



Whenever we treat a person with cancer, or any disease for that matter, we must first approach the root, or source. Every stream on earth has a source, every plant has a root, and every person has an origin, a core essence—a **“Life Force.”**

*“If we water a root, it will grow and branches will sprout; these are the laws of nature. The experienced physician, therefore, will always consider the source.”*

--Li Zhongzi, (Yizong Bidu), 1637

## **The Eclectic Triphasic Medical System (ETMS)** by Donnie Yance

### ***Introduction***

The Eclectic Triphasic Medical System (ETMS) is an innovative system by which healthcare practitioners implement more effective, comprehensive treatment plans for their patients with chronic illness or cancer.

The beauty of the ETMS is that it provides a framework for supporting the patient using the fullest degree of botanical, nutritional, and biomedical principles. Without overlooking the human being’s constitution and environmental influences—or their unique manifestation of disease—the ETMS aims for balance and harmony in executing optimal care. It was designed as a way to employ the oldest healing principles in conjunction with the most cutting-edge science in both assessment and treatment. This approach inherently relies upon the broadest assessment tools on behalf of patients’ “whole” health, and accordingly applies the most appropriate therapeutics.

The emergence of this model culminates nearly twenty years of clinical practice, which I consider to be my healing quest. Throughout this pilgrimage, I have learned the importance of embracing the mystery in healing as much as that of applying scientific, evidence-based medicine.

The ETMS’s foundation in botanical medicine comes from the American Eclectic and Physiomedical Western herbal traditions, as well as East Asian healing systems, especially Chinese medicine. The underlying methodology of the ETMS is a complex interweaving of modern science with the constitutional energetics and spiritual philosophies of traditional medical systems. It is meant to provide a framework for developing novel therapeutic strategies for the management of cancer and chronic illness. It readily and seamlessly incorporates the innate wisdom of wholistic and

conventional medicine, yet includes in its evolution the best of the latest advances in scientific research at molecular, cellular, and genomic levels.

The purpose of the ETMS is to support the patient's vitality by providing the energy necessary to maintain the essential processes of cellular reproduction. It aims to gain control over the 'cancer energy,' weakening it to the point that it can no longer invade and manipulate the internal environment. The ETMS directs itself to the root source of ill health and brings about harmony and balance throughout the body using explicitly tailored, nontoxic or low-toxic, disease suppressing agents to include herbal and nutritional formulations, dietary therapeutics, and cancer-specific therapies.

The ETMS is comprised of three distinct branches. Its application involves their union with each other. The first branch is all about the core, endogenous constitution of the patient. It acknowledges factors like the efficiency of endocrine organs and detoxification systems, dietary and lifestyle factors, and the inner spirit. The second branch examines the exogenous environment and determines how external factors including chemicals, drugs, diet, geographic location, socioeconomics, and emotions affect gene expression. The third branch thoroughly investigates the cellular and genetic terrain undergoing cancer's invasion and addresses wholistically the energetic, physiological, and molecular biology of both the individual and the disease.

The ETMS is meant to be a framework from which to apply individualized strategies to promote wellness and maximize the quality of a lengthened lifespan. It is a system from which the compassionate wisdom of science and medicine meets the innate human capacity 'to heal and become whole.'

### ***Healing Philosophy***

Humans are living beings positioned by virtue of our intellectual capacities to actively thrive rather than simply function in the mechanistic way of modern science. The modern medical model views humans as machines comprised of pieces and parts that can be isolated and even exchanged with little hindrance to performance or integrity. Assuming humans function like machines implies that disease is simply the result of the laws of nature, physics, and biology to which we are subject. In this view, medicine means merely the fixing (by the physician) of something that is broken.

The viewpoint from which the ETMS practitioner operates is profoundly different. First, the ETMS is a system that requires acknowledging that we actively create, respond, influence, and heal ourselves. Our cells, organs, networks, and systems are dynamic, interconnected, and interrelated; they all contain the innate knowledge and ability to heal and nurture us when supported by a healthy foundation. This belief in the body's inherent ability to heal and be whole, to overcome disease, and to reach our true inner potentials is fundamental to the entire ETMS. The role of the ETMS practitioner is akin to that of the conductor in an orchestra, constantly working to harmonize and align the elements of health so that the body can 'sing.'

Secondly, the ETMS model places its focus on the whole of the body system rather than on the cancer itself. Its primary mode, unlike the modern medical model, is not directed at attacking the cancer by poisoning, burning, or cutting without an attempt to examine factors that contributed to its presence in the first place. The ETMS practitioner evaluates the suitability of certain treatments for the patient, not only from the point of view of pathology, but also by considering the beliefs about cancer and cancer treatment held by the individual dealing with a cancer diagnosis.

For example, a person with cancer often can feel betrayed by her body. There is a feeling of being invaded, as if something alien and foreign has taken hold. The language of oncology endorses this adversarial view in talking of 'the war on cancer' and in cutting, poisoning, and burning as fast as possible, as if simply obliterating the offending part will solve the problem. But cancer is not an alien. It is, in fact, both of you and not of you. Tumors are not some external, malign parasite, but instead are actually comprised of normal body cells whose only uniqueness is that they have lost their ability to communicate properly and to receive growth control messages from adjacent cells. Nothing a cancer cell does is unique to cancer. All of the metabolic activities of cancer cells also can be carried out by normal, healthy cells. Cancer cells simply do not know when to stop. Thus, in designing drugs to address specific facets or aspects of cancer-cell function, it is virtually impossible to avoid side effects and corollary damage because healthy cells are carrying out the same metabolic activities. For this reason, many cytotoxic agents necessarily have a relatively narrow "therapeutic margin" and, for many patients, result in side effects that limit quality of life and even the ability to tolerate the prescribed treatments. This in turn gives rise to fears about invasive and toxic mainstream treatments that lead many people with cancer to desperately seek alternatives that are often unproven, unsafe, and ineffective.

In the launching of a healing protocol, the approach is multilayered and individualized according to the patient and the ETMS diagnostic workup rather than the supposed location of the cancer. The ETMS practitioner strategically interweaves the most appropriate agents—often tumor-assay-driven cytotoxic plant compounds, drugs, or growth factor down-regulators—to assure that they effectively optimize the patient's defenses against the disease.

The ETMS emphasizes the practice of 'healthy medicine,' which is aimed at the source of ill health, the primary focus being to bring about harmony and balance throughout the body with nontoxic or low-toxicity, target-specific, cancer-suppressing agents. This is achieved through the application of synergistic, multi-targeting herbal and nutritional formulations (naturally phytochemically complex medicines) and dietary therapeutics, and other specific cancer-targeting therapies as indicated.

The ETMS is truly integrative in its wholism. It acknowledges that all levels and dimensions are involved in all aspects of the system. Approaching the ETMS requires a willingness to free the mind of its unquestioned perceptions and all the natural limitations rooted in unexamined philosophies and differences in mentality and cultural

backgrounds. It demands a conscious effort to disable the barriers to truth born of fear and ego in pursuit of the fullest potential for healing.

Physiology, pathology, and treatment are inseparable from consciousness, mind, and spirit, penetrating every level of life from the molecular to the mystical. Within the ETMS the knowing (the application of knowledge) of modern scientific contributions to the challenges of cancer and other diseases joins in union with the offerings of traditional energetic medicine, which are both scientific and knowing, yet also beyond knowing (the application of wisdom).

Within the interior of ETMS is a reflection of the ultimate union—that between heaven and earth, all the way to the vital end—with the Divine. In order to see, believe, and benefit from such a system, the individual, both medically and generally speaking, must undergo a transformation at the level of human nature itself. This change is physical and spiritual: As Above, So Below. The ETMS is a healing medical model in which the depth of inner prayer is applied in the quietude, while the synergism of the integrative treatment plan is applied outwardly.

The ETMS has been influenced by a wealthy diversity of ethnic and cultural medical traditions and the longstanding use of specific herbal medicines. Modern nutrition, such as orthomolecular nutrition, and modern conventional medicine also contribute to this model. These various systems are not separate or practiced in their traditional way but rather homogenous, secured by a common quest of the utmost benefit we can give those in need of healing, with the embodiment of Love.

The evolutionary development of the ETMS has resulted from six contributing elements:

- Traditional Element
- Modern-Scientific Element
- Technical Element
- Intellectual Element
- Intuitive-Musical Element
- Contemplative-Spiritual Element

These elements successfully reveal themselves not merely as superimposed layers, but as dynamic streams rising one after another that diverge, cross one another, meet, continue on with each other, and ultimately harmonize and support each other.

I believe we must strive to put an end to the mistaken train of thought, “out with the old, in with the new.” Let us not assume that new is better. Modern medicine should in fact complement traditional medicine, offering medical intervention where it can improve the health and well-being of those with cancer and other diseases. We must carefully select our drug therapies based on specific indications while weighing the toxicity-vs.-benefit ratio, and capitalize on the beneficial effects of botanical medicine. The ETMS aims to counter toxicity while always increasing the effectiveness of all tools used for healing.

In the ETMS, no discipline or approach is without merit, but each must be evaluated for the individual patient and his or her individual cancer. If the focus is on the causes rather than the symptoms, medicine can support activation of the person's innate healing processes. For instance, a person's blood pressure may increase when he is trying to perform under stress. Teaching the patient how to meditate or breathe diaphragmatically helps break the patterned stress response, thereby improving oxygen uptake. He becomes stronger and better able to deal with stress in a healthy manner. Meanwhile, breathing and meditation invite connection with the dimensions of spirit. It is not the physician who heals, but the patient. The physician merely provides the means.

My hope is that the fruition of the ETMS will be the future of modern medicine, removing ego and fear in favor of compassion, humility, wisdom, and love. The ETMS is a unique synthesis of spiritual and physical perspectives, being uncompromising in its quest for truth in both realms. My personal practice of the ETMS, like the improvisations of a jazz musician, is infused by a spiritual force that harmonizes rhythm, melody, and the artful expression of human science into the whole it was meant to be. Through analysis of the objective experience recorded by millions of doctors and billions of patients over the last five millennia, combined with the modern scientific facts, theories, and statistical findings used as the basis of our modern biomedical system, the ETMS represents the culmination of the human potential for achieving a truly integrated medical system. I firmly believe that applying this model in a specific, patient-centered format provides the best means to significantly improve patients' quality of life, and greatly contributes to increased longevity.

### ***The ETMS as an OS (Operating System)***

The ETMS is a healing system developed from clinical experience. It addresses the compelling need for a genuinely integral framework for creating comprehensive therapeutic strategies for people with cancer. At this level the fundamental objectives of the ETMS are to: (1) strengthen the person, and (2) weaken the cancer. The goal is to promote wellness with a focus on increasing quality of life and extending lifespan. However, as a multidimensional and wholistic system, ETMS is about the interwoven relationships and the continuous process of decay and renewal (the balance of yin and yang, inward and outward, anabolic and catabolic), implicating authentic healing and transformation of mind, heart, and spirit, not merely the body. The issues, needs, and concerns of those touched by cancer—the patients themselves, the family, friends, caregivers, and physicians—involve all levels and dimensions of being, not just the disease process or physical self. Therefore, the ETMS encompasses multiple levels, dimensions, and stages, each of which is interconnected, interpenetrating, and mutually interactive. These elements of the “operating system” of the ETMS are not static principles; they are to be considered dynamic streams rising one after another. They diverge, cross one another, meet, continue with each other, and ultimately harmonize with and support each other.

There are six thematic elements underlying the “operating system” (OS) of the ETMS. The traditional-medicine elements, like those of Chinese herbal medicine, are suffused

with a philosophical approach that seamlessly incorporate the mental, emotional, and spiritual in diagnosis and treatment. The modern scientific element derives from contemporary research in the pharmacology and molecular biology of individual herbs, along with the technical element of analyzing the molecular biology of cancer. The technologies of modern mainstream treatments inform the intellectual element, which generates a multidimensional framework for guiding the practitioner and patient. This intellectual logic is always cautious, held in check by what I call an intuitive-musical element, whereby a nonintellectual understanding of the unfolding flow of interconnectedness and relationship is recognized as essential in the healing process. It is the art as opposed to the science of medicine, the ultimate collaboration of the left and right brain in melodic rhythm. It is the structural framework of a beautiful musical piece, with the soloist improvising within the melody and chord structure of the tune. Ultimately, the contemplative-spiritual element overarches and underwrites all aspects of the system, providing meaning and purpose beyond the immediate issues of increasing lifespan and quality of life.

The ETMSis comprised of three main branches, represented graphically by three overlapping circles. “Triphasic” does not refer to a simple sequence of three phases or states; perhaps it is better understood in the mathematical and or physical sciences sense of the word as “Phase Space” (i.e., the total number of possible states of a system). The phenomena delineated by each of the three branches are complex but deterministic. They resemble the complexity of nonlinear systems whose underlying order can only be established by looking beyond the chaotic surface. The purpose of the ETMS-OS, like any operating system, is as a functioning map that enables many different applications to work together effectively and cooperatively. In this case it aims to guide clinical practice without either falling into reductionistic oversimplification or becoming overwhelmed by the complexity of the whole.

The point of intersection of all three branches can be seen as the locus that uniquely describes the individual; thorough assessment of each of the branches generates an inclusive and multidimensional picture of the person (patient) at its center, and in turn provides both a strategic framework and clinical guidelines for a precisely defined therapeutic regimen.

The triphasic branches may be broadly described as the internal (individual), the external (environment), and the biological terrain (molecular, cellular, and genomic). It might appear that the three branches are interchangeable with more conventional medical descriptors. For example, from a biomedical point of view of a person with cancer the corresponding three divisions would be labeled the host, tumor, and environment; however, the host-tumor-environment model always remains one-dimensional, even as it attempts to additively describe a more complete picture than that provided by pathophysiology alone. Its attempt to compile a more comprehensive picture merely results in a heaping accumulation information sans structure or organization, and which ultimately defies incorporation into a coherent therapeutic strategy. This tendency is increasingly common in mainstream medicine and today

constitutes what is popularly called “integrative” medicine—truly integrative, however, only in name.

In Branch I, the individual is constitutionally defined in terms of the Life Force. All living organisms possess a spirit-driven inner force, a cosmic intelligence that is the source of all biological phenomena, directing the internal healing response. The Life Force is made up of many contributing energetic elements: the two Energetic Influences (inward-anabolic ‘yin’ and outward-catabolic (‘yang’), the three Vital Energies, and the five Organ Networks. This deep understanding of the human makeup, although residing in Branch I, permeates all phases of the ETMS. The Three Vital Energies are the Vital Force, Vital Essence, and Vital Spirit. These are the fundamental physical and psychic substrates or substances of the individual.

The Vital Energies reflect different states upon a continuum, from the gross physical to the most subtle and nonmaterial. This in turn implies a developmental sequence from material to spiritual, from earth to heaven, from self and ego, to selflessness and universal consciousness. This is not a hierarchy, but rather an interpenetrating movement of levels that is better described in terms of fluidity and interpenetrating waves rather than levels. In this view, spirit contains (envelops) matter, so that matter cannot be fully understood without an appreciation of spirit. The Three Vital Energies are associated with different Organ System Networks. The Vital Force relates to metabolism, cellular energy transfer, mitochondrial efficiency, and the use of proteins, fats, sugars, and oxygen. It thus involves the digestive system and lungs, immune system, blood, and bone marrow and is primarily associated with the Digestive-Spleen Organ Network. The Vital Essence relates to the neuroendocrine (or psychoneuroendocrine) system and is associated with the Kidney Organ Network. It involves the hypothalamic-pituitary-endocrine systems and their hormones that contribute to adaptation, growth, reproduction, circadian rhythm, and development whilst underlying many aspects of mind and emotion. The Vital Spirit relates to the spiritual everlasting energy, God living and dwelling within. It is primarily associated with the Heart Organ Network. Vital Essence and Vital Force thus both contribute to Vital Spirit, but in clinical practice each component of this Vital triad must always be assessed in terms of their relative contribution to the state of the individual.

Branch III, the biological terrain, is framed in terms of modern scientific understanding of the molecular biology of cancer, as well as the pharmacological influences of natural compounds on cancer at the molecular and genomic level. At the same time it recognizes that the cancer energy (tumor) interacts with and affects both the individual (Branch I) and their relationship with their environment (Branch II). This “hybrid” interactive characterization of Branch III as biological terrain is therefore much more than the interface of molecular biology of plants and of cancer at a molecular level, it is also simultaneously a redefinition of traditional herbal medicine and a methodology for refining the botanical elements in oncology protocols—the driving force of ETMS therapeutics in clinical practice. This re-visioning of herbal medicine is unique to the ETMS, and makes it possible to incorporate botanicals seamlessly and synergistically with modern oncology in precise, scientifically guided, but until now unexplored ways.

Branch II of ETMS examines the individual in relationship to their environment. Once again, “relationship to environment” includes not only environmental factors such as industrial toxins and chemical exposures, pesticides, pollution, endocrine disrupters, the degradation of food, water, and air—but the identity of the individual in relation to life partners, family, community, culture, religion, and ultimately the entire human race, as well as the planetary environment (Gaia). Just as lack of balance in the endogenous phase can cause disease, lack of harmony in relationship to the outside world (exogenous) also creates disease. Stress is the pervasive result of disharmony at all levels, and accumulated stress directly contributes to disease at every level from the molecular to the spiritual, from environmental carcinogens to the immunosuppressive effects of negative emotions described by disciplines such as psychoneuroimmunology. Adaptogenic botanical medicines combat the negative effects of stress and increase the Vital Force, and they have immuno-enhancing and cancer-inhibiting properties. The adaptogens as a group of plant medicines are the archetypal remedies in ETMS therapeutics not simply because they directly accomplish the two fundamental clinical goals—to strengthen the person and weaken the cancer—but also because these herbs have long been associated with an ability to nourish the Vital Essence.

The “operating system” of the ETMS provides a means of making sense of the multiplicity of factors, dimensions, levels, and layers that are causally involved in both the genesis of disease and its treatment or cure, especially complex chronic disease such as cancer. For the practitioner, it is a means of assessment that generates more comprehensive and therefore more effective treatments than can be provided by any conventional medicine, be it traditional healing systems or mainstream oncology. The plant remedies at the core of ETMS therapeutics comprise a clinical toolkit that intrinsically allows these multiple levels and dimensions of healing to be addressed. The ETMS practitioner understands the importance of all levels and dimensions in healing, even though being informed does not necessarily imply being accomplished at applying all the levels of treatment that may be required. As truly integral system of medicine, ETMS recognizes that the transformation of the practitioner themselves is a pivotal part of the healing process. For every cancer patient, their ETMS practitioner and oncologist must be willing to respectfully forge ahead, acknowledging each other’s respective viewpoints, genuinely creating a path toward unity and, ultimately, limitless success.