released during a treatment series with Constitutional Facial Acupuncture. The Eight Extraordinary meridians, particularly Chong Mai, coupled with facial needling, can release and transform cellular memory which informs the subconscious mind. It is important to remember that we, as facial acupuncturists, are not psychotherapists, but it is appropriate for us to incorporate these Shen and other psychospiritual points into a treatment.

Do not hesitate to refer your patients to other health care professionals who specialize in these types of psychospiritual imbalance. You can also address certain addictive behaviors in your treatments, if you have your patient's consent. For example, cigarette smoking responds well to auricular therapy points and herbs. I have also noticed that facial beauty, and the stimulus of what I refer to as "healthy vanity" are often highly significant in motivating certain patients to abandon these self-destructive habits.

Chapter 7: Constitutional Facial Acupuncture Protocol

The Facial Landscape

The expressive muscles of the face communicate thoughts and emotions. They are layered in the superficial fascia and enervated by the seventh cranial nerve. The expressive muscles developed from the mesoderm, and thus represent the middle layer of the primary germ layers of the early embryo.

One of the jobs of the expressive muscle layer is to form connective tissue, and the crosswise and length-wise partitions of the muscles in utero. On the head and the face, the expressive muscles include the areas of the scalp in front of and around the ears, the eyelids, the mouth, the corner of the nose, the forehead and both the back and front of the neck. The expressive muscles work synergistically with the sphincter muscles that surround the eye and the mouth.

For example, several muscles interlace with the orbicularis oris muscle, which encircles the mouth. The zygomaticus muscle draws the mouth upward as in laughing, and mingles with the depressor labii inferioris, which depresses the lower lip laterally to express irony, and the depressor anguli oris, which depresses the angle of the mouth to express deep-seated grief.

The connection between the depressor anguli oris and the expression of grief is generally acknowledged by scientists. Paul Ekman, creator of the Facial Action Coding System (FACS), believes this muscle can only be fully activated when the emotion is genuine, and that even the most skilled actor cannot feign the facial terrain of grief⁵. The transformation is involuntary and often instantaneous, pulling down the corners of the mouth in a way that is unmistakable.

Not only do emotions cause the facial muscles to move; the movement of muscles can also trigger emotions. One might argue that the movement of Qi similarly motivates Shen.

A Western consultant conducted a smile clinic in India, where public expression of emotion has historically been regarded as somewhat inappropriate. He assembled a very large group of people in an open field, and persuaded them all to emulate his smiling countenance; the emotions evoked by the smile became infectious, and soon everyone began laughing uproariously. The simple mechanics of activating the muscles involved in laughter caused neurotransmitters to be secreted in the brain which allowed the uncustomary emotion to burst forth.

Additionally, compelling evidence has emerged documenting the impact of Botox injections on an individual's recognition and response to facial expressions. As recently reported in *Science News*⁶

even a single Botox injection in the glabellar crease diminished study subjects’ ability to identify negative emotional states in the faces of others for up to two weeks after the experiment.

It seems apparent that immobilizing the corrugator supercilii, which is actively involved in the expression of the Wood element’s anger and frustration, rendered the study subjects incapable of recognizing the characteristic muscular activity associated with those emotional states on another person’s face. Not only did the Botox freeze the muscle involved with the emotion, it also severed the communication between the muscle and the brain, effectively lowering the test subjects’ emotional intelligence. They could neither utilize the physical mechanisms involved in the expression of anger and related emotions themselves, nor respond to them neurochemically to recognize those emotions, and the possible danger to themselves from people who were noticeably angry. Thus, we cannot overemphasize the evolutionary linkage between the outward manifestation of emotional states and brain chemistry.

Eye Bags



Figure 7.11; Eye Bags: 1 needle placed below the eye. This point treats dark circles and puffiness under the eye, and also relieves grief and stagnant emotions.

Figure 7.32: Needling Diagram: Eye Bags

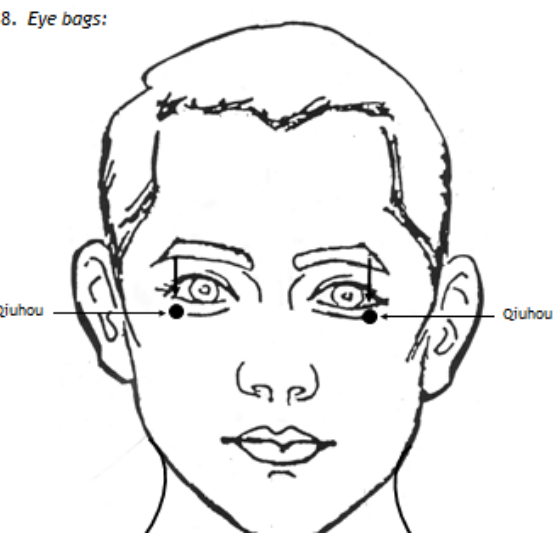


Table 7.32

Orbicularis oculi:	The palpebral portion which closes the lower eyelids, as in blinking
Emotions:	Grief, stress; wind in the eyes; aversion to change. This is also linked to internal imbalances

Origin/insertion:	(O) the palpebral part of the muscle, from the palpebral ligament; (I) the palpebral fibers that interlace at the lateral angle of the eye
Needling:	30 mm; 40 gauge (#1 Japanese)

Chapter 8: Special Treatments: Constitutional Psychospiritual Points

In Chapter 7, we introduced the idea that the face is the most emotive part of the body, and that facial needling can release not only habitual expressions, but even repressed emotions.

In this chapter, we will explore psychospiritual points and provide you with guidelines for their usage. After seeing a patient 2 to 5 times during the course of a Constitutional Facial Acupuncture treatment series, certain emotions may arise that need to be addressed at the constitutional level.

When this transpires, I usually ask for my patient's permission to palpate and treat either one set of the Kidney Spirit points, which lie over the Heart on the Kidney meridian, or the three Shen points on the scalp. I couple these specialized psychospiritual points with specific essential oils, or other body points that address the Shen.

This approach allows for, and facilitates, a natural transformative process within the patient, one which is accentuated and accelerated by the very nature of the facial treatments.

Our English noun, transformation, is derived from a Latin verb, "transformare", meaning to go beyond previously existing form. Therefore, the act of being transformed is a process, a mathematical formula that effects change in structure, as well as composition. This process awakens our cellular memory, and the energies released may alter us profoundly, even shifting our appearance and basic character. Furthermore, through an inner and outer alchemy, it serves to align us with our authentic nature, destiny or vocation.

Working at the Shen level has always been considered an integral part of the practice of Chinese medicine, and it does not separate spirit from the bodymind.

I often rely upon the use of these and other Shen points in my practice, particularly when patients are depressed, and/or grieving due to the death of a loved one, a divorce, loss of employment or suffering any other emotional stress that manifests as fear, fright or rage.

Sun Si Miao named these imbalances in the psyche *gui*, and treated them with the Thirteen Ghost Points. The *gui* can emerge during a series of Constitutional Facial Acupuncture treatments, when the acu-muscle points holding the facial expressions are relaxed in the needling process. Therefore, I have found it beneficial to integrate these constitutional Shen points within the flow of the treatments.

As previously mentioned, the Kidney Spirit points are found over the Heart on the Kidney meridian. They directly connect to Heart Yin and Kidney water for nourishment, and their precise location is 2 cun on either side of the Ren Mai, and under the intercostal spaces of the ribs.

I palpate each bilateral point separately, pressing it toward the Ren Mai, in order to ascertain which one point is the most exquisitely tender. I instruct my patient to interact with me, and to give me feedback as to whether the points are reactive or not.

I only needle one set of points, and do not recommend that you needle all the Kidney Spirit points, because they are very powerful. In my opinion, needling even more than one set would be excessive and could confuse and disrupt the Shen.

I needle the bilateral points transversely toward the Ren Mai to consolidate the essence back to the Ren, the Mother. I do not disperse these points, and use thin 40 gauge, 30 mm needles for this specific purpose.

Other teachers or practitioners may have different recommendations about needling these Spirit points. I have found that this approach is the most effective when they are integrated into Constitutional Facial Acupuncture treatments.

Chapter 9: Chinese Topical Herbal Treatments and Essential Oils

The Five Elements

In Oriental medicine, the Five Elements, or Five Phases, are a system of relationships that describe humanity's connection to the environment. In primordial times, our early ancestors lived in a respectful and mutually supportive balance with nature, and not only observed, but also honored, the perennial changes of the seasons.

They understood that their interaction with the cycles of the natural world was mirrored in the internal workings of the human organism, and manifested outwardly in its most harmonious state as abundant health and well-being.

As did all ancient peoples, the ancient Chinese sought to harmonize the structures and rituals of their culture with the manifold and mysterious symmetries that they observed in the heavens. They viewed the five planets of their cosmography as being related to the Five Elements, and subsequently documented these associations in the *Nei Jing*, assigning the elements to the planets as follows:

Venus: Metal

Mars: Fire

Mercury: Water

Jupiter: Wood

Saturn: Earth

The VibRadiance Five Element Planetary Essential Oils are blended with organic grapeseed and apricot seed carrier oils, and the antioxidant vitamin E, to prevent premature rancidity. These essential oil blends are formulated using planetary correspondences, Chinese Five Element and Traditional Chinese Medicine (TCM) theory. This section of the chapter presents the specific meridian involvement, contraindications, dermatological applications, associated constitutional imbalances, and psychospiritual indications for the specific oil. The taste, aroma, the part of the plant from which the oil is distilled, and the temperature of the oil are also included in this petite Materia Medica.

Metal Element: Venus

This organic essential oil blend represents the feminine principle and embodies the qualities of the goddess Venus and the bodhisattva Kuan Yin. The constituent oils have aphrodisiac, phytoestrogenic, cellular regenerating, anti-depressant and spiritually uplifting qualities.

The principal oil in this blend is organic Bulgarian rose, which is synergized with geranium to enliven the complexion, ylang-ylang to balance oily and dry skin and calm the Shen, lemongrass, which tones the skin promotes mindfulness, and other oils which have Metal element characteristics.

Rose otto, *Rosa damascena*; Mi Gui Hua

Aroma: floral, sweet

Parts distilled: blossoms

Taste:	sweet
Nature:	neutral
Meridians:	Heart, Liver, Kidney
Contraindications:	Pregnancy
Actions:	anti-depressant, hemostatic, nervine, hepatobiliary, stimulant, hormone balancer, emmenagogue, aphrodisiac
Skin:	regenerates skin; particularly good for mature, dry or sensitive skin, eczema, broken capillaries, can address all skin types
Properties:	promotes circulation, soothes asthma, calms coughs, clears Liver; is phytoestrogenic, therefore treats premenstrual syndrome (PMS) and menopause. It also treats depression, exhaustion, stress, and shock, and uplifts emotions. It aids memory, promotes self-acceptance; historically, it was used as a hangover remedy
Other:	Rose otto essential oil is a nervine, and it supports the parasympathetic nervous system. It also enters the Heart meridian and organ to transform passion into compassion, fostering unconditional love.

Figure 7.20: Jade Rollers



Figure 7.20: Jade rollers. 2 jade rollers further massage in the cream, even out the complexion, calm any redness and “call forth the yin to the face.”

After you massage the patient’s face, neck and décolletage with the Vitalizing Cream and essential oils, jade rollers are gently used on the face and neck to call forth the yin moisture, cool and even out the complexion, and facilitate deeper absorption of the cream by the skin.

As previously noted, since the time of the Tang dynasty (618-906 AD), jade was featured prominently in the daily regimens of the Chinese Imperial family, to protect beauty and promote increased longevity. It is cool by nature, enhances blood circulation, decreases hyperpigmentation and regenerates the skin. It also firms and tightens the skin and muscles.

Sun Si Miao, a famous doctor of that era, authored two important books that included prescriptions for beauty and longevity, *Important Formulas with a Thousand Gold Pieces for Emergencies*, and its sequel, *Important Formulas with a Thousand Gold Pieces*. He also ground jade stones into powder for topical application and medicinal purposes.⁴

Other functions of jade include:

- Closes the pores
- Reduces fine lines, wrinkles and puffiness
- Opens the sinuses

- Reduces inflammation and redness after facial needling
- Increases lymphatic drainage

The Chinese honor jade as a sacred stone both for its beneficial impact on outer beauty and its ability to support the inner glow of the Shen.

Chapter 10: A Personal Note from the Author

Even though I have treated many patients with Constitutional Facial Acupuncture in my clinic, and taught these protocols to students worldwide, I am still amazed and pleased by the efficacy and profound impact that these treatments have on both student and patient alike.

A Constitutional Treatment Approach and Philosophy

Facial acupuncture seemingly targets only the visible signs of aging, and consequently is often labeled as cosmetic by the general public and many of my fellow acupuncturists.

However, without a strong constitutional component, this modality effects neither long-term change in the patient's general health, nor does it ameliorate any significant dermatological issues. The face is the mirror of our health and well-being, and the most emotive part of the anatomy. These attributes make the face a perfect indicator of physical and psychoemotional imbalances.

As I stated in Chapter 7, "The Shen leads the Qi", and the truth of this old Chinese axiom is even more apparent when we consider the facial terrain. For example, a deep crease between the eyebrows may herald your diagnosis of Liver Qi Stagnation, originally caused by long-term frustration that has disturbed the Shen. The persistent suppression of anger can cause the appearance of this Liver line, referred to as a suspended sword in Oriental physiognomy.

Chinese medicine views the patient as a unified whole, and does not separate the physical from the mental or spiritual. Neither can the face, head and trunk be separated from the body in treatment. It is such an elegantly simple and organic relationship, and yet the constitutional treatment approach that follows from this connection is omitted from some facial acupuncture protocols; or in a teaching situation, only the face is needled, or the body is treated after the facial needling.

A failure to needle the face prior to the body in a treatment may cause the patient to become ungrounded. It can also trigger headaches, or exacerbate pre-existing hypertension, hot flashes, acid reflux, or other conditions. I recommend that you focus on the constitutional treatment, and your patients will rarely experience any side effects from facial needling.

Other Facial Syndromes

I also treat other more serious facial syndromes such as Bell's palsy, windstroke, post-operative neuropathies, facial paralysis, trigeminal neuralgia, and temporomandibular joint dysfunction (TMJ). I believe that the specialized knowledge required to treat non-cosmetic issues should be an essential part of the training offered by any facial acupuncture program; they are a natural adjunct to an approach that focuses solely on beauty. As a facial acupuncturist, it is important to have the skills to address both these facial syndromes and cosmetic concerns, but not simultaneously.

Chapter 1: The Mythic Quest for Beauty: From Venus to Kuan Yin

The Dictates of Fashion: Personal Taste and Commercial Profitability

Throughout the centuries, feminine loveliness has invariably been a slave to the dictates of fashion. Culture produces a vision of beauty according to social conventions of each era, the individual predilections of a certain artist or poet, or religious dogma. In his book, *The History of Beauty*,

Italian author and semiotician Umberto Eco recounts how standards of beauty have changed through the ages; he documents quite vividly how, as the centuries have passed, the definition of beauty, especially for women, takes on different meanings, connotations and qualities, because of social standards and spiritual underpinnings.

For example, one of the stylistic fingerprints of the 16th century Flemish baroque painter Peter Paul Rubens was a depiction of woman as slightly plump, *zaftig*, even voluptuous, certainly if compared to contemporary models. Rubens' conception of these lush, rosy-cheeked, dimpled, earthy goddesses was so influential that today we describe certain women as *Rubenesque*.

In ancient Chinese face reading, it was considered not only a sign of good fortune, but also physically desirable, for both men and women to have firm pouches, called "money bags," below the curves of the mouth (St-4 Dicang Earth's Granary).

This indicated that the person possessed a reserve of Earth Qi, and had enough stored energy to be able to forage for food, if necessary, and to eat regular meals. According to Lillian Bridges, the ancient Chinese considered this to be:

"... one of the most important areas of the face, and was very lucky to have. It was considered best when it looked like a peach - soft, plump, pink and fuzzy. The ancient Chinese considered money bags to be the primary warehouse of the face, and it showed someone could accumulate energy or money."

The Gibson Girl was a pen-and-ink drawing created by Charles Dana Gibson in the late 1890's. She was every woman's ideal and every man's dream. Charles Gibson was quoted as describing her as "the American girl to all the world." The Gibson Girl ideal of beauty was characterized by a bouffant hairdo, upswept into a chignon, sexy eyes with thick lashes, high, arched eyebrows, pronounced cheekbones and a strong jaw line. Her figure was full, hourglass-shaped and well formed. The Gibson Girl created the perfect woman combining traditional female beauty with the spunk and wit of American youth, and was the spirit of the early 20th century.

In the roaring 20's and early 1930's, this preference for feminine ripeness completely flipped to the flapper. In contrast to the architectural constructions and prominent bustles of the Victorian era, the flappers wore simple, beaded, short, form-fitting dresses. In spite of their slender, almost boyish figures, they did not surrender their femininity.

In the 1940's and 50's, fashion models were aristocratic and aloof-looking, especially when photographed by Richard Avedon. Hollywood actresses were glamorous, funny, feminine and very much women, shapely and juicy. While they may have occasionally portrayed ingenues, they were in no way adolescent or androgynous as has been the norm in mainstream cinema for some time now.

Such goddesses of the silver screen as Greta Garbo, Rita Hayworth, Ingrid Bergman, Myrna Loy, Mary Shearer, Vivian Leigh, Olivia de Havilland, Joan Fontaine, Mary Shearer, Rosalind Russell, Grace Kelly and countless others are indelible examples of artistic craft and refinement, coupled with an ideal of femininity that celebrated its paradoxical mystery and allure - erotic yet vulnerable, womanly and innocent.

Constitutional Facial Acupuncture

We are redefining the face of aging on a daily basis, with the Baby Boom generation in the vanguard, followed by younger generations who are similarly intrigued by non-invasive natural solutions that are integrative rather than purely cosmetic.

Constitutional Facial Acupuncture has begun to make an impact on popular culture and outmoded perceptions about the nature of authentic beauty and the aging process.

Acupuncturists who practice in this field are increasingly expected to have specialized training and knowledge outside the customary parameters of the more traditional approaches.

This book introduces a complete Constitutional Facial Acupuncture protocol that is comprehensive, effective and clearly organized, with illustrative color photographs and facial needling diagrams. Its strong constitutional components are unique, adhere to the principles of Chinese medicine, and are rooted in the three levels of treatment – Jing, Ying and Wei.

Key Features:

- A new and detailed Constitutional Facial Acupuncture protocol highlights acu-muscle points, Shen imbalances, lines and wrinkles, needling technique, relevant points and their locations
- A comprehensive constitutional treatment approach
- A customized, modular topical herbal protocol that is enriched with the use of essential oils and natural cleansers, creams, etc.
- Practical step-by-step instructions on how to integrate the needling protocols with the topical herbs, jade rollers, gem eye disks, etc.
- A complete Constitutional Facial Acupuncture needling protocol for 12 problematic areas of the facial landscape, i.e. droopy eyelids, sagging neck, crow's feet, sunken cheeks, etc.
- Contraindications, benefits, and personal advice drawn from the author's 30+ years of experience
- An essential text for students or practitioners of facial acupuncture, and also for those readers who are interested in the field of "healthy aging"



Mary Elizabeth Wakefield is recognized as the world's leading proponent of Constitutional Facial Acupuncture, and has contributed significantly to raising awareness about facial acupuncture. She is an author, teacher, acupuncturist, Shiatsu and craniosacral therapist.

As part of her innovative three-tiered Practitioner Certification Program, Ms Wakefield has created more than 20 different courses, presenting a wide range of innovative treatment protocols. She teaches and appears internationally at conferences, symposiums, universities and colleges, and has trained over 4000 practitioners on 5 continents. She recently launched a two-year international certification program in GOLD STANDARD FACIAL ACUPUNCTURE® in the USA, the first of its kind in scope and outreach.

She has written articles for many acupuncture journals, spa magazines and other periodicals, been featured in the New York Times, and appeared on The Discovery Channel in connection with the DIAMOND ACUPUNCTURE FACIAL™ she created for the Academy Awards.

She maintains a private practice on the Upper East Side of Manhattan, and is the founder of Chi-Akra Center.

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