

Cultivate Qi for Body, Mind & Spirit

Yang-Sheng

Nurturing Life

養生



- Yin & Yang in Taiji
- Yin Yang Fast
- Is Qigong for You?
- The Bioenergetic Basis of Life
- The Yin Yang of True Health
- Yin Yang Sword - Weapon of Immortals
- Seasonal Harmony...and more!



Volume 2, No. 3
May-June 2012
www.Yang-Sheng.com

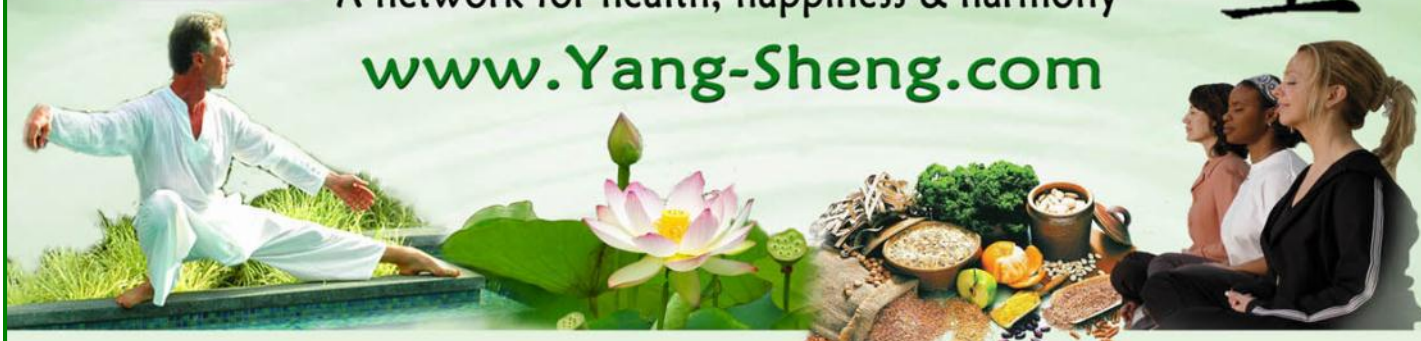
Cultivate Qi for Body, Mind & Spirit

Yang-Sheng
(Nurturing Life)

養生

A network for health, happiness & harmony

www.Yang-Sheng.com



TWO NEW

Medical Qigong Certificate Programs

Taught by Guan-Cheng Sun, PhD - Qigong Researcher & Professor

**Medical Qigong Self-Care -
one year program (285 hrs)**

- I. Yi Ren Medical Qigong & Internal Qi-Energy Activation
- II. Cultivation & Development of Internal Organ Energy Pathways
- III. Cultivation & Development of the Extraordinary Energy Pathways

**Medical Qigong Therapist -
two year program (570 hrs)**

- I-III. Self-Care Courses, plus
- IV. Qigong Diagnostics
- V. Qigong Therapy for Health Conditions
- VI. Qigong Therapy Ethics

All classes are weekend intensives in Seattle, WA
Program starts September 22nd

BASTYR
UNIVERSITY

www.Bastyr.edu/continuing
425.602.3152 continuing@bastyr.edu

Yang-Sheng (養生 Nurturing Life) is a FREE e-magazine and a network for health care professionals - complementary medical practitioners, Qigong, Tai Chi, Yoga, Reiki and other mind-body and spirit cultivators. It promotes methods of self-healing, positive mindfulness and health preservation. Yang-Sheng merges traditional knowledge with modern scientific research and clinical evidence and combines ancient wisdom with modern experience to support health and well-being.

Your participation, contribution, sharing and feedback are truly appreciated.



Yang-Sheng Editorial Board

Publisher/Editor: Kevin W Chen, Ph.D.

Editor-in-Chief: Christina Barea-Young

Associate Editors:

Master Mantak Chia
Helen Hu, L.Ac. OMD
Roger Jahnke, OMD, L.Ac.
Rebecca Kali
Joy E. Staller, B.A.
Solala Towler
Michelle Wood

Medical Editor: Sharon Montes, MD.

Web Master: Rena Reese

Assistant Manager: Cera Spallone

Columnists:

Ken Andes, L.Ac. D.Ac.
Cindy Borgonzi-Areglado
Eric Borreson
Timothy Booth
Salvatore Casano, R.N. Ph.D.
Cindy Cicero
Chris D'Adamo, Ph.D.
Felice Dunas, Ph.D.
Marty Eisen, Ph.D.
Ginger Garner, MPT, ACT
Chiuan Gee
Nadia Linda Hole, M.D.
Helen H. Hu, L.Ac. OMD
Dan Kleiman
Ellasara Kling
Aihan Kuhn, CMD, Dipl., OBT
Linda Lazarus, L.D.
Lilly Lei, M.D.
Violet Li
Phoenix Liu, Ph.D.
George Xavier Love, OMD
Li-Jun Ma, MD
Elizabeth Mackenzie, Ph.D.
Mark Melchiorre, L.Ac.
Steffany Moonas, Ph.D.
Narij Naik, M.Pharm.
Jacob Newell, (Daoshi)
Mika Ono
Rodney J. Owen
Rebekah F. Owens, LMT
Rena Reese, M.S.
Michael Rinaldini
Andy Rosenfarb, L.Ac.
Bonnita Roy
Chun Man Sit
Jessica Sommar, MSc.
Michael Winn
Yuan Wang, OMD
Yang Yang, Ph.D.
Tina Chunna Zhang
Sam Zhao

Consulting Editors:

Master Kenneth Cohen
Effie Chow, L.Ac, Ph.D.
Livia Kohn, Ph.D.
Tianjun Liu, OMD
Nan Lu, OMD, L.Ac.
Guan-Cheng Sun, Ph.D.
Lama Somananda Tantrapa
Master Zhongxian Wu
Tony Zhuo, OMD

TABLE OF CONTENTS

From the Editor 编者的话	4
Meditation in Motion 动中冥想	6
<i>Yin and Yang in Taiji</i> By Eric Borreson	
The Daily Daoist 日常道家	7
<i>Yin Yang Fast</i> by Jessica Sommar	
Featured Article 精选文章	10
<i>Daoist "Sitting & Forgetting" and the Christian "The Cloud of The Unknown"</i> by Michael Rinaldini	
Seasonal Harmony 季节的和谐	14
<i>Early Summer and You</i> by Ellasara Kling	
Spirituality of Dao 道之神	18
<i>Yin Yang Sword— Weapon of Immortals</i> by Christina Barea-Young	
Illuminating the Dao 悟道	20
<i>Yang and Yin of the Mind-Body Creation Cycle</i> by Michelle Wood	
Research Update 科研 动态	24
<i>Selected Publications in Mind-Body Medicine Research</i> compiled by K. Chen	
Happiness in Your Life 您生活中的幸福	30
<i>Human Energy Systems</i> by Doe Zantamata	
Techniques of Better Meditation	33
<i>Tai Chi and QiGong: Practice of Mindfulness</i> by Bryan Knack	
Cultivating the Mind 养心斋	35
<i>The Bioenergetic Basis of Life</i> by Tom Rogers	
Breathing in This Life	39
<i>Too Busy to Take Care of Yourself? The Busy Mom's Guide to Yoga</i> by Ginger Garner	
East West Perspective 东西方之观点	42
<i>Is Qigong for You?</i> By Arthur Rosenfeld	
From the Master 师傅之窗	44
<i>Organizing Daily Practice</i> by Yang Yang, Ph.D	
Learn About the Dao 学道	46
<i>Daoist Body Cultivation and Behavioral Kinesiology</i> by Livia Kohn	
Experience Exchange 经验交流	50
<i>An Era of Openness through Raising the Kundalini (Part 2)</i> By Raven Cohan	
From the Doctor 医生之窗	53
<i>The Yin Yang of Solar Flares, Heaven on Earth, & Other Changes</i> By L Hole MD	
Scientific Qi Exploration 气的科学探讨	55
<i>The Fu (Yang) Organs</i> by Martin Eisen Ph.D.	
Daoist Internal Alchemy 道家内丹术	64
<i>A Deep Language for Communicating with Nature's Intelligence Part 4</i> by Michael Winn	
Quantum Healing with Dr. Lu	68
<i>The Yin-Yang of True Health</i> by Nan Lu, OMD	
Book Review (书评)	70
<i>Answers to Common Tai Chi and Qigong Questions</i> by William Ting; by Sal Casano	
A Comedy Moment 开心一刻	72
Support Yang-Sheng	73



Greetings! Please allow me to introduce myself. My name is Christina Barea-Young and it is my honor to be the new Editor-in-Chief of Yang-Sheng Magazine. I am truly happy to be a part of this amazing community of health conscious people. I believe in strength in numbers and right now the world needs a lot of people talking about total wellness. As Yang Sheng continues to grow, and with the help of our columnists, that message will expand its reach, giving an increasing number of people the opportunity to experience the freedom and joy of radiant health. Ultimately, the more people that live in harmony, peace and radiant health, the better off we are as a global community.

It seems appropriate to explain a little bit about my background as part of my introduction. I come from an interesting blend of two worlds- very appropriate for this month's theme of yin-yang. I was born and raised in the Caribbean of a Puerto Rican father and American mother. At home we spoke two languages and were comfortable in two cultures. Auspiciously enough, my mother has a PhD in

English Literature and thus the importance of proper spelling, grammar and writing were engrained into my work from a very early age. Her influence has served well as I have spent the past 10 years actively writing articles and have published two books all in the area of energetics, qigong and wellness. In addition to writing, I also teach, practice and treat with qigong. Please visit my bio for more information on who I am. But now, let's return to *Yang-Sheng*.

Yang-Sheng is a unique publication in a few different ways. For one, it is driven by the columnists who speak from personal experiences and years of training and education. In addition, *Yang-Sheng* is published simultaneously in 3 different formats: a digital e-magazine with full interactive capacity, a pdf file, and full content on its blog style website. My goal is to continue to support Kevin Chen in his vision of growing *Yang-Sheng* into an industry standard professional publication. Throughout the next few months we are looking at creating a solid web presence with better graphics, layout and expanded readership. In addition, we are always looking for donations, investors and people interested in supporting the future of *Yang-Sheng*. Feel free to contact us!

This edition is dedicated to the energies of Yin & Yang. So much can be said about the exchange of these energies and how they relate to the taiji. Some people refer to them as the dance of polarities, the metaphor of relativity, and the force of opposites. Regardless of the name, much wisdom is contained within. Our contributors this month have expressed it in many ways. I invite you to explore the exchange of light and dark, masculine and feminine as they describe it and reflect on how yin and yang are manifested in your life. What area of the cycle might you be on? Where might you go next?

With much love and many blessings,

A stylized, handwritten signature in purple ink, appearing to read 'CBY'.

Christina Barea-Young, DP, MMQ

Disclaimer: Information included on www.yang-sheng.com and in *Yang-Sheng* e-magazine is for the general information of the reader. While we attempt to include a wide variety of information on subjects related to *Yang-Sheng*; opinions expressed are those of the authors of articles and do not necessarily state or reflect the views of Yang-Sheng, the publisher or editors. In addition, information included on www.yang-sheng.com and in *Yang-Sheng* e-magazine is not intended nor implied to provide medical advice.

Thank you Rebecca Kali!



The entire Yang-Sheng family would like to extend our gratitude to you for all your hard work as Editor-in-Chief. We are so grateful for your dedication, commitment, and creative talent; and wish you the best in your new adventure!

We also welcome you as our new Cover Editor and look forward to the success of Omega Point Multi Media.



Cover Design by: Rebecca Kali

www.OmegaPointMultiMedia.com

THANK YOU

Eight little letters,
One little space,
Tell you the reason
For the smile on my face.

I want you to know
That for all that you do
I sincerely appreciate,
Love, and thank you.

-Doe Zantamata
www.TheHIYL.com



Yin and Yang in Taiji

by Eric Borreson

One of the fundamental principles of taiji is that we start in wuji, or neutral emptiness. As we begin to move, wuji separates into yin and yang, the opposite poles of the universe. Yin corresponds to insubstantial, or storing energy. Yang corresponds to substantial, or delivering energy.

One of Yang Chen Fu's Ten Essential Points says that we must be able to distinguish between insubstantial (yin, storing energy) and substantial (yang, delivering energy) to be able to turn and move lightly and gracefully. If we can't tell the difference between yin and yang, our steps will be heavy and sluggish.

Another of Yang Chen Fu's Ten Essential Points says that we must coordinate the upper and lower body. The whole body should act as a unified whole. Motion is rooted in the feet, released through the legs, controlled by the waist, and manifested by the hands through the shoulders and arms. When our hands move, our waist and feet as well as the focus of our eyes must move accordingly.

We need to have both yin and yang in our hands and feet. When one hand is yin, the other is yang. When one foot is yin, the other is yang. In addition, we need to have both yin and yang on the same side of the body. When the right foot is yang (substantial), the right hand is yin (storing energy). Throughout our forms, our hands and feet continuously transition between yin and yang.

Why is this important? What difference does it make whether a hand or a foot is yin or yang?

The answer to these questions is simple, yet subtle. Intention, thus visualization, is very important in taiji. We need to learn to visualize the movements of

the forms. When we become aware of yin and yang, we can start to develop a mental image of a linkage between our hands and feet. When we mentally link our hands and feet, we also link our upper body with our lower body so they follow each other. Our hands reach their full extension at the same time we finish shifting our weight.

With practice, it becomes more natural to use spiral force from your feet and legs to create the movement of your hands. In turn, this awareness of connectedness helps us become more aware of yin and yang as we shift our weight. In turn, this makes us more aware of our balance and weight. We become more rooted.

It's a virtuous circle. As we practice our taiji, we become aware of the interconnected principles that underlie taiji. Spiral force helps us move properly. Moving properly helps us understand yin and yang, which relates to substantial and insubstantial. It develops into a never-ending spiral of deeper and deeper understanding.

Practice your forms. Thousands of times. There are no shortcuts.



Eric Borreson, a student and teacher, finds teaching tai chi, qigong, and meditation to be a path to a more meaningful life. Eric is the founder and director of Meditation in Motion, specializing in teaching about living healthier and happier lives. He is a Master Instructor in the Therapeutic Tai Chi system. He teaches tai chi and qigong at the prestigious Heartland Spa, a top 10 destination spa, in Gilman, IL. In addition, he teaches tai chi (Therapeutic Tai Chi, Yang 24, Dr. Lam's Tai Chi for Arthritis, and Dr. Lam's Tai Chi for Diabetes) at other venues. He teaches private lessons on request. He writes a weekly wellness column at <http://eric-taichi.blogspot.com>

Yin Yang Fast

by Jessica Sommar MSc 夏洁希

Seven years ago I injured two of three knee ligaments and was sidelined. I gained weight. Lots of weight. Being a woman in my 40's and moving into hormonal changes shifted my metabolism. The only exercise I got was physical therapy and the struggle of getting back and forth from work on a crutch. I was plagued with all sorts of ailments – bloating, stomach pains, digestive problems, elimination problems, mood swings. But I muddled through, working at a demanding job as an editor and journalist in New York City. Late summer came and I was miserable. I decided to do something about it and that's when I found a form of Daoist Korean yoga and qi gong that brought me back to my goal weight, 75 pounds lighter, and into great physical condition and health.

When I began training at the studio I was in a toxic condition – everything inside of me was bloated and stagnant – I was put on a Yin Yang Fast to help cleanse, detoxify and restore balance to my body, mind and spirit. I did the fast for a longer period of time than most but was monitored weekly by the Masters at the center where I practiced and at their retreat in a New York suburb.

Although I undertook the fast in the fall, it is spring time at this writing and the optimal time for strengthening and supporting the liver according to Traditional Chinese Medicine. So to assist in detoxing from heavy winter foods I offer this fast – slightly modified by my experience and training -- as one of many methods available. I also recommend that before undertaking any fast, a doctor is consulted and a support group is in place to assist the detox and healing process. With those caveats, here is the fast.

Yang Pre-Fast

Three days of pre-fasting by reducing daily food intake by 30% to 70% of normal is recommended. Begin with fruits and vegetables – fresh, raw, boiled or steamed. Brown rice once or twice a day is okay. Avoid dairy which creates mucus and damp in the body and fried foods, meats, cheese, eggs, sugar, processed foods, alcohol, coffee and fizzy drinks which may feed inflammation.



On the fourth day, a cleansing is suggested. Using an herbal tea with laxative properties once a night throughout the upcoming phase of the fast or trying a salt cleanse are options. I did the salt cleanse. I was curious how it would work.

Salt Cleanse

Put 2-3 tbs of natural, uniodized sea salt into 1 quart of warm water. Drink as much as possible as quickly as is comfortable. Rest for one hour.

I filled an empty quart seltzer bottle with warm water and dropped in 2.5 tablespoons of sea salt. I found I could drink just a little less than half of the bottle. I had to hold my nose to keep from gagging. I

did not believe that this was in any way going to cleanse my toxic bowels, but I followed instructions. I felt a little uncomfortable, but the nausea went away quickly. I sat and rested as instructed.

Almost an hour later exactly, I had to go to the bathroom and was there for about another hour on and off releasing everything and more than I ever thought could be in my body. It was amazing. I had some cramping but not much. It just poured out of me, unrecognizable stuff, impacted and now released.

I drank some mint tea. My mouth felt dry and parched. I then prepared the juice for the fast that I would be on for the next seven days.



Ambro / FreeDigitalPhotos.net

Juice Fast

To one gallon of water is added the juice of 3-6 lemons [cleansing for the liver and kidneys], several or more shakes of cayenne pepper [to break up mucus and build warmth and blood] and either maple syrup or molasses. I chose molasses as I had had blood sugar problems in the past. Molasses helps the pancreas to produce insulin and provides minerals.

The juice is mixed together and drunk as much as desired throughout the day. For seven days, taking no other food or beverages. Mint tea is allowed

on occasion.

This was easier than I thought it would be. I was assured that there were enough vitamins and minerals in the juice to keep me going, so I didn't worry. It was only one week and I had been damaging myself and my body for many years when I honestly took an appraisal.

And I didn't suffer much and not from hunger. Sometimes a headache, most times I just felt okay. I continued to work at my job, rested as much as possible and did my Daoist yoga and qi gong at the studio once a day. I had mood swings. There is a process to fasting and lots of things come up emotionally as well as physically. I had a terrific support network that included energy healing sessions and later I came to be part of others' support network during their fasts over the years.

Yin Post Fast

Coming off the fast was more challenging to me. It was recommended that orange juice be taken in the mornings. I was concerned because of blood sugar spikes from high concentrations of fruit juice. Instead I prepared the vegetable soup that is to be the main meals for the next 21 days and skipped the suggested morning orange juice.

Yin Soup

Many of my Asian friends will recognize that the base of this soup as congee or jhou or xifan as they say in Mandarin – a rice gruel that is eaten for breakfast and at any time mixed with assorted herbs and roots to restore and heal.

I put rice in the bottom of the pan and covered it with 10 to 12 cups of water. Rice and water are brought to a slow boil and vegetables of all kinds – potatoes, tomatoes, soy beans, celery, carrots, onions, zucchini and salt and pepper are added to taste. More spices can be added but I was feeling the need for bland and stuck to it.

This part of the fast is recommended for 21 days; however, due to my advanced toxicity and damp, I stayed on this Yin post fast for nearly 60 days. I brought the soup to work with me and it was all I ate for all my meals, changing the recipe as my tastes changed. Other food did not appeal to me. But the

soup made me feel full and satisfied and peaceful. The mood swings were gone and the weight was falling off my body. I got stronger from the daily yoga and qi gong and the energy healings helped stabilize and harmonize all the changes that were happening.

I also had training in Korean-Daoist inspired eating, chewing, meditation, water therapy and special exercises and movements during this time.

At the end of 60 days, I began to come off the Yin Soup. I only added foods that felt right. I listened to my body – now cleansed – to hear what it wanted. And it wanted good things much to my surprise. I craved vegetables, steamed with rice and soy sauce and sesame seeds, chili oil and light broth soups, tofu [which I had never touched before the



fast] with ginger and scallion and tamari and eventually whole steamed fish, with cilantro and ginger or grilled salmon. I never again ate chicken, beef, pork or any other meat. I found I could finally cut out milk and cheese from my diet, but I did add eggs back without complications.

I had changed on levels I wasn't certain I understood. But I was glad. When I would listen to my body or my senses before the fast, I would crave all the same addictive foods – breads, meats, lunchmeats, fried foods and sugar, dairy and butter. After the fast – even now, many years later – I have maintained the weight loss and the good health and have not had the urge to add any of these foods back in my life. I have some things once in a while – a dessert at family celebrations, ice cream on a hot summer day, gelato when I was in Rome and an occasional meat broth soup when I lived in China.

Some months after completing my fast I began training in classical Yang Family style Taijiquan fist and weapons forms and internal arts with a new master teacher. Although my path broadened to include living in China and training in Traditional Chinese medicine and Chinese Daoist yang-sheng practices for health, healing and longevity, I always remember my Korean roots and the fine Daoist practices they shared with me during my initiation in Dahn Yoga.



Jessica Sommar, M.Sc. is an author/instructor in Classical Yang Family Style Taijiquan and Daoyin at Kripalu Center for Yoga and Health in the Berkshires. She has trained in Daoist alchemy, Taijiquan fist and weapons forms and daoyin [yang sheng practices] and apprenticed in TCM -- acupuncture and eastern

herbs for six years, including living two years in Hangzhou, PRC. In the past two decades her training includes western herbs, western astrology, various energy healing modalities and she is a clinically trained and CPE-certified Interfaith Chaplain. She is currently undertaking the 200-hour certified Yoga Teacher Training at Kripalu and is marketing and administrative coordinator for the Schools of Yoga and Ayurveda there as well.



Daoist “Sitting and Forgetting” and the Christian *The Cloud of The Unknown*

by Shifu Michael Rinaldini (Lichangdao)

In January of 2012, I returned to the solitude and silence of the Sky Farm Hermitage in Sonoma County, California. This Catholic hermitage has become the place for my annual Daoist solitary retreats. The following journal entries focus on my explorations between the Daoist meditation practice of *zuowang*, or “sitting and forgetting tradition”, and the Christian contemplative classic *The Cloud of Unknowning*.

Sunday, 8:30 pm

One of my goals for this retreat is to write about the common practices between the Daoist and the Christian paths. I am specifically interested in the Daoist *zuowang* meditation method of sitting in forgetfulness or oblivion, and the Christian fourteenth-century mystical text, *The Cloud of Unknowning*. Both of these ways of meditation or contemplation feature an emphasis on placing the mind's activities into a state of forgetting or the cloud of forgetting. *The Cloud*, was written by an anonymous author, and it is speculated that the author was a Carthusian monk, and if not, possibly a Catholic priest living a hermetic lifestyle. I know this text from the years I devoted to discerning whether I had a monastic vocation. I even spent a short time in a Carthusian monastery in Vermont. I visited this monastery twice during my 20's, and both times, I found the solitude and austerities too severe for me. Here are the first sentences of the introduction to *The Cloud*:

This book you now hold is a rainmaker for anyone whose soul has ever felt as dry as a bone. It nameless author was a gifted teacher. Page after page, he patiently explains what contemplative prayer is and

how it can end any spiritual drought-shortages of love, low levels of humility, an absence of peace. [p. xi]

And so what are the similarities, the common practices between *zuowang* meditation, and the contemplative practices as presented in *The Cloud of Unknowning*?

I'll start my explorations with the work of Livia Kohn on *zuowang*, her masterfully scholastic book, *Sitting in Oblivion: The Heart of Daoist Meditation*. The title of the book's introduction begins to answer my question, what is *zuowang*:

"Zuowang, "sitting in oblivion," signifies a state of deep meditative absorption and mystical oneness, during which all sensory and conscious faculties are overcome and which is the base point for attaining Dao." [p1]



*Practitioners thus strive to access what they call
pure experience or
sitting in oblivion of everything by letting go of all
ordinary perception
while strengthening intuition, the potency of the in-
born, natural mind—a pure
reflection of original cosmos in human beings. Pos-
ture and body control
become essential; all analytical, dualistic thinking
as well as connection to
deities are radically overcome.* [p6]

Livia further elaborates on what is *zuowang* by going to an ancient commentator on the *Daode jing* and the *Zhuangzi*, Guo Xiang, in his *Commentary and Subcommentary to the Perfect Scripture of Southern Florescence*:

Sitting in oblivion—what could one not be oblivious of? First one abandons outward manifestations, then one becomes oblivious of that which causes these manifestations. On the inside one is unaware that there is a body-self; on the outside one never knows there are Heaven and Earth. Only thus can one become fully vacant and unify with the changes, and there will be nothing that is not pervaded. [p17]

In another context, Livia compares *zuowang* to Zen or Chinese Chan meditation. Her comparison also introduces the break through experience, what I refer to as the experience of cracking the matrix. (see my article, *Cracking The Matrix*) She says:

Chan practice, like sitting in oblivion, reduces conscious activity and sensory meditation to zero in order to break through to this underlying connectedness, to the pure existence of mind-only. On the way to this breakthrough, practitioners work hard and sit intensely, undergoing a variety of distracting experiences: from heat and cold through trembling and shaking to hallucinations of light, visitations by specters, and visions of divine beings ... The eventual breakthrough, then, is often experienced as a sudden opening of consciousness and not as the gradual emergence of a new state.

Thus Chan masters speak of sudden enlightenment—unlike Daoists who emphasize the slow, one-by-one overcoming of inherent patterns in gradual progress. [p 114]

Monday, 3:17 pm

Here is a last reference to *zuowang* in Livia's book. It is by Shi Jing, a western Daoist priest and leader of the British Taoist Association. Livia quotes him:

Zuowang is to sit and forget. What we forget is the thing we hold most dearly: self, with all its opinions, beliefs, and ideals. We can be so caught up in the concept of self that we see the world as a place to fulfill personal ambition and desire. [p 14]

So now, let's see how the practices or advice given by the anonymous author of *The Cloud of Unknowing* are so similar to the *zuowang* definitions we've encountered so far.

The first thing to understand about this Christian classic is that there is a cloud of unknowing and a cloud of forgetting. The author of *The Cloud* explains what he means by calling it a cloud of unknowing:

The first time you practice contemplation, you'll only experience a darkness, like a cloud of unknowing. You won't know what this is. You'll only know that in your will you feel a simple reaching out to God. You must also know that this darkness and this cloud will always be between you and your God, whatever you do. [pXII]

As for the cloud of forgetting, the author says:

If the cloud of unknowing makes you feel alienated from God, that's only because you've not yet put a cloud of forgetting between you and everything in creation. When I say "everything in creation," I mean not only the creatures themselves but also everything they do and are, as well as the circumstances in which they find themselves. There are no exceptions. You must forget everything. Hide all created things, material and spiritual, good and bad, under the cloud of forgetting. [p XIII]

What's required of the practitioner to put themselves in these clouds of unknowing and forgetting? The anonymous author says: You only need a naked intent for God. When you long for him, that's enough. "[pXIII]

Now that I have presented an introduction to both practices of forgetting, it's time to go deeper into the heart of zuowang and *The Cloud of Unknowing*.



photostock / FreeDigitalPhotos.net

Tuesday, 12:30 pm

The Cloud's author says:

Forget what you know. Forget everything God made and everybody who exists and everything that's going on in the world, until your thoughts and emotions aren't focused on or reaching toward anything, not in a general way and not in any particular way. Let them be. For the moment, don't care about anything. "[p11]

The anonymous author says this is the work that is most pleasing to God. [p11] This author says the cloud of forgetting is to accompany the cloud of unknowing. The author thinks of the cloud of unknowing as a kind of separation from God, like a darkness. Further, the author says the cloud of forgetting is beneath you, between you and creation. "[p19] *Hide all created things, material and spiritual, good and bad, under the cloud of forgetting.* "[p19]

This practice is identical to the teachings of Daoism in its non-dual approach to seeing things with the eyes of equanimity, not making distinctions, between this and that, making no choices.

Even these thoughts are superfluous. You only need a naked intent for God. "[p24] *The author raises the question of what is the problem with thoughts, especially good, devout thoughts. He responds: "... become infected with pride and when the educated ego starts believing in its own scholarly expertise, students ... become arrogant scholars instead, masters of vanity and lies ...* "[p27]

As long as you are a soul living in a mortal body, your intellect, no matter how sharp and spiritually discerning, never sees God perfectly. The mind is always distorted in some way, warping our work; and at its worst, our intellect can lead us to great error. "[p29]

The *Cloud's* author is as direct as any Buddhist or Daoist sage, admonishing followers to let go of everything not the Buddha, not the Dao. We are reminded of the classic Buddhist saying: If you see the Buddha on the road, kill him:

So then, you must suppress the sharp intrusions of your thoughts that inevitably come when you sit down to do the blind work of contemplation. You must defeat them, or they'll defeat you. So, no matter how sacred or pleasant these lucid images are, let go of them. "[p30].

And now, it's time to explore the direct sources on the zuowang teachings. Previously, I mentioned things said about zuowang from Livia Kohn's book *Sitting in Oblivion*. Let's go deeper into her book to the sections on the different Daoist scriptures pertaining to the practices of sitting in forgetting or oblivion.

For the sake of simplicity, I am going to group together all my references as if they were from the same Daoist scripture. In truth, however, there is a collection of scriptures written during the Tang Dynasty by a handful of Daoists. All the writings are loosely organized around one pivotal text, called the *Zuwanlung*.

Therefore, when one first begins to study Dao one must sit calmly and tame the mind, let go of projected reality and abide in nonexistence. As one abides in nonexistence, without being attached to even one being, one naturally enters emptiness and nonbeing. Thus one joins Dao."[p142]

And now, I say, doesn't this sound exactly like the author of *The Cloud* talking. And follows is another text sounding like the stuff we are to put into the cloud of forgetting:

When all mental arising is annihilated and no more difference is made between right and wrong,"one can forever discard awareness and knowledge and enter the state of blind stability."[p143]

As long as you are a soul living in a mortal body," quoted earlier comes up again in a Daoist scripture but in a different choice of words:

Rather, when sitting in oblivion, what would there remain unforgotten? Only then can one say: Sitting in oblivion is the gate to long life. Laozi says: If I did not have a body-self, what vexations would I have? If the sage therefore urges us to refine spirit and merge with Dao ... then this is exactly the meaning of casting off body-form, doing away with understanding, and smashing up one's limbs and body."[p160]

Just focus on cultivating the qi of emptiness and never get involved in worldly discussions and analyses. Follow your self in spontaneity and never let wayward views obstruct your path. Thus you reach success."[p189]

What does sitting in oblivion mean? It means letting go of the form-body and completely forgetting the I."[p190]

Acting in Dao and not seeing oneself act-isn't that the meaning of sitting? Seeing something and not acting on it-isn't that the meaning of oblivion? [p193]

Wisdom unfolds only after all knowledge is forgotten."[p201]

And finally, why even bother to think?

*I forget the vastness even of Heaven and Earth,
Never mind the minuteness of the hair in autumn.
Resting in serenity and silence,
I listen to Pure Harmony.
Still, I am free, away from it all!
Movement stilled, language silenced-
Why ever think?"*[p212]

Tuesday, 4:30 pm

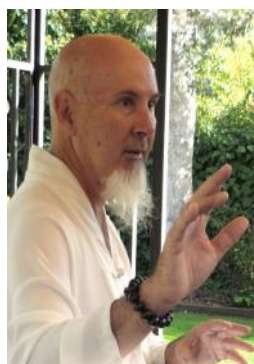
Inspired from yesterday's research, and last full day of retreat.

*Forget everything,
put nothing,
between myself and the
Great Emptiness of Ultimate Stillness.
That's the nameless Dao!*

All of the quotations, with the page numbers come from the following two books discussed above.

Butcher, Carmen Acevedo. *The Cloud of Unknowing, with the Book of Privy Counsel*. Boston & London: Shambhala, 2009.

Kohn, Livia. *Sitting in Oblivion, The Heart of Daoist Meditation*. Dunedin, FL: Three Pines Press, 2010.



Michael Rinaldini (Li Chang Dao)— is the Director of Qigong & Daoist Training Center, and a 22nd generation Longmen (Dragon Gate) Daoist priest. Shifu Michael founded the American Dragon Gate Lineage (ADGL) with the support of Master Wan Su Jian from Beijing, China. He is a (Level IV) Certified Qigong Teacher by the National Qigong Association, and a certified senior Bagua Xundao Gong Qigong Teacher by Master Wan Su Jian (Beijing, China). He offers Qigong Certification Program for Advanced Trainings, and trains serious students of Daoism leading to priest ordination in the ADGL. www.dragongateqigong.com, lichangdao@gmail.com

Early Summer and You

by Ellasara Kling

"The wise nourish life by flowing with the four seasons and adapting to cold or heat, by harmonizing joy and anger in a tranquil dwelling, by balancing yin and yang, and what is hard and soft." -The Nei-jing

It is a time-honored understanding in Chinese medicine theory, that "Prevention is the best cure." Therefore, it is incumbent upon us to do those things that we can do in our daily lives to increase and preserve our well-being. Often this includes those small things that in the short run may seem inconsequential, but in the long run make a big difference. This clearly includes paying attention to the seasons and what we need to do to respond appropriately to each season. Let's look briefly at the season we are in now.

Following the sprouting of Spring, Summer's energy is now flowing outward and upward. An abundance of plants are in bloom, the world is visually beautiful. Early Summer has begun and with it is that delightful summer warmth, longer days, blue skies, plants in bloom and an expression by Nature of exuberance! Easy to understand why Joy would be the emotion for Heart Season. This is the Joy that emerges from within as a response to Life. (see the chart below for more Early Summer relationships according to the principles of Five Element Theory.)

The heart and spirit are affected by the fire element of this season making it an ideal time to cultivate calm/peacefulness, work on increasing the immune system (wei qi). In TCM, the Heart and Small Intestine functions are paired. When the Heart function is in balance, it can work easily in conjunction with the functioning of the Small Intestine. Add

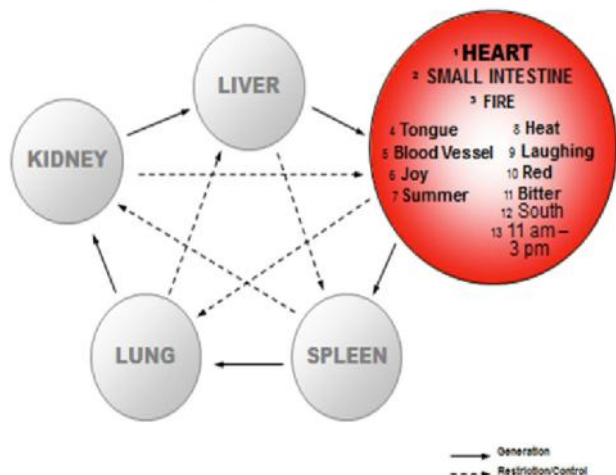
more fluids to your diet, enjoy the outdoors, add pungent flavors to your foods, and refrain from eating greasy foods, too much meat, and also iced drinks.

Every season has its unique and highly complex expression and requires us to relate differently to ourselves in each one as a form of cooperation with Nature. Simultaneously, we need to understand our individual needs and how to combine one with the other. Heat and dampness are two environmental factors of summer. Some of each is necessary environmentally and internally; however, too much dampness in either is unpleasant. We may not be able to control the external weather, but we may be able to control the creation of internal dampness by going lightly on the ice cream, greasy foods, and sweets, especially if we are prone to a damp condition. Even though it can become quite hot externally, drinking very cold liquids should be avoided. They are a shock to the system and counter-productive. Instead, try a flower tea such as chrysanthemum tea which naturally cools us internally. Slightly diluted fresh cucumber juice with lemon, strawberry juice or watermelon juice are all naturally cooling and delicious as is a cup of green tea.

~Always listen to your body, use your self-awareness to understand what it is telling you and follow your intuition.



Five Element Theory



Some Foods That Are Harmonious With Early Summer Include:

apricot, beet, bitter melon, black coffee, broccoli, celery, coffee, cucumber, daikon radish, dark unsweetened chocolate, escarole, ginger, job's tears (a/k/a Chinese barley), lettuces such as boston, chicory, endive & romaine, lemon balm, loquat, lotus root, lotus seed, mulberries, mung bean, okra, peach, peppermint, persimmons, radishes, red lentils, red peppers, red plums, rhubarb, soy beans, spinach, strawberry, summer squashes, tamarind, teas, tomato, water chestnuts, watermelon, Chinese yam, zucchini, and others.

Health Topic: Astragalus (a/k/a Huang Qi; Milk Vetch) is commonly used in TCM herbal formulas and in Chinese herbal home cooking. But, what is it? The part of the plant that is commonly used is the root which is cut into slices that look something like a tongue depressor. The plant itself is a legume and Astragalus is the name for a genus of about 3,000 different species. The ones used in TCM are from specific plants that are native to China, Korea, Mongolia. Considered an adaptogen, in TCM formulas it is combined with other herbs and is used to treat numerous conditions. Over the past few years, it has become valued in western herbal medicine and research for its apparent immune boosting abilities and positive effects on some common conditions (for more specific information visit the University of Maryland Medical Center website: <http://www.umm.edu/altmed/articles/astragalus-000223.htm>; also see The Complete Encyclopedia of

Natural Healing: A Comprehensive A-Z Listing of Common and Chronic Illnesses and Their Proven Natural Treatments by Gary Null, Ph.D.). There are many home herbal recipes that use astragalus root. These recipes are usually simmered for a long time as in soups. The root has a sweet and mild-licorice taste.

RECIPES



Watermelon Salad

Watermelon	cut in bite size pieces and use some of the pith/rind
Cucumber	quartered lengthwise, seeded, sliced thin
Lemon juice, salt	
Fresh mint leaves	chopped, an appreciable amount

Mix the cucumbers with the lemon juice and salt. Let sit for a bit while you cut up watermelon and mint. Toss with melon and mint.

Veggie Crepes

Crepes Ingredients

*the batter for the crepes is made ahead of time
 ½ cup flour (rice or wheat)
 3 eggs
 1/8 m tsp salt
 2 tbsp water
 1 tsp walnut oil
 4 tbsp seltzer
 2 tbsp oil for cooking crepes

Crepes Directions

Combine the eggs, salt, oil and water in a bowl and blend together. Add the flour and blend until well-combined and smooth.

Cover and refrigerate for several hours best (1-2 hours ok).

When ready to use- lightly coat a 6" fry pan with oil and heat the fry so that it is very hot. Use an oil that can handle high heat and a thick bottomed pan that can also handle heat. While the oil is heating, slowly stir the seltzer into the batter so that it is well combined. When the pan is ready, put about 2-3 tbsp of batter into the center of the pan and rotate it around evenly, coating the bottom of the pan. This cooks very quickly 20-30 seconds for the bottom to begin to brown. Slide a wide spatula carefully under the crepe and carefully turn it over. Cook another 10 to 20 seconds on the second side. Slide onto a serving dish. Continue until you have used all the batter. Add additional oil as needed.
Makes several crepes.

Filling Ideas

*make ahead before you cook the crepes



Suat Eman / FreeDigitalPhotos.net

Ingredients

2 tbsp walnut or grape seed oil
2 tbsp water or veggie stock (if necessary)
2 green onions – whites finely sliced rings
1 stalk celery - fine diced
1 red bell pepper, diced
finely sliced mushrooms
½ cup water chestnuts, diced fine
1 TB minced ginger,
1 garlic clove, minced

(You can vary the vegetables in this to your taste – just remember to cut them so that they can be a filling for a crepe and colorful)

Directions

Heat oil in a wok or heavy skillet. Add the garlic, ginger, and green onions and sauté until the garlic and ginger begin to sweat. Add the red pepper, water chestnuts, and celery, mushrooms (or other veggies) and sauté until they just begin to wilt. Add water or veggie stock if necessary

Spoon some filling into the center of each crepe and fold the sides over forming a packet.

Tea Eggs

Eggs are considered in Chinese medicine to be very important for health, good skin, longevity – the whites are sweet with a cooling effect and the yolks are sweet and slightly warming, so when taken together, they are considered neutral. They are believed in Chinese medicine to have many positive effects on healthy organ function.

Ingredients

12 eggs
water to fully cover by at least one inch
¼ cup black tea leaves or gunpowder green tea, or a smoky oolong tea
3 star anise
2 cinnamon sticks
2 tbsp soy sauce
1 tsp five spice powder

Place room temperature eggs in a sauce pan and cov-

er with water and over high heat bring to a boil. cook uncovered. Reduce heat somewhat and cook about 5 minutes.

Let stand until cool

Tap eggs lightly with the back of a spoon so that you crack the shells but they are not coming off. You want a “crackled shell” look.

Add all the other ingredients to the saucepan, cover saucepan, and over low heat simmer for about 1 hour.

Let stand in water until it is cool, drain and peel.

Your eggs will have a “crackle” pattern and a delightful flavor.



Mung Bean Soup

This soup is very cooling on a hot day and makes a great breakfast. Mung beans also quench thirst.

½ cup Mung beans

1-1/2 cups water

2 TB diced dried tangerine peel

1 TB brown sugar

I like it cooked till mushy – but that is not necessary, you can stop sooner. . .after the little green beans have broken open.

Dessert Coconut Congee

Ingredients

14 oz can first pressed coconut milk

14 oz cold water

¼ cup plus 1 TB

sweet white rice

3 pieces star anise

1 large stick cinnamon

1 TB rock sugar

1 TB honey

1/8 tsp salt

8 red dates

2 TB goji berries

4 kuamquats sliced very thin



Directions

Put the coconut milk, water, rice, anise, cinnamon in a 3 qt sauce pan. .bring to a boil and add the salt, sugar and honey and reduce the heat to a simmer. Simmer the rice stirring occasionally and do not allow to boil. When it is becoming creamy, add the dates and berries and continue to simmer until it is reduced to about 2 cups and is very creamy. Remove the anise and cinnamon bark. Makes 4 ½ cup servings each decorated with one very thinly sliced kuamquat. Can be served hot or room temperature. This is good the first day, but refrigerate and reheat the next day it is even better.

Ellasara Kling -Following the threads of her personal tapestry, Ellasara, a long-time student of Master Nan Lu, weaves her life



around the exploration and sharing of self-healing through a variety of modalities, primarily focusing on food, common herbal plants, Qigong Meridian Therapy and Qigong for Women's Health. For

comments, questions, consultations, ellasara00@gmail.com

Yin-Yang Sword Weapon of Immortals

by Christina Barea-Young

The Chinese have long had a fascination for exquisite weaponry, including swords of the finest craftsmanship. So it's no surprise that Daoists would develop a metaphorical equivalent for use in ritual ceremony. Similar to battlefield swords, or those used in martial arts, the ritual sword provides the bearer with protection, and an ability to attack and defend against the unseen. Swords wielded by spiritual adepts are also a symbolic representation of the cutting off of ties to the material world, as well as the determination to break through the veil of illusions that cloud the mind.

Daoist ritual swords are traditionally made of peach wood, which in turn is a representation of longevity. Just as the Immortals feast on the elixirs of life and peaches on Mount Kun Lun in Heaven, swords made of the peach wood bring the Daoist closer to the energies of Heaven, infusing the sword and the person who wields it with Heaven Qi.

The blade of the ritual sword is usually engraved with the 7 stars of the Big Dipper on one side and the 6 stars of Cassiopeia on the other. These constellations represent the energies of Yin and Yang. According to the type of energy the *fashi* (head priest of a ceremony) would want to evoke, the corresponding side of the blade would be exposed.

The hilt of the sword is usually en-



graved with a bagua symbol to invoke the energies of the 8 directions and the combined energies of the trigrams. Representation of the wisdom of Yi Jing qualities would be contained within the bagua. In addition, a yin-yang taiji symbol can usually be found in the center of the bagua trigrams, again, invoking the energies of yin and yang.

The scabbard commonly has additional engravings that serve as talismans of protection or sources of additional power for its bearer. Common engravings are a tiger, dragon, phoenix, turtle or the 8 Immortals.

During ceremonies the *fashi* uses the ritual sword to command deities and banish evil. In many ways the sword is equivalent to the “wand” in western magical practices, yet the sword is more than just a vehicle to channel the emitted energy from the *fashi*. The sword serves both as an extension of his or her directed intention towards something *and* as an amulet carrying its own power. By holding the sword in special positions the *fashi* can access the stored energies carried in the sword itself. Facing the blade in one direction invokes the energy of Yin or the power of Cassiopeia. Facing the opposite side of the blade invokes the



energy of Yang or the power of the Big Dipper.

The actual functions of the sword vary throughout the ceremony and at times the bearer will use the sword to make cutting motions, at other times the sword may be used to “write” on the air, or when necessary the sword can be used to command the spiritual realm. Overall, a Daoist ceremony using a ritual sword can be very beautiful to watch and intensely powerful to feel.

Any Daoist who carries a sword will spend plenty of time training with it. During this time a type of “fusion” occurs between sword and master. An exchange of energy flows between each allowing a deep experience of “one-ness”. This integration of sword into adept is fundamental for ensuring integrity and safety at times when the sword is drawn from the scabbard. In essence, for the adept to remain rooted in the center of wuji when working with the sword, the sword must not be perceived as an outside instrument, but rather as an additional appendage of the person themselves. Given this rationale, the sword on its own would retain magical powers and a connection to its “owner” despite distance.

Outside of the realm of ceremonies, the sword serves to remind the Daoist that they are committed to a path of spiritual purification. Just as a metal sword serves to cut physical things, the ritual sword serves to cut attachments to people, places and things. It is both a teacher and a companion, providing both lessons and support as the Daoist journeys through the complex maze of life and its many chal-

lenges. In times of need, the bearer can meditate on the energies of the stars carved into the blade or on the bagua trigrams on the hilt. These symbols will remind him or her of the lessons each symbol holds and of the power of ancestry that is inherited in thousands of years of working with these energies.

Naturally, a Daoist would also practice sword forms which would enhance the development of their martial skills as well as further reinforcing the connection between the sword and master. Sword forms may be practiced exclusively with the intention of defense or, with the intention of becoming stronger with energetic emission.

A Daoist with a sword is a powerful symbol of personal strength, protection, and support from the energies of Heaven; and a visual reminder of a commitment to the path of constant personal improvement.



Christina Barea-Young is a Daoist Priest of the Zheng Yi Pai (China) and a Medical Qigong Therapist. She dedicates her time to helping people find balance through Medical Qigong Therapy, Qigong & Tai Chi instruction and TCM related talks, workshops and courses. She is a member of the National Qigong Association and currently serves on the Board of Directors. Christina has just completed 2 books, the first a translation of Daoist Scripture and the second on qigong exercises. For more information about her please visit: <http://www.therisinglotus.com/>

Yang and Yin of the Mind-Body Creation Style

by Michelle Wood

I'd like to share with you this great quote I discovered recently. I love it so much I've even started adding it on the back of my business cards:

"The body is the servant of the mind. It obeys the operations of the mind, whether they be deliberately chosen or automatically expressed.

Sickly thoughts will express themselves through a sickly body.

Strong, pure, and happy thoughts build up the body in vigor and grace."

~ As A Man Thinketh by James Allen ~

I know that you believe your thoughts create your reality, but, like many of us, you also tend to project it outward: your consciousness created your car, your house, your city, your family, your political system, your global awareness. Unless you are a regular practitioner of qigong, you don't often ponder the importance of your consciousness and its creative power in relationship to your heart or liver or lungs, or feet or teeth or bones for that matter. However, those last creations should be at the top of your "creativity list" if you expect to experience even a moderate level of longevity not to mention good health.

So, here you are, experiencing a few chronic problems and hoping they aren't something serious, but you know you need to start addressing these before they balloon into something more acute, more severe, and perhaps more costly in health, time, and money. The path that led you from a healthy "where

you were" to a not-so-healthy "where you are" is of some importance when you try to decide which path will take you back to that "where you were" of physical wellbeing. However, you can't simply reverse the chronic "where you are" condition back to "where you were" when it comes to your health. "Why not?" you ask. That is an excellent question,



Nutdanai Apikhomboonwaroot / FreeDigitalPhotos.net

and the answer will explain why it often takes time for a mind-body practice to establish itself and start to reverse any illness or disease.

It is simply this: momentum. Just like your car, you cannot be driving forward and suddenly slam yourself into reverse and start barreling down the street backwards. You will do a lot of damage if you try! First you must slow to a stop, and then head in the opposite direction. Just like you wouldn't throw a car into reverse while going forward, your thoughts and emotions, whether they are good or bad, do not usually create immediate and drastic change in your health. The exception to that is when a physical or emotional trauma is involved. Traumas tend to bend the rules of creation and have been known to cause immediate and severe problems.

More often, though, it takes months or years of stressed-out, disease-creating thoughts flooding your body with toxic emotions like anger, hate, and resentment that cause the greatest number and severity of illnesses. Of course, this can be cycled back into health, but it must be done in a compassionate manner that is in harmony with personal and universal energies.

For example, you should avoid taking medication to reduce a fever unless it is life-threatening. For greater harmony and compassion, you should rest and make yourself as comfortable as possible with cool water and light clothing. When you wait for the fever to "break" naturally, you are allowing it to do its job of killing germs and fighting infection. Most of the time, your body will soon return to a normal temperature after the fever has done its work. In fact, if you reduce a fever too soon, it will enable an infection to linger which will very likely cause the need for antibiotics. To be in harmony with natural cycles, you always move forward along the path. Imagine that the measure of good health is daylight and the measure of illness is darkness. You wouldn't reverse the spin of the earth to go from darkness/illness back to daylight/health, you would wait out the night and, at the extreme of midnight/illness, the cycle would naturally lead the sun to rise and a new day of good health to begin again.

Consider this writing on "Cycles" from 365 Tao by Deng Ming-Dao:



M - Pics / FreeDigitalPhotos.net

"Dawn is a shimmering of the horizon."

"Dusk is a settling of the sky."

"Dawn and dusk together represent the measure of a day. When the sun rises, the [full] moon sets; when the [full] moon rises, the sun sets. This represents the cycle of existence, for without such alternation, the power of the universe could not be generated. When the sun reaches its zenith, it will inevitably begin its descent toward its nadir. All events -- including our own plans and activities -- follow the same pattern."

"It is wisdom to know the cycles of life and where any particular circumstance that we are involved in stands on the curve. If we want to perpetuate something, we should join it to new growth to compound our progress. If we want to destroy something, we need only lead it to its extreme, for all things decline after their zenith."

"All too often, people express uncertainty about where they stand in life. It's important to examine both the short-range and the long-range. If you want to go far in a decade, you have to go far each year. If you want to go far each year, you have to make sure that you do something significant each day. Use the cycles of life to establish a measure to your life and then arrange your plans according to the units that you have chosen. Then there will be no fear of not knowing your own progress."

My favorite part of that writing is the first paragraph, the yang of the sun and the yin of the moon: the moon would have no light if it didn't reflect the light of the sun. Your body works the same way: your thoughts are the sun, and your body is the

moon reflecting those thoughts.

Another good metaphor is the comparison of the first two hexagrams in the Yijing, the Book of Changes. Your thoughts can be likened to hexagram one made up of six yang/unbroken lines and called Heaven or The Creative, and your body to hexagram two made up of six yin/broken lines and called Earth or The Receptive.

In his classic writing on the I Ching, Wilhelm calls hexagram one Ch'ien, The Creative, Heaven, and says this:

"The Image

"The movement of heaven is full of power.

"Thus the superior man makes himself strong and un tiring."

Hexagram two, K'un, The Receptive, Earth, he says:

"The Image

"The earth's condition is receptive devotion.

"Thus the superior man who has breadth of character

"Carries the outer world."

The characters for Heaven and Earth enlighten us about their power and correspondences also. We are told by Master Alfred Huang in his book *The Complete I Ching* that "*Qian*", which he calls "*Initiating*" is the "*image of a rising sun radiating its light and energy – chi – and nourishing the whole world.*" "*Kun*", which he calls "*Responding*" is comprised of brush strokes for the characters earth and field.

Just as the energies of the sun are absorbed by the earth, and the earth responds with the physical manifestation of the energies it was given, your mind-body system works that way, too. The thoughts in your mind are like the heat and light of the sun, and your body receives and absorbs those thoughts and makes them materially manifest.

If the sun became harsh and scorching, the plants and animals on the earth would be burned just as in a desert. (I know I've had a couple of nasty sunburns on those intense summer days, haven't you?) If your mind became harsh and scorching, your body would respond by creating certain hormones that cause bio-



chemical imbalances. You might also begin to suffer muscular aches and joint pains, or perhaps your digestive system would cause vomiting or acid reflux, or the onset of blinding headaches would occur, or maybe even a chronic skin condition would appear. I'm sure you recognize these examples as the most common forms of protest your body sends in response to toxic thoughts, saying, "Hey, let up! It's getting pretty intense out here."

If this harmful mental outlook becomes chronic, if you live in relentless anger, resentment, or frustration, your body responds with worsening symptoms until the only way it can tell you to clean up your Initiating thoughts is to manifest in a debilitating disease, the very things you unconsciously create with toxic thoughts. Once on that course, even though you realize what is happening and take steps to change, the creation – your body – has momentum on the path of disease and it's not so simple to turn back that clock. Just like the darkness has to reach midnight before another day can begin, it will take time for your disease to reach the extreme before healing can begin to occur.

The first step you can take to reverse disease is to watch your thoughts! Awareness is the key here. It is crucial that when you find yourself thinking angry, resentful, or jealous thoughts, you change directions. Instead, think of something for which you are grateful; gratitude is a very powerful healing emo-

tion. Make these thoughts as powerful as you can; use visualization or visual aids like photographs to evoke feelings of gratitude. You can even use this while doing qigong; as you consciously direct your qi, visualizing healthy organs at the same time, thank your organs for working so hard for you and keeping you alive and healthy.

Another very powerful healing practice is laughter. Laughter has been documented to boost the immune system and increase the beneficial and healing hormones that are often suppressed by stress and disease. One study showed that the people who were told they would be able to watch a funny movie experienced improved levels of healthy hormones. What a great example of how your thoughts create your body! Just the anticipation of watching a funny movie caused a favorable, healthy response in their bodies! If you would like to know more about how that worked, please see my blog article "Laughter, It Does A Body Good" at <http://successstressrelief.blogspot.com/2006/08/laughter-it-does-body-good.html>

Finally, turn your thoughts and behaviors over to compassion and unconditional love. Strive to emulate people whom you admire who show these qualities. It can be someone you know personally, a public figure you admire, or even historical or legendary figures who had these qualities. My personal favorite is Guan Shi Yin, the Bodhisattva of Compassion. It doesn't matter so much who it is, only that you follow their example. The more your thoughts radiate compassion and unconditional love, the more your body will manifest those thoughts making them your reality, and often restoring your health and vitality.



Michelle Wood leads people to rediscover wellness through holistic mind-body health and relaxation techniques such as qigong and meditation. She offers articles and advice on her blogs "Heaven On Earth: Stress Relief for Spiritual Women" [http://](http://success-stressrelief.blogspot.com)

success-stressrelief.blogspot.com and "Be Well with Qigong" <http://bewellqigong.blogspot.com>



Your Qigong Specialist!

Offering **Medical Qigong Therapy** treatments for oncology, chronic conditions, difficult cases & more.

Certification Courses

Qigong classes

Private instruction

Distance learning

The Rising Lotus Qigong
404-721-2326
Atlanta, GA

www.TheRisingLotus.com

100% Organic Red Reishi

~ King of Mushrooms ~

Most Powerful Immunity Boost!

Certified by QAI. -no pesticides, chemicals or questionable ingredients.

Made in the USA - shop local, save the planet by not shipping containers overseas, avoid questionable growing practices which taint your products with toxins.

Powerful - expect real results!

90 capsules 500mg each \$24.95



www.TheRisingLotusHerbal.com

Qigong Retreats

Dao of Well Being™ (800) 341-8895

www.Qigong-Retreat.com







Selected Publications in Mind-Body Medicine Research

Compiled by Kevin W Chen, Ph.D.

A Systematic Review of the Effectiveness of Qigong Exercise in Cardiac Rehabilitation

American Journal of Chinese Medicine. 2012;40 (2):255-67. by Chan CL, Wang CW, Ho RT, Ho AH, Ziea ET, Taam Wong VC, Ng SM. From Centre on Behavioral Health, University of Hong Kong, HKSAR, China.

Objective: *The objective of this study was to assess evidence for the efficacy and effectiveness of Chinese qigong exercise in rehabilitative programs among cardiac patients.* Thirteen databases were searched through to November 2010, and all controlled clinical trials on Chinese qigong exercise among patients with chronic heart diseases were included. For each included study, data was extracted and validity was assessed. Study quality was evaluated and summarized using both the Jadad Scale and the criteria for levels of evidence. Seven randomized controlled trials (RCTs) and one non-randomized controlled clinical trial (CCT) published between 1988 and 2007 met the inclusion criteria. In total, these studies covered 540 patients with various chronic heart diseases including atrial fibrillation, coronary artery disease, myocardial infarct, valve replacement, and ischemic heart disease. Outcome measures emerged in these studies included subjective outcomes such as symptoms and quality of life; and objective outcomes such as blood pressure, ECG findings, and exercise capacity, physical activity, balance, co-ordination, heart rate, and oxygen uptake. **Conclusion:** Overall, these studies suggest that Chinese qigong exercise seems to be an optimal option for patients with chronic heart diseases who were unable to engage in other forms of physical activity; however, its efficacy and effectiveness in cardiac rehabilitation programs should be further tested.

Efficacy of Five-Element Gymnastics in Glucose and Lipid Control in Taiwanese Patients with Type 2 Diabetes

Res Nurs Health. 2012 Apr 11. [Epub ahead of print] by Huang CL, Tai YK, Yang YH, Wang RH. From Dept of Nursing, Yuan's General Hospital, Kaohsiung, Taiwan.

Abstract: *The purpose of this quasi-experimental study was to determine the efficacy of Five-Element Gymnastics (FEG) in controlling glycosylated hemoglobin (HbA1C), total cholesterol (TC), high-density lipoprotein cholesterol (HDL-C), low-density lipoprotein cholesterol (LDL-C), and triglycerides (TG) at the 8th and the 16th weeks of intervention for patients with type 2 diabetes in Taiwan.* FEG consolidates several traditional Chinese exercises including Qigong, Xiang Gong, and martial arts with gymnastics. The experimental group (n = 31) practiced FEG at home for 16 weeks. The control group (n = 35) maintained usual activities. FEG was associated with decrease of HbA1C, TG, and LDL-C levels at the 8th week and continuous decrease of HbA1C through the 16th week. FEG could be an exercise choice for patients with type 2 diabetes.

Benefits of Yoga for Psychosocial Well-Being in a US High School Curriculum: A Preliminary Randomized Controlled Trial

Journal Developmental Behavior Pediatrics. 2012 Apr;33(3):193-201. by Noggle JJ, Steiner NJ, Minami T, Khalsa SB. From the "Division of Sleep Medicine, Department of Medicine, Brigham and Women's Hospital, Harvard Medical School, Boston, MA".

Objective: *To test feasibility of yoga within a*

high school curriculum and evaluate preventive efficacy for psychosocial well-being. Methods: Grade 11 or 12 students (N = 51) who registered for physical education (PE) were cluster-randomized by class 2:1 yoga:PE-as-usual. A Kripalu-based yoga program of physical postures, breathing exercises, relaxation, and meditation was taught 2 to 3 times a week for 10 weeks. Self-report questionnaires were administered to students 1 week before and after. Primary outcome measures of psychosocial well-being were Profile of Mood States-Short Form and Positive and Negative Affect Schedule for Children. Additional measures of psychosocial well-being included Perceived Stress Scale and Inventory of Positive Psychological Attitudes. Secondary measures of self-regulatory skills included Resilience Scale, State Trait Anger Expression Inventory-2™, and Child Acceptance Mindfulness Measure. To assess feasibility, yoga students completed a program evaluation. Analyses of covariance were conducted between groups with baseline as the covariate. Results: Although PE-as-usual students showed decreases in primary outcomes, yoga students maintained or improved. Total mood disturbance improved in yoga students and worsened in controls ($p = .015$), as did Profile of Mood States-Short Form (POMS-SF) Tension-Anxiety subscale ($p = .002$). Although positive affect remained unchanged in both, negative affect significantly worsened in controls while improving in yoga students ($p = .006$). Secondary outcomes were not significant. Students rated yoga fairly high, despite moderate attendance. Conclusions: Implementation was feasible and students generally found it beneficial. Although not causal due to small, uneven sample size, this preliminary study suggests preventive benefits in psychosocial well-being from Kripalu yoga during high school PE. These results are consistent with previously published studies of yoga in school settings.

Mindfulness Meditation-Related Pain Relief: Evidence for Unique Brain Mechanisms in the Regulation of Pain

Neuroscience Letter. 2012 Apr 6. [Epub ahead of print] By Zeidan F, Grant JA, Brown CA, McHaffie JG, Coghill RC. From Wake Forest School of Medicine, Department of Neurobiology and Anatomy.

Abstract: *The cognitive modulation of pain is influenced by a number of factors ranging from attention, beliefs, conditioning, expectations, mood, and the regulation of emotional responses to noxious sensory events. Recently, mindfulness meditation has been found attenuate pain through some of these mechanisms including enhanced cognitive and emotional control, as well as altering the contextual evaluation of sensory events.* This review discusses the brain mechanisms involved in mindfulness meditation-related pain relief across different meditative techniques, expertise and training levels, experimental procedures, and neuroimaging methodologies. Converging lines of neuroimaging evidence reveal that mindfulness meditation-related pain relief is associated with unique appraisal cognitive pro-



cesses depending on expertise level and meditation tradition. Moreover, it is postulated that mindfulness meditation-related pain relief may share a common final pathway with other cognitive techniques in the modulation of pain.

Meditation-Induced Changes in High-Frequency Heart Rate Variability Predict Smoking Outcomes

Frontier of Human Neuroscience. 2012;6:54. Epub 2012 Mar 19. by Libby DJ, Worhunsky PD, Pilver CE, Brewer JA. From Dept of Psychiatry, Yale University School of Medicine, New Haven CT, USA.

Background: *High-frequency heart rate variability (HF-HRV) is a measure of parasympathetic nervous system (PNS) output that has been associated with enhanced self-regulation. Low resting levels*

of HF-HRV are associated with nicotine dependence and blunted stress-related changes in HF-HRV are associated with decreased ability to resist smoking. Meditation has been shown to increase HF-HRV. However, it is unknown whether tonic levels of HF-HRV or acute changes in HF-HRV during meditation predict treatment responses in addictive behaviors such as smoking cessation. **Purpose:** To investigate the relationship between HF-HRV and subsequent smoking outcomes. **Methods:** HF-HRV during resting baseline and during mindfulness meditation was measured within two weeks of completing a 4-week smoking cessation intervention in a sample of 31 community participants. Self-report measures of smoking were obtained at a follow up 17-weeks after the initiation of treatment. **Results:** Regression analyses indicated that individuals exhibiting acute increases in HF-HRV from resting baseline to meditation smoked fewer cigarettes at follow-up than those who exhibited acute decreases in HF-HRV ($b = -4.89$, $p = 0.008$). **Conclusion:** Acute changes in HF-HRV in response to meditation may be a useful tool to predict smoking cessation treatment response. <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3307046>



Effects of Meditation Experience on Functional Connectivity of Distributed Brain Networks

Frontier of Human Neuroscience. 2012;6:38. Epub 2012 Mar 1. by Hasenkamp W, Barsalou LW. From Dept of Psychology, Emory University Atlan-

ta, GA, USA.

Abstract: This study sought to examine the effect of meditation experience on brain networks underlying cognitive actions employed during contemplative practice. In a previous study, we proposed a basic model of naturalistic cognitive fluctuations that occur during the practice of focused attention meditation. This model specifies four intervals in a cognitive cycle: mind wandering (MW), awareness of MW, shifting of attention, and sustained attention. Using subjective input from experienced practitioners during meditation, we identified activity in salience network regions during awareness of MW and executive network regions during shifting and sustained attention. Brain regions associated with the default mode were active during MW. In the present study, we reasoned that repeated activation of attentional brain networks over years of practice may induce lasting functional connectivity changes within relevant circuits. To investigate this possibility, we created seeds representing the networks that were active during the four phases of the earlier study, and examined functional connectivity during the resting state in the same participants. Connectivity maps were then contrasted between participants with high vs. low meditation experience. Participants with more meditation experience exhibited increased connectivity within attentional networks, as well as between attentional regions and medial frontal regions. These neural relationships may be involved in the development of cognitive skills, such as maintaining attention and disengaging from distraction, that are often reported with meditation practice. Furthermore, because altered connectivity of brain regions in experienced meditators was observed in a non-meditative (resting) state, this may represent a transference of cognitive abilities "off the cushion" into daily life.

<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3290768>

Comparing the Health Status of US Taijiquan and Qigong Practitioners to a National Survey Sample Across Ages

J Altern Complement Med. 2012 Mar;18(3):281-6. by Komelski MF, Miyazaki Y, Blieszner R. From Dept of Human Development, Virginia Polytechnic Institute and State University, Blacksburg, VA.



Purpose: *The purpose of this study is to examine and compare health status across ages using a volunteer sample of U.S. Taijiquan and Qigong (TQG) practitioners (N=120; age range=24-83, M=54.77) and a nationally representative sample (N=414,629; age range=18-99, M=54.86) collected by the Centers for Disease Control and Prevention (CDC). Design:* The study design was cross-sectional, between-group comparisons. *Methods:* An online survey designed to collect data on health-related quality of life (HRQoL), lifestyle variables, and TQG practice regimens was administered to a volunteer sample of taijiquan practitioners. A link to the survey was e-mailed to registrants of the International T'ai Chi Symposium who further forwarded (snowballed) the link to other practitioners across the country and around the world. The HRQoL and demographic sections of the survey were adapted from the CDC's Behavioral Risk Factor Surveillance System (BRFSS). Taiji practitioner data and BRFSS data were then merged and three groups-No Exercise, Some Exercise, and TQG Exercise-were created for the analysis. Health status was regressed on age, exercise group membership, and the interaction between age and group membership while controlling for income and education. *Results:* After controlling for the effects of income and education, a significant interaction effect ($p<0.001$) was detected between age and group membership. Group membership was not a substantial predictor of health among younger individuals, but among older adults, substantive and significant between-group differences appeared,

with the TQG group evincing the best average health trajectory across ages. **Conclusions:** Although this cross-sectional comparison cannot establish causality or rule out cohort effects, the extraordinary trajectory of health status among TQG practitioners in this U.S. sample is significantly better than average exercising and nonexercising U.S. Americans, even while controlling for the influence of income and education levels. Lifespan developmental theory is utilized to consider several factors beyond the physical exercise value of TQG that may be responsible for the exercise group differences.

Efficacy and Safety of Meditative Movement Therapies in Fibromyalgia Syndrome: a Systematic Review and Meta-analysis of Randomized Controlled Trials

Rheumatol Int. 2012 Feb 15. [Epub ahead of print] by Langhorst J, Klose P, Dobos GJ, Bernardy K, Häuser W. from Dept of Internal and Integrative Medicine, University of Duisburg-Essen, Kliniken Essen-Mitte, 45276, Essen, Germany, j.langhorst@kliniken-essen-mitte.de.

Abstract: *A systematic review with meta-analysis of the efficacy and safety of meditative movement therapies (Qigong, Tai Chi and Yoga) in fibromyalgia syndrome (FMS) was carried out. We screened Clinicaltrials.Gov, Cochrane Library, PsycINFO, PubMed and Scopus (through December 2010) and the reference sections of original studies for meditative movement therapies (MMT) in FMS. Randomized controlled trials (RCT) comparing MMT to controls were analysed. Outcomes of efficacy were pain, sleep, fatigue, depression and health*



-related quality of life (HRQOL). Effects were summarized using standardized mean differences (SMD [95% confidence interval]). Outcomes of safety were drop out because of adverse events and serious adverse events. A total of 7 out of 117 studies with 362 subjects and a median of 12 sessions (range 8-24) were included. MMT reduced sleep disturbances (-0.61 [-0.95, -0.27]; 0.0004), fatigue (-0.66 [-0.99, -0.34]; <0.0001), depression (-0.49 [-0.76, -0.22]; 0.0004) and limitations of HRQOL (-0.59 [-0.93, -0.24]; 0.0009), but not pain (-0.35 [-0.80, 0.11]; 0.14) compared to controls at final treatment. The significant effects on sleep disturbances (-0.52 [-0.97, -0.07]; 0.02) and HRQOL (-0.66 [-1.31, -0.01]; 0.05) could be maintained after a median of 4.5 (range 3-6) months. In subgroup analyses, only Yoga yielded significant effects on pain, fatigue, depression and HRQOL at final treatment. Drop out rate because of adverse events was 3.1%. No serious adverse events were reported. MMT are safe. **Conclusion:** Yoga had short-term beneficial effects on some key domains of FMS. There is a need for high-quality studies with larger sample sizes to confirm the results.



A Pilot Study of Yogic Meditation for Family Dementia Caregivers with Depressive Symptoms: Effects on Mental Health, Cognition, and Telomerase Activity

Int J Geriatr Psychiatry. 2012 Mar 11. Epub ahead of print] by [Lavretsky H](#), [Epel ES](#), [Siddarth P](#), [Nazarian N](#), [Cyr NS](#), [Khalsa DS](#), [Lin J](#), [Blackburn E](#), [Irwin MR](#). from Dept of Psychiatry and Biobehavioral Sciences and the

Semel Institute for Neuroscience, University of California, Los Angeles, CA, USA. hlavrets@ucla.edu.

Background: *This study examined the effects of brief daily yogic meditation on mental health, cognitive functioning, and immune cell telomerase activity in family dementia caregivers with mild depressive symptoms.* **Methods:** Thirty-nine family dementia caregivers (mean age 60.3 years old (SD = 10.2)) were randomized to practicing Kirtan Kriya or listening to relaxation music for 12 min per day for 8 weeks. The severity of depressive symptoms, mental and cognitive functioning were assessed at baseline and follow-up. Telomerase activity in peripheral blood mononuclear cells (PBMC) was examined in peripheral PBMC pre-intervention and post-intervention. **Results:** The meditation group showed significantly lower levels of depressive symptoms and greater improvement in mental health and cognitive functioning compared with the relaxation group. In the meditation group, 65.2% showed 50% improvement on the Hamilton Depression Rating scale and 52% of the participants showed 50% improvement on the Mental Health Composite Summary score of the Short Form-36 scale compared with 31.2% and 19%, respectively, in the relaxation group ($p < 0.05$). The meditation group showed 43% improvement in telomerase activity compared with 3.7% in the relaxation group ($p = 0.05$). **Conclusion:** This pilot study found that brief daily meditation practices by family dementia caregivers can lead to improved mental and cognitive functioning and lower levels of depressive symptoms. This improvement is accompanied by an increase in telomerase activity suggesting improvement in stress-induced cellular aging. These results need to be confirmed in a larger sample. Copyright © 2012 John Wiley & Sons, Ltd.

Effects of Meditation on Perceived Stress and Related Indices of Psychological Status and Sympathetic Activation in Persons with Alzheimer's Disease and Their Caregivers: a Pilot Study

Evid Based Complement Alternat Med. 2012; 927509. Epub 2012 Feb 21. by [Innes KE](#), [Selfe TK](#), [Brown CJ](#), [Rose KM](#), [Thompson-Heisterman A](#). from Dept of Community Medicine, West Virginia University School of

Medicine, P.O. Box 9190, Morgantown, WV 26506-9190, USA.

Objective: *To investigate the effects of an 8-week meditation program on perceived stress, sleep, mood, and related outcomes in adults with cognitive impairment and their caregivers.* **Methods:** Community-dwelling adults with a diagnosis of mild cognitive impairment or early-stage Alzheimer's disease, together with their live-in caregivers, were enrolled in the study. After a brief training, participants were asked to meditate for 11 minutes, twice daily for 8 weeks. Major outcomes included measures of perceived stress (Perceived Stress Scale), sleep (General Sleep Disturbance Scale), mood (Profile of Mood States), memory functioning (Memory Functioning Questionnaire), and blood pressure. Participants were assessed pre- and post-intervention. **Results:** Ten participants (5 of 6 dyads) completed the study. Treatment effects did not vary by participant status; analyses were thus pooled across participants. Adherence was good (meditation sessions completed/week: $X = 11.4 \pm 1.1$). Participants demonstrated improvement in all major outcomes, including perceived stress ($P < 0.001$), mood (overall, $P = 0.07$; depression, $P = 0.01$), sleep ($P < 0.04$), retrospective memory function ($P = 0.04$), and blood pressure (systolic, $P = 0.004$; diastolic, $P = 0.065$). **Conclusions:** Findings of this exploratory trial suggest that an 8-week meditation program may offer an acceptable and effective intervention for reducing perceived stress and improving certain domains of sleep, mood, and memory in adults with cognitive impairment and their caregivers.

<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3292237>

The Effects of a Gentle Yoga Program on Sleep, Mood, and Blood Pressure in Older Women with Restless Legs Syndrome: A Preliminary Randomized Controlled Trial

Evidence Based Complementary Alternative Medicine 2012;2012:294058. by Innes KE, Selfe TK. From Dept of Community Medicine, West Virginia University School of Medicine, P.O. Box 9190, Morgantown, WV 26506-9190, USA.

Objective: *To examine the effects of yoga versus an educational film program on sleep, mood, perceived stress, and sympathetic activation in older women with RLS.* **Methods:** Participants were drawn

from a larger trial regarding the effects of yoga on cardiovascular disease risk profiles in overweight, sedentary postmenopausal women. Seventy-five women were randomized to receive either an 8-week yoga ($n = 38$) or educational film ($n = 37$) program. All 75 participants completed an RLS screening questionnaire. The 20 women who met all four diagnostic criteria for RLS ($n = 10$ yoga, 10 film group) comprised the population for this nested study. Main outcomes assessed pre- and post-treatment included: sleep (Pittsburgh Sleep Quality Index), stress (Perceived Stress Scale), mood (Profile of Mood States, State-Trait Anxiety Inventory), blood pressure, and heart rate. **Results:** The yoga group demonstrated significantly greater improvements than controls in multiple domains of sleep quality and mood, and significantly greater reductions in insomnia prevalence, anxiety, perceived stress, and blood pressure (all P 's ≤ 0.05). Adjusted intergroup effect sizes for psychosocial variables were large, ranging from 1.9 for state anxiety to 2.6 for sleep quality. **Conclusions:** These preliminary findings suggest yoga may offer an effective intervention for improving sleep, mood, perceived stress, and blood pressure in older women with RLS.

<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3303621>



Kevin Chen, Ph.D., MPH is an associate professor at the Center for Integrative Medicine and Department of Psychiatry, University of Maryland School of Medicine (USA). Dr. Chen was educated in the universities of both China and the United States, and has years of experience and training in blending eastern and western perspectives, and in the practice of life-nurturing methods. As a long-time practitioner

of Qigong Yang Sheng, he is one of the few scientists in the U.S. to have both hands-on knowledge of mind-body practice, and an active research career in mind-body medicine, which is funded through grants by the National Institutes of Health (NIH) and various foundations. Dr. Chen devotes his career and life to the practice of Yang Sheng, and promotion of self-healing and mind-body-spirit integration through the non-profit organization, World Institute for Self Healing (WISH) <http://www.wishus.org>

HUMAN ENERGY SYSTEMS

by Doe Zantamata

There are two types of energy within each person. They are known as masculine and feminine, and often incorrectly thought to be men and women, separately. Throughout the past few hundred years, societies have evolved to escape the idea of separateness, and to foster both types of energy within each person. This is reflected in written laws, in the workplace, in media, and entertainment. When we look at ads or articles from decades ago it's comical how skewed they were as compared to today.

In the most basic form, the energies are:

Feminine energy: expresses emotions easily and without fear

Benefit: Free to give and receive love, depth of all types of relationships result.

Masculine energy: asserts self easily and without fear

Benefit: Free to ask without reservation for what is needed in the material world. Success, business, promotions and financial gain result.

One with a strong female energy but lacking an adequate male energy needs to be able to assert the self, or risks the build up of anger and frustration. This has a pressure cooker effect, which seems unnoticed until it boils over. The only time this type of person will be able to assert themselves will be accompanied by the anger and frustration, and once it's out, they will feel remorse and may even take back some of the words they spoke that communicated their actual needs. Thus, the pressure cooker restarts.

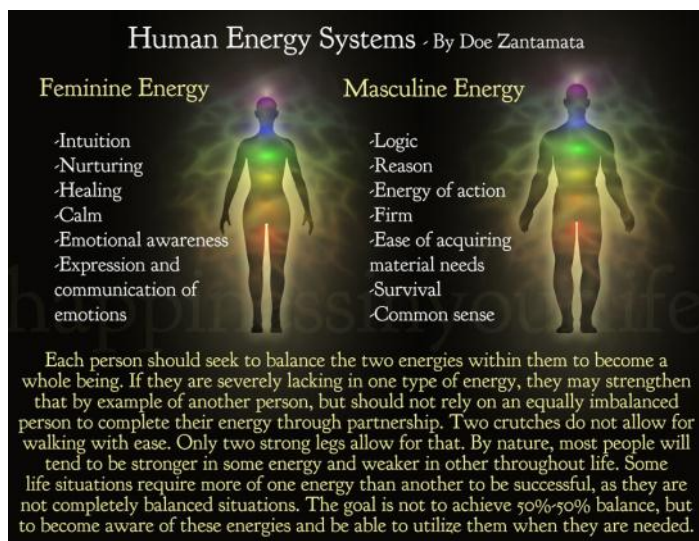
Worst case scenario, the woman, or person with the lacking male energy, has given absolutely everything and cannot provide for herself. She may even become impoverished and even still has trouble asking for help.

Where did it start? In childhood. This was learned mainly through dolls. You take care of this, clothe it, care for it, and it will never ever say thank you, nor do anything back. There was no such thing as a girl action figure. Girls had Prince Charming who was to rescue the princess, and they would live happily ever after.

Strong Masculine Energy but Lacking in Feminine

One with a strong male energy but lacking in female energy needs to be able to express feelings without deflecting or sarcasm, or risk build up of those emotions. Without effectively expressing emotions, it can lead to emotional breakdowns or becoming completely cold and devoid of emotion altogether. Worst case scenario, pent up hurt emotions lead to nervous breakdown when internalized, or uncontrolled release of anger against society as a whole, which can be expressed as a rampage of violence. Emotions cannot be bottled up or they too will result in a pressure cooker effect, but this effect with emotions (not needs as with the female) is much more damaging and dangerous.

Where did it start? Again, in childhood. "Big boys don't cry." Competition, cars, sports, action figures. Tough is good. Win the fight. Get the best cars. Be above others. There are only winners and losers.



Strong Feminine Energy but Lacking in Masculine

Changing Times

Think of stereotypes. Things are changing, but women have made greater strides so far.

It wasn't too long ago that the term "career woman" was thought to be cute. "Working mother" was out of the norm.

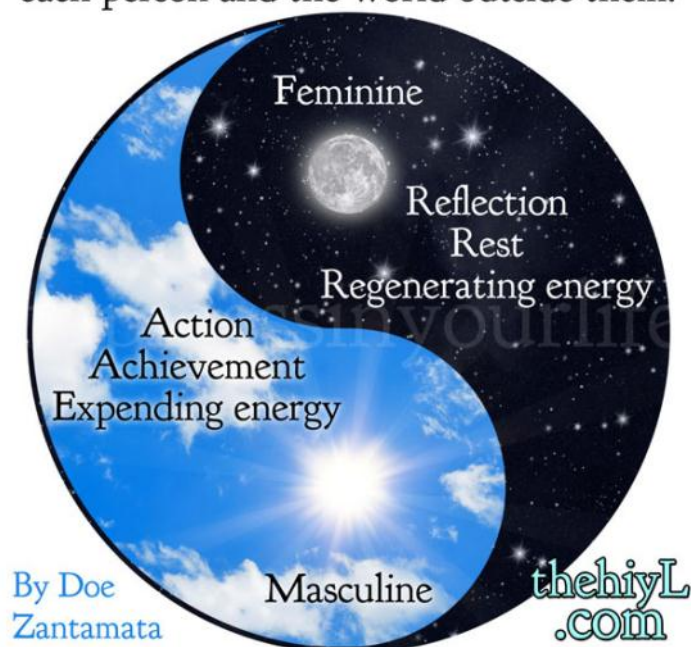
Think of single mom versus single dad. Single mom carries with it a note of irresponsibility, whereas single dad seems like a hero. Why one thought to be irresponsible but the other is not? Both are doing the job of two people by themselves.

Housewife became stay at home mom. Stay at home dad still isn't totally accepted. There may be a question, why doesn't he work?

Immaturity in relationships isn't so much immaturity, but lack of development. Women are thought to be "more mature" than men in relationships, but that's where their focus was. Nurturing, emotions, caring, consideration, are

The idea that one is "better" than the other is false.

Both are necessary for harmony within each person and the world outside them.



all based on feminine energy.

By the same token, a woman starting her own busi-

ness is becoming more prevalent, but it still seems a scary thought for many women, no matter how much they love what they do. Men have had this focus for longer, but that doesn't make women more immature in business...just less developed.

Anything is possible for both. Children 30 years ago were still raised in different ways, but nowadays, this is different. While their choice of toys and stories may not seem like such an enormous life-shaping process, it truly is.

We teach them what their roles and goals should be, what they should hope to aspire to.

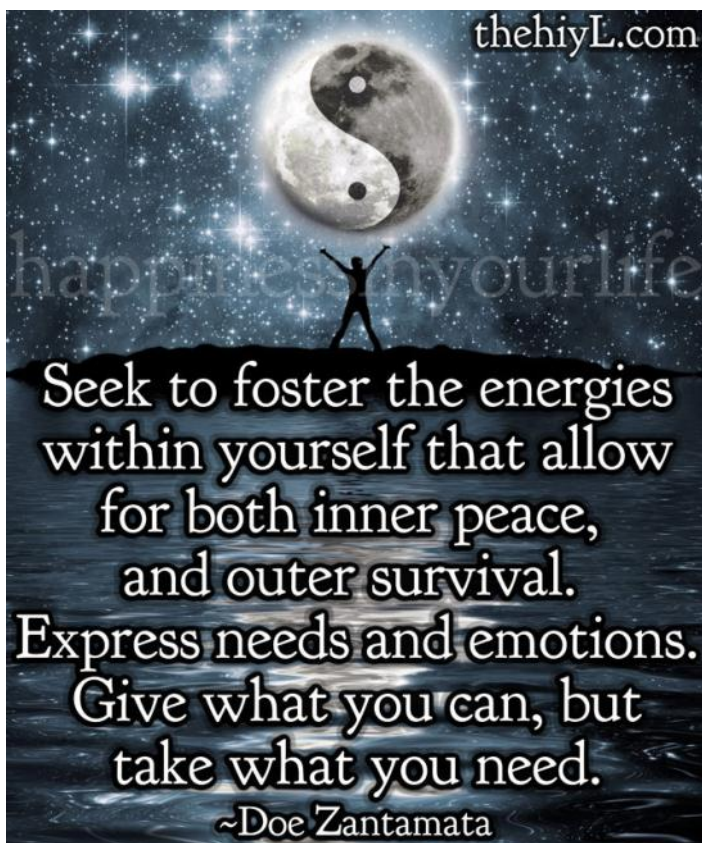
If a man has always had a stronger feminine energy, he would not feel happy or satisfied in life or in a family where he's expected to be the breadwinner and his wife gets to do the child-rearing all day. If a woman never had an inkling of wanting a family, or wanted one but would want the husband to be the one to raise the children while she works, she should not feel like she's setting herself up to be a bad wife or a bad mother, or that she should have to choose between one or the other. She should just choose a partner more compatible for her dreams and goals, a man who wants the same things.

We feel attraction for many types, but we can only feel true love for one who balances us and is compatible in the long term. Very few people are 100% completely balanced, but tend toward more masculine or more feminine in energy. They should not feel like they have to conform or change to what the other expects. While they should seek to foster the lacking energy within themselves, they should also realize that attraction and love can be felt for a person who would not be a great long-term partner in life for them.

As partners are mirrors, one who is completely lacking in one energy but is evolving will find that his or her mirror was at one time exactly who they needed, but as time went on, became "too" much of what they were developing within them. This is what's often deemed "outgrowing" a relationship.

Each person who we are in a relationship with is at some points a teacher, at some points a student, and no time is ever wasted. We can see ourselves, but we can clearly see ourselves through the mirror of a relationship. Throughout the process of growth, if the relationship is no longer beneficial to either person, they should not (as they often do) try to go back in time and unlearn those things they learned which made them no longer compatible just so they could still be together. In those cases, growth occurred separately but together.

In other cases, couples work with each other so that both grow. That relationship, over time, leads to both partners evolving emotionally together, and strengthens their bond as a couple. They go from being two mutually imbalanced partners, to two more balanced partners. Once they've invested the time into bettering themselves through each other, they find they no longer argue about what they used to argue about, and they have an open communication system in place with one another for both needs and emotions.



Ideally, all partners would seek to be the type of couple who grow together. But some people do not grow at the same pace as others, and some believe they are in their correct role in life and do not wish to “grow” at all. They believe that’s how men are supposed to be, or that’s what women are supposed to do, and that’s that. Although we may really wish to have someone see that balance is better, we cannot convince another to do what they do not believe they want to do. They may realize it later in life, or they may find an equally imbalanced partner who also does not want to change or evolve emotionally, and the two would continue in a co-dependent relationship as they would find that missing energy only in the other, never believing they have the ability to find it within them.

Doe Zantamata is an inspirational author, photographer, and graphic designer. Happiness in Your Life is made up of a book series, daily motivational blog, animated short movies, and inspirational posters. There is a little something for everyone. Whether a person is enduring trying times, or has decided to fully live their dreams, thehiyL seeks to fan that inner spark within all of us, and help us to realize our full life potential. Happiness in Your Life is written by Doe Zantamata. Please visit the daily blog for articles and web posters at www.thehiyL.com or please visit www.happinessinyourlife.com to learn more about the books and printed posters.



Dao of Well Being™ - Qigong & Tai Chi Tours

China & Tibet

“the journey of a lifetime... a life changing journey”

Journey to Shangri-La

Chengdu, Lijiang, Shangri-La, Lhasa & other locations in Tibet

April 11 to 27, 2012

800-341-8895 www.QigongChinaTrip.com

Please call for more info & the day by day itinerary.

Tai Chi and QiGong: Practice of Mindfulness

By Bryan Knack

There is a saying in Taijiquan (Tai Chi), "We use the body, but we practice the mind". This is true right from the very start of our practice.

In the beginning, is the posture of "Wuji", being like the great void - no boundary, no center point, just being. The practitioner is cultivating the feeling of stillness that movement arises from.

Of course there are rules to adhere to in order to achieve this. Rules of letting go and allowing through the structure of the body: Being mindful of suspending from the crown point of the head and allowing relaxation of the shoulders, throat and heart centers as we lengthen through the spine by letting the tailbone hang; being mindful of opening through the hips and knees to feel a sense of the Earth opening up and inviting us in.



Next comes "Taiji" - the bringing together of Yin and Yang. The beginning practitioner learns to be mindful of the 6 Harmonies. This is the harmonizing of the upper and lower parts of the body, the hands with the feet, the knees with the elbows, and the hips with the shoulders.

"Gong" as in GongFu or QiGong, means to refine and cultivate skill. As the student's skill increases, they must be mindful of creating downward energy which allows an upward movement, in moving forward there is back, when looking left to be aware of right, etc.

Eye skill in Tai Chi and Qigong is very important. We know that "where the mind goes, energy flows", and "where the eye is - the mind is". The ancients knew this thousands of years ago. Tai Chi players practice Yi (intent), Qi (energy / life force), Li (power / result). The student is mindful of creating the movement with intention, always watching the shape of the movement, intending its placement, while being aware of the body and mind being relaxed and allowing the changes to happen. This is a useful skill to acquire for everyday life.

Next is "Liangyi", which is separation from the duality of Yin and Yang into pure awareness of movement. These rules adhered to during a great deal of practice will become automatic, leaving us to experience pure movement. Mindful of movement forward and only forward, center and only center, right and only right, and so on, as if you are pure silken light Qi, moving within a sea of pure Qi. This comes about by being mindful of the 6 Internal Harmonies of heart and mind moving together, feelings and the body in harmony, and spirit and movement together. And thus we return back to Wuji.

In QiGong as in Tai Chi we are nurturing the 3 Treasures of Jing (essence), Qi (life force), and Shen (spirit). As we perform the exercises we must be

aware of our structure being cleanly open, round and alive through the joints with loose limbs to allow for unobstructed flow of blood and Qi. A relaxed mind is required, being that is the host of the body's systems. If the mind is relaxed, so will be the body and organs. Even though we are using our hands in our Qigong exercises, it is really the mind that is moving the Qi, the hands only assist. Yes the body can help train the Qi, but only to a certain extent. When the organs are relaxed, that is when they are their most efficient. The massaging of the organs with the movement of the exercise will release the feel good hormones of dopamine and serotonins. The relaxed mind will release oxytocins from the pineal gland area of the brain. All of this results in a sense of well-being.

Even a person trying Tai Chi or QiGong for the very first time will benefit. When the mind can focus on a single task, the body rejects stress. When performing the exercises, it is very difficult to think of anything else. Practitioners of Mind/Body/Spirit disciplines look at their training sessions as mini vacations, relaxing and invigorating.



Sifu Bryan Knack Ph.D. /
Ma.D.Sc.

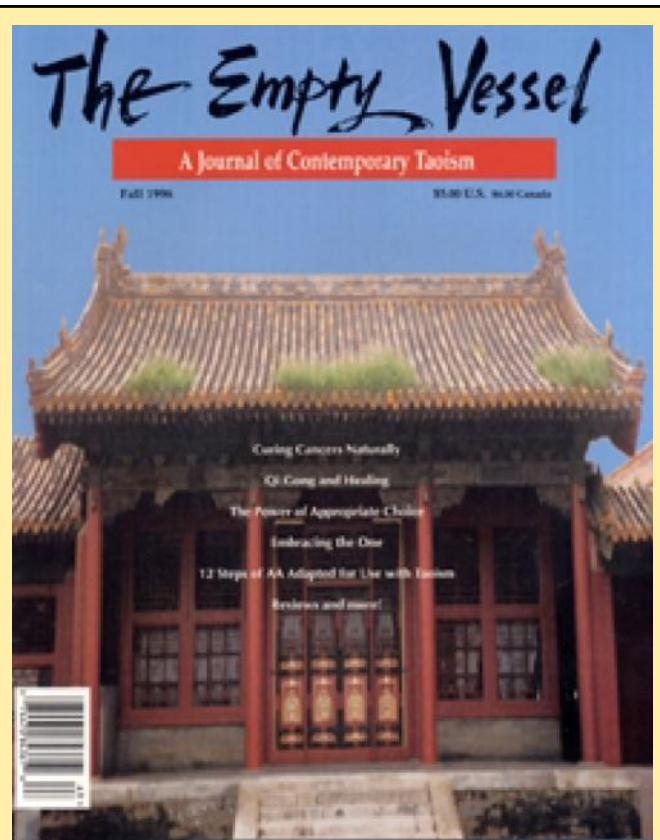
Northwest Tai Chi & QiGong

<http://www.NWTaiChi.com>

Join us on Facebook

Northwest Tai Chi &
QiGong

[http://www.facebook.com/
pages/Northwest-Tai-Chi-
QiGong/119025831476121?
v=wall](http://www.facebook.com/pages/Northwest-Tai-Chi-QiGong/119025831476121?v=wall)



The Empty Vessel

A Journal of Contemporary Daoism

is a quarterly publication dedicated to the exploration and dissemination of non-religious Daoist philosophy and practice. Gain a deeper understanding of the shifting sands of our times through the ancient, but universal truths of Daoist philosophy.

Learn practical applications of Daoist thought, tai ji quan, internal arts, Chinese medicine and qigong. Enjoy articles, interviews, and feature stories that show how contemporary practitioners have incorporated a balance of body, mind, and spirit into their day-to-day activities. Includes art, poetry, essays and reviews of the latest book, tapes and videos on Daoist subjects. The Empty Vessel is the only journal of its kind, covering all aspects of Taoist philosophy and practices in a thought-provoking and timely manner.

www.AbodeTao.com

www.CommunityAwake.com

The Bioenergetic Basis of Life

by Tom Rogers,
President, Qigong Institute

The fundamental principle of Western medical science has been that the basis of life is biological and the combination of biochemistry and molecular biology defines living organisms. However, each cell in the body can generate and receive different forms of energy -- heat, light, sound, vibration, magnetism, and electricity¹¹. Historically, these different types of bioenergy phenomena have been treated as byproducts of normal cellular function instead of being recognized as intrinsic to the function.

Emerging fields of research including epigenetics, psychoneuroimmunology, biophysics, (including biophotonics and quantum biology), and frequency therapy are proving that energy is just as fundamental to life as biology. This should come as no surprise because in 1905 Einstein published his Special Theory of Relativity demonstrating the equivalence of mass and energy ($E=mc^2$). This fundamental equivalence confirms the fact that human beings are half biological, but the other half is energy.

What explains the coordinated function of the estimated 75-100 trillion cells and over 100,000 reactions per second in most cells in the body, day after day, and year after year? Although DNA holds instructions for creating all of the 70,000+ proteins in the human genome, it is still just a blueprint. Proteins that are involved in metabolism and body function are created and then reused many times without transcription being required from DNA. When a protein wears out or is damaged and must be replaced, then DNA is accessed to create information in the form of a biomolecular program to create a new copy of the protein.

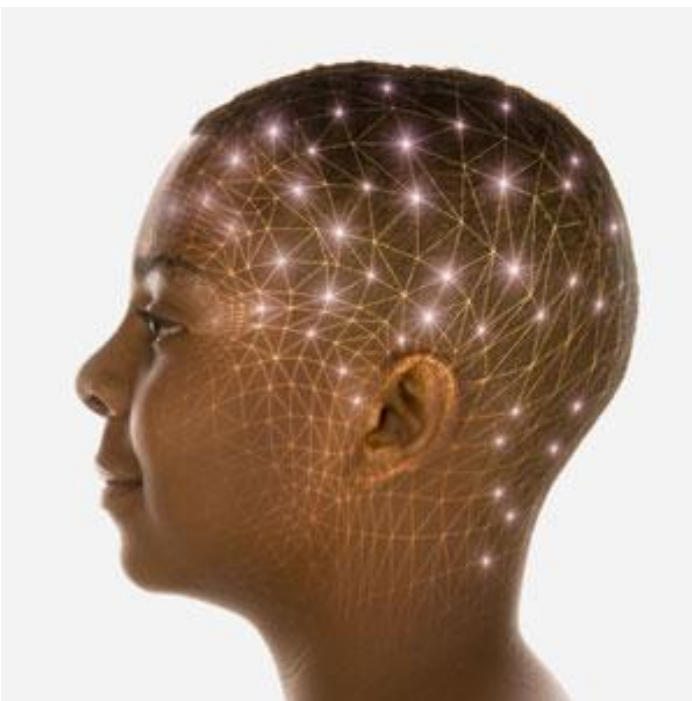
Epigenetics research has demonstrated how proteins are turned on and off by environmental bioenergetic signals, such as those generated by thoughts, emotions, and the practice of Qigong. Although epigenetics affects cellular function and modulates the expression of genes, it is only one factor in the production and regulation of metabolic enzymes. Just as computers need oscillators to regulate the rate at which computations take place, the human

body also needs oscillators and signaling mechanisms to coordinate body functions and regulate metabolism over time. The heart and brain are examples of oscillators that generate measurable electromagnetic fields¹¹. Researchers are beginning to understand that the complexity and timing of the regulation of body function is simply beyond chemical signal processing speeds and capabilities⁸.

This has not always been the case. Up until recently, the majority of biology research has been based on classical physics. But many researchers point out that the primary shortcoming of classical physics based molecular biology is that the holistic character of the physical world now recognized in quantum theory is not taken into account. For example, classical physics is inadequate for describing homeodynamics, ontogenesis, and morphology. In addition, fundamental biological processes that involve the conversion of energy into forms that are usable for chemical transformations are quantum mechanical in nature. These processes involve chemical reactions themselves, light absorption, formation of excited electronic states, transfer of excitation energy, transfer of electrons and protons, etc¹⁰. Molecular biology and biochemistry, though well grounded in empirical knowledge, have had no foundation in the principles of quantum theory¹. Biophysics must be based on more than classical physics in order to be able describe energy-based phenomena within cells such as quantum coherence and oscillating electromagnetic fields. Today, the field view of the organism and its interactions is finding increasing acceptance in biology, biophysics, and medicine¹. Quantum biology is an example of a new discipline which incorporates field theory and combines principles of biophysics and molecular biology based on quantum physics. It's interesting to note that some emerging sub-fields of bioenergy research are so new that their scientific descriptions are still being defined (e.g. biophotonics, quantum biology, and quantum chemistry).

Understanding the interaction between human energy and human biology is intrinsic to the scientific understanding of the basis of Qigong. At a basic level, all life depends on molecules interacting through vibrating or

oscillating energy fields. Each electron, atom, chemical bond, molecule, cell, tissue, organ, and the body as a whole has its own vibratory character¹¹. A growing amount of energy field-based biophysics research is confirming the energetic nature of the human body. The heart, brain, and nervous system generate electromagnetic fields¹¹. Electromagnetic fields have been found to modulate cellular signaling molecules². Microtubules in cells generate oscillating electromagnetic fields which are believed to have an organizing affect upon water around microtubules and a role in cytoskeleton organization, cellular interactions, and information transfer^{3,6}. Bioelectric ion flows and gradients have been found to regulate cell proliferation, migration, and differentiation as well as appendage regeneration, embryogenesis, and formation of prepatterns for gene expression during craniofacial patterning⁴. Cancer cells have been detected by their electromagnetic signatures⁵, and their growth has been inhibited by specific electromagnetic frequencies⁷. Even the stomach generates measurable electric and magnetic fields⁹.



Biophotonics

The emerging science of biofields²³ is a recognition of the fact that humans are comprised of energy as well as matter. Researchers are just beginning to characterize the various electromagnetic fields that occur within cells, tissues, organs, and a human being. Although there are many proven technologies to diagnose, monitor, and characterize electromagnetic fields within humans, and therapies that are based on energy are becoming more prevalent, understanding the role of energy within the

human body is still very much a research project. One of the more established areas of research is biophotonics.

As summarized in Rahnema, et. al.¹²

All living cells of plants, animals and humans continuously emit ultraweak biophotons (ultraweak electromagnetic waves) in the optical range of the spectrum, which are associated with their physiological states and can be measured. Neural cells also continuously emit biophotons. The intensity of biophotons is in direct correlation with neural activity, cerebral energy metabolism, EEG activity, cerebral blood flow and oxidative processes. There are significant correlations between the fluctuations in biophoton emission and fluctuations in the strength of electrical alpha wave production in the brain.

Biophotons are light emitted by biological organisms either spontaneously or as a result of external stimulation^{15,26,27}. As early as 1923 Russian researcher Alexander Gurwitsch discovered that living tissue gave off photons, which he termed "mitogenic rays." He demonstrated that these ultraviolet rays (photons) stimulated cell reproduction. Gurwitsch's work was replicated in the 1970's and expanded upon by German researcher Fritz Popp. The resurgence of biophotonic research was enabled by the development of the photomultiplier tube which can detect very weak light emissions. Popp was inspired by Herbert Fröhlich, father of superconductivity theory, who was a theoretical physicist in the field of solid state physics who later applied theoretical physics to biological systems.

Fröhlich proposed the existence of "condensates" which are composed of a collection of vibrational oscillators that concentrate their vibrational energy in collective motion. More specifically, he stated that biological systems are highly nonlinear; far away from thermal equilibrium, and must be treated as thermodynamically open systems that constantly carry out work to maintain this non-equilibrium; and macroscopic quantum systems that are able to produce coherent oscillations¹⁷. These coherent oscillations have been observed to generate an electromagnetic field that could enable long-range interactions between cells. The action of the electromagnetic waves causes the excitation of coherent vibrations pumped by energy derived from metabolism. This effect should be visible at normal temperatures and occur in all living things, and cells are able to recognize each other at a distance and be attracted or repelled. Fröhlich's hypothesis of coherent vibrations in biological systems provides a theoretical framework for the regulation of biological processes in and between cells, organs, tissues, and the whole human body via electromagnetic fields.

Oschman outlines the scope of coherent vibrations¹¹

Coherent vibrations recognize no boundaries, at the surface of a molecule, cell, or organism -- they are collective properties of the entire being. As such, they are likely to serve as signals that integrate processes, such as growth, injury repair, defense and the functioning of the organism as a whole. Each molecule, cell, tissue, and organ has an ideal resonant frequency that coordinates its activities.

Fröhlich describes how the coherent vibrations would actually work³⁰

An assembly of cells, as in a tissue or organ, will have certain collective frequencies that regulate important processes, such as cell division. Normally these control frequencies will be very stable. If, for some reason, a cell shifts its frequency, entraining signals from neighboring cells will tend to reinstall the correct frequency. However, if a sufficient number of cells get out-of-step, the strength of the system's collective vibrations can decrease to the point where stability is lost. Loss of coherence can lead to disease or disorder.

Coherent vibrations in humans have been found in the acoustic, megahertz, gigahertz, and infrared ranges. Macroscopic coherent states occur when an oscillating electromagnetic field is created within or surrounding a cell. Research has shown that mechanical oscillations of microtubules and cell membranes generate an electromagnetic field, and it is proposed that this field plays role in cell physiology and participates in the controlling of the organization of intracellular processes and interaction between cells^{14,18,28}. The constant stream of energy in the form of photons and heat that microtubules receive from mitochondria^{12,25} has been found to catalyze the ordering of water in cells into a crystalline lattice structure which may play a role in meridians and qi flow in Traditional Chinese Medicine.

Biophoton emission has been found in oxidative metabolism in mitochondria, free radical reactions with biomolecules, and in proteins and DNA. There is extensive research on electromagnetic cellular interactions¹³. Although the use of biophoton emission for diagnostic and treatment purposes is in its infancy²⁸, biorhythms of biophoton production have been found to be on the order of weeks and months and may vary considerably after just ten minutes due to the dynamic nature of biological systems. The intensity of biophoton emission is much higher in the hands and face and can vary considerably (up to fifty percent more or less than the daily average) depending upon skin temperature^{16,29}. Palm locations produce significantly more photons than dorsal locations, and

emission rates vary considerably depending upon the time of day¹⁵.

Popp and other researchers have proposed the possible biocommunication and bioregulatory effect of photons¹⁷. In this theory, the generated field of photons is a quantum information field that interacts with body molecules and chemistry in a regulatory biofeedback mechanism. It is hypothesized that photons released by the cells form a whole interlinked system working as a synchronized coherent field¹⁷. The high degree of order in such light reflects its laser-like properties²¹. This light is very quiet and shows an extremely stable intensity, without the fluctuations normally observed in light. Because of the stable field strength, its waves can superimpose, and by virtue of this, interference effects become possible that do not occur in ordinary light. Because of its high degree of order, the biological laser light is able to generate and keep order and to transmit information in the organism^{19,22}.

Popp's biophoton theory also postulates a web, or hologram, of light created by the constant emitting and absorbing of photons by DNA, cells, tissues, and organs and proteins. This hologram could correspond to auras, chakras, meridians and other energy matrices that have been part of eastern philosophy and healing traditions for millennia. An energetic matrix could also explain basic morphology, or cell differentiation, and the regulation of myriad other cellular functions. However, there are other theories of morphology that are based on ion flows and gradients⁴. Although this ion-based theory also depends on electromagnetism, it does not as yet involve biophotons.

There are myriad unanswered questions in biophoton research, such as how and why are biophotons generated; how do biophotons contribute to cellular organization, regulation and communication; what is the source of the information that they carry; can biophotons be modulated; which signals result in which metabolic actions; can photon emission reliably be used diagnostically; what is the relationship between biophotons and DNA; what is the function of the absorption of biophotons by photosensitive molecules; how does weak and strong radiation interact with biological tissue; can condensates (collective electron oscillations) form in biological tissue powered by photons; how do microtubules, mitochondria, and photons interact; and what role might biophotons play in the regulation of cell division and cellular differentiation.

Ongoing research in the emerging science of bioenergy will play a major, if not defining role in 21st Century medicine. For example, imagine energy-based pharmacology instead of chemical-based pharmacology.

More information on the bioenergetic basis of life can be found in the Qigong and Energy Medicine Database™ and on the Energy Based Medical Technologies and Therapies and The Scientific Basis of Qigong and Energy Medicine pages on the Qigong Institute website (<http://www.qigonginstitute.org>).

1. Bischof, M., Field Concepts and the Emergence of a Holistic Biophysics. International Institute of Biophysics, Published in: Beloussov, L.V., Popp, F.A., Voikov, V.L., and Van Wijk, R., (eds.): Biophotonics and Coherent Systems. Moscow University Press, Moscow 2000, pp.1-25.
2. Pilla A, Fitzsimmons R, Muehsam D, Wu J, Rohde C, Casper D. Electromagnetic fields as first messenger in biological signaling: Application to calmodulin-dependent signaling in tissue repair, *Biochim Biophys Acta*. 2011.
3. Havelka D, Cifra M, Kucera O, Pokorny J, Vrba J., High-frequency electric field and radiation characteristics of cellular microtubule network, *J Theor Biol.*, 2011.
4. Levin, M., Molecular bioelectricity in developmental biology: New tools and recent discoveries: Control of cell behavior and pattern formation by transmembrane potential gradients, *Bioessays*, 2012.
5. Pokorny, J., Vedruccio, C., Cifra, M., Kucera, O., Cancer physics: Diagnostics based on damped cellular elasto-electrical vibrations in microtubules, *European Biophysics Journal*, 2011.
6. Pokorny, J., Video: Microtubules - Electric Oscillating Structures in Living Cells (Google Workshop on Quantum Biology). 2010.
7. Zimmerman JW, Pennison MJ, Brezovich I, Yi N, Yang CT, Ramaker R, Absher D, Myers RM, Kuster N, Costa FP, Barbault A, Pasche B., Cancer cell proliferation is inhibited by specific modulation frequencies, *Br J Cancer*. 2011 Dec 1.
8. Georgiev, D., Bose-Einstein condensation of system photons in the brain cortex as a mechanism of conscious action, [Preprint], 2004.
9. Kim, et. Al., Influence of body parameters on gastric bioelectric and biomagnetic fields in a realistic ductor, *Physiol Meas*. 2012 Mar 14.
10. Theoretical and Computational Biophysics Group, Quantum Biology, http://www.ks.uiuc.edu/Research/quantum_biology/.
11. Oschman, J., *Energy Medicine: The Scientific Basis*, Churchill Livingstone, 2000.
12. Rahnama, M., Tuszyński, J., Bokkon, I., Cifra, M., Sardar, P., Salari V., "Emission of mitochondrial biophotons and their effect on electrical activity of membrane via microtubules", *Journal of Integrative Neurosciences*, 2011, vol 10, no. 1, p. 65-88.
13. Cifra, M., "List of modern experimental evidence on cellular photonic interactions", *UPE-DataBase Newsletter*, 2010a, vol. 2, no. 1, p. 5-7.
14. Cifra, M., Pokorny, J., Jelinek, F., Kucera, O., "Vibrations of electrically polar structures in biosystems give rise to electromagnetic field: theories and experiments", In *Proceedings of Progress In Electromagnetics Research Symposium 2009*, Moscow, Russia, August 18-21. Cambridge: The Electromagnetics Academy, 2009, p. 138 - 142. ISSN 1559-9450.
15. Cifra, M., Van Wijk, E., Koch, H., Bosman, S., Van Wijk, R., "Spontaneous Ultra-Weak Photon Emission from Human Hands Is Time Dependent", *Radioengineering*, 2007, Vol. 16, n. 2, p. 15-19, ISSN 1210-2512.
16. Cifra, M., Van Wijk, E., Van Wijk, R., "Endogenous electromagnetic field in biological systems: measurement of spontaneous photon emission in visible range from the human body", In *Odborne seminare - Sbornik za rok 2006/2007*. Praha: Czechoslovak section IEEE, 2007, p. 40-48. ISBN 80-86582-21-3.
17. Cifra, M., "Measurement of spontaneous photon emission from the human body: technical aspects, parameters, time and temperature dependent fluctua-

tions of photon emission", master degree thesis, University of Zilina, Slovak Republic. 2006.

18. Cifra, M., Havelka, D., Kucera, O., Pokorny, J., "Electric field generated by higher vibration modes of microtubule", In *Microwave Techniques (COMITE)*, 2010 15th International Conference on, p. 205 - 208, 2010.
19. Schmidl, G., Experimental Evidence for the Frolich Hypothesis, <http://www.fourcoffees.com/project/evidence.html#Pak01>.
21. Nobrega, C., Biophoton – The language of the cells. What can living systems tell us about interaction?, *Technoetic Arts: A journal of Speculative Research* Vol. 4 No. 3, 2007.
22. Bischof, M. Biophotons – The Light in our cells. *Journal of Optometric Phototherapy*. 2005.
23. Rubik, B., The Biofield Hypothesis: Its Biophysical Basis and Role in Medicine. *The Journal of Alternative and Complementary Medicine*, Vol. 8. No 6, 2002, pp. 703-717.
24. Van Wijk R, Schamhart DH., Regulatory aspects of low intensity photon emission, *Experientia*, 1988.
25. Cifra, M., Havelka, D., Kucera, D., Biophysical role of oscillatory electric field generated by undamped microtubule vibrations, In *6th International Workshop on Biological Effects of Electromagnetic Fields*, Istanbul: Bogazici University, 2010.
26. Popp F.A. Properties of biophotons and their theoretical implications. *Indian J. Exp. Biol.* 2003;41:391–402.
27. Gall D., et al. Measurement of low-level light emission under lab conditions. In: Chang J., et al., editors. *Biophotons*. Dordrecht, The Netherlands: Kluwer Academic Publishers; 1998. Pp. 159–182.
28. Joseph, et. Al., Biophoton Detection and Low-Intensity Light Therapy: A Potential Clinical Partnership, *Photomed Laser Surg*. 2010 February; 28(1): 23–30.
29. Cohen, S., Popp, F.A., Whole-Body Counting of Biophotons and its relation to biological rhythms, In: Chang J., et al., editors. *Biophotons*. Dordrecht, The Netherlands: Kluwer Academic Publishers; 1998. Pp. 183–193.
30. Fröhlich, H., Coherent electric vibrations in biological systems and the cancer problem. *IEEE Transactions on Microwave Theory and Techniques* MTT 26:613-617.



Tom Rogers is the President and CEO of the Qigong Institute, a non-profit organization which has been promoting Qigong scientific research and education since 1984. He has practiced Tai Chi and Qigong for eighteen years and yoga for over twenty five years. He visited China six times on business, qigong study trips, and personal travel which included training with Master Wan Su Jian and Master Duan Zhi Liang. Tom is a certified Tai Chi and Qigong Instructor from the Institute of Integral Qigong and Tai Chi. He earned a B.S. in Business Administration from the University of Oregon and an M.S. in Computer Science from Stanford University then spent over twenty years in Silicon Valley specializing in mission critical database and computer system performance and reliability.

Too Busy to Take Care of Yourself?

The Busy Mom's Guide to Practicing Yoga

by Ginger Garner, MPT, ATC

It is ironic that I am sitting here procrastinating about penning this post on yoga for busy moms. Why? Because I am a fellow exhausted mother - with three boys under age six. Just like everyone else, I also have trouble finding time to squeeze in time for myself. (Not to mention I am typing on a keyboard that is missing 5 keys, thanks to my youngest son's creative pursuits 2 days ago. That alone adds its own special challenge.) However, I got this question from a reader a few months back. It is very timely for moms, and for anyone who is "too exhausted or too busy for exercise."

The question:

Q: How can a busy mom, working both in and outside the home, find time for yoga - or any exercise at all? *Signed, Shelly (a busy mom working full time)*

A: Dear Shelly, if I had the magic answer to this question, then we could solve a huge portion of the "mom stress" out there right now, and for that matter, everyone's stress! However, I can offer you the same tools I use to help myself and other moms stay on the wellness wagon.

Yoga, as well as exercise, have been proven to provide stress relief, build bone density, help in weight management, prevent inflammation and the chronic diseases associated with it, such as arthritis, heart disease, stroke, diabetes, and pain syndromes - just to name a few benefits. However, the majority of Americans find it very hard to commit to a wellness regime like exercise, yoga, or eating well.

The US Department of Health and Human Services report that 7 out of 10 Americans don't get exercise regularly, despite the overwhelming proof of its benefits¹. Additionally, some 300,000 deaths per year are caused by lack of exercise, namely those

caused by heart disease, stroke, diabetes, and several forms of cancer.

So what is a busy mom to do? Women perform approximately 75% of household management and chores, even if they also work full time outside the



Image courtesy of Ginger Garner

home.² Additionally, women are typically the primary caregivers for children and/or aging parents. This places women in the impossible position of doing more work than they can handle. It is highly likely this unequal work load has also contributed to the increase in postpartum depression (PPD), which now stands at an alarming 25%, up from 5% just a few decades ago. In addition, up to 80% of women are reported to suffer from "[baby blues](#)," which can be difficult to distinguish from PPD.

The fact is - exercise, especially yoga, plays an important role in decreasing anxiety, depression, and stress.^{3,4} Knowing the anti-depressant, stress relieving, disease preventing, body and mind shaping benefits that yoga offers, how can moms fit yoga into their busy schedule? As a working mom of three boys and as a women's health physical therapist and yoga coach, here are 4 tips you can use now - to start practicing yoga.

Everyone is busy, especially mothers. Lack of time is probably the most cited excuse for not exercising enough; however, you can fit yoga into your schedule. I've been successful at exercising regularly (yoga is my main method) while juggling mom, life, and work duties, though not without diligence and hard work.

1. Plan your yoga routine on a weekly basis, rather than daily. Before I became a mom, finding time to practice was much easier. I practiced daily, usually for 90 minutes in the morning, followed by a walk or jog in the afternoon or evening. After my first son was born, that rigorous (and rather rigid) routine fell away. Fortunately, the practice of "living my yoga" made me flexible enough to go with the flow and adopt a new routine for my new season of life: motherhood. Now, 5 years later, I am expecting my third child - and I have found the best method for maintaining my yoga practice is to schedule it by the week, rather than daily. Sure, I still practice daily - but my yoga may consist of a relaxation/corpse or other restorative yoga pose and/or 10 minutes of meditation- what I call recalibrating my brain so I can relax and feel grateful. I typically schedule "mat time" for yoga practice, about 3 times a week for 30-60 minutes.

2. Be flexible about your practice. After my first child was born, I broke down my yoga practice into 10 minute segments. We would both get on our "yoga mats" - except his would be for tummy time or when he was older, play time. As I welcomed my second child just 20 months later, my yoga time was combined with their (limited) PBS time (public television programs). The younger one could still have mat time while the older one caught a 30 minute PBS program like Sesame Street.

Another common way I got 30 minutes of yoga in was to take the whole set up (me, the boys, and my yoga paraphernalia) to the park or the beach (we live on an island). Then I could get in play time while the kids played within just a few feet of me. The bottom line is - I make yoga time a fun and relaxing play time for all of us. Now that they are older - they love to do yoga with me (and sometimes on me) - and everyone reaps the benefits. In fact, I find they prefer yoga over their occasional PBS program. That is the best benefit of all!

Additionally, after the first decade of my yoga practice almost 10 years ago, I began to realize more and more that yoga, kind of like prayer, can be done anywhere. Yoga is not just the physical postures or the sticky mat. Yoga is a way of life. Yoga doesn't just mean time logged on your sticky mat. Yoga can be a bike ride, a mid-day walk, pushing your children on a swing at the park, sitting on the beach or hiking a trail. This past year most of my yoga has been logged while nursing my newborn son.

Pain can be your best teacher. For example - 2011 - a single year in my life - brought events that I now recognize that serve as my greatest yoga teacher. Amidst serious health problems, outside my control, that threatened my life and the life of my unborn son, peace prevailed. I credit my faith and my yoga for that peace. I encourage everyone to do two critical things to find peace - 1. Be flexible and 2. Never lose hope.

3. Find a qualified instructor. Most people need to start practicing yoga with the help of a teacher. However, in the US there is no regulation for yoga teaching. This means anyone can teach yoga, no training necessary. The Yoga Alliance (YA) provides minimal voluntary standards for teachers, however teachers who are registered through YA do not have medical training, coursework, and are not licensed. They are also not qualified to work with



anyone with health problems, since their care must be coordinated with a physician or other licensed medical professional. If you have medical concerns, conditions, or injuries, you need to seek medical care and preferably, work with someone trained in both conventional medicine and yogic medicine. You can visit the www.iayt.org site to find yoga therapists. IAYT, the International Association of Yoga Therapists is currently working toward creating standards for yoga therapy in America. You can find a licensed medical professional who can teach yoga as medicine (and often have it covered by your insurance) [here](#).

4. Make sure you start with foundational work.

Medically sound yoga must include these important components.

- **Focus on the breath first.** Without the breath, we cannot grow, or even survive. The breath should come before learning the posture. Practice [deep abdominal breathing](#) first, without chest breathing. Next, learn the method I call [TATD breath](#). You can learn both breaths through the link provided.
- **Focus on core work next.** When it comes to the physical postures, they cannot be safe without the inclusion of core stabilization. A good therapist will know how to safely engage the core using the TATD breath. Without the core, even the simplest postures become risky and dangerous because they are not supporting the spine. Long term incorrect performance of postures can lead to spine and joint degeneration and injury. Further, core work is essential for mothers—who experience stretch weakness, atrophy and/or potential damage to the core (abdominals, pelvic floor, and spinal muscles) as a natural consequence of pregnancy.

5. Recalibrate yoga to fit you, as a woman and mother. Yoga is not automatically yoga for women, nor is it suited to the specific needs of mothers. A practice or discipline of yoga created by a man, typically for men, is not the practice that fits a woman's body—especially the modern, 21st century mother who must juggle work, childcare, household management—often alone as a single parent. Read my previous blog on [Redefining Yoga for the 21st Century Mom](#).

6. Do not conform or subscribe to a rigid set of yoga postures or prescription. No set of yoga postures can fit your body through your entire life span—much less through the season of motherhood. Yoga should fit you, your individual needs, both physically and psychologically, throughout your life span. You owe it to yourself to find a teacher who can guide you on that path. A good teacher, which is what I do with my own students and patients, will also help you to become independent with your yoga practice. This means you should not have to spend oodles of money on long term yoga sessions. Eventually—your teacher should help you “graduate” to your own personal practice—helping you set up your own yoga space and practice.

Following these, and more successful tips to come in future posts, will help you start and keep a successful, safe, and effective yoga practice for a lifetime.

Sources

US Dept. of Health and Human Services.

Crittenden, A. The Price of Motherhood.

[Exercise, Yoga, and Meditation for Depression and Anxiety Disorders](#)

[The Anti-Depressant Effects of Exercise: a meta-analysis of randomized trials.](#)

Ginger Garner, MPT, ATC, ERYT500, CPI — is an educator in



using yoga and Pilates as medicine, and is a orthopaedic and women's health physical therapist. As a published author, Ginger pens the popular mothers health [Breathing In This Life](#) and for Modern Mom, [Fit and Fearless Birth](#). Ginger is an activist for improving health care in the US. She developed the first medical yoga post-graduate program, [Professional Yoga Therapy](#), in 2001, and started one of the first holistic physical ther-

apy clinics in the US. Ginger has written more than 30 educational programs in using yoga and Pilates for healing and a 4-volume text on the PYT method. You can reach Ginger at

www.gingergarner.com & www.professionalyogaaththerapy.org

Follow Ginger on [Facebook](#) and [Twitter](#), and Professional Yoga Therapy on [Facebook](#).

Is Qigong for You?

by Arthur Rosenfeld

精
氣
神

If you've traveled to China, you've likely encountered senior citizens flapping their arms early in the morning in public parks, or perhaps squatting, walking, singing or dancing in groups, twisting waists and wiggling hips and watching their own hands while performing repetitive movements. Most likely, these folks were engaging in their morning *qigong*. Ranging from simple to quite complex, this popular mind/body exercise represents a uniquely Chinese method of uniting good intentions with specific results. Because it is more accessible and less challenging than practices like tai chi or yoga—and takes far less time to learn—it is growing in popularity among New Agers,

the alternative medicine crowd, and just about anyone whose mind is more open than their wallet when it comes to taking good care of themselves.

The word *qigong* (pronounce it chee gung) is a composite of two Chinese characters, the first meaning energy (*qi*) and the second meaning work (*gong*). Transliteration from Chinese to English presents certain difficulties, but the word *gong* in this context is the same as the word *kung* in *kung fu*, which connotes the sort of Chinese martial arts associated with movie star Bruce Lee, but literally means hard work. *Qigong* thus evokes working on the body's energy system using movement, breath, mind, and sound.

Qigong can be directed at developing esoteric powers and martial prowess, yet practitioners more com-

monly employ it to enhance and maintain their health. That likely accounts for the proliferation of *qigong* courses at local parks, YMCAs, senior centers, and yoga schools. Speaking of yoga schools, *qigong*'s surge in popularity has even led some writers to predict it will outstrip the Indian art within the next ten years.

While *qigong* is a relatively modern term, there have been different names for it across the ages. To this day there is still a great deal of discussion, if not debate, about what exactly constitutes the practice. What we can say is that there are references to it in one of the earliest of the Chinese classics, the *Yijing* (also I-Ching, or Book of Changes), and also in many other historical texts. The movements stem from Traditional Chinese Medicine (TCM) and are thus allied with acupuncture and herbal medicine. Typically, both movement and vibration (sound) are applied to acupuncture meridians, the pathways down which vital energy (*qi*) flows like water through a garden sprinkler hose. In China today, there are literally thousands of variations (they're called "styles") of *qigong*, many named for a person or family that invented them, some named after animals.



The best way to learn qigong is from a qualified teacher. As it is in many things, as the practice becomes more popular, the percentage of such qualified individuals among those offering instruction is likely to decrease. Since everyone learns it best directly from someone else who knows it, the best assurance of a teacher's qualifications are the qualifications of *their* teacher. Ask about a prospective instructor's lineage. Traditionally, qualified qigong teachers (just like qualified martial arts instructors) are eager to share this information; beware the teacher who is not, and be sure and ask students if they are experiencing positive health benefits from the practice.

In the absence of a local class, there are a wide number of offerings on DVDs, some of which are fairly easy to follow at home:

<http://ymaa.com/publishing/dvd/qigong>, <http://www.radiantlotusqigong.com/products/>

Despite the number of instructional titles available, however, books don't offer the easiest way to learn qigong. Even so, reading about qigong can greatly enhance your understanding of how and why the practice works, and also give you background information that may lead you to try different approaches and styles. A particular volume that stands head-and-shoulders above the rest is *Chinese Medical Qigong*.

<http://www.wishus.org/chinesemedicalqigong.asp>

Presented much like a Western medical textbook, this surprisingly readable 651-page volume paints a detailed picture of qigong by beginning with general background, history, and theory, then proceeding through a book-length section each on practical methods, clinical applications, and qigong in ancient literature. It is a critical addition to any serious qigong library.

In the face of burgeoning healthcare costs, qigong represents a practical option to keeping the doctor away, and digesting your daily apple better too. While it may not stop a heart attack in mid-beat or clear asthmatic lungs as quickly as an emergency room visit, qigong does appear to support the health of your kidneys, liver, eyes, ears, and yes, lungs and heart too. It can even improve your sex life. Experts in the field remind us that the human body is built to move, and claim qigong to be effective in alleviating

the symptoms of a number of chronic conditions. Does this mean qigong is for you? If the idea of goal-directed exercise sounds interesting and you are eager to take control of your own health rather than relegating that responsibility to others, qigong may be just what the doctor ordered.



Arthur Rosenfeld – is an authority on the spiritual dimensions of Eastern thinking for a Western world. He began his formal martial arts training in 1980 and has studied deeply in China and the U.S. A Yale graduate, he has his needle in the vein of Chinese tai chi grandmasters, and is dedicated to personal transformation and social change through the application of Taoist philosophy and movement. The host of the national PBS show *Longevity Tai Chi with Arthur Rosenfeld*, he contributes to many national magazines. He blogs on *The Huffington Post* and his offerings also appear in *The Wall Street Journal* and numerous other websites and newspapers nationwide. Rosenfeld has penned 11 critically acclaimed books, several of which he has optioned to Hollywood. For more info, go to: <http://www.arthurrosenfeld.com>



Organizing Daily Practice

by Yang Yang, Ph.D

If you have limited time for your daily Taiji practice, can you still benefit? The answer is yes—if you practice efficiently. This training tip describes how.

Most Taiji and Qigong practitioners have a busy schedule and do not have two hours a day to practice. Many people are lucky if they have 30 minutes a day to exercise. Some may not even have 30-minute blocks of time, and instead may have to divide those 30 minutes into several smaller blocks, spaced throughout the day.

But even short periods of exercise can make a big difference, according to a [recent study](#) from the University of Missouri. A team led by exercise physiologist John P. Thyfault reported that when fit, physically active young adults stopped exercising for three days, their blood sugar spiked more after meals—a condition that over time raises the risk of heart disease and Type 2 diabetes. To remain healthy, we should keep moving throughout the day, and even short periods of moderate exercise can make a big difference, Thyfault told the New York Times. Taiji and Qigong can help.

So, if you have just 30 minutes a day, how can you structure your time to practice most efficiently?

To answer that question, we need to consider the different components of our training. Here is one way to break the practice down:

- Standing meditation
- Sitting meditation
- Lying-down meditation

- Moving qigong
- Agility qigong
- Taiji form qigong

Standing meditation can improve strength, body alignment, quality of sleep, balance, and our ability to relax as we move. It refers to two primary postures: Wuji and Santi. It can be practiced alone or with a partner to help get the feel of it.

Sitting meditation can effectively train our brain and engage our mind. It cultivates Ling energy—

improved intuition and a quick, alert lightness. For a detailed discussion of sitting meditation, please read [this article](#) in the December 2011 issue.

Lying-down meditation includes still meditation and moving exercises. It can enhance flexibility, relax the body and mind, prevent and rehabilitate injuries, and improve sleep.

Moving qigong refers here to our stand-alone drills, such as Grand Opening and Washing Organs. Each moving qigong exercise cultivates energy and each has a different focus. For example, Grand Opening helps with chest opening and closing, shoulder

range of motion, and side-to-side weight shifting. The Strike Shoulders exercise enhances shoulder range of motion and trains forward and backward weight shifting.

Agility qigong refers to exercises meant to move the body quickly without compromising alignment, footwork, rooting, and integrity of the whole body. They include *cai*, *lie*, *zhou*, *kao*, and others.





Taiji form qigong refers to individual forms or part of an entire routine.

Let's assign five minutes to each segment, and assume we have ten-minute stretches to practice in the early morning, during the day, and in the evening. Here is one way to organize the practice:

Early morning:

- Sitting meditation: 5 minutes, then
- Moving qigong: 5 minutes

During the day:

- Taiji form or agility qigong, moving slowly: 5 minutes, then
- Agility qigong, moving briskly: 5 minutes

In the evening, before going to bed:

- Standing meditation: 5 minutes, then
- Lying-down meditation: 5 minutes, just before going to bed

I recommend sitting meditation in the morning and lying down meditation before going to bed. Avoid moving qigong, especially agility qigong, before going to bed because these exercises tend to generate a significant amount of energy. If you have a very tight schedule in the morning and evening and more time during the day, practice sitting meditation in the morning, lying down before going to bed, and do the rest during the day.

Use these instructions as general guidelines, but please be flexible and adjust based on your specific situation. For example, if you have sleep issues, it is a good idea to do more standing and lying down qigong. If you have a lot of stress, you'll benefit by spending more time on sitting meditation. And always remember to do slow movement to warm up before you do agility training. Even for the agility training, you do not need to move too fast.

If you're lucky enough to have one hour a day to practice, double the time for each of these activities.

Always keep in mind that what matters most is not quantity but quality. And be gentle. Gentle practice can provide powerful, long-lasting benefits.



Yang Yang, Ph. D is one of the few individuals who are recognized within the traditional Taiji and Qigong community as a master practitioner and instructor, as well as an academic researcher who's using western science to explore evidence-based Eastern philosophy and healing arts. He is author of the highly acclaimed book "Taijiquan: The Art of Nurturing, The Science of Power", and in 2006 was honored as the "Qigong Master of the Year" at the 9th World Congress on Qigong and Traditional Chinese Medicine. Yang trained in China under several of the 18th generation grandmasters of the Chen style – Chen Zhaokui, Gu Liuxin, and Feng Zhiqiang. He was a three-time Taiji champion at the Shanghai collegiate tournament and former instructor at the Shanghai Chen Style Taiji research association. To understand the power and mechanics of Taiji and Qigong beyond traditional explanatory frameworks, Master Yang completed a doctorate degree in kinesiology at the University of Illinois, where he remains as an adjunct faculty. Dr. Yang is currently the Director of the Center for Taiji and Qigong Studies in New York City. www.centerfortaiji.com

Daoist Body Cultivation and Behavioral Kinesiology (part 2)

by Livia Kohn, Ph.D.

(CONT. FROM MARCH/APRI '12L...)

ENERGY CENTERS

The key factor in behavioral kinesiology, as described in detail by John Diamond in a 1979 publication, is the thymus gland. Located in the solar plexus, it was acknowledged by the ancient Greeks as the central seat of vitality. “Thymus is the stuff of life, vaporous breath, active, energetic feeling and thinking, material very much related to blood” (Spencer 1993, 47). The gland, although known to exist, was ignored in Western medicine for the longest time as not having a specific function, since it—like *jing* in Chinese medicine—grows during puberty, is reduced in adulthood, shrinks to a miniscule size during sickness, and shrivels up completely after death (Diamond 1979, 10). More recent studies have shown that the thymus gland, like the central elixir field, is the center of immunological surveyance and works to produce lymphocytes, i.e., the white blood cells responsible for the immunological reaction in the body. Connected energetically to all the different organs and extremities of the body (1979, 28-29), it prevents disease and cancer if kept strong.

Not only the central, but also the upper and lower elixir fields have a match in the West. The upper field is obviously the brain with its major center of mental and emotional processing. Reactions in the brain divide into two types: good and bad, pleasant and unpleasant. Usually the bad, unpleasant emotions are afflictive, negative, and destructive; they tend to cause people to withdraw or move away from the object or circumstance that caused them. Good, pleasant emotions are beneficial, positive, and

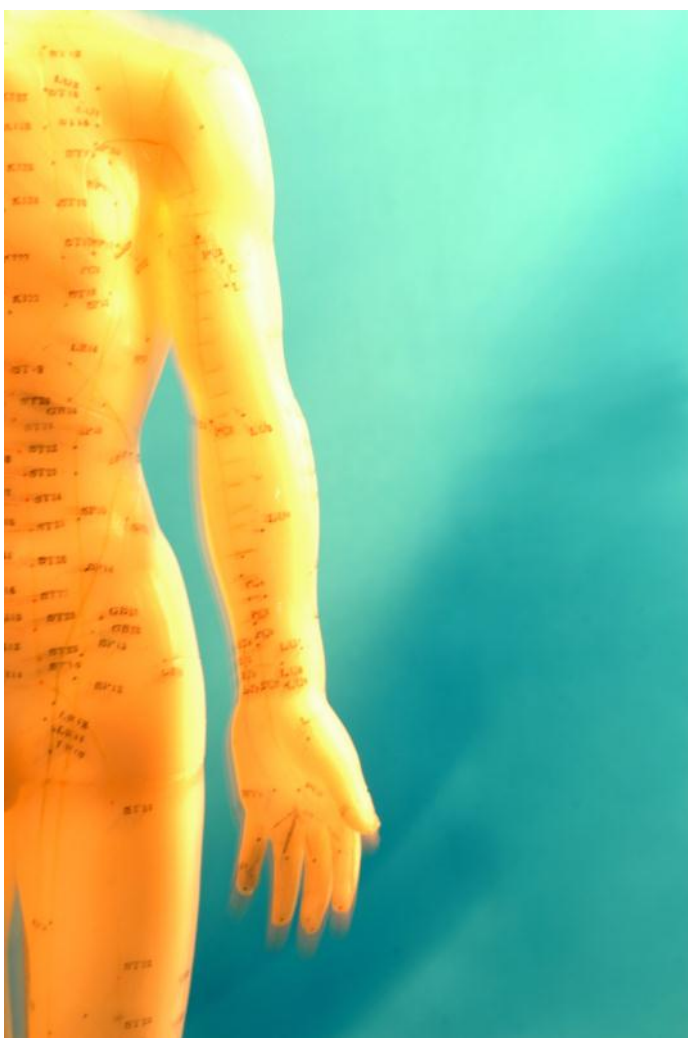
engaging; they make people approach and seek out the object or circumstance that caused them (Goleman 1997, 34).

In terms of brain chemistry, withdrawal reactions are located in the right frontal cortex, while approach reactions are activated in the left frontal cortex. People are born with a tendency toward one or the other dominant activation: those with more right frontal cortex activity are more emotionally volatile, get sick more easily, have a harder time recovering, suffer from numerous ailments, find much difficulty in their communities, and die earlier. People with dominantly left frontal cortex activity are more positive, do not submit to stress, will not catch colds even if exposed to germs, and live longer and happier lives. The dominant mode of reaction can be changed through learning and systematic training, notably through detached awareness and mindfulness practice, such as advocated by traditional Buddhists and Daoists alike (1997, 68-69; Begley 2007, 226-33).

The lower elixir field, the center of transformation in Daoist practice, in Western physiology matches the abdominal brain, the seat of inherent, spontaneous intelligence, in the vernacular described as gut feelings or intuition. A popular medical idea in the late nineteenth century (see Bedell 1885), it has re-emerged in recent research as the seat of an active enteric nervous system that governs the well-being of the person (McMillin et al. 1999). Its activation is best known from Zen Buddhist practice, which requires a tightly held upright posture as well as conscious breathing and control over the diaphragm (Sekida 1975, 84).

POWER LINES

Behavioral kinesiology claims that all illness starts at the energy level (Diamond 1979, 25). This matches the traditional Chinese contention that an imbalance in the body's system manifests on three levels. First, there are the initial signs of an illness, which may be very subtle and perceived merely as a slight irregularity by the patient. Second, these signs grow into specific "symptoms," detected by the physician in a thorough examination. If left unchecked, these may further develop into a full-fledged "syndrome," which creates invasive disharmony both in the body and the social life of the patient (Kohn 2005, 63).



It also claims that the musculature of the body is immediately in contact with, and responsive to, any energy changes in the entire system and that, therefore, health and well-being—and, by extension, the benefits or harm of certain substances and the truth or falseness of a given statement—can be veri-

fied in a so-called kinesiological muscle test. In essence, this consists of the subject standing with one arm held out straight and a partner or tester trying to push it down. If the thymus gland, and thus the immunological system, is working well, if health is strong, if the examined substance is beneficial, or if the statement thought about is true, there will be a bounce or spring in the arm and it will not budge. In the opposite case, the muscles are weakened and the arm will easily be pushed down (Diamond 1979, 14-21). Just as a weak muscle signals energetic imbalance in this system, so the traditional Chinese understanding claims that strong, vibrant muscles mean the presence of proper *qi*-flow (*zhengqi* 正氣) and health in the body. The practice of acupuncture, meridian-based massages, and tapping accordingly serves to enhance energy flow and immunological strengthening as well as an increase in harmonious living in self and society.

Another Daoist practice that finds a match in science is placing the tongue at the roof of the mouth. Modern kinesiologists call this the "centering button," a place that opens the body's central power lines and releases stress (Diamond 1979, 31). In addition, matching the physical exercises of traditional daoyin and modern qigong, kinesiologists have found that when there is too much synchronous activity on either side of the body, it will suffer a cerebral-hemisphere imbalance and weakened muscles, a state they describe as "switching" (1979, 40). In other words, the subtle energy lines of the body need to be activated by using the opposite arm and leg as much as possible, creating a sense of good body coordination. The lines are also impacted by any kind of metal that may be placed in the body's center and prevent proper energetic integration (1979, 43). Positive energy is further enhanced by wide, open gestures, such as the spreading of arms in a blessing or the welcoming of loved ones at a reunion (1979, 49)—movements often seen in Chinese exercises where the *qi* is gathered or spread by opening the arms wide.

In other words, the muscles of the body provide a clear indication of well-being and serve as a major way of enhancing health and longevity, which in turn have an immediate impact on social and political harmony in the community.

PRACTICE METHODS

Practices to stimulate the thymus gland and thus increase the vitality of the individual as outlined in behavioral kinesiology closely match the repertoire of traditional Daoists. They include:

- deep abdominal breathing and control of the diaphragm;
- self-massages of the chest and front line of the body (*renmai*);
- tapping of major energy centers, especially the center of the chest (*zhongshan* point);
- upright posture that allows for an equal flow of energy in all parts of the body;
- conscious and careful movement that alternates the body's two sides, ideally to melodious music;
- emotional refinement toward feelings of love and caring, and the pursuit of virtues;
- careful selection of food, avoiding processed, preserved, or chemically altered items;
- wearing of loose and pure clothes, using natural fibers;
- environmental care, providing good air, light, housing, and natural settings (*fengshui*);
- support for peace in the world and the creation of a harmonious society, since energy flows between people and is enhanced or reduced depending on each person's management (Diamond 1979).

Within this overall framework, John Diamond has a few specific recommendations. Most generally, he suggests that one should find a "homing" thought, a mental vision of oneself in a pleasant and stress-free situation, such as in nature, on a beach, or with loved ones, and practice smiling both inwardly and to others, to create an internal harmony and relax the facial muscles (1979, 47, 49). He also emphasizes the energetic benefits of beauty, as found in poetry, music, painting, art, and natural landscapes and suggests that one should regularly take so-called energy breaks by reciting poetry, looking at nature, viewing a painting, or walk about with the arms swinging (1979, 39). All these are practices Daoists

have embraced for centuries, living in beautiful natural settings, pursuing arts and music, and practicing calming meditations such as the Inner Smile, where the facial muscles are relaxed and the internal organs viewed with sympathy and kindness (1979, 124).

In addition to widely recognized pollutants, such as denatured food, neon lights, smoking, and various irritating chemicals, Diamond also advises against contact with ugly sights and shrill or intensely pulsing sounds since they lead to "therapeutic weakening" (1979, 62). This, too, matches traditional Daoist rules against energetic pollution through encounters with dirt, death, or violence. Diamond especially singles out the weakening agents of aggressive art work and advertising as well as noise pollution through traffic, television, and rock music (1979, 65-66). In terms of practical objects, he suggests avoiding the use of sunglasses, wrist watches, nylon hats, wigs, and high heels as well as of metal chairs and seat cushions, mattresses, sheets, and clothing made from synthetic fabrics (1979, 74-77).

CONCLUSION

The modern scientific examination of the body's musculature and essential glands in behavioral kinesiology shows that, as Chinese physicians and Daoists have contended for millennia, it is a finely tuned energetic system consisting of key energy centers and power lines, described traditionally as elixir fields and extraordinary vessels. This system can be

used to best advantage and enhanced in performance and longevity by taking certain basic precautions and following a few key daily practices. These include conscious breathing and movement, control of the environment and sensory input, as well as ef-



forts toward positive emotions and virtuous living.

The overall result of such practices, which are neither difficult to learn nor hard to do, is the realization of what F. M. Alexander—the founder of the widely effective Alexander Technique of physical integration and a forerunner of Moshe Feldenkrais and Thomas Hanna's Somatics—called “the possibility of physical perfection.” This is a state of complete health, much more than the mere absence of illness or symptoms. Health here means an integrated balance of physical well-being, personal happiness, good fortune, and harmony, a state of overall wholeness in which people go beyond being discreet entities separate from the outside world and instead become active participants in the triad of heaven, earth, and humanity. Physical and energetic perfection as pursued in Daoist body cultivation as well as in behavioral kinesiology is thus key not only to greater well-being and personal satisfaction but also to the realization of a harmonious society and new world order.

REFERENCES

- Bedell, Leila G. 1885. *The Abdominal Brain*. Chicago: Grass and Delbridge.
- Begley, Sharon, ed. 2007. *Train Your Mind to Change Your Brain*. New York: Ballentine.
- Diamond, John. 1979. *Behavioral Kinesiology: How to Activate Your Thymus and Increase Your Life Energy*. New York: Harper & Row.
- Goleman, Daniel, ed. 1997. *Healing Emotions: Conversations with the Dalai Lama on Mindfulness, Emotions, and Health*. Boston: Shambhala.
- Kabat-Zinn, Jon. 2005. *Coming to Our Senses: Healing Ourselves and the World through Mindfulness*. New York: Hyperion.
- Kaptchuk, Ted J. 1983. *The Web that Has No Weaver: Understanding Chinese Medicine*. New York: Congdon & Weed.
- Kohn, Livia. 2005. *Health and Long Life: The Chinese Way*. Cambridge, Mass.: Three Pines Press.
- Larre, Claude, and Elisabeth Rochat de la Vallee. 1996. *Eight Extraordinary Vessels*. Cambridge: Monkey Press.
- Luttgens, Kathryn, and Katherine F. Wells. 1989. *Kinesiology: Scientific Basis of Human Motion*. Dubuque, IA: Wm. C. Brown Publishers.
- McMillin, David L., Douglas G. Richards, Eric A. Mein, and Carl D. Nelson. 1999. “The Abdominal Brain and the Enteric Nervous System.” *Journal of Alternative and Complementary Medicine* 5.6. www.meridianinstitute.com.
- Neswald, Sara Elaine. 2009. “Internal Landscapes.” In *Internal Alchemy: Self, Society, and the Quest for Immortality*, edited by Livia Kohn and Robin R. Wang, 27-53. Magdalena, NM: Three Pines Press.
- Nichols, T. L. 1853. *Esoteric Anthropology*. New York: Stringer & Townsend.
- Sekida, Katsuki. 1975. *Zen Training*. New York: Weatherhill.
- Spencer, Colin. 1993. *Vegetarianism: A History*. New York: Four Walls Eight Windows.
- Whitman, Walt. 1954. *The Complete Poetry and Prose of Walt Whitman*. Garden City, NY: Garden City Books.



Dr. Livia Kohn is

Professor Emerita of Religion and East Asian Studies at Boston University. A graduate of Bonn University, Germany, she has spent many years pursuing research on medieval Daoism and Chinese long life practices.

She has written and edited over 25 books, taught many classes on Asian religions, and worked on a large variety of related projects. In addition, she has practiced taiji quan, qigong, meditation, yoga, and other cultivation methods for many years. These days, she lives on the Gulf Coast of Florida, and is a Daoist freelancer. She teaches workshops all over the world, runs international conferences on Daoist studies, and is executive editor at Three Pines Press and of the *Journal of Daoist Studies*. She has lived in Japan for a total of ten years and traveled widely in Asia, especially in China, Korea, and Thailand. Aside from her native German, she is fluent in Chinese and Japanese. To contact Professor Kohn, please e-mail liviakohn@gmail.com

An Era of Openness through Raising the Kundalini (Part 2)

By Raven Cohan

"A human being is part of the whole called by us 'the universe.' Our task must be to widen our circle of compassion to embrace all living creatures and the whole nature in its beauty." This quote is from Einstein.

If you haven't read the first part of this article, please consider looking at it in the Yang Sheng archives at the March edition. As an author, I am biting off a huge subject that historically has people split in believing or not believing in world-wide ancient systems of rather sophisticated knowledge. It is the premise of this essay to understand why many respected scientists feel they can't even speak about the possibilities of lost civilizations, without feeling that their reputations will be besmirched in doing so. In hoping to remove fear, questions are asked and you must conclude for yourself. Whether you are a scientist, spiritually religious or believe in only what you see as YOUR truth, you are asked to stay as open as you can be.

It would be good if you understood my background that helped me to develop these beliefs presented here, through what I have read. The library was a refuge to me from 15 years of age. My hope was to find answers which my Rabbi would or could not answer for me. Perhaps another Rabbi would have been more informative because there is existing lore that can be interpreted that we are all the Chosen People. What my adult years eventually allowed, was to obtain more patience in receiving answers. What I came to feel and know in my heart, however is that humanity once long ago, could think our thoughts as 'one being' to evolve to a time when we eventually became 'each other.' At fifteen I had written about many of my questions that I later found I had echoed from literature I had yet to read. It seemed to me that we came and went through many lifetimes and humans could help themselves to explain how civilization evolved. You don't have to believe now or ever, much of what is here stated.

Many Ancient peoples have called an eternal pool of information the 'Akashik Records.' We had minds that were not encased in flesh. Just as birds can fly in a 'V' formation, individual DNA can make complicated formations and turn them into each of our individual

mineral, plant, animal and human organs. All those organs have their individual tasks to perform in the bodies of multiple species that become more efficient as our needs required. How can organs know how to do their jobs and how to live peacefully with other organs in our animal/mammal and other so-called 'lower species' bodies? (Sometimes in one's life, peaceful organs transform into chaotic organs due to cancer cells taking the place of healthy ones.) DNA has been a communicator in many forms for eons. We might call it the voice of God within, and for those who don't have such beliefs, but are scientifically minded, the modern biological understandings are being verified. There are many who hold the theory that people with muddled (and to the extreme) chaotic thinking are more likely to see cancer be diagnosed than those who are at peace. This is not a failure on an individual's part. We become who we are due to varied conditions. We need not cast upon ourselves shame or guilt.

Quoted here is one modern biologist who is well known and happens to be a personal acquaintance: "I believe that there is no such thing as junk DNA in our bodies. I believe everything in our bodies has a function, we just haven't been able to identify everything yet." **See Note # 1.** This gracious statement from Graciela Krikun, Ph.D., thrills me. Receiving any support from a scientist who is open enough to look toward the advancements that will cancel out some layers of ideas that hold us away from future understandings is a great value. She, in reading my entire article, does certainly not at this time believe in many of the statements here. Yet I will go on asking us all to stay open, as Graciela does want to simply be open.

The following takes you on a side track for the sake of hoping to make a point that will come back to where we left off: The science of today which enables people to trace their ancestry via their genes, has shown that many curious seekers who search the ever growing files, in disproportionate numbers, find relatives from the past who were quite noted individuals. How can that be, I must ask? We seem to be, even as separate races, much more connected to families beyond the histories carried from generation to generation.

In Part One, I mentioned the saying, "All my Relations," that is a greeting in the Lakota Sioux language which expresses the hope that humanity can see itself coming from one source. And it is the premise of this article to supply my own and others' experiences that a means to doing so is through understanding the powerful energy inside each human that has been called the Kundalini. Our human species needs help in dropping our tendencies to separate. How can we deepen our wonder about the possibilities born in us so that more people become interested in experiments that will put into their own hands tools used by ancient people that many in modern life simply discard.

To enable more of humanity to aspire toward an attitude of openness, it would be necessary to offer proof, as an example that inherently within us, most humans prefer and require peace over conflict. We require a method to recover history before there was a human species that learned to write. Isn't it clear through history that humanity wants to advance itself by continually inventing objects that we have found during history? From primitive objects to the most advanced, it is well known that we are amazingly creative beings.

In July 2010, an article in National Geographic covers a species that is a rather ape-like hominid found in Eastern Africa that is a million years older than famous "Lucy," who was dated to be 3.2 million years old. The scope of this article cannot fully illuminate upon the science of archeological findings. No matter how you see your vision of our ancestors and the recorded or imagined roots of our development, it is important for self-explorers to look newly at that which was written in all the different bibles in the world, only a bit more than 5,000 years ago. There are many clues in the many bibles, yet we must not get stuck in views which ignore a syllogism. We need to look at the recurring patterns that have shaped us. We need to consider evidence uncovered in recent years of the 12,000 year old people recovered from a dig in Israel from University of Connecticut. Those people in the upper bank near Lebanon, had communal feasts already occurring. Also 35,000 years ago in the Hohle Fels cave in Germany, flutes, drums and beer were brought up from Africa. A recent dig unearthed them. In that same area, a clay figurine was unearthed which was dated 5,000 years earlier than the instruments and beer. Our physical selves have evolved for way longer than thought through these recent findings and show an advanced type of human who thrived in creating various arts. People were not just squatting and scratching themselves like higher apes.

The lore of many world-wide natives tribes includes this understanding that we come from, "the core of

the earth... and all the peoples of the earth came out through holes in the potential continents with different languages and colors of skin." **See Note #2.** That quote to me, has me envision the ability Natives have to pass on their connection to the core of the earth (that was richly packed with DNA that in a minor "bang-like" explosion, made the all-knowing DNA able to spread out from some dense cell, perhaps as Jesus said in the Christian bible, producing all there is from "the size of a mustard seed." The Hindi teacher, Rajneesh wrote an entire book about that. **Note #3.**

We must keep on uncovering truths from Ancient times. Learning and sharing information amongst all these categories of beliefs will help greatly. If telescopes are known to show earlier evolutions of planets and stars in space, then why should we not believe that the histories of those earlier times will one day be revealed? Looking at the stars and planets as the macro and humanity as the micro has been done for ages. When will we invent the scientific instrument that is a mechanical 'scope' that will reveal all history to us? Deep exploration in Kundalini reveals that the scope is within us and the Akashic records comes not from somewhere far from us. The time machine has been dreamed about, and is enticingly used by novelists galore. Might such themes have emerged out of creative authors' dreams? Perhaps they 'tapped into' Akashic records? My friend, Ms. Krikun does not yet believe that part of this theory!.

Certainly in this millennium, many more people believe there are psychics who 'channel' information. Yet until it is proven, do not most scientists wait until proof arrives? It is often stated that it usually takes another 50 years or more for newly discovered information to become commonly understood and taught. The Chinese have a name for the part of us that doesn't die, but goes on into a new human spirit. It is called the '*Hun*'. I believe most people require many lifetimes for that *Hun* energy to expand and evolve to permit tuning into a sophisticated instrument that reads below the surface such as some of our ancestors did. More people are seeing on internet and TV many types of shows that take them via a front row seat to the latest discoveries.

Here is more of what I believe: Human spirit emerged from Oneness spirit into denseness into spirit into denseness and back and forth ad infinitum. Uncountable and possibly, unknowable numbers of years 'WE' have been 'knowers.' For up until now we know about the life on only one planet that we name Earth. (Although many 'channels' believe they know histories on other planets and galaxies.) Even Dr. Edgar Mitchell believes in U.F.O.s and life from other planets. Is it not time to merge formerly conflicting information together

to sort out the deepest truths of all our religions and sciences. All humanity needs to find ways to blend our knowledge. Modern Quantum physics parrots what ancient people knew: Time and space are illusions.

Nigel Brush is an associate professor of geology at Ashland University in Ohio and wrote an article in 'Science and Theology News', Mar. 2006. The title is, "An Imperfect Equation: Why Absolute Truth Cannot Be Defined." Although he comes from the school of thought in his personal beliefs known as "Creative Evolution", it is also my credo that: "...today's scientific truths are to-morrows' falsehoods." He reminds us that, "scientists and non-scientists often resort to alternative methods of arriving at conclusions." In the core of this article, has been put forth an assertion: An ancient method of going within our own bodies and energy fields' life forces that helps us begin focusing our minds to raise our Kundalini which has for many seekers revealed ways to stay healthy and peaceful. Can you neither believe anything without testing it out nor not believe anything without testing it out? Every true believer has hope that the whole world should try their way. But people first have to hear of such a thing as Kundalini or other similar obscurities and get curious toward the experimenting that they might attempt.

Ancient peoples who experimented with Kundalini energy diligently, received results in being stronger and healthier and surviving when others did not. Some channels don't need this method and get it "directly." Kundalini circulation is a way into the source of the One, for those who need a boost. Humanity wouldn't have to have developed different methods and beliefs if everyone could learn via the exact route. We need different pathways.

As I conclude the writing of this essay at my age of 65, I look back through the first ten of 50 years of seeking wisdom. (A drop in the bucket of time, is it not?) In those years after I turned 15, reading and writing about my developing beliefs was a major concern. I explored to the point where for 45 years I increasingly have taken charge of my own health and evolution. I am confident in how to exercise my mind, body, spiritual, emotional and energetic bodies. As my theory and practices have come to be eventually enabling me to see auric fields around the physical, other energies may remain invisible. But I can quickly come to wonderful and blissful health even in the middle of life's disruptions. It makes me grateful that a path was opened up and I was able to continue and never stop developing within the ONE. Many forbearers brought to me information in the right doses at the right times in my life. I've heard many other seekers say the same thing.

Thank you for reading this article. It is my vision that you might choose to keep reading more and finding great teachers to escort you in your journey toward fresh thoughts to ponder. By then you will have read enough to not get mixed up and think that because it is spiritual energy and requires a sexual energy to be powerful, it will be against any other beliefs. With proper guidance you will find that these energies are more safely taken than a modern pill with dozens of warning labels. To be 'One with Tao' is the belief in a Oneness that must be **unnamed** in order for it to remain **oneness**. My own Judaism with its Kabalistic understandings, well corresponds to the Taoist understandings in many ways! Do you not want to call upon your own brand of God/Quantum/Tao energy? Unname the name you love! No one has to stop you if you don't stop anyone else from their beliefs! You might take an energy ride that will escalate you toward a brighter and more hope-filled future. The circuitry of information inside you is waiting to be installed. It is the 'vessels' and the 'fluids' at once. It is visible and invisible all at once. It is poetry and fact at once.

Note # 1. Graziela Krikun, Ph.D. works as a research scientist in Obstetrics, Gynecology and Reproductive sciences at Yale University.

Note # 2. This quote was heard by the author from the Medicine lineage carrier of the Native American tribe that lives on the mesa called 'Acoma' for 1300 years in New Mexico near Albuquerque.

Note # 3. ISBN 0880505958 (0-88050-595-8) The Mustard Seed by Rajneesh, also known as Osho.



Raven Cohan is a teacher and author who is writing a book of her experiences of her teacher's system called Universal Healing Tao. His name is Mantak Chia. Raven is a Senior instructor there. She has other teachers

and not all believe we must find our own ways to come to the Oneness of respect and gratitude that will help us to better evolve as beings and care-takers. This one planet Earth we know certainly habituates life. Let's all grow! See Raven's web site at www.taoTLC.com. There you can find other articles and links.

The Yin Yang of Solar Flares, Heaven on Earth, & Other Changes

By Nadia Linda Hole MD

Solar flares! Earth changes! – What in the Yin Yang is happening? Anyone else feeling “flared”?

What amazing times! We’ve had nearly 30 solar flares in March alone. The earth’s magnetic field, poles, & even gravity, are also changing, measurably so. Science headlines report “Fundamental Constants (of nature) ‘Change’: Gravity Weaker, Electromagnetic Force Stronger.” (Science Daily, July 20, 2011)

Here in Hawaii, I live down the road, from a green highway “End of the Road” road sign. I live by the ocean, on lava, with molten lava a walk away. – Ocean depths vs. crashing waves - Solid rock vs. red hot lava - Stillness vs. movement ... Yin vs. Yang. Here on this sacred rock, in the middle of the ocean, I find myself asking, “What? Why? How?” I observe patients & colleagues, asking likewise, each in their own way.

Clinically, we’re seeing folks, presenting with

mysterious *external* symptoms, often with no apparent cause. The louder, often silent, cry, is *internal*. Children are often the “IP identified patient,” clearing energy for the family.

Like Mother Earth, we’ve currents flowing through our bodies – via blood, nerve, & lymph systems. Currents produce electro-magnetic fields. Our hearts generate the strongest field, more powerful than our brain’s. Electro-magnetic fields affect each other. Your heart, as a field generator, is the organ of your feelings. We’re 80% water. Water carries the energy stamp of emotions (Emoto). Like ocean tides, the oceans within us are subject to gravity. As gravity gets lighter, it’s harder hold on. Solar flares, earth changes, “gravity weaker, electromagnetic force stronger” ... Bingo!

Holy Shift! How could you *not* experience intensified feelings, both “good” & “bad,” harder to hold on? – Heart is the element of fire, sadness vs. joy. Water element is about fear, rigidity & control, vs. love, passion, & creation. In our practice, we’re definitely seeing folks discovering tidal waves of feelings.

So what? What now? As qi practitioners, how can we apply yin yang to help “shift” ourselves, & our patients, with as much *ease*, grace, love, comfort & joy as possible?

One aspect of yin is the Moon. One aspect of yang is the Sun. Father Sun, Mother Moon; Divine Masculine vs. Divine Feminine. Father Sun knows he’s “The Sun” & just shines & shines & shines; whether or not anything gets burned. The Sun’s knows his job is to simply radiate Light.



Mother Moon knows she's "The Moon". In the darkness of the night, she simply receives the Light of the Sun. By just receiving & reflecting the Light of the Sun, she brings Light to the darkness of the night.

How can we each be more like the Sun? Are we willing to fully honor & express the Sun within us? How can we each be more like the Moon? Are we willing to trust that only by receiving, we'll shine?

Ultimately, Yin Yang is about *relationships* – In the Yin Yang symbol, we become whole & one; only with the Yin within the Yang, & Yang within the Yin. We find ourselves in each other, in love, in community - the space, when all's said & done, we're simply one – One Heart, One Love, One Greater Body.

So yes! – If you at times feel like you're in the fast lane, upside down, with an outdated map... If at times, you feel it wouldn't be so bad to be a turtle ... welcome! You're just getting "flared," or levitated. Maybe time to let go, lighten up, & just let yourself shine?

Solar flares! Gravity weaker! Electromagnetic force stronger! – As light gets lighter, dark gets darker – relax! Happy being "Lightened." As above, so below. After all, Heaven on Earth is just a process. Blessed Be.



Nadia Linda Hole, MD is a long time Qi practitioner, teacher, & pioneer; with degrees from Princeton, Duke, & Oneness Universities; & author of chapters on QiGong & KHT for medical textbooks. One of her passions is bringing a more Heart centered, Qi ap-

proach to medicine. Check out Roots to Wellness, World Congress QiGong, May 25-28, 14wcq.com; & her HA Dolphin Pilgrimages 2012.

Contact info: Nadia Linda Hole MD, 808-987-7268, NadiaAlohaMD@gmail.com

Qigong Alliance International

*Is a Qigong and Tai Chi Organization
and a Global "Qi" Community
with members from 50 countries.*



Networking
Event & Class Listings
Qigong Tours to China
Free General Membership
Professional Memberships
Teacher & School Referrals

We believe the practice of Qigong & Tai Chi enhances health & well-being for those who practice and brings greater harmony & balance to our planet. Our mission is to serve people everywhere by providing information on the many benefits of Qigong & Tai Chi.

(800) 341-8895 www.QiCentral.org



www.Yang-Sheng.com

To subscribe to *Yang-Sheng*,
send an email to:

[Yang_Sheng-
subscribe@yahoogroups.com](mailto:Yang_Sheng-subscribe@yahoogroups.com)

Find us on Facebook:

<http://www.facebook.com/YangSheng.net>

• Follow us on Twitter:

http://twitter.com/#!/YangSheng_net

The Fu (Yang) Organs

Marty Eisen Ph.D.

1. Introduction

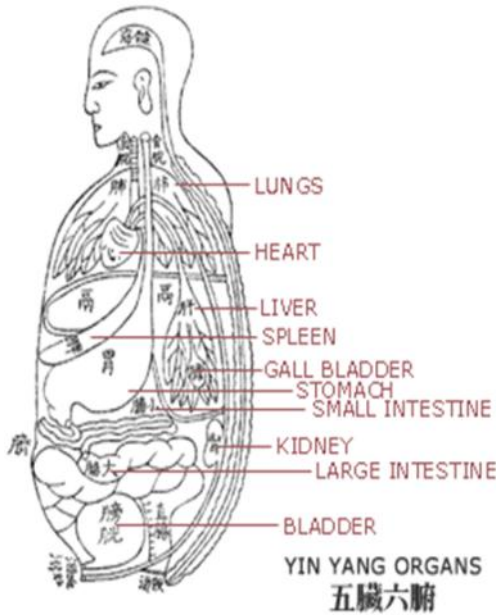
The six Yang organs that are the Gall Bladder, Stomach, Small Intestine, Large Intestine, Urinary Bladder and the Triple Heater (or Burner) will be studied in this article (1,2,3). The Triple Heater does not have a physical structure and is considered a functional unit. The Yang Organs are mainly responsible for digesting food and transmitting nutrients to the body. Usually, Yang Organs are hollow but do not store anything, in contrast to the Zang (Yin Organs) which store vital substances (Qi, Essence, Blood, Body Fluids and Spirit). The Yang Organs function to receive, move, transform and excrete substances. Functions of western organs with the same names are summarized after the study of each Chinese Organ (4).

After describing the functions of the Yang Organs, their relationships with each other will be studied.

2. Stomach (Wei)

(a) Rots and Ripens Food

Chapter 31 of the *Classics of Difficulties* it is stated that the Stomach controls the rotting and ripening of food and drink. This describes the Stomach's role in digestion of the ingested food and drink as the activity of rotting and ripening. This step prepares the food and drink for transformation and separation by the Spleen into a "clean" or "clear" part and a "dirty" or "turbid" part. The clean part consisting of Gu Qi and Food Essence is transported to various parts of the body by the Spleen aided by the Stomach. Recall that the Gu Qi is sent upwards to the Lungs by the Spleen, where it combines with the air to



form Gathering Qi, and to the Heart, where Blood is formed (2). The dirty part is passed down to the Small Intestine for additional separation and absorption.

The Stomach is sometimes called the "Root of Post-Heaven Qi" because it is the origin of Qi in the body through its action in transforming food with the aid of the Spleen. Chapter 19 in the *Simple Questions* states that the 5 Yin Organs derive Qi from the Stomach; hence it is the root of the 5 Yin Organs. During the development of Chinese medicine, ancient physicians believed that gravely ill patients still had a good chance of

recovery if their Stomach Qi was strong.

(b) Transportation of Food Essences

The Stomach in conjunction with the Spleen transports Food Essences to the whole body. If the Stomach has sufficient Qi to extract and transport Food Essences throughout the body, one will be strong and energetic; otherwise one will be tired and weak.

(c) Related to the Tongue Coating

A by-product of the digestive action of the Stomach's rotting and ripening is called "Dirty Dampness". A consequence of (b) is that the Dirty Dampness is transported upward to form the tongue's coating. From clinical experience, a thin white coating signifies a properly functioning Stomach. No coating means that the Stomach's digestion is impaired and its Qi badly weakened.

(d) Reflected in the Pulse

Another consequence of (b) is that the Qi of the Organs reaches the Pulse. Chapter 19 of *Simple Questions* states that the Qi of the Organs depends on the Stomach Qi to

reach the Lung Meridian . The Lung Meridian runs through the region of the radial pulse.

Good Stomach Qi produces a Pulse has a regular and slow beat. Yin and Yang are balanced so that the Pulse is neither strong nor weak and feels soft and gentle. A Pulse that feels too rough or hard indicates a lack of Stomach Qi.

(e) Descends Qi

Stomach Qi moves normally moves downward because it must send transformed food downwards to the Small Intestine. Liver Qi helps digestion by aiding the descent of Stomach Qi.

A disturbance in the descending function will allow Turbid Qi to ascend which produces symptoms such as a foul smell in the mouth, epigastric distention or pain, and constipation. Furthermore, Stomach Qi can perversely attack upwards, leading to symptoms such as hiccups, nausea, belching, acid regurgitation and vomiting. If Liver Qi stagnates in the Middle Burner, it can prevent the descent of Stomach Qi producing the previously mentioned symptoms.

(f) Origin of Fluids

The Stomach is an important source of Fluids in the body. The Stomach uses the part of ingested food and drink that is not transformed into Food Essence to form Fluids. Moreover, sufficient fluids are required by the Stomach to rot and ripen food. This accounts for the saying that the Stomach “likes wetness and dislikes dryness”.

A deficiency of Stomach Fluids will cause thirstiness, a dry and cracked tongue and poor digestion. A common cause of this deficiency is eating large meals late at night.

(g) Mental Character

The Stomach is affected easily by Excess Patterns like Fire or Phlegm Fire. A mild attack of these pathogenic factors may cause hyperactivity, hypomania, mental confusion or anxiety. In more serious cases the symptoms of manic behavior can appear: uncontrollable talking, laughing or singing, violent behavior, removing clothing, wanting to be alone, closing all doors, windows and shutting oneself in the house.

(h) Dreams

Chapter 43 of the *Spiritual Axis* states that when the Stomach is deficient one dreams of having large meals.

Western Medical Functions

Masticated food (bolus) passes to the stomach through the esophagus via the cardiac sphincter, a valve-like ring of muscle. This sphincter relaxes as the bolus passes through and then quickly closes to prevent food from passing back to the esophagus. Heart burn is the sensation caused by gastric, stomach juices seeping back through the sphincter into the esophagus. The other end of the stomach empties into the duodenum, the first section of the small intestine. The pyloric sphincter separates the stomach from the duodenum. The stomach can expand to accommodate about a liter of food.

The stomach stores large quantities of food and prepares the food for further digestion. It mixes the food with gastric secretions to form chyme (a semifluid mixture) and slowly empties the chyme into the small intestine at a rate suitable for proper digestion and absorption by the small intestine.

The stomach plays a major role in protein digestion. Gastric glands release proteases (protein-digesting enzymes, such as pepsin). Hydrochloric acid is secreted by parietal cells in the stomach lining. The hydrochloric acid kills or inhibits bacteria, helps convert some precursors to proteases and provides the acidic pH of two, for the proteases to work. The protease digest large proteins into smaller proteins called peptides. To protect the stomach lining from the acid, a third type of cell secretes mucus that lines the stomach cavity. An overabundance of acid due to mucus failure may lead to an ulcer.

The rate of emptying of the stomach contents into the small intestine depends on the type of food. Fats inhibiting emptying the most, sometimes delaying the emptying of a fatty meal for 3 to 6 hours, proteins have an intermediate affect, and carbohydrates only a mild delay. Some foods, like alcohol, are directly absorbed from the stomach by the body.

4. Small Intestine (Xiao Chang)

(a) Receives and Transforms

The Small Intestine receives the digested food (turbid part) from the Stomach. It carries out its transforming function and separates a clear (i.e. reusable) part from a turbid part. The clear part is then transported by the Spleen to all parts of the body. The dirty part is transmitted to the Large Intestine and Bladder for excretion.

(b) Separates Fluids

It separates Fluids as described in (a). The clear part goes to the Large Intestine for re-absorption and the turbid part to the Bladder for excretion as urine. Hence the Small Intestine has a functional relation to these two organs. In fact, if this separation function is impaired there may be scanty or excessive urination if the Small Intestine is Hot or Cold, respectively. Watery stools can also occur for which there exists a treatment called “promotion of the function of the Small Intestine in separating clear from turbid to benefit feces”.

The separation of Fluids by the Small Intestine is dependent on Kidney Yang, which provides the necessary Heat for the separation.

(c) Mental Aspect

The Small Intestine has an influence on judgment and mental clarity. It also has an influence on decisions, different than the Gall Bladder, which gives the capacity and courage to make decisions. The Small Intestine provides the power to distinguish relevant issues with clarity before making a decision.

(d) Dreams

Chapter 17 of *Simple Questions* states that if one has small intestinal parasites one will dream of crowds and if long one will dream of fights and mutual destruction.

Chapter 43 of the *Spiritual Axis* states that if the Small Intestine is deficient, one dreams of large cities.

Western Medical Functions

Chyme passes from the stomach into the small intestine through the pyloric sphincter. An adult's small intestine is about 23 feet long and is divided into three sections: the first 10 to 12 inches is called the duodenum; the next 10 feet forms the jejunum; and the final 12 feet forms the ileum. The inner surface of the small intestine contains numerous finger-like projections called villi. Each villus has projections of cells called microvilli to increase the surface area.

Most chemical digestion takes place in the duodenum. Here, enzymes digest nutrients into simpler, absorbable forms. Other enzymes, from the pancreas, are secreted into the small intestine to aid digestion. Bile, from the gall bladder, also enters the small intestine to aid fat digestion.

The enzymes functioning in carbohydrate digestion in-

clude amylase (for starch), maltase (for maltose), sucrase (for sucrose) and lactase (for lactose). The principal enzyme for fats, is lipase. Before this enzyme can act, the large globules of fat must be broken into smaller droplets by bile. Bile is a mixture of salts, pigments, and cholesterol that is produced by the liver and stored in the gall bladder.

Protein digestion is accomplished by several enzymes, including two pancreatic enzymes: trypsin and chymotrypsin. Peptides are broken into smaller peptides, and peptidases reduce the enzymes to amino acids. Nucleases digest nucleic acids into nucleotides in the small intestine.

Most absorption is in the jejunum. The products of digestion enter cells of the villi, move across the cells, and enter blood vessels called capillaries. Diffusion accounts for the movement of many nutrients, but active transport is responsible for the movement of glucose and amino acids. The products of fat digestion pass as small droplets of fat into lacteals, which are branches of the lymphatic system.

Absorption is completed in the final part of the ileum. Substances that have not been digested or absorbed then pass into the large intestine through the ileocecal valve. An important function of this valve is to prevent the backflow of fecal contents from the colon into the small intestine.

Small regular and irregular ring-like contractions occur throughout the small intestine. These contractions called segmentations give the intestines the appearance of a string of sausages. The segmentations divide the chyme in order to mix the solid suspensions of food with the secretions of the small intestines many times a minute. The chyme is also rotated counter-clockwise as it moves along the intestines. These mixing movements not only mix the chyme with secretions of the small intestines, but also expose all parts of the chyme to the mucosa so that adequate absorption occurs.

Chyme is moved slowly along the intestine by peristaltic waves to spread it out along the mucosa after it is emptied from the stomach. Normally, the chyme passes from the pylorus to the ileocecal valve in about 3 to 10 hours. Upon reaching the ileocecal valve, the chyme is blocked, sometimes for several hours, until another meal is eaten. Then, a gastroenteric (gastroileal) reflex occurs, which intensifies the peristalsis in the ileum and so forces the

remaining chyme through the ileocecal valve into the cecum.

5. Large Intestine (Da Chang)

The Large Intestine is dealt with very briefly in Traditional Chinese Medicine because many of its treatments and attributed functions in Western Medicine are relegated to the Spleen in Chinese medical theory. The Spleen controls the transformation and transportation of foods and drink throughout the body, including the Small and Large Intestines. Hence, problems such as abdominal distention and pain or diarrhea are usually Spleen disharmonies

(a) Receives, Absorbs and Excretes

The Large Intestine receives the turbid part of food and clear part of Fluids from the Small Intestine, reabsorbs some of the Fluids and forms the remainder into feces, to be excreted.

The function of the Large Intestine in transportation is related to the Lungs descending function and also to Kidney Qi, since the Kidney controls the anterior and posterior orifices.

If insufficient Lung Qi is supplied to the Large Intestine for defecation, then constipation will occur. This is common in seniors with declining Lung Qi. Conversely, the descending power of the Lung depends on proper excretion of waste by the colon. If there is constipation, the stagnation of food in the Large Intestine may impair the Lung's descending function, leading to breathlessness.

(b) Dreams

Chapter 43 in the *Spiritual Axis* states that if the large Intestine is deficient, one dreams of open fields.

Western Medical Functions

The small intestine joins the large intestine in the lower right abdomen of the body. The two organs meet at a blind sac called the cecum, which marks the beginning of the colon, and a small fingerlike process called the appendix. Biologists theorize that the cecum and appendix are vestiges of larger organs that may have been functional in our ancestors.

The large intestine is composed of three parts: the cecum, the colon, and the rectum (Fig. 1). The cecum is a

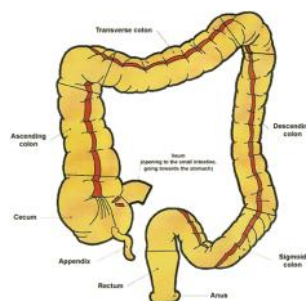


Figure 1 The Large Intestine

pouch-shaped member that connects the colon to the ileum. The colon has four divisions. The first three are each about a foot long and are: the ascending colon (which is continuous with the cecum), the transverse colon and the descending colon. The descending colon terminates in the sigmoid colon, which forms a loop of about 40 centimeters. The rectum is the final straight portion of the large intestine that terminates in the anus.

The colon's chief functions are to absorb water and electrolytes and to store and eliminate the residue. The large intestine teems with microbes which produce enzymes capable of digesting many of molecules that are indigestible. Feces are the matter remaining after water has been reabsorbed. Feces consist of undigested food (such as cellulose), billions of mostly harmless bacteria, bile pigments, and other materials. The feces are stored in the rectum and passed out through the anus.

Contractions of the circular and longitudinal smooth muscles of the colon cause the non-stimulated part of the colon to bulge outward into sacs, known as haustrations. In a few minutes, new haustral contractions occur in adjacent areas, but not in the same areas. They move slowly toward the anus. This process gradually exposes the fecal material to the surface of the colon allowing large amounts of fluid to be absorbed. In a daily load of 450 ml. of chyme only 80 ml. is lost in the feces. These contractions also serve as very weak propulsive forces and help move the contents of the cecum and ascending colon into the transverse colon.

Another type of movement, known as mass movement, propels the feces toward the anus. Normally, these movements only occur a few times a day, frequently around the first hour after breakfast, but can occur after meals. They result mainly from the filling of the duodenum, which causes a reflex, the duodenocolic reflex, which increases the excitability of the whole colon. However, they occur most often in the transverse or descending colon. Mass movements also occur to a lesser extent from a gastrocolic reflex, which increases the motility of the colon in response to a stretch in the stomach and the byproducts of digestion in the small intestine.

The internal anal sphincter, composed of circular

smooth muscle, that lies inside the anus and the external anal sphincter, composed of striated voluntary muscle, prevent the feces from dribbling out. Defecation occurs from the defecation reflex. This reflex is initiated by feces sufficiently distending the rectal wall to send signals to the spinal cord and reflexively back to the descending colon, sigmoid and anus via parasympathetic nerve fibers. These signals intensify the peristalsis in the descending colon and sigmoid, forcing the feces toward the anus. The internal anal sphincter is also relaxed and defecation occurs.

However, defecation can normally be prevented, until suitable, by voluntary contraction of the external anal sphincter. Doing this stops the defecation reflex in a few minutes and it normally will not return until hours later. Newborns or people with a transected spinal cord, the defecation reflex causes automatic bowel movements. People who frequently inhibit their defecation reflex often become constipated.

6. Gallbladder (Dan)

The Gallbladder is unlike the other 5 Yang Organs because it does not deal with food, drink or waste products. It stores Bile, a refined product, like the Yin Organs. For these reasons it is also classified as an Extraordinary Organ (Uterus, Brain, Marrow, Bones, Blood Vessels and Gallbladder).

(a) Stores and Excretes Bile

The Gallbladder receives Bile from the Liver and stores it, until required to help the Spleen and Stomach during digestion. The Liver provides the necessary Qi for secretion of Bile by the Gallbladder as part of its function of ensuring smooth Qi flow. Normally, the Qi of the Gallbladder descends.

Upward perversion of Gallbladder Qi may result in a bitter taste in the mouth and vomiting of bitter fluid, since Bile tastes bitter. In addition, the Stomach and Spleen will not be aided in digestion causing symptoms such as abdominal distention and loose stools.

If Liver Qi is stagnant so that Bile is not secreted smoothly, the functions of the Stomach and Spleen may be impaired. If the Stomach Qi cannot descend symptoms like belching and nausea will occur.

(b) Decisiveness and Courage

The Liver has control over planning life, while the

Gallbladder controls the ability to make decisions. These two functions must work together so that one can plan and act according to the chosen plan.

The relation of the Liver to emotional changes is also shared by the Gallbladder. This is taken into account when treating symptoms such as fear, palpitations, dream-disturbed sleep and insomnia.

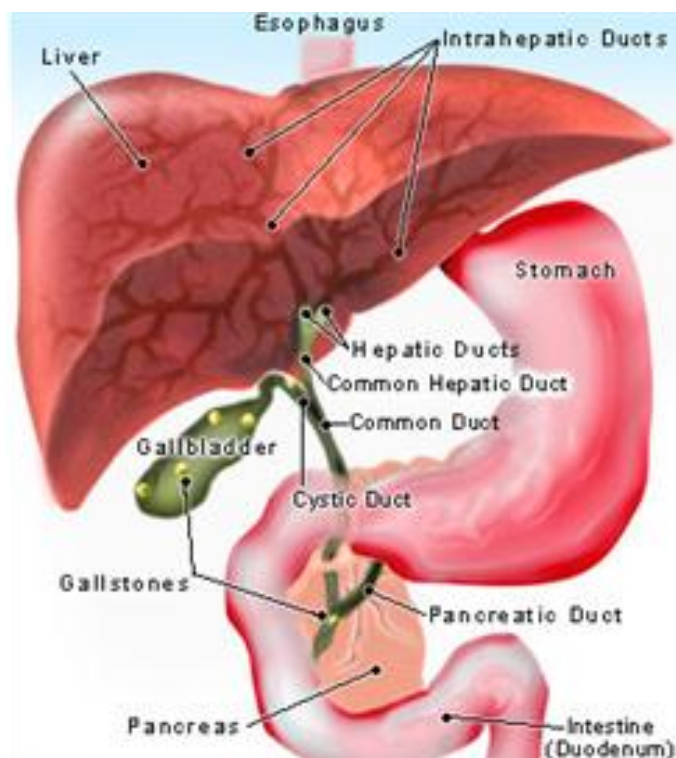
The Gallbladder also gives one the courage and drive to take decisions and turn them into positive, decisive actions. It provides courage for the Mind, governed by the Heart, to carry out decisions.

A person with a deficient Gallbladder will be easily discouraged by the slightest difficulty and be timid and indecisive. People suffering from a weak Mind due to a Heart deficiency are often treated by tonifying the Gallbladder to support the Heart.

(c) Sinews

The Gallbladder provides Qi to the sinews for proper movement and agility. Recall that the Liver was also said to control the Sinews but does so by nourishing them with Blood. The fact that the Gallbladder controls the Sinews explains why the Influential Point of the Sinews, Gallbladder 34 (Yanglingquan) lies on the Gallbladder Meridian.

Figure 2 Liver Gallbladder Stomach Pancreas and Duodenum



(d) Sleep and Dreams

The Gallbladder influences the length and quality of sleep. A person with a Gallbladder deficiency will awaken early in the morning and be unable to fall asleep again.

Chapter 43 in the *Spiritual Axis* states that if the Gallbladder is deficient one dreams of fights, trials and suicide.

Western Medical Functions

The gallbladder is a slate-blue, pear-shaped, hollow structure located under surface of the right lobe of the liver. It is about 7–10 cm long with a maximum width of 3 cm. and a 30–50 ml capacity. Its function is to store, concentrate and release bile, a yellow-brown digestive liquid produced by the liver, which aids fat digestion. The gallbladder's epithelial lining concentrates the stored bile, which increases its potency and intensifies its effect on fats. A 10-fold concentration effect is achieved by the transport of water from the bile to the bloodstream within the wall of the gallbladder.

Bile ducts from the lobules of the liver merge into the right and left hepatic ducts to form a single common hepatic duct. The common hepatic duct merges with the cystic duct from the gallbladder to form the common bile duct, which in turn merges with the pancreatic duct to form the hepatopancreatic ampulla. This last duct delivers the bile to the duodenum (Fig. 2).

When food containing fat enters the small intestine, it stimulates the secretion of the hormone cholecystokinin (CCK). CCK signals the gallbladder to contract and release its stored bile into the duodenum to emulsify fats. Emulsification is the breaking up of fat globules into smaller fat droplets. This increases the surface area upon which fat-digesting enzymes (lipases) from the pancreas can operate in breaking chemical bonds of the fat molecules to allow absorption through the intestinal walls. Bile is also alkaline and helps neutralize the hydrochloric acid in the chyme. After the duodenum is empty, the hepatopancreatic sphincter closes the hepatopancreatic ampulla and bile backs up and fills the gallbladder. Bile acids are reabsorbed from the intestine to minimize their loss in feces. Reabsorbed bile acids are transported by the bloodstream back into the liver, where they are available for further recycling into the bile.

Bile consists of bile pigments and salts, cholesterol, phospholipids (including lecithin), and various ions. Bili-

rubin, the main bile pigment, is an end product of the degradation of hemoglobin from the breakdown of red blood cells. The body's natural way of getting rid of bilirubin is via the bile lost in the feces. The brown color of feces is due to their bilirubin content.

The most common gallbladder disease is the formation of gallstones affecting at least 15% of the adult population. Excessive breakdown of red blood cells results in increased production of bilirubin and so an increased risk of the formation of pigment gallstones. Metabolic defects which produce the super-saturation of bile with insoluble cholesterol, promotes the formation of cholesterol gallstones. The third class of gallstones is the mixed type.

Many people with gallstones never have any symptoms and it is not dangerous. Symptoms that may occur include: fever, pain in the right upper or middle upper abdomen, which may go away and come back, may be sharp, cramping, or dull and also referred to the back or below the right shoulder blade. The pain usually occurs within minutes of a meal. A large stone blocking either the cystic duct or common bile duct is called choledocholithiasis. The cramping pain produced in the middle to right upper abdomen is known as biliary colic and will go away if the stone passes into the duodenum.

Obstruction of the bile ducts, especially the hepatopancreatic ampulla, can lead to serious conditions such as, pancreatitis or ascending cholangitis. Either of these two conditions can be life-threatening medical emergencies. If the gallbladder has to be removed to treat gallstones, then dilute bile drains directly into the intestine from the liver. In most people digestion of fatty food is still adequate.

Gall bladder inflammation in the absence of gallstones is called acalculous cholecystitis. It may result from typhoid fever. In a few cases, the responsible bacterium, *Salmonella typhi*, persists in the gallbladder after the acute illness has resolved, and is excreted in the feces. About 2–5% of individuals still excrete bacteria after a year and some, mainly females, do so indefinitely. These carriers may spread the infection orally to others if they don't wash their hands thoroughly. In the early 1900's, Typhoid Mary, who was identified as the first asymptomatic carrier of typhoid fever in the USA, infected 53 people, three of whom died, over the course of her career as a cook.

7. Bladder (Pang Guang)

(a) Removes Water By Qi Transformation

The Small Intestine separates the turbid part of fluids and sends it down to the Bladder. The Bladder transforms it into urine. The Bladder's function of transforming fluids requires Qi and Heat, provided by Kidney Yang and so is related to the Gate of Vitality. It will be seen in Section 8, that the Lower Burner ensures that the water passages in the lower body are free and open and so assists the Bladder's fluid transformation. Urine is stored in the Bladder and is discharged when a sufficient quantity has accumulated.

A rationale for using some Small Intestine acupoints, such as Qianggu (Small Intestine 2), for urinary diseases follows from the fact that the Small Intestine and Bladder work together to move fluids. In the next article, discussing the relations between the Zang and Fu Organs, it will be seen that the Small Intestine is related to the Heart (1). Thus, some Heart problems can affect the Bladder via the Small Intestine.

Bladder diseases can have symptoms such as anuria, enuresis and difficult or painful urination. Symptoms of deficiency of the Gate of Vitality such as abundant, clear urination can also appear as Bladder deficiency symptoms.

(b) Dreams

Chapter 43 in the *Spiritual Axis* states that if the Bladder is deficient one dreams of voyages.

Western Medical Functions

The urinary bladder is a muscular, membranous sac in the pelvis, just above and behind the pubic bone. The bladder is about the size and shape of a pear when it is empty. Urine is made in the kidneys, and enters the bladder via two tubes called ureters and is discharged via the urethra. The bladder stores urine, allowing urination to

be voluntary and not too frequent. The bladder is lined by layers of muscular tissue that stretch to accommodate urine.

The bladder wall has a layer of smooth muscle fibers, the detrusors, arranged in spiral, circular and longitudinal bundles. During the storage of urine, the internal urethral sphincter remains tense and the detrusor muscle relaxed by sympathetic stimulation. Stretching of the bladder signals the parasympathetic nervous system and produces the urge to urinate. During micturition, parasympathetic stimulation causes the detrusor muscle to contract and the internal urethral sphincter to relax. The external urethral sphincter (sphincter urethrae) is under somatic control and is consciously relaxed during micturition. The involuntary controlled internal sphincter may be open but the voluntary controlled external sphincter can usually be held closed to postpone urination, if the bladder is not completely filled. Urination may occur as an involuntary reflex in infants (under 2 to 3 years), the elderly and those with neurological injury,

The desire to urinate usually starts when the bladder stretches to about 25% of its working volume, but it is easy to resist the urge to urinate. The urge to urinate becomes stronger as the bladder continues to fill. Eventually, the bladder will fill to the point where the desire to urinate becomes unbearable. When the volume of urine reaches 100% of the bladder's capacity, loss control of the voluntary sphincter occurs, and the urine will be ejected instantly.

8. Triple Burner (San Jiao)

The Triple Burner (Heater) has been a controversial topic throughout the history of Chinese medicine. The following 3 descriptions have been postulated.

Table 1 Parts, Function and Malfunction of the Triple Burner Organ

Part	Function (Chu)	Malfunction	Symptoms
Upper	Directs Defensive Qi smoothly to Lung	Blockage of Defensive Qi leads to impairment of Lung dispersing function	Sneezing
Middle	Directs Nutritive Qi smoothly to all organs	Blockage of Nutritive Qi leads to impairment of Spleen transportation	Abdominal distention
Lower	Directs Body Fluids smoothly to Bladder	Blockage of Body Fluids leads to impairment of Bladder Qi transformation	Retention of urine

Division	Boundary	Organs	Function	Comparison
Upper	Above diaphragm	Lungs, Heart, Pericardium, throat & head	Lung disperses fluids all over the body as fine vapor	Mist
Middle	Between diaphragm & navel	Stomach, Spleen & Gallbladder	Digests & transports food & drink. Transports extracted nourishment all over the body.	Maceration chamber or Bubbling cauldron
Lower	Below navel	Liver, Kidneys, intestines & Bladder	Separates Food Essences into clear and turbid parts. Excretes dirty part.	Drainage ditch

Table 2 Divisions of the Triple Heater, boundaries, Organs, functions & comparison

I. Actual Yang Organ

In a discussion of the functions of the Organs in *Simple Questions*, it is stated in Chapter 8 that the Triple Burner is the official in charge of irrigation and controls the water passages. Thus, it seems that in *Simple Questions* the Triple Burner is considered as one of the Yang Organs and so has a “form” like all the others.

The Triple Burner aids the production of Nutritive and Defensive Qi after the food is separated into a Clear and Turbid part, respectively, and also the excretion of Fluids. Its contribution is that it ensures that the various types of Qi are “let out (chu)” in a smooth way as shown in Table 1.

II. Avenue for Original Qi

The *Classics of Difficulties*, Chapter 66, the Triple Burner has a name but no form and so is a collection of functions and not an actual Organ. It states that the Original Qi resides in the lower abdomen between the two Kidneys and spreads to the 6 Yin and 5 Yang Organs via the Triple Burner. Then, this Qi enters the 12 meridians and emerges at the Source (Yuan) acupoints. This explanation of the Triple Burner led to its description as the avenue for the Original Qi.

Chapter 31 in the *Classics of Difficulties* explains the purpose of this Qi conduction by stating that the Triple Burner is the avenue of food and drink, the beginning and end of Qi. It also states that the Upper, Middle and Lower Burners control: “receiving but not excreting”, “rotting and ripening” and “excreting but not receiving”, respectively. This interprets digestion as a process of Qi transformation, activated by the Original Qi via the aid of the Triple Burner.

The Triple Burner in *Simple Questions* is assumed to be an Organ which “lets out” and in the *Classics of Difficulties* “avenue of Original Qi”. Even though the beginning assumptions are different, both lead to the same functions of the Triple Burner: aiding the process of Qi transformation in transportation, transformation, and excretion of food and fluids.

III. Three Divisions of the Body

This interpretation of the Triple Burner arises from the *Spiritual Axis* (Chapter 18) and the *Classics of Difficulties* (Chapter 31). It is outlined in Table 2 along with a descriptive comparison or analogy to a familiar object, which depends on the function of the division.

Another interpretation of the Triple Burner as three divisions of the body in terms of the mutual assistance and the transformation into each other of the Gathering, Central and Original Qi, in the Upper, Middle and Lower Burner, respectively.

9. Interrelation Among the Fu Organs

Food entering the Stomach is digested- that is, separated into clear and turbid parts. The clear parts nourish the whole body. The turbid parts are sent down to the Small Intestine for further digestion. It sends the turbid parts of food to the Large Intestine and the turbid parts of fluids to the Bladder. The clear parts of food are distributed to the whole body with the aid of the Spleen. The clear parts of fluid are sent to the Large Intestine for reabsorption. The fluid in the Bladder is excreted as urine by the action of Qi and the waste matter in the Large Intestine is discharged as feces by its transformation and transporta-

tion function. The Gallbladder aids digestion, absorption and excretion by excreting Bile.

The whole digestive process depends on the functions of: the Liver and Gallbladder in producing smooth and free movements for digestion, the Triple Burner in distributing Original Qi and circulating fluids; the six Fu Organs acting in unity to transport and transform foods and fluids. The Fu Organs alternate between emptiness and fullness to receive, digest, transmit and excrete. Since the Fu organs are emptying and filling, they work best when they are not blocked.

Further evidence of the close interrelationship among the Fu Organs is revealed in transmission of pathological dysfunctions from one of these Organs to another. For example, Excessive Stomach Heat can consume body fluids which can lead to constipation. Conversely constipation caused by dryness in the Large Intestine can affect the Descending function of the Stomach and so will produce nausea or vomiting.

References

- 1) Johnson, J.A. Chinese Medical Qigong Therapy. Int. Institute of Medical Qigong, Pacific Grove, CA, 2000.
- 2) Maciocia, G. The Foundations of Chinese Medicine. Churchill Livingstone, New York, 1989.
- 3) Zu Bing and Wang Hongcai, Eds. Basic Theories of Traditional Chinese Medicine. Singing Dragon, Philadelphia, PA, 2010.
- 4) Guyton, A.C. Textbook of Medical Physiology, W.B. Saunders Co., Philadelphia, PA, 1971.



Dr. Eisen is a retired scientist, who constructed mathematical models in medicine. He has studied and taught Judo, Shotokan Karate, Aikido, Qigong, Praying Mantis Kung Fu, and Tai Chi in different places. He took correspondence courses in Chinese herbology and studied other branches of Chinese medicine with a traditional Chinese medical doctor. He was the Director of Education of the Chinese Medicine and Acupuncture Institute in Upper Darby, P.A.

<http://home.comcast.net/~carolezak>

One Liners

"Living your life
is a task so difficult,
it has never been
attempted before."
- J

"Birds it would seem are
so intent on being birds
that they have no time
to speculate on their
not being birds."
-- William A. Russell

"Your personality is
an often insurmountable
speed-bump on the path
to Nirvana."
-- "Slug"

"Blessed is he
who finds happiness in
his own foolishness.
For he will always be happy."
-- Chade Meng

A Deep Language for Communicating
with Nature's Intelligence (Part 4)

Original Energy
as the Mysterious Language of Alchemy

by Michael Winn

One Cloud's seven formulas offer a progressive experience of Original Energy as the mover behind all cosmic cycles of change. But what exactly is Original Energy? Yuanqi is paradoxical, the very definition of undefinable energy. In learning to speak the deep language of qi, the ordinary mind can easily grasp the notion of yin-yang through its many tangible polarities—light-dark, hot-cold, male-female. (In China yin is always listed first, in the west the yang qualities are first, perhaps revealing reversed hemisphere dominance). Spoken language uses words to habitually fix these polarities into rigid dualistic concepts of black and white, right and wrong, self and other.

The deep grammar of alchemy reverses this process. Beyond the tangible bi-poles of yin-yang, in alchemy practice the third force of yuanqi is always present as an invisible monopole dissolving any fixity. As a simple metaphor for the mind to grasp, yang qi is white light (photons that refract into seven prismatic rays), yin qi is dark light (attractive forces like gravity or magnetism approximate this), and yuanqi is clear light that can be polarized into both white and dark light without losing its innate neutral property.

Between the yin-yang (north-south) poles of our planet is a monopole of Original Energy in the heart of the earth. In humans, the heart center functions as a monopole balancing messages from the head (heaven) and belly (earth) poles. In the emotional field between two lovers, there is a neutral pole that holds a single essence in their two hearts beyond the time and space fluctuations of their emotional rela-

tionship. Even if they divorce, the neutral qi field created by their earlier love cannot be destroyed by any subsequent hatred for each other. Their collective field of Original Energy, produced in the loving phase of their relationship, simply ceases to be active as their personal field of communication. This is why the innate virtue of love (as neutral acceptance or unity) ultimately triumphs over the learned force of hate (as separating impulse). Forced separation does not build any Original Energy, thus weakening itself over time, while unification of opposites grows Original Energy forever.

We often fail to recognize Original Energy even when we are communicating through its matrix. Our brain, polarized into left-right hemispheres, physically reflects the nature of our ordinary mind's polarized sensory perception. We see with two eyes, hear with two ears, breathe through two nostrils. However, yuanqi exists underneath these yin-yang pairs, and is generated at the crossing point of the corpus collosum at the center between the left and right brains. Original Energy generates the protons and electrons orbiting the nucleus in each of our atoms. It is in the neutrinos that go whizzing past us without stopping because there is no "neutral force container" on the polarized surface of our earth that can hold these stellar particles.

Original Energy is the invisible monopole around which DNA spirals, in serpent-like coils of yin-yang pairs (like the Microcosmic Orbit, the ends of DNA strands are joined at the ends, like a snake swallowing its tail). DNA is the modern equivalent of jing, the essence that holds our shape. As qi converts into

jing, the latent (ignorantly called “junk DNA”) patterns are activated. Thus the original trinity of jing-qi-shen is able to communicate with its human form and shape it moment to moment. The subtle qi field of a human being controls the timing of the unfolding of these genetic patterns, whose encoding at the jing level form an unimaginably complex text three billion characters long. Some microbiologists admit that the gene code is best described as the “language text” of nature, even though their scientific paradigm prevents them from admitting that Nature is intelligent and thus able to “speak”, much less write a text in any language (Narby, 1998, p.144).

In Primordial Heaven yuanqi is the cosmic parent that births yin-yang qi, but paradoxically in Later Heaven yuanqi is the offspring of yin-yang qi. In the physical plane Original Energy is re-born only when yin-yang come into sustained balance. This is the key principle of Daoist internal alchemy. A neutral monopole is what allows communication and harmonious qi flow between any two poles or dimensions. A neutral axis of original qi is what allows yin and yang to rhythmically flip their positions after reaching their extremes of expansion or contraction. To first experience, and later to shape the polarities of one's qi field from this neutral point of eternally balanced qi is to speak the deep language of Nature's intelligence. If you can find and stay centered in the awareness of this neutral balance point at every moment of your life, you have stabi-

lized the effortless state of wuwei and the door is open to realize your immortality. If you can create a vessel — an energy body — to hold the Original Energy in later heaven, you have produced the elixir.

This seems simple, and yet is unimaginably difficult because of polarized language patterns of perception programmed into our mind and senses by generations of everyday life. The missing link is understanding that our Original Spirit (yuanshen) is Nature's inner voice. Whenever the door between dimensions is opened, especially at moments of human birth, death and sexual copulation, our Original Spirit is actively present to assist us in communicating our inner will. These moments of grace allow our Early Heaven self to express its unconditional nature within the physical plane as unconditional love, acceptance, or trust of the qi field. The adept internalizes these processes of birth, death, and sexual self-intercourse in the inner cauldron to keep open the Mysterious Pass. Each alchemy meditation is an opportunity to practice internal self-intercourse, ego-death of the separated body spirits, and rebirth of the Original Spirit.

Alchemists, Shamans, and the Empty Mind State

Original Energy is not a substance or a thing, although it generates and dissolves both. When any yin-yang field is reversed and held in a steady balanced waveform, Original Energy arises and physical reality appears to dissolve or at least lose some of its density. This can occur in any expanded state of consciousness where our bodies feel light, as if our molecules had moved farther apart. We describe this state as “more empty”, because we have temporarily emptied out the rigid patterns of perception. The term xu in early Daoist texts is often translated as “emptiness”. However, it is a relative, not an absolute state, meaning “empty of objects” but not “empty of qi”. Original Energy thus “fills” or rather is the actual matrix of all



Image: prozac1 / FreeDigitalPhotos.net

"empty" space-time. An open or pure mind space more accurately describes the state in which Original Energy is engaged. The uncultivated ordinary mind (xin) abhors the apparent vacuum created by yuanqi, and unconsciously converts it into yin or yang qi. In alchemy, Original Energy is seen as unshaped energy available to create a new level of health and spiritual freedom in our lives — if we have the skill to grasp it.

Original Energy is also often present whenever someone "blanks out" or has "missing time", during a meditative activity such as reading a book. Single pointed concentration can cause your five jingshen to spontaneously fuse and temporarily shift dimensions into the boundary zone of Early Heaven. It can happen by simple resonance; just reading about Original Energy might cause you to drift off for a few moments into your own more core field of neutral qi. Daoist alchemy offers a method for making these shifts consciously, and for including the whole body in the shift, not just the mind. Daoist folklore is filled with stories of adepts who disappear and reappear at will, sometimes bringing back an item from far away as proof of their journey.

Between the Supreme Unknown (wuji), which can never be known, and Later Heaven where everything can be named and thus known, there is a continuous qi field. However, there are empty spaces within and between the qi patterns, like silent spaces between musical notes. Silence is not heard as one listens to music, but without silent spaces there could be no distinguishing of the note harmonics. Likewise, silence itself must become part of the deep language spoken by the adept. Traditionally, there are three levels of increasingly empty or pure silence: kong, xu, and wu. In the oral tradition of alchemy, "kong" denotes the tangible empty physical space within Later Heaven matter, described as the empty space inside a pot. "Xu" is the open mind space in Early Heaven where the xin (mind) refines itself. "Wu" denotes Wuji, the unknowable, unbounded, non space-time underlying chaos-unity in Primordial Heaven where our soul (ling) completes its journey.²¹

The adept must enter into and pass through these three "voids" or "open mind" states in order to receive the deepest communications of the Dao. These are not true voids, but are in fact filled with Original Energy holding the still space between the yin-yang pulsation of the three heavens. Entry into these "voids" requires the adept to absorb and couple an increasingly higher power of yin-yang forces to refine a more pure quality of Original Energy. Sitting passively in an "empty mind" meditation may leave a meditator in a relaxed but superficial level of kong



emptiness, in which occurs little communication with the deeper xu or wu mind states.

Traditionally the simple practice of emptying the ordinary mind of thoughts was to weaken the desires and conflicting wills of the body spirits. The Daoist practice of zuowang, "sitting and forgetting", was first made famous by Zhuangzi (Chuang-tzu). As Livia Kohn notes in her translation of Sima Chengzhen's *Zuowanglun*, in later alchemical classics emptying the mind was considered a beginning practice that laid the foundation for succeeding phases of alchemical refinement of yuanqi (Kohn, 1987). However, it is also an advanced practice. After alchemically refining the male-female, sun-moon and other paired forces, the adepts again empty the mind of alchemical qi patterns before merging with the Dao. One Cloud's formulas follow this pattern. The Inner Smile is used by the beginner to empty the mind of physical tension, and also as the most advanced practice of simplicity — an adept merged with the

Dao, smiling effortlessly through all three heavens.

Is internal alchemy a form of shamanic communication with Nature? Some shamanic elements can be found in One Cloud's formulas. I believe that generations of alchemy practitioners have over the millennium refined the shamanic journey out of the body and interiorized it so it all happens inside the adept's cosmicized energy body. This may have evolved to allow communication between heaven and earth to be more continuous and deeper. In my own alchemy practice, I rarely "leave" my physical body on journeys. It is easier to simply expand my qi field out to embrace by resonance whatever level of Nature I wish to communicate with, and allow the vibrational information to silently flow back inside me. Once it is down loaded it becomes part of a library of cosmic essences available for refining in my ongoing alchemical process. Once digested, these essences absorbed from Nature open up continuous pathways of communication. The cycles of the moon, solstices and equinoxes, all impact strongly on my energy field as spontaneous communications.

I offer a few experiences that correlate my inner perceptions with objective physical events. When there are major sun spots, my heart beat accelerates and my body grows very warm. Major astrological configurations will sometimes force me to stop all other activities to "listen" to them. The most dramatic case came in 1994, when I suddenly felt my liver get hugely inflamed, despite perfect health and no changes in diet or lifestyle. I was very puzzled. It was only when I saw television pictures of Jupiter being hit twenty-two times by a comet that I realized my experiences were caused by the cosmic resonance between my liver/hun spirit and Jupiter. Each vital organ spirit learns to communicate with its planetary spirit "cousin" in the Greatest Kan and Li formula, and there is no shutting Nature out once it knows you will listen to it.

Interesting objective confirmation of alchemy as a deep language spoken by one's whole being came from recent tests on Mantak Chia by an Austrian sci-

entist using modern equipment to measure brain-wave patterns and hemispheric balance.²² This scientist had for years been testing monks and meditators from different traditions to try to map their bodily response to meditation. He was very surprised to find that alchemy meditation was totally unique. Chia produced on demand (by practice of the first formula Inner Smile and sexual recycling of jing in the Microcosmic Orbit) a simultaneous rise in alpha, beta, and theta brain waves. This meant that as his mind slowed and relaxed more deeply, his body's physical energy field grew more active. Also unique was that the measured rise was equal in both brain hemispheres and lasted for a much longer duration — three days — versus several hours for other types of meditation.

The applications of alchemy to healing are vast, and beyond the scope of this paper. The healing essentially is a natural by-product of the deep language process. My experience suggests it can shift the genetic level of disease. I started going blind with a rare condition inherited from my mother known as birdshot choroiditis, with initial symptoms of my not being able to read for six months. After a week's intense practice of Greater Water & Fire formula and absorbing inner solar essence, the condition abruptly reversed itself.

Michael Winn is the founder of Healing Tao University with 30 Tao summer retreats in Asheville, N.C. and is the past President of the National Qigong Association. Michael has over 30 years experience in Taoist arts and leads an annual China Dream Trip. He has co-authored 7 books with Mantak Chia, and is also the author of 10 Qigong and Inner Alchemy home study courses, as well as a free e-book, Way of the Inner Smile. All are available on www.HealingTaoUSA.com or call: 88-999-0555.



The Yin-Yang of True Health

by Nan Lu, OMD

Question: *I've been working on my health for over six years with natural healing practices, including acupuncture and herbs. It took years for me to start to feel some relief from the chronic health issues, like fibromyalgia, I've had for most of my adult life. In the past few months I have been sick a lot, and now I'm discouraged and wondering what is wrong. Why can't I just feel better once and for all?*

Dr. Lu: Because you have been taking positive actions to work on your health, you have made your condition better, even though you still might get sick from time to time. It's possible that without the efforts you have made already, your condition could have been much worse. So you should be proud of yourself for searching for something. You just have to search a little bit deeper!

And don't concentrate only on outside things for help. All the answers are inside you. I believe the answers were "downloaded" with you before you were born. Remember, for every problem or challenge we have, it's important to understand that we also have the answer. The more peaceful you are, the more information you will find out and the more answers you will get. So never doubt your body. It has genetic wisdom and spiritual wisdom; both visible and invisible wisdom blend to make your own unique body and that body is an image of unconditional love. First, it's important to understand this concept: Your body loves you unconditionally. It has been created from a tiny cell! Your body is the image of unconditional love. If you truly want to see unconditional love, look at your own body. At the deepest level, there is no mistake. How many people really understand this concept?

When you wake up in the morning, you don't say, "I wish there was only night." When it rains, you don't hope for sunny days forever—or just spring and no other season. Why? We realize that each is necessary; each has its own special purpose. Together, they make a whole pic-

ture. It's not one climate *or* the other; it's *both*, together, that make the natural world function so everything can grow and have its own life. Without daytime, there is no night; without winter, nothing can grow in spring and summer. They are opposite in some way yet totally inseparable and interdependent. And they are relative: the essential nature of anything is understood only in relation to something else. Daylight is only light when it's placed in opposition to the darkness of night. This is natural law; this is how reality works at a very deep level whether you see it or not, whether you understand it or not. At the biggest level, everything is always balancing and rebalancing to create a state of harmony. Harmony is when complementary things move beyond a state of balance and blend seamlessly into one—a perfect whole. This is the deeper meaning of Yin and Yang.

When we apply this understanding to health and healing, we realize that the whole picture is illness *and* health, not illness *or* health. If you really think about it, without illness there can be no true healing and health. Whenever you have a healing crisis, it's really your body's attempt to achieve greater health. Remember, within Yang there is always some Yin, and within Yin, there is Yang. This is the Eastern approach to health. Western medicine manages disease; authentic Chinese medicine always seeks to mirror natural law: to create a state of balance in the person, so his or her own body can self-regulate and then achieve harmony within itself—body, mind and spirit—and then with nature and the universe around it.

Chinese medicine is a system of interrelationships. When we speak about quantum healing, what we're talking about is interrelationship and connection. This means connection at all levels between all things. Your organs and their meridians (invisible energy pathways in the body) create an interconnected and intercommunicating system with all the structures and other systems in your body. Your body, mind and spirit are linked. You are part of nature and completely connected to it. Actually, Chi-

nese medicine sees the body as a microcosm reflecting the macrocosm. So changes in nature are reflected in your body, and believe it or not, we impact nature. Modern discoveries in physics have shown us that everything is connected to everything else; nothing exists in isolation. One thing is relative to another. Chinese medicine has worked with health issues for thousands of years with connection and relationship as guiding principles.

Energy, or Qi, is what makes this miracle of connection and intercommunication work. Again, in the last century, science has demonstrated what Chinese medicine has used as a major healing principle for millennia: when you break physical matter down to its most essential form, it's nothing; it's invisible energy! True, energy is power, but this, too, is only one side of the whole picture. Energy also has intelligence and function. It has the ability to transmit a message that informs and guides all things to achieve balance and maintain harmony. You can say that the force or power of Qi needs intelligence aspect to give it direction—throughout all of nature and the universe and within your body, mind and spirit.

Chinese medicine believes every event and health issue has a purpose. If you can see the purpose through

So when dealing with this kind of problem you have written and asked about, you have to look at it in a deep way. Some health problems reappear many times or even appear to be untreatable. This does not mean that they cannot be fixed, but just that the timing is not right. You might need to meet the right person, at the right time, in the right place. Or maybe during this time, instead of focusing on the condition itself, you may need to focus on how to change your body in a deep way, how to change not just small things but your whole life.

The cycle of seasons starts with spring and ends with winter.

The cycle of Yin-Yang begins with Yang and ends with Yin.

Everything must follow this natural law

because it rules the life and death of all things.

If you go against this law, then disastrous things will happen.

If you follow this law, then all things will be fine.

That is the way of Tao.

—Nei Jing (475–221 B.C.E.)



the illness, then you don't need it anymore, and you can skip over it and go on to the next challenge. So, once you understand the purpose of your health issue, you can jump from that level to the next one. If you don't understand the purpose, then it will repeat itself in some form.



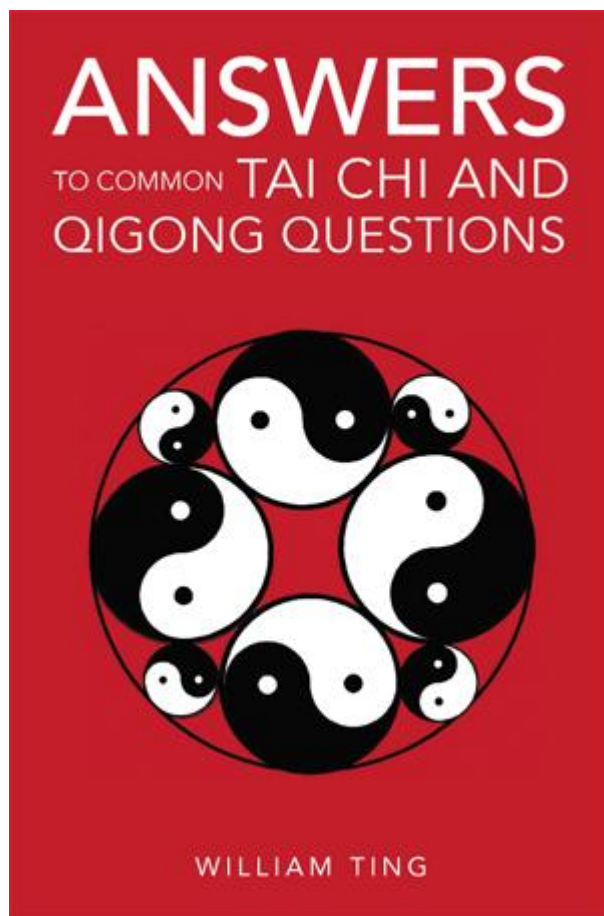
Nan Lu, OMD, LAc, is the founding director of Traditional Chinese Medicine World Foundation and its sister organization, Tao of Healing, both based in New York City. He is clinical associate professor at the School of Social Welfare, State University of New York at Stony Brook. Dr. Lu holds a doctorate from Hubei College of Traditional Chinese Medicine, Hubei, China, and is a New York State-licensed acupuncturist. Classically and university trained, he is a master herbalist as well as an internationally recognized Taiji expert and Qigong master, and is a best-selling author of three TCM books published by Harper Collins. Dr. Lu's specialties include women's health, cancer and immune system disorders and he frequently partners with doctors of Western medicine using a complementary approach. He advises and lectures extensively on TCM, preventive and integrative medicine and has been an invited speaker at major conferences, including American Academy of Pain Management, Integrative Symposium, Association for Comprehensive Energy Psychology, among others. (www.tcmworld.org; www.tcmconference.org; www.breastcancer.com).

Contact: Kristen Park Telephone: 973.378.8864

Email: kristenpark@optonline.net

Answers to Common Tai Chi and Qigong Questions

by William Ting



Softcover, 222pp.

ISBN: 978-1-4653-1007-1 . Xlibris Corp. USA.
2011 \$19.99

I recently had the honor and privilege of participating in a qigong workshop with Master William Ting. At that workshop, many questions were raised about various aspects of tai chi and qigong training. Master Ting did a beautiful job in answering all the questions in a lucid, concise manner. In conversing with him privately he told me that he would soon be completing a book on tai chi and qigong. This is the book he was referring to.

This book consists of answers to 65 questions involving different aspects of tai chi and qigong arts and training. It is not an instruction manual on any particular tai chi or qigong form. I believe both instructors and students of these arts can appreciate the wealth of 40 plus years experience of his training in Bagua, Tai Chi, and Qigong as a closed door student of Grandmaster, Lu Ji-Tang. The questions addressed in the book came from practitioners of these arts writing to his website, questions from students in his classes and from the many programs he has taught over the years. One may consider this book to be an ideal primer for Tai Chi and Qigong students.

One of the highlights of the book was his answer to Question 4 “*What are the 24 Musts of good posture?*” As with any athletic endeavor including Tai Chi and Qigong, the author states *that “Without proper posture, there is no way to attain an internal balance and connection between the parts of the body; proper posture allows the physical frame to move around its central axis, uniting mind and body.”* The author offers 24 postural alignments, 5 vital body connections and discusses the three major bows that need to be formed by the body for proper connections. There is enough information in the answer to suffice all levels of qigong and tai chi practice to improve on body alignments.

As an integral part of tai chi training one must practice push hands. It is through push hands that the martial applications of tai chi can best be explored. Question 35 asks “*What are your suggestions for improving Push Hands skills?*” In his answer Master Ting reminds students that push hands requires a solid foundation in Tai Chi principles and the importance of sinking, expanding and turning

which are fundamental in all qigong practice. Yielding is one of the key differences between tai chi and other martial arts. The serious student must attain calmness of mind, relaxation of the body, balance, unity of movement, awareness, and learn how to neutralize, control and release in that order when applying and practicing push hands.


In answering Question 63 , a beautiful definition of tai chi is given, i.e. ***“ Tai Chi is a practice of integrating the essentials of life, mind , body and energy, into unity and wholeness.”*** This neatly sums up the essences of tai chi training. Throughout the book there is often reference to the Classics of tai chi and qigong literature upon which these art forms are based. The last question, number 65 asks ***“ What is the ultimate secret of Tai Chi and Qigong “*** The response given was ***“ ...to me, it is that there is no secret.....The secret of Tai Chi and Qigong potentially lies within every person who takes up practice. It all depends on how well one understands the basic principles, how well they assimilate them into their practice, how often and how long they practice, and how well they execute the movements, both internally and externally. “***

Through the questions and answers one can see a thread of principles and practices that make up and integrate these two art forms. When reading the questions and answers, perhaps new questions will emerge that you wish to explore with your teacher and/or do your own research. I encourage you to go to Master Ting’s website www.silvertigertaichi.com and see what he has to offer in terms of workshops and materials.



the need for a more holistic approach to health care. Par


Salvatore Casano R.N., PhD – a registered nurse with a PhD in Holistic Health, and is an ATCQZ certified Tai Chi and Qigong instructor. His Tai Chi and Qigong journey began over 20 years ago while working as a chemistry instructor, when he felt



SINGING DRAGON

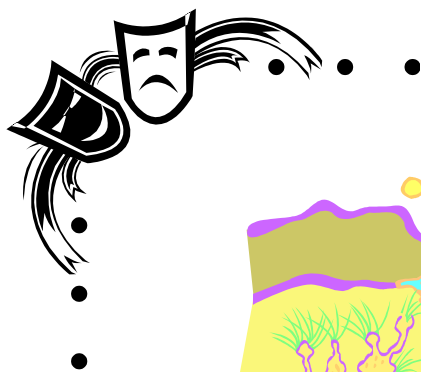
publisher of books on alternative health and ancient wisdom traditions
is proud to sponsor

Yang Sheng



www.singingdragon.com

ticipating in many programs and projects relating to health, Dr. Casano educates the community on living a healthier lifestyle to avoid obesity and diabetes, and as a way to reduce stress. Over the years, he has learned from many masters including Bill Philips, Marc Issacs, Richard Chu, as well as two ATCQA advisors, Dr. Roger Jahnke, and Bill Douglas. Dr. Casano, along with his wife Veronica, often sojourn together on his healing path, as they use their skills in helping others connect the mind, body, and spirit. They have four adult children, seven grandchildren, and a cat, “Tiger.”



A Comedy Moment 开心一刻

The other side

One day a young Buddhist on his journey home came to the banks of a wide river. Staring hopelessly at the great obstacle in front of him, he pondered for hours on just how to cross such a wide barrier. Just as he was about to give up his pursuit to continue his journey he saw a great teacher on the other side of the river. The young Buddhist yells over to the teacher "Oh wise one, can you tell me how to get to the other side of this river"?

The teacher ponders for a moment, looks up and down the river and yells back "My son, you are on the other side".

Compassion with an umbrella



A Western Buddhist woman was in India, studying with her teacher. She was riding with another woman friend in a rickshaw-like carriage, when they were attacked by a man on the street. In the end, the attacker only succeeded in frightening the women, but the Buddhist woman was quite upset by the event and told her teacher so. She asked him what she should have done - what would have been the appropriate Buddhist response.

The teacher said very simply, "You should have very mindfully and with great compassion whacked the attacker over the head with your umbrella."

Meditation with Ants

Source: <http://www.meditationcartoons.com/>

What's Flapping...



Four monks were meditating in a monastery. All of a sudden the prayer flag on the roof started flapping.

The younger monk came out of his meditation and said: "Flag is flapping"

A more experienced monk said: "Wind is flapping"

A third monk who had been there for more than 20 years said: "Mind is flapping."

The fourth monk who was the eldest said, visibly annoyed: "Mouths are flapping!"



from Sit Illustrated: the meditation cartoon book

Yang-Sheng Needs Your Financial Support

Yang-Sheng is an E-magazine and a network run by the non-profit World Institute for Self Healing, Inc. (WISH, a 501(c)(3) organization registered in New Jersey), and all of our writers, editors and contributors are volunteers since we do not have a stable financial support at this moment. *Yang-Sheng* promotes philosophy and methods of self-healing, positive thinking and health preservation, which represents a new direction of future medicine and healthy living. However, we are young and our resources are very limited, especially in light of our dreams and vision. Since no one can really profit from a self-healing system except for practitioners themselves, our programs are largely run by volunteers, sponsors and donations. To help *Yang-Sheng* survive and develop your generous contribution is urgently needed. Your financial contributions will help *Yang-Sheng* and WISH to continue its course to advance a completely new medicine and to build a unique community of our own that is dedicated to a healthy, happy and harmonious life for all!

Additional funding is needed to:

- Purchase high-quality copy-righted images to vitalize the contents of magazine and web site
- Make the contents of Yang-Sheng available in other media – an audio and video enhanced publication, available in many forms and multiple ports.
- Pay for experts and professional writers in the special field to write special columns or tips, and answer commonly-concerned questions for our readers (such as web seminars)
- Pay for translation service or software to make Yang-Sheng available in other languages, especially in Chinese and Spanish, and translate more of proverbs, tips and stories of Yang Sheng from Chinese into English.
- Pay for professional management staff to run daily editing and communication business with appropriate compensation so that they are dedicated to what they are doing for us.
- Build a more professional web site with online database and information tips to guide people daily life-nurturing and mind-body practice in different situations and healthy conditions.
- Publish *Yang-Sheng* magazine both online and in-print to let more people have access to the life-nurturing knowledge and to share their experiences.
- Initiate online support networks and database for healthcare professionals to search for mind-body medicine and Yang Sheng practices.
- Sponsor lectures, workshops and conferences on life-nurturing related subjects

Your donations are tax-deductible as permitted by law

Make Your Donation online at: http://yang-sheng.com/?page_id=5337 or print out and mail the form below:

Your Name: _____

Address: _____

City: _____

State (or province) and Zip: _____

Telephone: _____

Email: _____

Here is my contribution of

☐ \$1000 ☐ \$500 ☐ \$200 ☐ \$100 ☐ \$50 ☐ \$ _____

Please make check or money order payable to WISH, or make a donation by Paypal with a credit card.
Mail your check or money order with this form to :

World Institute for Self Healing Inc. (WISH)
P.O. Box 1976
Ellicott City, MD 21041, U.S.A.

Thank you very much for your support!



Yang Sheng

Cultivating Qi for Body, Mind & Spirit

Yang-Sheng (養生 Nurturing Life) is a FREE e-magazine and a network for health care professionals - complementary medical practitioners, Qigong, Tai Chi, Yoga, Reiki and other mind-body and spirit cultivators. It promotes methods of self-healing, positive mindfulness and health preservation. Yang-Sheng merges traditional knowledge with modern scientific research and clinical evidence and combines ancient wisdom with modern experience to support health and well-being.

Your participation, contribution, sharing and feedback are truly appreciated.

We welcome new columnists to join our editorial team to work toward the same goals!

www.Yang-Sheng.com

Publisher & Editor: Kevin W Chen, Ph.D. MPH

Editor-in-Chief: Christina Barea-Young

Medical Editor: Sharon Montes, M.D.

Associate Editors:

Master Mantak Chia
Helen Hu, OMD, L.Ac.
Roger Jahnke, OMD, L.Ac.
Rebecca Kali

Joy E. Staller, B.A
Solala Towler
Michelle Wood

Columnists:

Ken Andes, L.Ac. D.Ac.
Cindy Borgonzi-Areglado
Eric Borreson
Timothy Booth
Salvatore Casano, R.N. Ph.D.
Cindy Cicero
Chris D'Adamo, Ph.D.
Felice Dunas, Ph.D.
Marty Eisen, Ph.D.
Ginger Garner, MPT, ACT
Chuiian Gee
Nadia Linda Hole, M.D.
Helen H. Hu, L.Ac. OMD
Dan Kleiman
Ellasara Kling
Aihan Kuhn, CMD, Dipl., OBT
Linda Lazarus, L.D.
Lilly Lei, M.D.
Violet Li
Phoenix Liu, Ph.D.
George Xavier Love, OMD

Li-Jun Ma, MD
Elizabeth Machenzie, Ph.D.
Mark Melchiorre, L.Ac.
Sharon Montes, M.D.
Steffany Moonas, Ph.D.
Narij Naik, M.Pharm.
Jacob Newell, Daoshi
Mika Ono
Rodney J. Owen
Rebekah F. Owens, LMT, NCTBM
Rena Reese, M.S.
Michael Rinaldini
Andy Rosenfarb, L.Ac. N.D.
Arthur Rosenfeld
Bonnitta Roy
Chun Man Sit
Michael Winn
Yuan Wang, OMD
Yang Yang, Ph.D.
Doe Zantamata
Tina Chunna Zhang
Sam Zhao

Consulting Editors:

Master Kenneth Cohen
Effie Chow, L.Ac. Ph.D.
Livia Kohn, Ph.D.
Tianjun Liu, OMD
Nan Lu, OMD, L.Ac.

Guan-Cheng Sun, Ph.D.
Lama Somananda Tantrapa
Master Zhongxian Wu
Tony Zhuo, OMD

Mission Statements

- To build up a virtual community for all qigong, taiji, yoga, reiki, meditation practitioners, and other spiritual cultivators. To share experience and knowledge, to support each other's practice, and to illuminate higher spirituality.
- To create a network and platform for those who are seeking health, happiness, longevity and harmony in life through their own effort, sharing and exploration.
- To promote self-healing, self-empowerment and positive mind power through feasible daily practice and effective clinical applications.