

Cultivate Qi for Body, Mind & Spirit

Yang-Sheng

Nurturing Life



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- **THE HAPPINESS INVENTORY**
- 7 Principles of Creating Happiness in Your Life
- Mood, Food & Move - 3 Secrets of Health
- Ten Tips to Become Happier -
An Introduction to Positive Psychology
- Mind-Body Medicine Research Update
- Finding Harmony in Seasonal Eating
- Happiness is Like a Cloud...and more!



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



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The winds of Autumn are beginning to shift and move blowing the leaves off trees and sweeping away the debris that Summer has left behind. Earth is slowly contracting and recovering from the heat of Summer, allowing moisture to begin to develop and build. All of these are traits of the Metal element, Autumn Season.

As we head into the quieter energy of Winter, use the energy of Autumn, that of "letting go", to release anything that no longer serves your highest good. I love this Season as it's the perfect time to release the old skin before going into the rest of Winter. Letting go and skin are both related to the Metal element which rules the skin, Lungs and Large Intestine.

But this time of year is also perfect for enjoying the outdoors during daylight hours which are now cooler and less draining. Pretty days lead to clear skies at night perfect for star-gazing and sipping the essence of Yin energy.

This issue of Yang-Sheng is about "Happiness". We believe that at any given time, perfection and the bliss of happiness is right in front of us, all we have to do is be able to clear our minds and see the joy in every moment. Our authors remind us of the beauty of life and how our perspective can affect the way we interact with the world. Fortunately they are also ready to help us achieve that state with excellent methods for achieving a positive outlook on life. The hardest part is simply beginning the practice of inner happiness. Of opening up and allowing the joy to flow from the Heart naturally.

All of at Yang-Sheng wish the very best for you. A natural smile that radiates the perfection of your inner spirit, the freedom to release the old and allow the true-you to shine through. We invite you to remember to smile, laugh and find the passion in everything you do!

Qi-eers!

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

Christina J Barea-Young,
Editor-in-Chief



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Selected Poems by Li Po

(also known as Li Bai)

Down Zhongnan Mountain to the Kind Pillow and Bowl of Husi

Down the blue mountain in the evening,
Moonlight was my homeward escort.
Looking back, I saw my path
Lie in levels of deep shadow....
I was passing the farm-house of a friend,
When his children called from a gate of thorn
And led me twining through jade bamboos
Where green vines caught and held my clothes.
And I was glad of a chance to rest
And glad of a chance to drink with my friend....
We sang to the tune of the wind in the pines;
And we finished our songs as the stars went down,
When, I being drunk and my friend more than happy,
Between us we forgot the world.

Drinking Alone with the Moon

From a pot of wine among the flowers
I drank alone. There was no one with me --
Till, raising my cup, I asked the bright moon
To bring me my shadow and make us three.
Alas, the moon was unable to drink
And my shadow tagged me vacantly;
But still for a while I had these friends
To cheer me through the end of spring....
I sang. The moon encouraged me.
I danced. My shadow tumbled after.
As long as I knew, we were boon companions.
And then I was drunk, and we lost one another.
...Shall goodwill ever be secure?
I watch the long road of the River of Stars.



圖壽獻女仙·董杜 明
Tu Chin (Ming)

Li Bai (李白 701 – 762), also known as **Li Po**, was a major Chinese poet of the Tang dynasty poetry period. Regarded as one of the greatest poets of the Tang Dynasty, often called China's "golden age" of classical Chinese poetry, Li Bai was both a prolific and a creative poet, as well as one who stretched the rules of versification of his time. Around a thousand extant poems are attributed to him today. Thirty-four of his poems are included in the popular anthology [*Three Hundred Tang Poems*](#).

The Happiness Inventory

By Ginger Garner, MPT, ATC, PYT

Are you happy? The Pursuit of Happiness in today's hyperactive, super-stimulated, and over-medicated society seems to be subtitled with the phrase "Immediate Gratification" or "If it feels good do it."

However, if we take a look around Wall Street or Main Street we can see where that mantra (motto) has gotten us. Under a looming dark cloud of a possible double dip recession (we're not out of the storm, yet), Americans have been pulling back – or rather pushing back from the "must have it now mantra" – and instead living on cash rather than credit and downsizing not super-sizing.

Blogs like "Zen Habits" top Time's Best Blogs of the year list (a great blog, by the way) – and so here we go, hopping off down the proverbial rabbit path toward minimalism and simplicity? But are we really? And where is it getting us?

Regardless of whether you like the edgy lines of modern minimalism or the classical comfort of cottage living – the bottom line is – we all actively pursue happiness in our lives.

In a study about search for happiness, 1000 people were interviewed to determine what characteristics brought them happiness. The researchers deduced that the Contentment Quotient was $P + 5E + 3H$. In the equation, P represented personal characteristics (outlook on life, adaptability, and resilience); E was existence (health, friendships, and financial stability); and H is higher order (self-esteem, expectations, and ambitions).

The Oxford *Happiness Inventory* measures the

following six factors categories as cited in three different studies: Life Satisfaction, Joy, Self-esteem, Calm, Control, and Efficacy (Argyle and Crossland 1989, Francis et al 1998, Liaghatdar et al 2008). In the Liaghatdar study measuring happiness in Farsi speaking students in Iran, Argyle and Crossland (1987) supposed that "happiness comprised three main components: the frequency and degree of positive affect or joy; the average level of satisfaction over a period of time; and the absence of negative feelings, such as depression and anxiety" (Liaghatdar et al 2008).



The Happiness Inventory included below is non-standardized inventory that has shown anecdotal success in my clinical practice. Additionally, I started using it on a personal level about 10 years ago, which I feel very important as part of the "leading by example" philosophy I stand by in teaching Complementary and Integrative Medicine. Once completing it every New Year, now I revisit it all year long. It keeps priorities in

check, gives clarity in decision making, and helps find (and keep) contentment. It offers a way for you to perform a casual, quick analysis of your best plan in life, allowing for a subjective, but personalized experience in determining your Contentment Quotient. Offered below, the Happiness Inventory includes a 10 Question Inventory that can provide from insight on narrowing your focus for a more effective, contented, satisfied life.

The Lifelong Learner

A person can look at happiness in different ways.

Your Contentment Quotient

1. I feel good about myself when _____.
2. I am most at peace when I _____.
3. I feel fulfilled and complete when _____.
4. The most important thing in my life is _____.
5. I am strongest when I _____.
6. I want to success most in life at _____.
7. I am most alive when I _____.
8. The traits I respect most in a person are _____.
9. I would like to hear these words spoken about me at my funeral _____.
10. My greatest sense of self-worth comes from _____.

Now ask yourself:

Does my life (your job, activities, hobbies, friends, etc.) reflect the answers in my Inventory? What changes can I make to pursue those things that truly help me be happy? Your answers reveal and help formulate your sense of self-worth in this world – are your answers honorable? Honest? Reflect who you are or who you strive to be? Do your answers reflect your priorities, your belief system? If not, now is the time to reorder your life's activities and future decisions.

If an opportunity crops up in life – and it does not mesh with the answers on your Happiness Inventory – say no to it. This is not easy to do. Sometimes you have to turn down a perfectly good opportunity (job, project, etc.) because you know it is not a part of your ultimate Contentment Quotient.

[Download the Happiness Inventory Here](#)

Some consider themselves to be students of life. Meaning, they never stop learning or turn down an opportunity for growth.

The Greater Good Doer

Happiness, for some, means seeking the Greater Good. If a person believes they are acting in the interest of the Greater Good and not just for pleasure, agenda or self-centered ambition, then they are pursuing happiness in its highest form.

What Yoga Teaches About Happiness

Yoga and all spiritual paths and religions can

agree on this philosophy. God can only be found when you lay down your own agenda and pursue contentment, not happiness. In other words, bliss comes from the inside, not from the outside. It comes from the smile in your soul, not what the world can give (or take away). If we let our happiness (aka contentment) be dependent on what we can get in the world – then what will happen if we lose those things? (as many people have during the Great Recession).

Instead of looking to find happiness in the world – yoga philosophy, as do many other traditions and



F. Reliability and Validity of the Oxford Happiness Inventory among University Students in Iran. *The Spanish Journal of Psychology*. 2008, Vol. 11., No. 1, 310-313.

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spiritual practices, teaches us to follow the idea of “non-attachment.” Yoga states nonattachment is the ability to remain separate from an outcome.

The mantra, “I am not attached to any outcome,” is said to free a person from their “Prison Of Want.” You can use the following Happiness Inventory or to help you determine what you truly need, and realize your Contentment Quotient. In the words of poet Jonathan Swift, only then will we be able to “live all the days of our life.”

Resources

- [Link to](#) University of Pennsylvania Dept. of Psychology - Authentic Happiness Resources: Multiple Life Satisfaction and other Happiness Inventory Questionnaires [here](#)
- International Positive Psychology Association - <http://www.ippanetwork.org/>
- International Journal of Wellbeing - <http://www.internationaljournalofwellbeing.org/index.php/ijow/index>

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Ginger Garner MPT, ATC, PYT

Ginger is an integrative physical therapist and founder of Professional Yoga Therapy, an evidence based method for using yoga as medicine. Ginger advocates for her patients to receive holistic and integrative medical care in order to improve health care in the US today. Ginger has been

teaching, writing, and lecturing across the United States on how to put the "care" back in health care since 2000. Her medical yoga post-graduate program, Professional Yoga Therapy, which teaches non-dogmatic, evidence-based care through fostering an east/west multi-disciplinary team approach, is a first of its kind in the United States.

www.professionalyogatherapy.org

www.gingergarner.com

The Relationship Between Wuji, Taiji and Qigong

By Yang Yang, Ph.D.

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Practitioners frequently ask about the relationship between taiji and qigong. Different people have differing opinions. And the same person might have different understandings as their study deepens. I would like to share my thoughts on this issue. This topic could easily fill a book, but I will try to be succinct.

QIGONG

The word qigong was not popularly used until the mid 20th century. Before then, different qigong exercises were known by the myriad names, or categories, of exercises. Qigong literally means to exercise, or nurture, qi, which is the energetic intermediary between physical essence (jing, 精) and spirit (shen, 神). But a simple literal interpretation of the word qigong is insufficient to convey the full meaning. Qigong is mind/body/spirit integrative exercise—any mind/body/spirit integrative exercise is qigong. Taiji form (if practiced correctly) is one type of qigong, but other basic qigong exercises are also essential components of traditional taiji training. Yoga is qigong; simple exercises such as walking or riding a bicycle, or even many daily life activities, if done in awareness and understanding of qigong principles, can be qigong.

Qigong, then, is a big-picture concept. In traditional practice, there are two basic categories of qigong practice: static and dynamic. Static qigong refers to meditation in sitting, standing, and lying-down postures. These are the most fundamental, and therefore the most essential, qigong training methods. Dynamic qigong refers to moving meditation, which as stated can be in many forms.

WUJI

Literally, wu (无) means “no” and ji (极) means “extreme.” In contrast with taiji, which means “grand extreme,” in wuji there is no differentiation of yin and yang: no good/bad, happy/sad, attraction/aversion. Wuji is a subtle void, but it is not empty—it is full of undifferentiated energy from which arise yin and yang and the “10,000 things.”



Dr. Yang in Santi Standing Posture

“Wuji is the mother of taiji” (or “taiji comes from wuji”) is a very famous saying in taiji practice. But few people understand how to translate this saying into practice. As a result, some, if not most, practitioners spend their time practicing taiji forms but never experiencing wuji, the foundation of taiji practice.

Translating to practice

A. Realizing Wuji

Wuji is realized in deep meditation and is practiced in sitting, standing, and lying down meditation exercises. Indeed, meditation is called “wuji” in traditional practice. To return to wuji is the goal of meditation (or, to be more accurate, some forms of meditation — keep reading to see what I mean). Other traditions may use different words (e.g. calm abiding), but the meaning is the same.

Wuji is a profound state of mental and physical relaxation, of mind/body/spirit integration. To experience wuji is to know the bliss of a mind undisturbed by ego, by thoughts of judgments of good/bad or attraction/aversion. To realize wuji is to feel the energy of the universe in you. This energy is the mother of taiji. When the energy is full, it is natural to want to move. Once the intention of movement arises, the energy is separated into yin and yang (soft/hard, left/right, up/down, store/release, etc.), and taiji movement is born. After moving it is natural to return to stillness. This is one example of the wuji/taiji/wuji progression.

Ultimately, words and rational thinking are inadequate to convey the feeling of wuji. How do you describe the taste of sugar? Wuji can only be known experientially. How to efficiently practice the meditations and realize wuji is another subject, one which I have touched upon in previous training tips. The thing to understand is that the many different meditations are techniques to lead you to stillness, but quiescence is the common destination of all.

So the standing, sitting, and lying-down meditations are wuji practice, and are the beginning point for efficient taiji practice. Understand, however, that in wuji one has deep awareness of being (for all but adepts a much deeper and more profound awareness than the daily mind), but no intention to “do” something. Once the intention to do something arises it is

no longer wuji, but rather the transition to taiji movement. Intention is of course an important aspect of taiji practice, and there are also essential standing and lying-down meditations which utilize intention to focus or direct the energy. And so while wuji is practiced in standing, sitting, and lying down meditations, not all static meditation exercises are wuji practice.

B. Progression in Taiji Practice

Following are the different static and dynamic qigong exercises in traditional taiji training.

1 Wuji meditation

(static sitting, standing, and lying-down) – the “mother of taiji,” this is the deepest level of energy cultivation, and of mental/spiritual awareness.

2 Intention meditation

(static standing, lying-down) – transition to taiji movement which uses intention to focus energy and train mind/body connection (nervous system function), and practice of relaxing the mind and body while the mind is engaged with intention. (Please note that there is a difference between “relaxed intention” and “mental force.” Do not use mental force to “guide” qi – this is against taiji principles, is not the correct path, and can even cause problems in some cases. As the Dao De Jing says, “For the mind to dictate to one’s qi is called violent.” Learn to relax in intention and you will progress naturally and



correctly.)

For taiji practice in particular, the static meditations have the following purposes. Sitting meditation is the best modality to train your mind: awareness of reality and mental principles. In addition, it increases awareness of your physical body. It also enhances your nervous system, which increases your reaction time. All contribute to the ling (agility) quality of your practice. The ability to move with lightning quickness, and to perceive a situation or even to foretell an occurrence, is an aspect of ling. In the taiji classics, the saying “the opponent moves, I move first” is a description of ling. The often held secret in taiji tradition is that this skill comes from sitting meditation. (The problem with secrets is that, if they are not made common knowledge, they are eventually lost.).

Standing practice primarily develops your strength, alignment, posture, economy of movement, and sleep quality. Lying-down practice will help with your sleep, relax your mind and body, and, importantly, prevent overuse of the body and injury. Actually, the more adept you become at taiji movement, the more you need to incorporate lying-down to prevent over-use of core musculature. With this foundation, you can start to incorporate the “gong” derived from meditation into movement.

3 Simple, repetitive movement

(e.g. dynamic qigong exercises such as Grand Open & Close, Circulating Qi, etc.). Here we begin to incorporate fundamentals of, stance, posture, and weight shifting/waist turning/chest opening and closing with yin/yang taiji movement and reverse breathing.

4. Complex taiji movement.

There is nothing new in the taiji form in terms of stance, alignment, coordination, silk reeling energy, application, etc. except the choreography. Taiji form is complex movement and must be learned. The “eight forces” (peng/lu/ji/an/zi/lie/zhou/kao) and “five cardinal directions” of taiji movement, in combination, ultimately contain all possible lengths and directions of human movement and force generation, and so contain virtually all possible (standing) martial applications of the feet, knees, hips, body, shoul-

der, elbows, and hands. I have never seen a (standing) martial application that is not contained within the 48 and pao cui forms.

5 Integration into daily life

Finally, you can apply physical quality cultivated in the form practice to daily activities: your jogging, dish washing, vacuuming your house, holding a baby in your arms, gardening, even waiting in the grocery line. It is a higher level of practice as the application is random. And it is the ultimate goal of practice: to improve the quality of daily life. Mentally and spiritually, you are applying the awareness and mental principles to your daily life while you interact with family members, colleagues at work, and strangers on the street.

All of the above are qigong – all are energy nurturing, mind/body/spirit integrative exercise at their deepest levels. The exercises are interrelated and interdependent - it is the combination of exercises that yields efficient practice and realization of the widest benefits of practice.



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 (www.centerfortaiji.com) in New York City.

Finding Harmony in Seasonal Eating

by Ellasara Kling

In times past, and until fairly recently in human history, eating with the seasons was normal as it was not generally possible to eat any other way. Food was obtained from farms that were pretty much local, and although in the 19th and early 20th centuries transportation access and refrigeration made it possible to obtain some foods “out of the local season” and not grown in your local area, most easily available foods were seasonal. Following the seasons in eating was the way of life for most people. Things change. Since the 1940’s technological advances in refrigeration and transportation, changes in farming methods, and the modernization of food have made it possible for many people to have access to a wider variety of foods in any season than at any previous time in human history. Now, we have an abundance of food from countries that have summer when we have winter and vice versa. So strawberries from South American countries are available in North America throughout the winter. How does this fit in with seasonal eating, if at all.

What is seasonal eating? On the surface that question is self-answering. After all, Seasonal Eating must mean eating only foods that are within the season you are in. Makes sense, easy, simple, right? Well, almost so. That point of view leaves out a couple of important pieces: the needs of the person doing the eating and how one season flows from the previous season and into the next.

Chinese medical theory takes into account the unique individuality of each person and how that person is changing, i.e., moving from where they are to their next phase and guiding them into ever increasing harmony and balance until they, as a self-regulating system, can maintain that balance and harmony without medical intervention. Applying

this concept to food and seasonal eating would mean taking into account your multi-level state, your environment, your health goals, your life situation (for example, levels of stress, physical activity, and so on).

Consequently, your food choices are always best guided by your true needs and your intuitive understanding of what you need. The following is an example of how your choices might be guided individually and seasonally. Eggplant is primarily grown as a summer vegetable that is also seasonally available in the Fall. It’s flesh has a sweet flavor, the skin a slightly bitter flavor, and its nature is cooling. It is excellent for removing heat from the digestive system and clearing food stagnation; supporting healthy skin including removing heat rash and reducing the effects of aging; and can relieve dampness among many other healing/balancing uses.

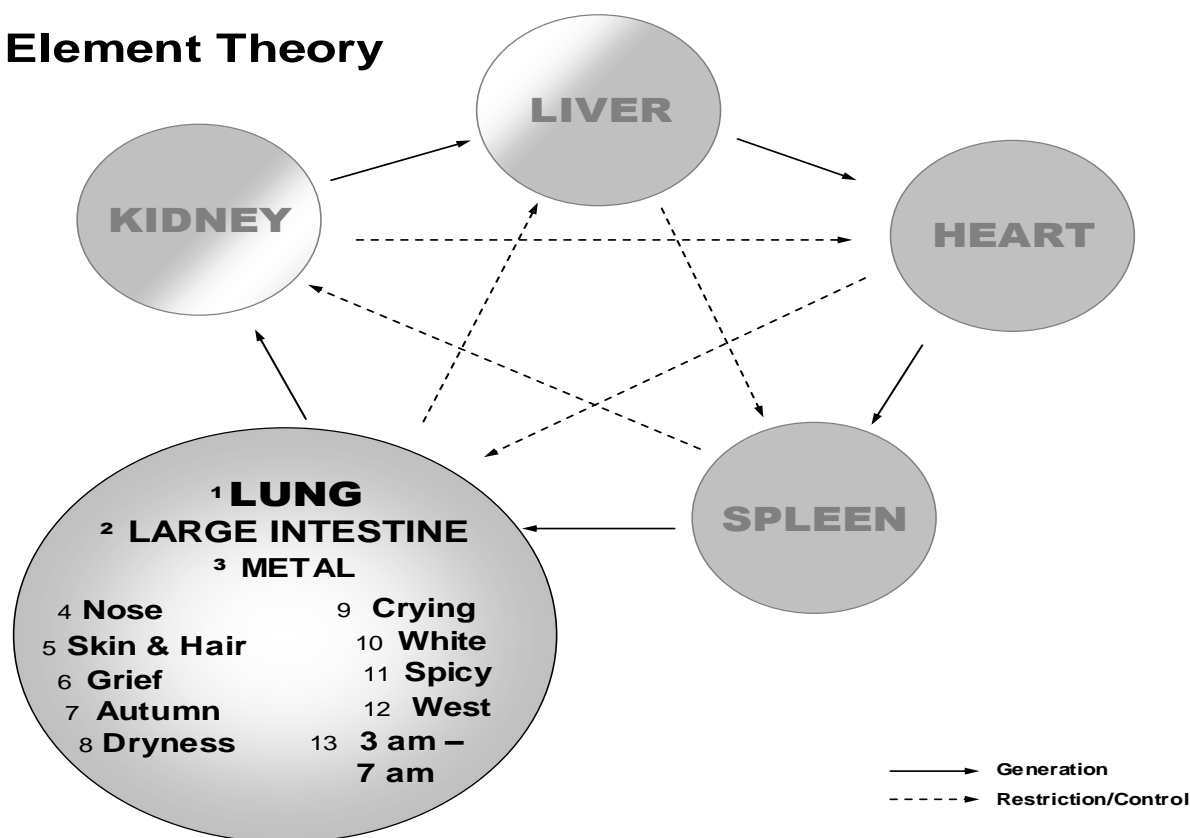
If you are experiencing too much internal heat, eggplant would be a good food choice. If, however, you are internally cold, you would want to

add ginger to your diet. So, it is important to know what in yourself you want to nourish and what is natural to your area in your environment (season) that can help you achieve your desired result so as to strengthen yourself and maintain/create balance. For example, in the Fall, pungent flavored foods are warming and move your internal energy outward. So as the weather becomes cooler, it would seem



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Five Element Theory



that this flavor would have a positive effect. However, it is a good idea to eat foods with a sour/tart flavor in Fall as this flavor helps to retain moisture (important in Fall because it is a “dry” season) and because it has a contracting effect, it assists in protecting against wind. Even on this simple level, understanding the dynamic of the season is important.

Some Foods That Harmonize with Autumn

Almonds, Apples, Apricot, Bamboo Shoots, Banana, Barley, Basil, Bai Mu Er – aka White Fungus or Snow Fungus, Bay leaves, Broccoli, Cardamom, Cauliflower, Chicken Egg, Chickweed, Cilantro, Coriander, Cumin, Cow’s Milk, Eggplant, Fennel bulb, Figs, Garlic, Ginger, Job’s Tears (Chinese Barley), Kohlrabi, Kumquat, Lily Bulb, Lotus Root, Lotus seeds, Mustard – leaf and seeds, Onions – Green, Yellow, Red, Rosemary, Safflower oil, Shallots, Parsnip, Peanuts, Pears, Peppermint, Persimmon, Pumpkin, Radish, Rice, Sesame Seeds, Spinach, Squashes, Strawberry, Tofu, Walnut, Water Chestnut, White beans (including navy beans, chickpeas, soy beans, cannellini beans, and so on) Yam

Adding lily root or snow fungus to congees or soups is beneficial in the Fall as they act to retain moisture.

Lung Season

The organ system for the Autumn season is the Lung/Large Intestine. The Lungs are in charge of the flow of air in and out of our bodies. They connect our “insides” with our “outside” through the nose, its sense organ. The Lung is literally the highest organ in the torso and directs the qi it receives downward to the other organs. It is the administrator. The Lung is known as a “delicate” organ and is, indeed, very sensitive to changes in hot, cold, dryness, dampness, and wind. The Lung is responsible for providing proper moisture to the skin and similarly through its paired partner, the Large Intestine, dry hair is a sign of a tired Lung. Grief and sadness are the emotions associated with the Lung and crying is its “sound”. On those crisp, clear Fall days, be sure to get lots of fresh air and fill and empty the Lungs completely.



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Fennel, Carrot Mushroom Soup with Lemon Grass

- 6 cups of water/stock
- 1 stalk lemongrass
- 1 birds eye chili
- 1 clove garlic – sliced thin lengthwise
- 1 cup broccoli florets
- 2 medium carrots sliced on the diagonal
- 1 Fennel bulb sliced in lengthwise strips
- 8 mushrooms sliced (preferably shitake)
- 1 tsp fish sauce
- 1 can of coconut milk
- 2 TB lime juice
- 2 TB Cilantro leaves (garnish) finely chopped

Bring your water/stock to a boil and add the lemongrass and allow to simmer for 2-3 minutes.

Add the broccoli and carrots, garlic, and simmer for 2-3 more minutes and then add the fennel and mushrooms and simmer for 3-4 minutes more. Add the coconut milk lime juice, fish sauce. And stir.

It is important to test the flavor of this soup and adjust the taste to your own preference adding sugar, or more fish sauce (for saltier taste), and so on. Garnish with the Cilantro leaves.

This soup is balanced for the season with cooling vegetables, a hint of pungent, and a hint of tart.

Spicy Sesame Sauce

for Vegetables/Rice/Noodles/Other

- 2 TB scallion whites finely minced
- 5 TB chopped cilantro leaves only
- 4 TB Tahini (a/k/a ground to a “paste” sesame seeds)
- 2 TB Asian chili sauce with garlic
- 2 TB soy sauce
- 5 TB Sesame oil (not the toasted)
- 2 TB rice wine vinegar
- 2 TB juice of fresh lemon
- 3 TB water
- Dash of salt
- ¼ - ½ tsp. ground peppercorns

Mix all the ingredients together and let sit for one hour (at least) at room temperature before adjusting seasonings to taste.

Lotus Seed Congee w/ Soy Milk

- 9 cups of cold water
- 1 cup of lotus seeds
- ¾ cup sweet rice
- 1 TB dried finely diced tangerine peel
- 2 cups of soy milk

Place 9 cups of cold water and the lotus seeds in a pan and bring to a boil. Reduce the heat and let the seeds simmer for a few minutes and then add the sweet rice. Bring back to a boil, reduce the heat and let the rice and seeds simmer. Cover the pan leaving a space for steam to escape. When the rice is about ½ done add the tangerine peel and stir once. Continue simmering until the congee is almost complete. Add the soy milk and stir in lightly. Bring back to almost boiling. Remove from the heat and let it sit for about 1 hour.

Optional: serve with fresh fruit such as diced pears and/or chopped, toasted walnuts or almonds.

This simple congee nourishes the Lung energy and is relaxing in nature. Cooked Lotus Seeds are said to have a sedative value.

Corn Silk Tea

As Late Summer changes into Early Autumn a nice transition tea while the days are still hot is Corn silk tea. Those fine silky strands on your ears of corn can be used as a tea that according to TCM and naturopathic medicine is good for: stomach energy (calming); is a mild diuretic; people have used it for losing weight as it wicks away dampness; it's very refreshing on a humid day and it is a demulcent (coats) and an anti-inflammatory (cooling essence). Save the corn silk from your corn and dry it (see below) or collect it from your grocery store corn stripping box next to the corn bin where you can easily get lots!) Dry the silk by laying it out on a table in the house for a few days. Drying is not necessary unless you want to store it. It stores for quite some time dried, carefully packaged and kept in a dry place. Generally, one would not drink this tea for a prolonged period of time (more than a week) and it has been recommended that people with serious liver or kidney conditions not drink it at all.

How to make: If you are using dried corn silk, use about 1/2TB for every cup of water and if using fresh silks, about a 1/3 cup to a cup of boiling water. Steep for 5-10 minutes. This tea is already sweet and has a unique, bright freshness. .

Be certain to use silk from plants that have not been sprayed with pesticides.



Ellasara Kling Having been a chef and a food consultant for those with "health conditions" and the elderly, Ellasara, a long-time student of Master Nan Lu, (Wu Ming Qigong) weaves her life around the exploration and sharing of self-healing through a variety

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Relax and Loosen in Taiji

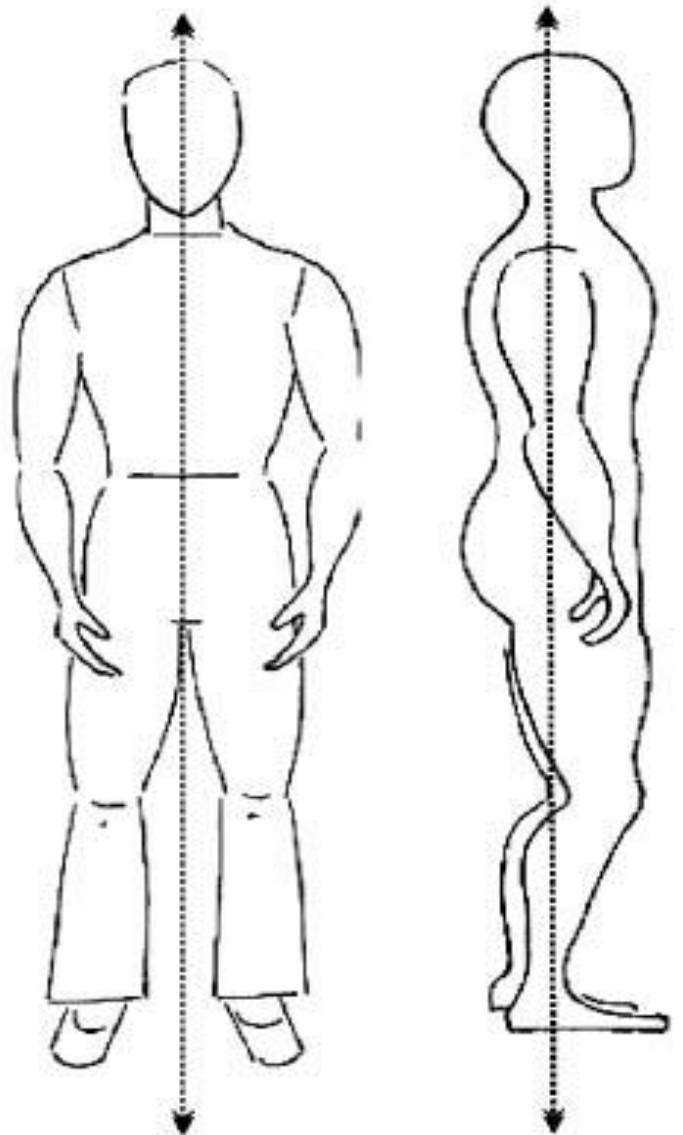
by Eric Borreson

One of the first principles typically taught in taiji is *song* (松). A common translation is relax, but this is not sufficient to adequately describe the term. It can also be translated as loose, open, yielding, free, or responsive. It can refer to releasing all muscular tension while maintaining structural alignment. This does not mean to turn limp and soft. It means to be loose and prepared with no unnecessary tension. It means stretching the muscles, releasing tensions throughout the body, and opening the joints from within.

It is difficult to understand how to relax because modern life is not very relaxed. The stress of daily life leads to muscle tension, especially in the neck and shoulders. The first step in learning to relax is to relax the mind. Then the body can learn to relax and release the tension. Removing unnecessary tension releases the inner joy and happiness of the flowing movements of taiji. The first step in developing *song* is to stand in wuji posture.

Wuji Posture

Wuji is the posture of neutral. It can be used to relax the mind to help identify areas of tension. To learn how to stand in wuji posture, stand with the feet about hip's distance apart with a very slight knee bend. Keep the body's weight evenly distributed on the feet. Start from a military attention posture; chest out, shoulders back, stomach in, and lower back arched. To relax into wuji, let the shoulders relax down and slightly forward to allow the chest to sink. Let the abdomen relax out and slightly tuck in the pelvis. Imagine bending the knees and sitting down, but stopping after about an inch (about 2-3 cm). Slightly push in the chin to avoid the tendency to let the head lean forward. This allows the natural body



Wuji helps us become aware of our posture and release muscular tension.

structure to provide support instead of using the muscles.

Keep the body symmetrical with the shoulders level and arms even. Being in alignment means that the internal organs are in the proper place and the skeleton and ligaments can do their job of supporting the body. This allows your body to function normally. Visualize a string connecting the crown of the head with the heavens and extending down through the body toward the center of the earth. Mentally pull on the string in both directions. Let all the muscles relax to release any unnecessary tension. Stand long enough to become familiar with the posture to help you know what it should be like when practicing your taiji.

A Simple Exercise for *Song*

Song means to open up your joints so the qi can flow. What does that really mean? It means to stretch the ligaments that hold the joints together. Tension fades away when the joints are stretched and opened. The flow of qi improves and movement becomes easier and smoother. How do we do that? Here is a simple exercise to help learn about *song*.

Look at the inside of the wrists. At the base of the palm, right where it joins with the wrist, there is a line, or fold, in the skin. You can usually see this line on both hands. Bring the wrists together, palms facing each other, and align the two lines. Bring the hands together in a prayer position. Look at the finger tips. For many people, the fingertips will not be even. One hand is larger than the other. Note which hand is smaller. If they seem to be the same size, note which hand is the non-dominant hand.

Now, focus on the smaller or non-dominant hand. Start with the little finger. Look at the first knuckle, the one closest to the palm. Visualize that the joint is expanding and stretching. Keep your attention there for about 5 seconds. Move to the next joint on the little finger. Visualize that joint is expanding and stretching. Focus for about 5 seconds again. Move your attention to the last joint in the finger and repeat.

Move your attention to the next finger, the ring finger. Look at the first knuckle and do the same visualization. Follow this with the rest of the knuckles. Move to the middle finger, then the pointing finger, and then the thumb. Do the same visualization

for each knuckle. Now, visualize the entire hand. Imagine that the whole hand is expanding, that it is growing with each heartbeat.

Now, line up the hands again from the line at the wrist. Most people find that their hand has grown a little bit. The size of the bones certainly didn't increase in that short time. The increase has to come from the space between the bones, the joints. This is one aspect of *song*.

Forms Practice

Taiji is practiced at a slow pace for many reasons. One reason is to make it easier to identify any areas of tightness in the muscles and joints. Slow movement allows us to feel every muscle as it contracts and loosens. Quick movements hide the tension.

Use this same visualization technique for the rest of the body. Don't worry about the measuring or comparing here. You know it works. Start with the shoulders. Open up the shoulder joints during taiji warm-ups. Focus on the shoulders during forms practice. It may be necessary to pause once in a while to bring your attention back to the shoulders. Spend several practice sessions on this until it feels natural.

The next time you practice, continue this visualization for the spine, hips, knees, etc. Then extend this technique for the entire body. The ability to continuously maintain *song* throughout the body will develop with practice.



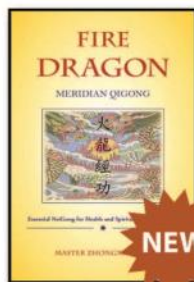
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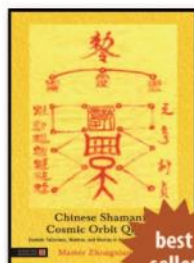
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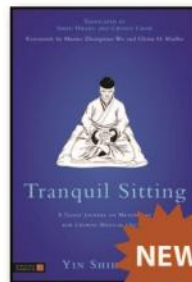
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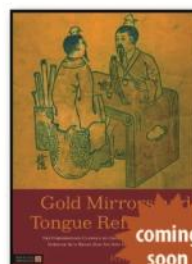
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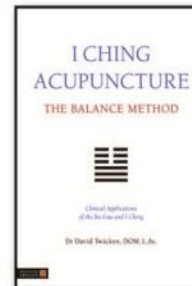
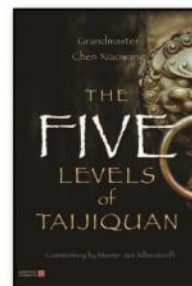
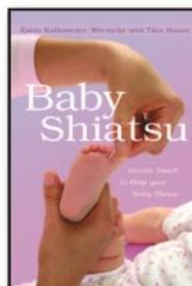
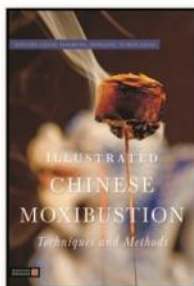
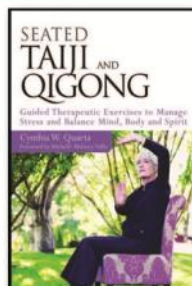
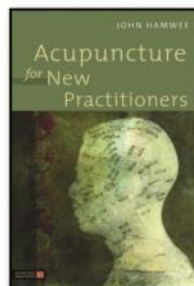
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THE EXTRAORDINARY FU ORGANS

(QI HENG ZHE FU) Part 1 of 2

By Marty Eisen Ph.D.

Introduction

Chapter 27 of *Simple Questions* states that Marrow (Sui), Brain (Danao), Bones (Gu), Blood Vessels (Mai), Uterus (Zigong) and Gallbladder (Dan) all store Yin Essences but have the shape (hollow) of a Yang Organ. They store the Essence but do not excrete. Therefore, they are called **Extraordinary Yang Organs** (1, 2, 3).

The common characteristics of these organs are that they store some form of yin essence (Kidney Essence, Marrow or Blood) and they are all functionally, directly or indirectly, related to the Kidneys.

The Chinese medical concepts of the Extraordinary Organs will be discussed as well as their Western medical counterparts. Western organs are described by their pure morphological or substantial structure. Their function is obtained through the anatomic analysis of the organs. On the other hand, the Chinese Organs are described by concepts formed by centuries of observation of various functions of the body, external manifestations, the interrelation between the organs, connection with environment and vital substances. Each Chinese organ is defined by a non-overlapping set of physiological, mental and spiritual functions. For example, the Blood Vessels contain Blood; the Heart controls Blood and Houses the Mind.

The interested reader could do further research to relate exactly which parts of western organs correspond to the Chinese Organ function (4). For example, parts of the cerebral cortex function like the Heart (Mind). The free, smooth flow of Qi, controlled by the Liver, is required for smooth movements, which is a function of the cerebellum, discussed below.

1. Marrow (Sui)

Kidney Essence produces Marrow which fills and nourishes the Brain and spinal cord and forms the Bone Marrow. Chapter 17 in *Simple Questions* states that the Bones are the residence of Marrow and Chapter 34 says that if the Kidneys are deficient, Marrow cannot be abundant.

Western Concepts of Marrow

In western medicine the term marrow refers to soft, gelatinous tissues that fill the cavities of bones. There are two types of bone marrow: red marrow (medulla ossium rubra), consisting mainly of hematopoietic tissue, and yellow marrow (medulla ossium flava), comprised mainly of fat cells. Both types of bone marrow contain numerous blood vessels and capillaries.

Red blood cells, platelets, stem cells and most white blood cells originate in red marrow. At birth, all bone marrow is red. With age, more and more marrow is converted to the yellow type; only about half of adult bone marrow is red. Red marrow is found mainly in the flat bones, such as the pelvis, sternum, cranium, ribs, vertebrae and scapulae, and in the cancellous ("spongy") material at the epiphyseal ends of long bones such as the femur and humerus.

The red bone marrow is a key element of the lymphatic system. Hematopoietic precursors from the bone-marrow, called thymocytes, mature into T-cells in the thymus gland. Once mature, T-cells emigrate from the thymus and constitute the peripheral T-cells of the adaptive immune system.

Yellow marrow is found in the medullary cavity,

the hollow interior of the middle portion of long bones. In cases of severe blood loss, the body can convert yellow marrow back to red marrow to increase blood cell production.

Various diseases and drugs can affect the bone marrow. Malignancies, aplastic anemia, or infections such as tuberculosis can lead to a decreased production of blood cells and blood platelets. There are types of leukemia that are cancers of the hematologic progenitor cells in the bone marrow. Exposure to radiation or chemotherapy can kill many of the rapidly dividing cells of the bone marrow and so result in a depressed immune system. Many of the symptoms of radiation sickness are due to damage to the bone marrow cells.

A bone marrow aspiration is sometimes performed to diagnose diseases of the bone marrow. This typically involves using a hollow needle to acquire a sample of red bone marrow from the crest of the ilium under general or local anesthesia.

2. Brain (Danao)

Chapter 33 in the *Miraculous Pivot* states that the Brain is a Sea of Marrow. Its upper part lies beneath the scalp with vertex at Bahui (Du 20) and its lowest part at Fengfu (Du 16). Chapter 10 in *Simple Questions* says that the Marrow pertains to the Brain. The Du (Governing) Meridian ascends the spinal column and enters the Brain at Fengfu. Many acupoints of the Du Meridian are used for pathological conditions of the Brain.

Chapter 17, in *Simple Questions*, says that the head is the residence of intelligence. This can be interpreted as stating that the Brain is related to thinking. Chapter 33 of the *Miraculous Pivot* states that deficiency of the Brain leads to vertigo and dizziness.

The Brain is functionally related to the Kidneys, since Marrow originates from the Kidneys. The Brain is nourished by the Heart, particularly Heart Blood. The Kidneys store Essence and the Heart governs Blood. If Essence and Blood are abundant, the Brain will be healthy, vision and hearing will be clear. Deficiency of Heart Blood and Kidney Es-

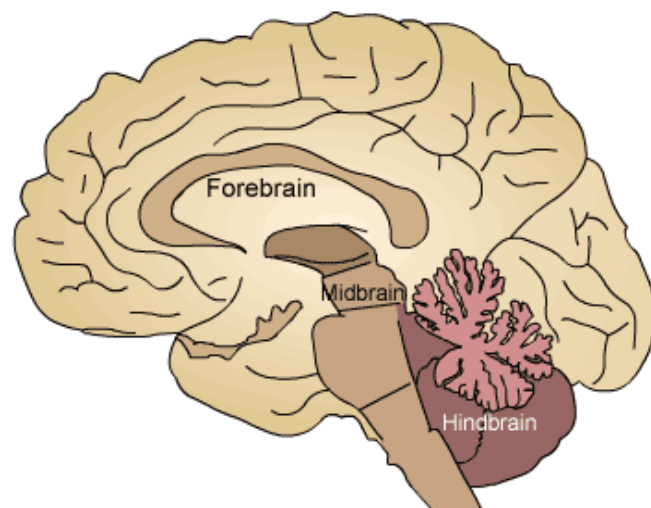


Figure 1

sence can result in slow thinking, poor memory, low vitality and impaired sight and hearing. The interrelation of the Brain with the Kidney and Heart explains why in clinical practice symptoms such as poor memory and concentration, blurred vision and dizziness can result from a deficiency of the Kidney essence or Heart Blood.

The ancient Chinese doctors ascribed the functions of the Brain to various Organs, particularly, the Kidneys, Heart and Liver. Therefore, many syndromes and treatments of brain disorders are included in syndromes of the Organs.

Later, some of these functions of the Brain were ascribed to the brain itself. In the Ming Dynasty (1368-1644), Li Shizhen clearly indicated that the Brain is the palace of the Mind. During the Qing Dynasty (1644-1911), Wang Qingren's book, "Revision of the Medical Classics" postulated that intelligence and memory rely on the brain. He stated that thinking, memory, smelling, vision, hearing and speaking are all functions of the brain.

Western Concepts of the Brain

The nervous system is composed of two parts. The **central nervous system (CNS)** consists of the brain and spinal cord. The **peripheral nervous system** is composed of cranial and spinal nerves, which carry impulses to and from the central nervous system. The cranial nerves handle head and neck sensory and motor activities, except the vagus nerve, which conducts signals to visceral organs. Each spi-

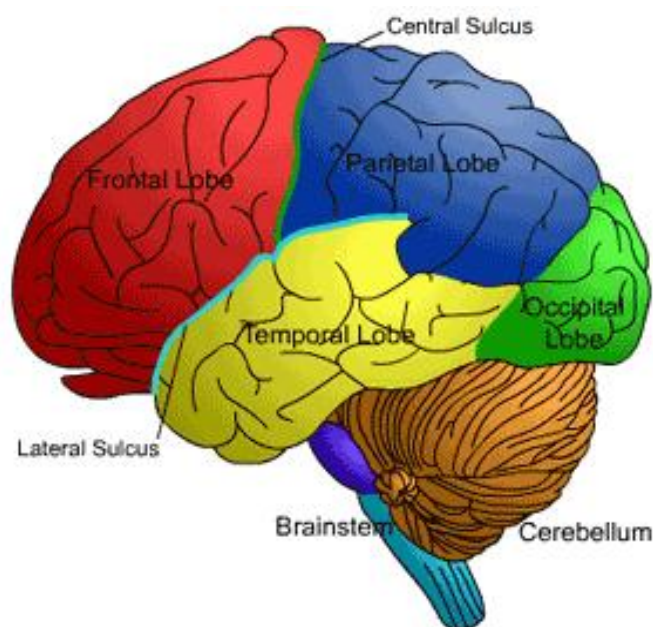


Figure 2

nal nerve is attached to the spinal cord by a sensory and a motor root. These exit between the vertebrae and merge to form a large mixed nerve, whose branches supply a defined area of the body. The **autonomic nervous system**, sometimes considered as another division, is part central and part peripheral.

The brain is a complex organ which receives information from other parts of the body via the spinal cord and the peripheral nervous system. It uses this information to control basic life processes, like breathing, body temperature and blood pressure, as well as higher functions like creative thought and emotions.

The brain is comprised of two types of cells: nerve cells (**neurons**) and glial cells. Glial cells have multiple functions, which include structurally supporting neurons, repairing the CNS, and regulating the biochemical balance of the brain. The blood-brain-barrier is composed of **astrocytes**, a special type of glial cell. This barrier prevents many substances in the blood from entering the brain.

The brain is surrounded and protected by the rigid, bony skull and three membranes, called **meninges**. The tough, fibrous outer membrane is the **dura mater**. The **archanoid**, the intermediate mem-

brane, is web-like. The **pia mater** is the innermost covering and is the most delicate. It is molded to the shape of the brain. The **cerebrospinal fluid (CSF)** surrounds the brain and spinal cord. It flows through open chambers in the brain, called **ventricles**, and out an opening to the spinal cord. The brain actually floats in the shock-absorbing CSF, and is thus protected from trauma. The CSF also brings nutrients to the brain and removes wastes.

The brain has 3 main parts: **forebrain**, **mid-brain** and hindbrain, as shown in Fig. 1, (previous page).

Forebrain (Prosencephalon)

The forebrain is the largest part of the brain, most of which is the **cerebrum**, consisting of the **cerebral cortex**, **corpus striatum** and **olfactory bulb**. The other major division of the forebrain is the **diencephalon**, which includes the **hypothalamus**, **thalamus**, **epithalamus** (including the **pineal gland**), and **subthalamus**.

Cerebrum

(a) Cerebral Cortex

The outermost and top layer of the brain is the **cerebral cortex**. The cerebral cortex is composed of two similar halves called **hemispheres**, having different functions. The left side of the cerebral cortex controls the right side of the body and speech. The right side controls the left side of the body and the perception of spatial relationships, such as where one's hand might be located in relation to the ground, without looking. There are individual variations, for example, the language center is on the right in 2 percent of right-handed people and also in about 50% of left-handed people

The hemispheres are separated by a deep groove, but are linked by the **corpus callosum**, **anterior commissure**, **posterior commissure**, and **hippocampal commissure**. All of these transfer the information between two hemispheres to coordinate functions.

The outer layer of the hemispheres is composed of **gray matter**, consisting of neuronal cell bodies.

Lobe	Function
Frontal	Consists of the pre-frontal , pre-motor and motor areas , from front to back, respectively. 1. The pre-frontal cortex is particularly associated with higher level thought, decision-making and planning. It plays a significant inhibitory role over impulses and actions. This lobe is involved in planning, coordinating, controlling and executing behavior (judgment, language, memory, motor functions, impulse control, problem solving, sexual behavior, and socialization). Human personality is incorporated in the frontal lobe. 2. The pre-motor and motor cortices process and transmit information regarding body movement.
Parietal	1. Integrates sensory information such as touch and pressure. 2. Key role in spatial orientation and information processing.
Temporal	Auditory processing and memory, including comprehension, naming, verbal memory and other language functions. Broca's and Wernicke's areas play key roles in language perception, and are closely incorporated with the temporal lobe. Broca's area is located in the frontal lobe. Wernicke's area is located between temporal and parietal lobes.
Occipital	Visual center of the brain, which processes visual information from the eyes.

The inner core of the hemispheres is composed of **white matter**, consisting of axons of neurons. The cortex contains ridges (gyri) and valleys (sulci).

Two sulci, the **central sulcus** and the **lateral sulcus**, help divide each hemisphere into four sections known as **lobes**, which are named after the overlaying bones of the skull. The four lobes, shown in Fig. 2 are: the **frontal**, **parietal**, **temporal**, and **occipital lobes**.

Lobes of the Hemispheres of the Brain

The cerebral cortex has **association** and **motor areas**. Association areas include the parietal, temporal, and occipital lobes, which are involved in producing perceptions, resulting from sensory organs and the frontal lobe (or **prefrontal association complex**); involved in movement and planning, as well as abstract thought. Motor areas are related to controlling voluntary movements. They are located in the frontal lobes. The **primary motor cortex** executes voluntary movements, while the **premotor cortex** selects the movement (with the aid of supplementary motor areas).

Some functions of the lobes appear in Table 1. All of the lobes also contain areas for which specialized functions have not yet been identified. These areas are known as the **association cortex** and are

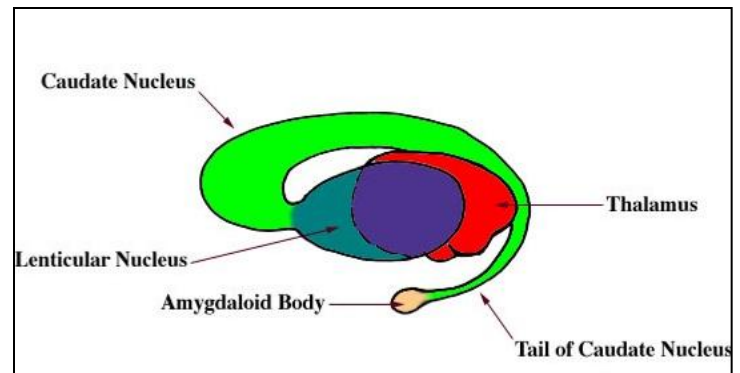


Figure 3

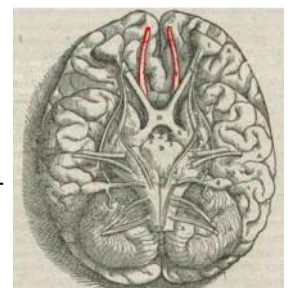
thought to be involved in complex, higher-level mental activity.

Functions of Lobes of the Brain

(b) Corpus Striatum

The corpus striatum, or "striped body" consists of the **basal ganglia (basal nucleus)** and the **internal capsule**. The basal ganglia are composed of neurons and so are gray matter. The internal capsule is a group of tracts surrounded by myelinated axons and so appears white. The internal capsule runs between the caudate and lenticular nucleus of the basal ganglia and so the group

Figure 4



of structures looks striped.

The Basal Ganglia

The basal ganglia consist of the **caudate nucleus** and the **lenticular nucleus**, which is divided into the **putamen** and the **globus pallidus**.

The components of the basal ganglia that control the motor functions are sometimes called the "extrapyramidal motor system." Though the basal ganglia are important in motor and learning functions, it also plays a part in addictions and emotions.

The caudate nucleus is partitioned into a head, body and tail. It contains **endorphins**, which produce a positive emotional state.

The lenticular nucleus is also called the **lenti-form nucleus** (lentiform means lens-shaped in Latin). The putamen is the most lateral part of the structure. Its main function of the putamen is to regulate movements and influence various types of learning and uses the neurotransmitter **dopamine** to perform its functions.

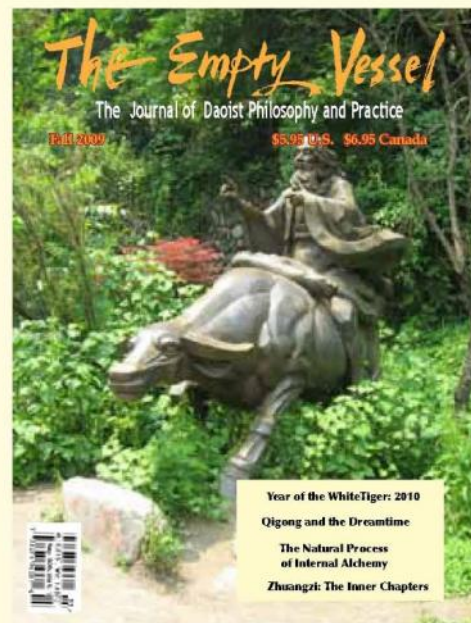
The globus pallidus, the more medial part of the lenticular nucleus, regulates movements which occur on the subconscious level. It has a primarily inhibitory action to balance the excitatory action of the cerebellum. These two systems are designed to work in harmony with each other to allow people to move smoothly. Imbalances can result in tremors, jerks, and other movement problems, as seen in patients with progressive neurological disorders with symptoms like tremors.

The amygdala, attached to the tail of the caudate nucleus, involved in emotions. It was once classified as part of the basal ganglia, but is now part of the limbic system.

The **subthalamic nuclei** and the **substantia nigra** are both functionally related to the basal ganglia.

(c) Olfactory Bulb

The olfactory bulb is on the inferior (bottom) side of the brain as shown in Fig. 4.



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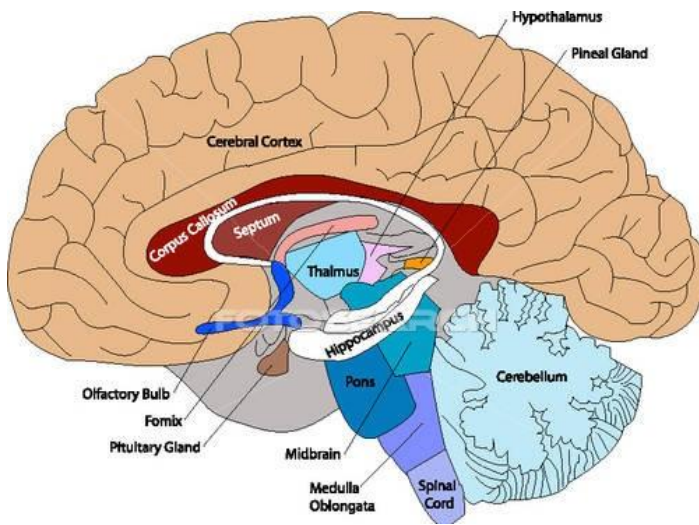


Figure 5 - The cerebellum and adjacent structures

It receives neural input about odors detected by cells in the nasal cavity. The axons of olfactory receptor (smell receptor) cells extend directly into the highly organized olfactory bulb, where information about odors is processed.

Diencephalon

(a) Hypothalamus

This part of the brain regulates hunger, thirst, pain, pleasure, sexual satisfaction, anger, etc. It also regulates the parasympathetic and sympathetic, thus controlling blood pressure, heart rate, breathing, digestion, etc. It also stimulates the pituitary gland, is responsible for hormone levels, and so is important in regulating growth and metabolism.

(b) Thalamus

The thalamus translates signals from "pre-thalamic" inputs to cortex-readable signals. It also plays an important role in regulating states of sleep and wakefulness. Thalamic nuclei have strong reciprocal connections with the cerebral cortex, forming thalamo-cortico-thalamic circuits that are involved with consciousness. The thalamus plays a major role in regulating arousal, levels of awareness, and activity. Severe damage to this area causes permanent coma.

(c) Epithalamus

The epithalamus is a dorsal posterior segment of

the diencephalon. It regulates the motor pathways and emotions. It is connected with the limbic system and basal ganglia.

The pineal gland is a small endocrine gland that is part of the epithalamus. Its shape resembles a tiny pine cone, hence its name. It produces melatonin, which affects the modulation of wake/sleep patterns and seasonal functions.

(d) Subthalamus

The major part of the subthalamus is the subthalamic nucleus (STN). Functionally, it also encompasses the globus pallidus, which is part of the telencephalon. The function of the STN is unknown, but current theories place it as a component of the basal ganglia control system that may perform action selection. STN dysfunction has also been shown to increase impulsivity in individuals presented with two equally rewarding stimuli.

Midbrain (Mesencephalon)

The midbrain or mesencephalon is composed of the tectum, tegmentum, the ventricular mesocoelia and the cerebral peduncles, as well as several nuclei and fasciculi. Caudally the mesencephalon adjoins the pons (metencephalon) and rostrally it adjoins the diencephalon (thalamus, hypothalamus, etc.). The midbrain is located below the cerebral cortex, and above the hindbrain placing it near the center of the brain.

(a) Tectum

The tectum is located in the dorsal region of the mesencephalon. It consists of the superior colliculi (visual receptors) and inferior colliculi (auditory receptors) and is involved in controlling auditory and visual responses.

(b) Tegmentum

Tegmentum helps control motor functions, regulates awareness and attention. It also regulates some autonomic functions.

(c) Ventricular Mesocoelia

The ventricular mesocoelia, also known as the cerebral aqueduct, the iter or the aqueduct of Sylvius, connects the third and fourth ventricles of the brain.

(d) Cerebral Penduncles

The cerebral peduncles are two tracts underneath the tegmentum that are often considered part of the mesencephalon. These tracts are bundles of nerve fibers passing over the bottom of the brain that connect the cerebral hemispheres to the spinal cord.

Hindbrain (Rhombencephalon)

The hindbrain includes the cerebellum, the pons and the medulla oblongata, which function collectively to support vital bodily processes (Fig. 5). Often the midbrain, pons, and medulla are referred together as the brainstem.

(a) Cerebellum

The cerebellum (small brain in Latin) is the part of the brain that functions in movement, coordination, motor control and sensory perception. It is responsible for relaying messages about posture, equilibrium, movement and fine motor skills such as writing or catching a ball.

One of the main manifestations of cerebellar dysfunction is problems with motor control. The ability for motor activity remains, but it loses precision, producing erratic, uncoordinated, or incorrectly timed movements. One such common problem is loss of fine motor coordination called **spasticity**, a distinctive way of walking in which first one foot then the other is laboriously set forward. A standard test of cerebellar function is to reach with the tip of the finger for a target at arm's length: A healthy person will move the fingertip in a rapid straight trajectory, whereas a person with cerebellar damage will reach slowly and erratically, with many mid-course corrections. Hence, scientists concluded that the basic function of the cerebellum is not to initiate movements, or to decide which movements to execute, but rather to control the detailed form of a movement.

The brain is composed of billions of neurons, but the cerebellum has the most neurons compared to

any other part of the brain. Hence, when excessive alcohol abuse affects the brain, it is usually the cerebellum that is most affected. This is why alcohol related brain damage can cause permanent slurred speech, loss of balance or co-ordination.

Functional imaging studies have shown cerebellar activation in language, attention, and mental imagery activities. Other correlation studies have shown interactions between the cerebellum and non-motor areas of the cerebral cortex. The cerebellum also participates in error-correction and problem solving of many different types, including screening out incorrect responses by other brain systems. Various non-motor symptoms have been recognized in people with damage that appears to be confined to the cerebellum.

Dr. K. Doya (5) proposed that the cerebellum is involved in supervised learning, in contrast to the basal ganglia, which perform reinforcement learning, and the cerebral cortex, which performs unsupervised learning.

(b) Pons

In Latin, the word pons means bridge. It connects the cerebral cortex with the medulla and also serves as a communications and coordination center between the two hemispheres of the brain. The pons is an important sensory relay system that provides information to the cerebellum, cerebrum, and spinal cord. It provides input to the cerebellar cortex through the **pontine nuclei**, allowing the cerebellum to coordinate much of its control.

The pons also functions as a motor relay center, since many of the descending nerve fibers synapse in the pons. Hence, any injury to the pons may result in motor deficits.

The pons is also an important control center for respiration. The **apneustic center**, located in the lower pons, stimulates inspiration, while the **pneumotaxic center**, located in the upper pons, inhibits inspiration. Damage to the pneumotaxic center can result in prolonged and so a decrease in the respiratory rate.

The pons plays a role in **Rapid Eye Move-**

ment (REM) sleep, arousal and sleep paralysis.

The pons contains several cranial nuclei: the trigeminal nerve sensory and motor nucleus (V), the motor nucleus for the trigeminal nerve (V), abducens nucleus (VI), the facial nerve nucleus (VII) and : vestibulocochlear nuclei (VIII). The functions of these nerves include sensory roles in hearing, equilibrium, taste, facial sensations; as well as motor roles in eye movement, facial expressions, chewing, swallowing, urination, and the secretion of saliva and tears. Thus, the pons also functions to relay information from the face, teeth, ear, and eyes and their subsequent adjustment.

(c) Medulla Oblongata (Medulla)

The medulla oblongata or simply the medulla controls autonomic functions such as breathing, digestion, heart and blood vessel function, vomiting, swallowing, coughing and sneezing. Motor and sensory neurons from the midbrain and forebrain travel through the medulla. It helps relay messages between various parts of the brain and the spinal cord and the coordination of body movements.

An important function of the medulla is to help control the heart rate. Two centers in the medulla help control the heart rate. The **cardio-inhibitory center** via the vagus nerve, causes the release of **acetylcholine**, which decreases the heart rate. The **cardio-acceleratory center**, via the accelerator nerve, causes the release of **nor-epinephrine**, which increases the heart rate.

(...to be continued in next issue)



Dr. Marty 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 Direc-

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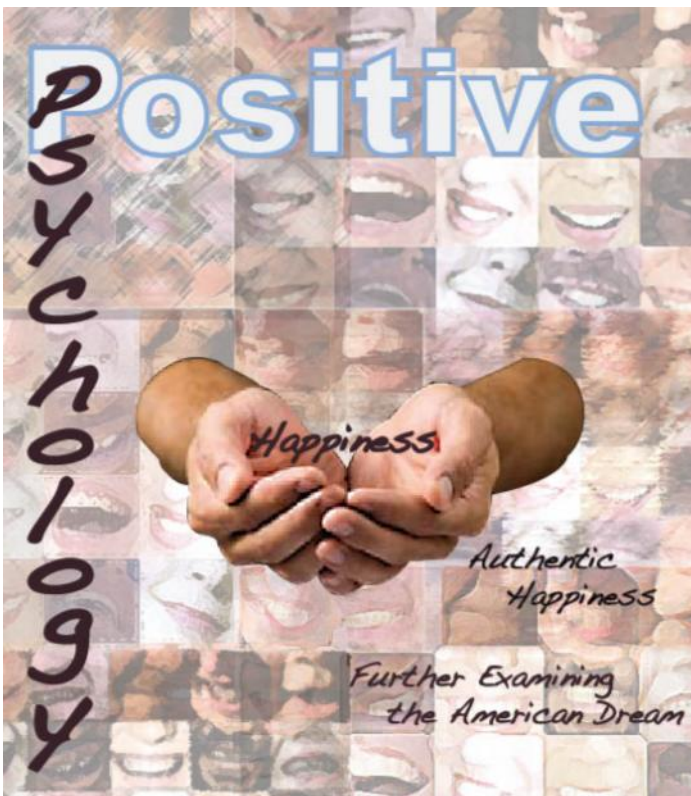
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Ten Tips To Become Happier from Dr. Ben-Shahar: An Introduction to Positive Psychology

By Kevin W Chen, Ph. D

Have you ever wished that, instead of learning about history or the speed of light in school, we were also taught something more practical, like how to be happy? Well, your wish has recently come true. And the subject of happiness is not just for high school, but at the university level too. The course is called Positive Psychology, and its underlying promise is that we can learn to be happier, just as we can learn to ride a bike or to speak a foreign language.



Positive psychology may be the youngest branch in modern psychology, with less than 30 years of

history, although its subject is one of the oldest and most fundamental human emotions – happiness. Positive Psychology is the scientific study and exploration of the human strengths and virtues that enable individuals and communities to develop and thrive. This new discipline of psychology is founded by those who want to lead meaningful and fulfilling lives (instead of simply avoiding depression or anxiety), to cultivate what is best within themselves, and to enhance their experiences of love, joy, work, and play...

Dr. Maslow once said, “the science of psychology has been far more successful on the negative than on the positive side; it has revealed to us much about man’s shortcomings, his illness, his sins but little about his potentialities, his virtues, his achievable aspirations.” Traditional clinical psychology is based on the disease model, and the best outcome is from disease to neutral state (the zero) or no disease; neither depression nor anxiety. In contrast, positive psychology is based on the health model of human behavior by focusing on building up strengths or virtues, and pursuit of positive emotion, happiness and flourishing. **Happiness isn’t the negation of unhappiness.** The knowledge of positive psychology can help prevent disease or failure through cultivating positive characteristics and emotions. More importantly, positive psychology focuses on what works in real life so as to catalyze a change in psychology from a preoccupation only with repairing the worst things in life to also building the best qualities in life.

Two years ago, I had the privilege to take the

interactive online course

“Foundation of Positive Psychology” through the University of Pennsylvania, taught by Dr. Tal Ben-Shahar,



Dr. Tal Ben-Shahar

whose teaching of Positive Psychology had made it the most popular course in Harvard University at the time (with 800+ students in one semester). You can find out more about Dr. Ben-Shahar from his web site (<http://www.talbenshahar.com>).

At the end of this inspirational course, Dr. Ben-Shahar summarized the course with his top 10 tips to become happier. I would like to share these tips with some materials I learned from the course so that the readers may get some basic ideas of how to apply these tips in their own pursuit of happiness:

1. *The questions you'll ask define the places to go to, and create your reality.*

“What kind of reality do I want to create?” The questions will define or determine how you will think or behave next. When you ask “what’s wrong?” you would automatically look for wrongdoing or mistakes.... Instead, how about asking “What is most meaningful to me?” “What is most pleasant to me?” “What is my strength?” – find the overlap in answers to these queries will lead you to a more positive reality “What works best?” My favorite questions in a difficult or stressful situation: “What is one thing that is good about this?” or “What can I learn from this situation?”

2. *Believe in yourself and others (think out of the box).* Belief is a self-filling prophecy, and attitude is everything. Never underestimate the power of belief. People can go to wars and sacrifice themselves for a simple belief; therefore, starting with a positive belief and constructive attitude could make everything work differently. You cannot achieve or enjoy happiness with a negative attitude. If you want to be happy, choose to be happy, and believe in yourself that you can always be happier...

3. *Learn to fail (or fail to learn)*

The foundation of success is failure, no shortcut! Failure is an important part of life or any successful progress, which offers unique and necessary lessons for moving closer to success. Do not be afraid of failure, and do not fail to learn from failures. It is true that failure does not feel as good as success, but we learn precious lessons from it. **We may simply label ‘failure’ as the successful identification of what does not work! J**

4. *Give yourself permission to be human*

It is the foundation of mental health – accept both painful and joyful experiences. Embrace your emotions, not just positive ones like joy or enthusiasm, but also emotions like anger, fear or sadness. Do not try to deny or run away from them. Expecting to be happy all the time is unrealistic and ultimately impossible – doing so will only lead to disappointment and greater unhappiness. Perfectionism does not bring happiness. Every human-being makes mistakes, and has negative emotions; therefore, allowing yourself to be human implies a positive attitude towards living in reality while finding the beauty of self through both pains and joys.



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5. *Open up (journal and/or in person)*

Express yourself (writing, talking to friends or therapist) will enhance your feelings and emotion – live a life with integrity by being real and truthful to your own values and feelings. Talking about traumatic or negative experiences offers an opportunity to heal by allowing the mind to put it in context, re-frame and find benefits... Do not suppress or hide your feelings; do not close your mind and subdue your emotions. Talking to your friends or therapist if you have problem, or just writing down how you feel in a journal will channel out the true feeling...

6. *Being a benefit finder (express gratitude, and appreciate what we already have)*

Find out what works best in all situations, including the worst situation, and actively (purposefully) find the benefits in every situation and event. Create rituals and keep a gratitude journal. Happiness rarely visits those who frequently complain or are being cynical. Yes, nobody is perfect and everything has two sides, by being a benefit finder you would live a much happier and more peaceful life. Remember that there is always someone living a worse life than you... **The happiest people don't have the best of everything; they just make the best out of everything.**

7. *Simplify your life (do less instead of more, time affluence)*

Modern society promotes the notion that more is better, or faster is better, which does not really bring happiness. Technology brings us more convenience or efficiency, but less time to enjoy life. Next time when you make a choice on anything from purchasing a cell phone to accepting an invitation to an event, try to find a way to be simpler, which is probably better for your well-being and happiness. Do not live with an overwhelming sense that you are running out of time, doing so makes it impossible to enjoy or dedicate yourself fully to any activities that make you happy.

8. *Cultivate relationships*

A close intimate relationship is the number one predictor of our well-being; therefore, spending quality time with the important person(s) in your life will make a big difference in your general satisfac-

tion in life, and the feeling of happiness. Cultivating relationships also means to invest time and energy for nurturing positively-oriented relationships, and letting go of relationships that bring nothing but negativity to your life.

9. *Remember the mind-body connection*

A healthy mind is based on a healthy body, it can be more difficult to feel happy when you are physically sick, or feel sleepy, lonely and stressed. So if you want to keep your mind positive and your spirit up, start with getting an adequate amount of sleep, pay attention to your diet and get regular exercise. The common formula for a happy life include active exercises, breathing & mindfulness (meditation), good sleep, and human touch (for example, hugs) – these are the key to the mind-body connection.

10. *Differentiate yourself (be known)*

Open up to knowing and being known, being real and truthful— really know who you are and what your life means. Live the life that matches your basic values. One good exercise is to write



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down what you like about yourself, what you value most, and what you are good at... so as to build up a positive and realistic self-esteem.

Most importantly (which becomes tip #11 J), ***Introduce behavioral change NOW (today) to lead***

yourself towards a happier life, to become a practical idealist and make a difference in your own life. “Be the change you want to see.” Happiness is not a goal in life, but a continuous process. We can always expect to be happier... One of the most recommended actions by Dr. Ben-Shahar, as well as by Dr. Andrew Weil (in his new book *Spontaneous Happiness*), is to start writing appreciation journal, or recall three things you enjoyed and appreciated every day before going to bed.

By simply asking yourself everyday: “What should I be grateful right now?” “What do I appreciate in my life?” you will become at least 25% happier.

For more information about positive psychology, I highly recommend the web site from University of Pennsylvania -- “Authentic Happiness”

(<http://www.authentichappiness.sas.upenn.edu/Default.aspx>)...

May this short introduction help you find your way to becoming happier!



Kevin W Chen, Ph.D. – 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>).



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If it's not hurting anyone,
then, “because it's fun”
is a perfectly good reason to
**do what
makes you
happy.**



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Letting Go

By Doe Zantamata

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Too often, we carry around those things from our past that hurt us the most.

Don't let past pain rob you of your present happiness.

You had to live through it in the past, and that cannot be changed, but if the only place it lives today is in your mind, then

Forgive, Let go, and Be free.

~Doe Zantamata

Move on from the past, let it go. Easier said than done, right? Many of the quotes about life have to do with letting go of past pain, because:

1. We all hold on to it
2. We all need to let it go in order to be happy.

So the big three questions after that, are:

1. How?
2. How?
3. How?

Just trying to forget it all, especially through alcohol or drugs, is a very bad idea. It doesn't go away unless it's dissolved. It lives in your cellular memory, and unless you've made peace with it, those memories can be triggered at any time, by anything.

Pain, once understood, can be let go. A few of

the biggest sources of pain and how to understand them are:

1. Anger

Anger is usually felt when we feel wronged by, robbed by, or cheated out of happiness by someone else. The cure for anger is compassion and forgiveness. Forgiveness doesn't mean everything's OK, it just means you've found a way to let go of the resentment toward that person.

How do you find compassion for a mean person?

Think of it from their perspective, as difficult as that may be. How were they raised? Were they, themselves completely insecure? Most people lie out of insecurity, because they're terrified of the truth. They don't accept themselves, so they can't accept anyone else. If you happen to try to love a person like this, you're in for a lot of misdirected mistreatment.

The compassion is to be found in just understanding a bit where they were coming from. Most likely, they were scared at an emotional level and trying to protect themselves. This comes across as lying, controlling, even manipulative. They feel emotionally out of control when they are vulnerable, and so out of fear, they must try to keep control over the people in their life. What a sad place to be. They can never experience happiness as long as they live

this way.

They're not people to be best friends with, and if someone like this was your parent, you really had no choice.

But you do have a choice now to live freely. Understand that their treatment of you was the only way they knew how to survive emotionally, even though it was abusive towards you and anyone else who happened to be in their life. Free yourself from the anger, and focus on your life today, and how free you really are.

2. *Regret*

Regret is usually felt when we beat ourselves up for not knowing then what we know now. We may have acted in ways, or said things that we look back on and cringe. We may have stayed in places or around people who treated us like nothing, and regret sticking around so long.

But to punish yourself for not knowing better before you knew better is just completely unfair. You had to live through those things in order to become the wiser person who you are today. You learned about self-worth, about being kind, about the power of words. Those lessons, you keep with you, and you are a better person today because of them.

Lessons in life can come directly through joy, or indirectly through pain. To become just lessons, we have to let go of the pain, and find the joy in the present and future because of that past pain. Once a lesson is learned, you never have to go through it again. You already know. You just have to release your mind from the painful memory of it.

3. *Shame*

Similar to regret, shame is held because of past words or actions. If you were mean, or acted like a person who you don't want to be, then don't be that person today, tomorrow, or ever again.

Make amends if you can. Apologize, no matter how long it's been. You may be holding on to shame that the other person or people have totally forgotten about. Or, they may still be holding on to the pain, too, and your apology will help to release them from

it as well as you. Once you've tried to make amends, realize that's all you can do.

Let it go, but if someone ever seems the same way as you once were, don't judge them. Know that one day, they, too will see it, and they will regret it as well. They're not bad people, and you weren't a bad person, you were just acting in a bad way, because of whatever reason.

You can't move forward in life and have happy relationships or success if you can't stand yourself. By forgiving yourself, you're also going to become a happier, more accepting person. You're going to be a better person to every person in your life today and in the future. It's a gift not only for you, but for everyone you know or will ever meet.

4. *Mistrust*

Trust is natural. Mistrust only comes after trust has been broken. People who are trusting get hurt a lot, because it's so easy to lie to them. Mistrusting people think they're ahead of the game by not trusting anyone, but they actually hurt all the time. They push good people away, because no innocent person wants to be accused of awful things, and they can never be at peace in relationships. They're constantly questioning others' actions and motives and creating dramas in their minds about the worst case scenarios. Choose to trust. Realize that yes, sometimes you will get hurt, but that's so much better than the alternative.

5. *Doubt*

The opposite of doubt is faith. Faith is believing without proof. Doubt is not believing, whether there's proof or not. If you have faith in yourself, you go further in life. Your relationships are stronger. If you have faith in others, you inspire them to be more than they could be on their own. If you have faith in the world, in the Universe, in God, or one of the three, then even without any proof whatsoever that things will get better when they're bad, you'll just know they will. You'll be able to make it through the darkest days, and discover strength. You'll have a whole new appreciation for things and people when things do get better. You'll realize the value of those tough times.



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6. Fear

One of the main concepts of religion and spirituality is to act out of love, not fear. Any actions based in fear will lead to more fear. They have their foundations built in sand, and can crumble at any moment. Any actions based in love will lead to more love, and will have their foundations set in stone.

Think of someone who gets into a relationship only because they have a fear of being alone. There's no room for love there. Think instead of a person who does not act on that fear, but waits until they love themselves and meet someone who they are open and free to give love to. Fear is frantic, panicked, pain-producing, and bipolar.

Love is calm, safe, steady, and secure. Love for self is #1 because we can't always read people or know what they're thinking. If a person we think loves us decides that he or she does not, and up and leaves, we need to have the love for ourselves to keep from falling apart. Realizing that it's good they left, because the last thing we want is someone around who doesn't want to be around. Realizing that with them gone, the space has been opened for someone who is both willing and able to return the

love we have to give, and in the meantime, we're safe, loved, and protected while single.

7. Pain

Once all those things are sorted out, the pain falls away. If you ever do get reminded of an event like that, there's a detachment to it. It becomes almost as if telling a story about someone else. It's still awful, and always will be, but it just doesn't hurt anymore like it once did. A thought is just a thought until emotion is attached to it. Then it becomes very painful, joyful, or neither. When a thought arises about past pain, do not allow that painful emotion to attach to it. Consciously think of something good that came out of it, or consciously feel gratitude for the fact that today, at present, you don't have to live through it. It's done. Be grateful for the freedom. It may be tough at first to separate these feelings, but it gets easier.

"Easier said than done," just means, "not instant." And becoming whole again is never an instant process. It takes time. But each thought adjustment isn't hard at all. Just be very aware of your thoughts and emotions, and respond to them when the bad ones try to arise. Don't let your thoughts run amok. Direct them when they start to go to places that you know you don't want them to. There's no reward in staying a victim besides more pain. Directing thoughts becomes a habit with diligent, committed practice. The reward is happiness. Not an "ignorance is bliss" happiness, but a true, "bliss is bliss", wise, appreciative happiness that has made it through struggle and emerged whole. This is an amazing and worthwhile place to be. This is the meaning of inner peace.

Doe Zantamata — Author of "Happiness in Your Life, Book One: Karma." Now available on [Amazon.com](#), is an inspirational author, photographer, and graphic designer. He has written several books, and is also working on a book series entitled "Happiness in Your Life." Doe would rather not have a detailed description about himself here since he thinks the most important information about him is that everyone should recognize his/her own inner teacher. 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.

TCM Food Therapy For Dryness

by Dr. Helen Hu

Skin Dryness and mucosa Dryness may cause many physical and emotional discomforts. The Dryness can be from using air conditioning and / or frequently using rubbing alcohol on the skin. But, keep in mind, that Dryness can be one of the indicators or a symptom of an underlying internal health problem.

If there is an underlying internal reason that causes Dryness, a simple external lotion cannot ensure an optimal treatment. Both Western medicine and TCM can offer treatment options for the underlying conditions that contribute to the Dryness. However, TCM food therapy is an option for naturally treating and preventing dryness and to ensure a beautiful skin that most medications are unable to promise.

Factors Causing Dryness

1. **Seasonal:** The autumn season has characteristics of Dryness especially with the start of the cool down of the temperatures and less humidity. It is suggested to not eat too much pungent food. Eat foods that will help the body to retain moisture and preserve energy. Such as sesame seeds, honey, sweet rice, fresh fruits, including pineapple and add more sour tasting food to conserve body energy. Digestion system problems can be prevalent in the autumn. It is the season to start to take some supplements and herbs to strengthen the body

2. **Foods:** hot spices, jalapeño pepper, strong alcohol, garlic, onion, ginger and other hot spices. Certain meats: lamb and deer meat.

3. **Age:** peri-menopausal and menopause and aging. Irregular menstrual cycle results from various disorders or drugs that disrupt any part of the com-

plex hormonal regulation. It may manifest as excess body hair, headaches, hot flashes, skin dryness and vaginal dryness.

4. **Health conditions:** endocrine disease and some autoimmune disease:

Sjögren's syndrome is characterized by excessive dryness of the eyes, mouth, and other mucous membranes. Hypothyroidism, kidney failure

Systemic sclerosis (scleroderma) is a rare, chronic disorder characterized by degenerative changes and scarring in the skin, joints, and internal organs and by blood vessel abnormalities. Keratoconjunctivitis sicca (dry eye) is dryness of the conjunctiva and cornea.

5. **Other conditions** include: sunburn, allergies; chemical contact to skin, chronic dermatitis. Dermatitis (eczema) and psoriasis is inflammation of the upper layers of the skin, causing itching, blisters, redness, swelling, and often oozing, scabbing, and scaling.

TCM believes that Dryness syndrome -- no matter what is the causes -- is classified by Western medicine as: inner dryness syndrome. It is most related to the Liver and Kidney with lack of Blood and Vital Fluid (not simply water). This leads to an overly imbalanced warmth, in TCM terms: Liver and Kidney yin deficiency.

Prevention of Dryness

Foods that assist in rejuvenating the skin and mucus and adding more vital fluid include porridge, soy bean milk, carrots, water chestnuts, pears, and honey. And some dry but soft food such potato fam-

ily: sweet potato, yam, taro, potato and roots of some categories, beans and bananas.

Food Therapy for Dryness

For Kidney and Liver yin deficiency:

Black and Silver Mushroom (Tremela Fuciformis Fructification) Dessert

Black and silver mushroom, 10 g each soak in water till open and soft

Crystal rocky sugar 20 g

Add all ingredients together in a small bowl with water, steam for at least one hour

Intake: Consume one serving twice a day, every other day.



Black Fungus Mushroom



Silver (White) Fungus Mushroom

Black sesame paste

Ground black sesame seed powder: 30g

Spring rice 100g

Cooked in water to make porridge.

Intake: Serve for breakfast and with dinner

Lilly bulb and rice porridge

Lily bulb (if using the dried form, soak in water till soft) 50g



Lily Bulb

- **Shen Di Huang** : (Rehmannia Root, Fresh) 30g
Spring rice 100g

Cooking: cook Rehmannia root in water for 30-45 minutes first, use the herb juice only to cook rice and lily bulb to make porridge.

Intake: Serve for breakfast and with dinner



Shen Di Huang

Black Walnut tea

Black walnuts with crystal raw sugar equal amount.
Crush both ingredients to powder.

Intake: use boiling water, pour over it to make drink,
drink three times per day.

Pear dessert

One large asian pear (Ya li pear) (cut into pieces)

Zhi mu (Anemarrhena Rhizome): 10g

Pang da hai (Sterculia (Boat) Seed): 5 pieces

Crystal rock sugar 30g

Cooking: boil the pear and herbs in water together.

After the pear becomes soft, add the sugar, cook till
the sugar is solved.

Intake: drink the juice as tea and eat the pear. Once a
day, 7 days as a course of treatment. (better for dry
throat, and dry coughing and dry skin)



Ya Li Pear

Duck with sha shen (Glehnia Radix) soup

Duck meat: 200g (cut into small pieces)

Sha shen : 50g (soak in water for 30-45 minutes till
open and soft)

Spices desire (not too hot spices)

Fine salt

Put duck meat and sha shen in pot with water. Bring
it to a boil until duck meat becomes very tender,
then add spices and salt before serving.

Intake: drink the soup, eat both the duck and sha
shen. Once a week for 4 weeks as a course of treat-
ment.



Shan Shen (Glehnia Radix)

When there is more warmth and feeling of hot in
the body, people have low grade fever, losing
weight, dry throat without improvement by drinking
water, dryness eye, skin, hair and nails. Some might
have joint pain, and deformity of joint (like Rheuma-
toid arthritis) :

Turnip and honey drink Shan shen (Glehnia Radix)

white turnip: 500g (almost 1.25 bls)

honey

instruction: juicing turnip, then add honey 50g to-
gether. Add a little warm water and drink as a tea,

intake: twice a day for 70 days as course of treat-
ment.

Sha shen(Glehnia Radix) mung bean soup

Mung bean: 200g

Lean pork: 200 g (cut into small pieces)

Sha shen (Glehnia Radix) : 20g

Bai Mao gen(Wooly Grass Rhizome): 250g

Xin ren (Apricot Kernel): 10g

Instruction: cook all ingredients together with water
in pot, bring to boil. Then cook at low temperature
until the mung beans open and the meat falls apart.
Then add salt and mild spices before serving.

Intake: drink the soup and eat the mung beans, pork
and apricot kernel.

Once every other day. it can be take for long time.

Restore dry skin drink

Asian pear juice: fresh sugar cane juice: milk: honey
= 1:1:1.5:0.2
Mix it together, and bring it boil.

Bai mao gen (Wooly Grass Rhizome)

Intake: one glass, twice a day in the morning and night. It can be take as long as one can.



Bai Mao Gen (Wooly Grass Rhizome)

Silver mushroom skin moisture soup:

Silver mushroom: 15 g (soak in water till soft)
Apricot kernel: 15 g
Regular date: 3 pieces
Lean pork meat: cut into thin piece
Cooking: put all ingredients together in a pan with water, bring to a boil first, then cook at a low temperature until the meat falls apart and is tender. Then add mild spices and salt. Serve
Intake: drink the soup and eat the meat, mushrooms,



Chuan Bei Mu

September—October 2012

Mulberry leaf tea

Mulberry leaf: 10g
Apricot kernel 5g
Sha shen(Glehnia Radix): 15g
Chuang bei mu (Fritillaria (Tendrilled) Bulb): 3g
Peel from Asia pear: 15g
Cooking: cooking all the herbs together with water for 30-45 minutes. The add honey
Intake: drink the tea two glasses per day.



Dan Zhu Ye

Carrot and water chestnut soup

carrot: 250g
water chestnut 250g
dried licorice : 25g
Dan Shu ye (Lopatherum Stem and Leaves): 25g
Fresh sugar cane juice: 500g
Add everything together in a pot and bring it to boil. Then cook at low temperature for 2 hours.
Intake: drink the soup, eat the carrot and water chestnut as part of meal once a day for 7 days as course of treatment.



Dr. Hu, originally from Beijing China, has studied Traditional Chinese Medicine (TCM) since the age of 12. A Cardiologist and Practitioner of integrated medicine for 9 years. She immigrated to the United States in 1991. In 1997 Dr. Hu passed the "United States Licensing Medical Exam" while simultaneously obtaining her Oriental Medical Degree (OMD). Dr. Hu is a specialist in Herbal medicine, nationally

licensed in Acupuncture and has a Philosophy of life structured around Oriental traditions. She utilizes her expertise in these treatments along with a passion and wisdom for Longevity to treat a variety of health conditions. You can find more information. To find more information about her, go to <http://www.omdweb.net/>

Yang Sheng, Yang Xin: Secrets of Health

By Shiuan Gee

Many years ago a Chinese Magistrate traveled to Tai mountain. That day he was tired and thirsty, he found a cabin at the foot of the mountain and a man chopping wood in front of the house. The Magistrate walked toward him and asked for some water. The man entered his house and brought a bowl of cold water out. The magistrate said “Thank you” and drank the water. At this time, a twenty something young man came out from the house. He said to the man, “Ye Ye (grandpa), do you have a guest?” The Magistrate was shocked by hearing this, since the man appeared to be about 45 years old. How could he have a 20 years old grandson? He could not hide his curiosity, and could not help but ask:

“Can you tell me how old are you?”

“I am 80 years old, not too old.” The man said with a smile.

The Magistrate got another shock. He Said:

“I am 48 years old, but I looked older than you. What do you eat? Do you have any secret to keep you young?”

The man said:” I eat simple food, live in the hut and work every day. If you ask my secret, maybe I have one. Come on...”

He let the Magistrate come over and held out his hand, then he used his right index finger to write two Chinese characters “养心(Yang Xin)” in his palm.

The magistrate suddenly realized that there are thousand rules of Yang-Sheng, but it has only one key—Yang-Xin.

“How do I practice Yang-Xin?” He asked the man.

“Keep your mind in peace and your heart happy.

Just remember one word “happiness” and then everything will be fine.”

The Magistrate considered the old man’s advice as valuable as gold. After he went home, he practiced Yang-Xin and found happiness for himself. So many years later, he was still young and healthy.

He lived his 85 years happily.

The above story made me reflect about how nowadays people spend a lot time and money to keep them healthy and young. Yet, its effect is negligible because they forget one simple and natural rule: “Yang-Xin” which means “cultivate happiness”.

Of course when we talk about health, we should not miss anyone of these three elements-----mood, food and movement.

Mood is your mind, your spirit and your psychology, it is the power. Food is the fuel of your body as the gas of car. Move is movement; it is the



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rule of the universe. If a machine has power and fuel but you don’t use it, it is pile

of scrap metal. So three elements one connect another, they help each other and restrict each other.

But it seemed the mood is still number one element and the primary thing we should care for.

Mood can be divided into good mood and bad mood. Good mood is happiness, bad mood is sadness. Happiness means health and longevity; sadness always leads to sickness and death. So we

should strive to maintain a good mood in our daily life and remove any bad mood just as if cleaning up dirt.

An old saying in China is: "One laugh makes you ten years younger." Why is this said? The reason is that the joy and happiness can make you healthy and young. We know the human body runs by Qi and Blood. When you laugh, clear Qi rises and turbid Qi descends in your body, which in turn, enhances blood circulation. That is why you are healthy and young.

This shows that happiness is like medicine. Yes, to some degree, happiness is the best medicine in the world. Do you believe it? I do. There is a true story that will solve your doubts.

A nineteen year old Chinese girl was suffering habitual diarrhea after contracting enteritis. She went to see all the western doctors and Chinese doctors she could find. And she tried western and Chinese medicines, massage and acupuncture, almost everything. But she was still not cured. Some doctor even gave her an erroneous diagnosis, saying she had liver problems and suggested she eat more honey. One doctor suggested she eat less meat and vegetables which actually made her condition worse. She read a lot of medical books and realized that she had allergic colitis. It was all from her worries and anxiety about her future, mostly because she disliked her job. Later, she found the right job for herself, and she had a comfortable environment working place. So she was happy, her ten year diarrhea problem was gone.

Happiness is so important, but how do we get it? There are five rules we should keep in our mind.

1. Free your heart from hatred.
2. Free your mind from worries.
3. Live simply.
4. Give more and Demand less.
5. Expect miracles in life.

Summarized in one sentence: Stay away from sorrow and find your own happiness. Money is not the most important thing in the world, because it can't buy happiness or health. If you have a bad environment at office or home, you should try to change it; if you have a dead marriage or bad relationship with your boyfriend /girlfriend, you should leave it, divorce or separate, don't wait until you are sick or get a cancer that will be too late.

Life is beautiful, let us open our arms to embrace happiness!



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Shiuan Gee, Author, Former Journalist and Editor of "Health and Life" Chinese Newspaper.

Book: Philosophy Prose Collection "*Thoughts on Life*"; Documentary literature: "*The Night of New Orleans*". Nonfiction: *The Report of the Mainland China Intellectuals' Sex Life* Novel : "*The little Sparrow Flew away*". Also as an Amateur Health food cooking chef and Gourmet, she is writing a Dietotherapy book: "Amazing Food---Health Diet 101", Subtitle "How can get Benefits from Your Daily Diet?"

Integrating Theory with Experience: Medical Qigong for Healing and Health Care

Part 2 of 2

By Jill Gonet, MFA and Guan-Cheng Sun, PhD

Develop Internal Strength and Cultivate the Energetic Transforming Body

The cultivation and development of the internal energy matrix enables medical qigong practitioners to increase their awareness levels and sensitivity and greatly enhances their intuition and dream quality and capacity. Practitioners become able to feel things they were not able to feel before; they become able to hear things they were not able to hear before; they become able to see things they were not able to see before; and they are able to know things they were not able to know before. Such increased types of awareness and sensitivity not only allows medical qigong practitioners to explore and realize the properties, emotions, memories, intelligence and gifts within, but also greatly enhances communications with others at the energetic, informational, sub-consciousness and unconsciousness levels. This internal awakening provides great opportunities for self-healing and for healing others, but can be overwhelming and challenging particularly in the beginning and early stages of the internal awakening. In order to overcome increased sensitivity and overwhelming information exchange with others and achieve self-mastery, it is important and necessary to develop the internal strength and cultivate the **energetic transforming body**. For example, the internal power of "Jing" is a dynamic current in the body which can be developed by integrating authentic Qi with the force of the muscles. The power of "Rou" is the flexibility of the body, which can be developed by integrating authentic Qi with the strength of the tendons¹⁴.

During the internal cultivation and development, one big challenge is overcoming and over-riding the past difficult memories and unhealthy emotional patterns. For example, the emotions are raw energies

that have been stored in the internal organs. (Emotions are energetic functions of the internal organs: anger is associated with the functions of the liver; fear is associated with the functions of the kidneys; envy is associated with the functions of the heart; worry is associated with the pancreas; and depression is associated with the lungs, and so forth.) Accumulations of emotional and mental stress often become root causes of chronic illnesses such as chronic pain, fatigue, arthritis, cancer, etc. In order to overcome conditioned emotional responses and transform any unhealthy emotional patterns and tragic memories, it is essential to cultivate and develop the energetic transforming body by means of the codes of the virtues and by learning to apply the five phases of transformation theory within.

Virtue, in Chinese, is called "De (德)." According to the ancient Taoist tradition, one of the ways of emotional and spiritual development is to accumulate De. At the energetic level, the "De (德)-virtue" means to be gaining energy, which represents the power of assembling¹⁵. For example, Zhuang Zi said: "One's life is the assembling of Qi. The assembling of Qi makes life vital and alive; the dispersal of Qi causes aging and death." This statement not only expresses Zhuang Zi's understanding of the relationship between the Qi and physical body, but also emphasizes the relationship between the Qi and spiritual life¹⁵. The specific code of virtues resides in the deep layers of each internal organ; for example, benevolence and love in the heart, conscience and justice in the lungs, integrity and loyalty in the liver, and so on. Actual application of the codes of virtues can greatly affect the internal energy flow, prevent dispersal of qi and energy depletion and lead to healing and health recovery.

With authentic Qi-cultivation and five phases of transformation theory application, practitioners gain experiential understanding of the functions of the internal organs at energetic and emotional levels; they may experience the internal organs from an integrated and interconnected internal organ network that is working together seamlessly with great coordination and collaboration to support each other and help each other.

Recalling the Mind, and Establishing the Bright Mirror Within

The goal of becoming a medical qigong therapist is to heal others or to assist others in healing

health conditions and improving the quality of life. In the view of medical qigong, all health care professionals are healers. In a clinical practice, health care professionals not only provide professional care for patients, but also provide compassion and an energy exchange. The energy exchange plays an important role in healing and recovery for their patients. On the other hand, this exchange can create excess stress, energy depletion, and emotional and mental burn-out for the practitioner. Many health care professionals—including nurses, health care givers, doctors of osteopathic medicine, acupuncturists, naturopaths, medical doctors, massage therapists, marriage and family therapists, mental health counselors, psychologists, and social workers, Reiki masters, healing touch therapists and spiritual healers—may not be aware of the impact such repeated energy exchange has, over time, from their professional practice.

For medical qigong therapists, it is important to be aware of the energy and information exchanges between practitioners and patients during

the healing sessions. In order to recognize and distinguish the energies, thoughts, images, and information between medical qigong practitioner and patient, it is a significant step to develop and establish the internal mirror. The internal mirror not only assists the medical qigong practitioners to perform excellent diagnosis—to identify and understand the root cause of the health conditions—but also helps the medical qigong practitioners to find the optimal treatments for their patients.

The development of an internal bright mirror is essential for medical qigong therapists. However, it is not easy to establish the bright mirror within because practitioners have to train their mind to

achieve self-mastery. For example, one of the challenges is to overcome the natural tendencies of the human mind towards curiosity. Curiosity can lead to bewilderment, however, when faced with a world that is suddenly experienced as a communicating world.

Curiosity creates an openness, and yet what is encountered may not always be of benefit. In other words, curiosity needs to be managed until the educational process can keep pace with it in a balanced manner. Curiosity may lead the practitioner, otherwise, into spaces where the interpretive capacities may be lacking sufficient clarity to lead to anything but deepening of either past programming, family/

cultural conditioning,

or perhaps even delusion.

It is the mind, in general, that is curious, and would like to inquire around about the state of things. This is why it is necessary, eventually, to learn to Recall the Mind, in order for the consciousness to become concentrated in the body. It doesn't matter whether it is the intellectual mind, or the intuitive/instinctual mind or a combination



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thereof—Recalling the Mind and training one's curiosity will behoove the process of cultivation and education, for then the practitioners will not have to expend time and energy clearing dirt and mud and dust off the internal mirror; indeed, the internal mirror may become restored to its originally clean state. In it the practitioner may view whatever is necessary and which will become visible if and when necessary.

Recalling the Mind, and Internal Observation in the Mirror are both extremely important attainments for medical qigong therapists. In the tradition of internal cultivation, one of the goals is to transform intellectual intelligence into wisdom (it is called “Zhuan Shi Cheng Zhi” in Chinese-转识成智) and to transform the instinctual intelligence into direct knowing and internal realization (it is called “Jue Ming Sheng Hui” in Chinese-觉明生慧). The process of these transformations requires the following steps: 1) recalling the mind back to the body; 2) adjusting the mind to the *xuan* state for internal observation; 3) integrating authentic Qi with intellectual intelligence; and 4) integrating authentic Qi with instinctual intelligence, including the intuitive mind and the perceptions of the internal organs. These practices strengthen the energy field and allow the personal mind and energy to integrate and unify with the universal mind and the One Qi, or Cosmic Qi. Dependence on intellect and reason alone will not lead to this attainment! With these attainments, time becomes more like sand; thought becomes more spherical.

It may seem like a conundrum, but the facility of interpreting the communicating world comes about through cultivating detachment, by slowing down the pace of reactivity and conditioned reflexes, and observing patterns with a slower rhythm and the space of objectivity. In other words, habits, reflexes, conditioned impulses become more integrated with the thought processes, and may, thereby, begin to be transformed. In the archetypal and elemental Tao, breathing is different, deeper; the mind is not racing but is calm, and consciousness is recalled to the body. Encounters with the communicating world are, after all, noth-



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ing extraordinary, as the cultivator abides in a present moment, naturally attuned to and positioned to synergize with elemental forces with which there has been first-hand contact.

The cultivator/practitioner does not lose him or her self in the process of making this contact, but remains aware and retains integrity. This state can be viewed as the “Internal Bright Mirror.” In such a state, the senses may be trusted, and may be experienced as reliable and helpful navigators for attaining knowledge. And this is important in terms of applying these arts in healing situations.

Conclusion

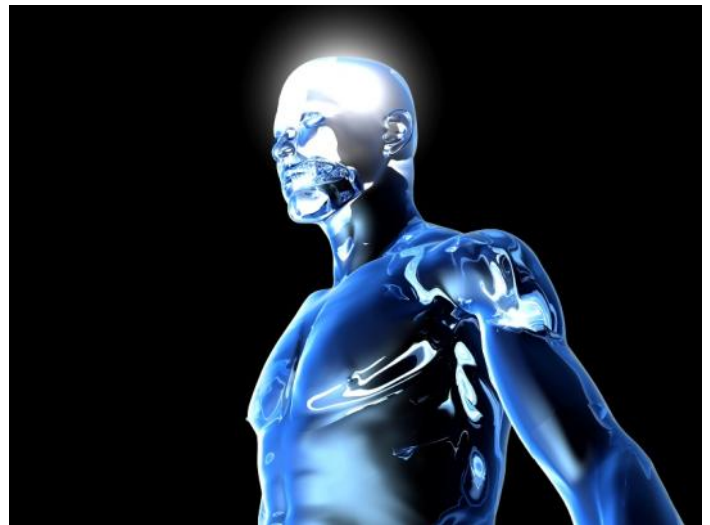
For medical qigong practitioners, it is important and necessary to develop their internal energy body, the transforming body, and to establish their internal bright mirror for self-healing, self-care and healing others. Without a well-developed en-

energetic transforming body, health care professionals can easily feel physical fatigue, energy depletion, and emotional and mental burn-out after three to five years of providing their services. Without a well-developed energetic transforming body and internal mirror to serve as a reliable navigating system, after their healing sessions they might exhibit symptoms and behaviors of their patients or clients but may not be aware of it; this may lead to poor health for themselves.

For medical qigong therapists, it is essential to understand the way of healing and health not only at the mental level, but also at the energetic and informational levels. A medical qigong therapist needs to have clear alignment between the intelligence of the internal energy body, the personal mind, and the information communicated within the healing situation. A medical qigong therapist also needs to have clear understanding about the “property” of patients, not only at the physical level but also at energetic, emotional, mental and spiritual levels. During healing sessions, a medical qigong therapist must respect a patient’s property and space at energetic, emotional, mental and spiritual levels and keep clear professional boundaries. A medical qigong therapist works most efficiently and effectively by performing healing sessions in which they are providing service to the soul of the individual but NOT to the unhealthy programs of the individual’s mind or the body. Ultimately, a medical qigong therapist performs healing sessions by synchronizing with universal support, makes the alignment with the principle of the healing truth, and permits synergetic collaborations and resonance between the therapist and patient.

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 earned her BA at the University of Massachusetts, and her MFA. from the University of Washington. Her writing has appeared in numerous literary journals over the years, including *Poetry*, *Plough-*

shares, *The New England Review*, *The Gettysburg Review*, and *The Best American Poetry*, among others. She is the recipient of awards from the Poetry Society of America, as well as grants from the Seattle Arts Commission. She was interested in ancient Daoist classics since high school years, and has studied *Dao De Jing-the Way of Virtues*, *Yi Jing-the Book of Change*, *Ling Shu-the Spiritual Pivot*, *Zhuang-Zi*, *Lie-Zi*, diligently. She meditated and practiced Qigong daily for over 20 years. She has combined her interests in writing, Chinese culture, and the art of internal cultivation by collaborating on many writings with Dr. Sun.



Guan-Cheng Sun, PhD is the founder of the Institute of Qigong & Integrative Medicine. Dr. Sun earned his Ph.D. in molecular genetics from the Graduate University for Advanced Studies in Japan in 1993, and was awarded a fellow-

ship from the Japan Society for the Promotion of Science. From 1994-1997 Dr. Sun conducted post-doctoral research in molecular endocrinology at the University of Washington. This research enriched his theory and practice of Qigong. His understanding of modern molecular genetics and scientific principles, as well as his experience with internal cultivation, allowed him to create a unique bridge between

cultures. Dr. Sun has spent over 30 years refining his skills and has developed a new system of Qigong called “Yi Ren® Medical Qigong” (<http://www.iqim.org/>), and two Medical Qigong Certificate Programs--Medical Qigong Self-Care Program, and Medical Qigong Therapist Program—through Bastyr University, Seattle, Washington (<http://www.bastyr.edu/civcrm/event/info?>

Calling All Authors

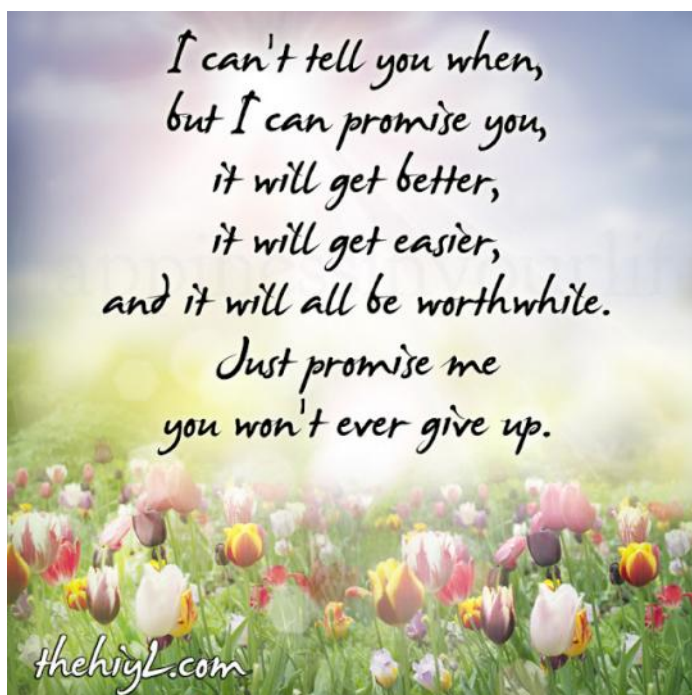
We welcome your submissions for the next issue of Yang-Sheng with the theme of “Longevity”

Articles related to health & wellness, taichi, qigong, acupuncture and other mind/body practices are welcomed.

Please send your article
 for review to
editor@yang-sheng.com



*I can't tell you when,
 but I can promise you,
 it will get better,
 it will get easier,
 and it will all be worthwhile.
 Just promise me
 you won't ever give up.*



Happy Qi!

by Nadia Linda Hole, M.D.



“Happiness is a choice”

~Abraham Lincoln

Happy Qi! & *Holy Shift!* (Dec 2011) Anyone else notice the butterfly ripple effect of the *Yin Yang of Solar Flares, Heaven on Earth, & Other Changes* (June 2012)? From Greenland, Fukushima, Syria, & more; to our own backyards: how can anyone *not* notice, the collective & individual, meltdowns & breakdowns, we’re facing?

Finding “Happy” in times like ours can be challenging. I often wake to SOS messages from friends, & friends of friends worldwide, in crisis – from life changing catastrophic illness, sudden deaths of loved ones, financial collapses, natural disasters, relationship heartbreaks, to senseless accidents & violence. Once faceless statistics & news stories, are coming close to home.

Amidst the extra-ordinary winds of change of our times, we’re nearly all being faced with “rubber hits the road”, “turning point”, life changing choices, not always easy to make. What used to work is no longer valid. “*Don’t worry! Be Happy!*” can ring hollow.

Science however documents that happy people live longer, healthier, & wealthier; plus have more success in work & love as well. Choosing “Happy” is still the *happiest* choice. *How to choose?* From my clinical & personal experience, here are some, in the trenches, proven effective, Qi tools & principles worth re-visiting:

1- Breathe deeply & slowly, into your heart. Be as mindful as possible, of what simply is, each moment of **now** – no past or future stories. With each breath,

allow yourself to feel whatever you’re feeling as authentically as possible. Intentionally breathe out “stuck Qi.” Breathe in “good” Qi to naturally clear whatever you’re ready to let go of. No matter how you may feel, trust that *everything* is somehow in the Dao of perfect Divine Order, *as is*, for the highest good for *all*, including **you** & yours.

2- Smile! Smile! Smile! No matter what you’re feeling, give yourself the *Inner Smile* of unconditional Love, Gratitude, Forgiveness, & Acceptance, for *everything as is*, especially *for yourself*. Smiling recalibrates your body chemistry, neurotransmitters, heart rate variability, immune system, brain waves, & more; to a more positive state, conducive to healing. Most importantly, with a smile, as Gretchen Rubin, best selling author of *The Happiness Project*, advises, give yourself the freedom to simply “BE ME!”

3- Love & Focus. Focus on feeling your heart felt *Yi Nian, clear Intention*. What is your heart of hearts true desire? A recent *Harvard* study documents that people are likelier to report feeling happy, when focused, or when making love, an interesting juxtaposition. My 1st QiGong teacher, Grandmaster Effie Chow, teaches that Love, as one of the most powerful expressions of Qi, conquers all. What if we could all focus on making each breath, on some level, making **Love**?

4- Relate & Cultivate nourishing, *De* “virtuous” “right” relationships, & “right” living. As Rubin advises, “**Do good. Feel good.**” Relationships are built over time, by connected inter-actions. Find

your tribe, your community; then *connect*, take *action*, & get involved. Patients with nourishing relationships, even with just pets, make better recoveries. Wisdom & spiritual traditions, authorities on happiness, & medical researchers concur that *connectivity* is key in living happier & healthier.

5- Nourish your body in *Yang Sheng* life giving ways. Focus on giving to yourself. Gift yourself a massage. Let yourself be touched. Walking, singing, dancing, &/or just sounding your voice, or moving your body, in some simple repetitive pattern, are also measurably therapeutic. Treat yourself, to truly only organic whole *Real Foods* to eat, as fresh as possible.

6- Surround yourself with uplifting, happy people. Be discerning of the company you keep. One fascinating study reports that happiness is a *collective* process, & *contagious*. You're likelier to be happy, in the web of life, simply being connected with people who are already happy, whether or not you personally know them.

7- Be still, & know ... Over the years, I've two patients who deserve awards for Happiness. Both are quadriplegics, one at the hand of her ex. Hearing their stories, I asked, "Are you crazy? How can you be so happy?" One replied: "What else is there?" The other: "I know my Maker, & that's enough for me." Marci Shimoff, best selling author of *Happy for No Reason*, reports in her survey of indigenous shamans & elders on happiness; that besides making time to sing, dance, & connect; the fourth common practice they shared is to make time daily, to be still. By whatever name you may call "universal Qi" - With each breath, connect to the still small voice within, eternal Presence, that gives you a sense, as Einstein put it, that this is indeed a friendly universe.

All said, Qi Masters, & "experts" on Happiness, often are not naturally Happy. I, myself, confess that finding "Happy" for much of my life, has been painfully elusive. With my foster home background,

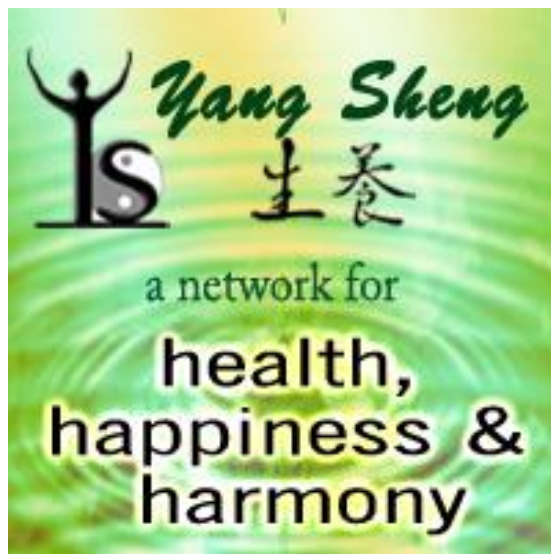
I've few & far between "happy" childhood memories. **The good news is that Qi works.** Happiness is indeed a choice, not always easy, but hands down happier.

The Chinese word for "crisis" translates as either "danger" or "opportunity." No matter what challenges, changes, or so called obstacles you may be facing, perhaps it's time to ask yourself: What gives YOU *real* Happiness? What are *your* true needs? What makes you feel loved? Unconditionally accepted as is? Worthy? Once you've set your intention, Happy, in Qi terminology, is best "emitted" &/or "transmitted." If there's anything we can do, here at Yang-Sheng, to help you catch it, we're here. Blessings & Happy Qi!

Nadia Linda Hole MD is a *Qigong practitioner, teacher, & pioneer, with degrees from Princeton, Duke, & Oneness Universities. She has served on the faculties of the American Holistic Medical Association, American Academy of Pain Management, & World Congress on QiGong; as a contributing author of chapters on Qigong & KHT*



Koryo Hand Therapy, for Pain Management, Neurology, & Cardiology, complementary medicine textbooks; as consulting editor for landmark textbook, Chinese Medical Qigong; & is presently co-founder of a Qi based Free Distance Healing Project. Regarded as a master by fellow masters, Dr Hole herself makes no claims. Besides dancing, dolphins, healing in the way of Love; & the practical science of "miracles," Dr Hole's passion is bringing a more heart centered, Qi approach, to medicine. www.AlohaMD.com 808-987-7268 707-986-8129





Relaxation Through Smiling Exercise

道家微笑放松大法

Translation and adaption by Kevin W Chen

This exercise is designed to help you quickly recover from fatigue, reduce stress, increase your energy and efficiency.

You can do this at anytime and anywhere. You can do this exercise by standing, sitting or lying down. Which-ever position you select, make sure you are comfortable and relaxed. Clear your mind of all thoughts.

Lightly close your eyes. Breathe naturally, paying special attention to the area around your abdomen. Let your breathing be soft, even, deep and slow.

Now you are relaxed. As you breathe naturally and relaxed, focus your attention on the area between your two eyebrows, visualize a small smiling face in between your two eyebrows, smiling, and smiling happily at you. The smiling face begins to grow bigger and bigger until it covers your entire head.

The smiling face continues to expand; and it covers your entire chest. Your entire chest becomes a smiling face. It continues to expand.... Your entire body becomes a smiling face. Your organs, your nervous system, all your cells and pores are smiling smiling.....and smiling.

The smiling face continues to expand from your body outward to become a very large smiling face covering the entire room, and then, to the surrounding environment. It continues to expand, smiling and expanding, smiling and expanding until it covers the earth. The entire earth and everything in it turns into a huge smiling face, smiling, smiling, and smiling! The huge smiling face continues to expand, reaching the entire universe and the entire universe becomes an endless smiling face.

Everything is smiling,

Everything becomes the smiling face,

There is no one, not you, or anyone else --- just smiles ..

There is no desires, no wants; no demands, -- just smiles...

There is no disease, no illness, no disasters; -- just smiles...

There is no heaven, no earth, just smiles, smiles, and smiles....

Continue to visualize and feel the smiling face for a few minutes, or as long as you want.

Now, you can finish the exercise by letting the smiling face gradually become smaller and smaller and coming back into your body, then reduce it to the size of an egg and send it to your lower Dantian. Visualize the small smiling face in your lower Dantian for a minute as you continue to breathe naturally. You feel completely relaxed, content and worry-free.

Briskly rub your palms together until they feel warm, and then use your palms to stroke your face downward a few times. Your smiling exercise is now completed.

Now you are fully relaxed and energized!

Happiness is Like a Cloud

By Dr. Nan Lu

What is happiness? Have you ever asked yourself what happiness really is? Where it comes from? What its real nature is? To some people, happiness seems like an illusion, something unreal or, at least, a state that doesn't last long. Maybe you've decided that to feel happy you need to buy a big, beautiful house. So you work and work, month after month, year after year, to save the money. One day you get the house, the big house you knew would make you happy. You move in and sooner or later you realize that you are still looking for happiness. What's going on here?

There *is* such a thing as happiness, it *is* real. People are always looking for happiness, but happiness is in the mind. It's like a cloud that comes and goes across the sky. We're searching for a cloud because clouds have many interesting shapes and eye-catching colors. They are always moving, and so searching for a cloud is something exciting. Just like a cloud, happiness is always moving—moving from one thing to the next and the next. . . . That is its nature.

But joy . . . joy is like a blue sky that is always there behind the clouds. Everyone wants happiness because happiness is easy to catch. Joy is different from happiness: With joy, you have to discover what you already have, to accept it, and to embody it. Yet almost no one wants to make the quantum shift necessary to discover joy!

This is the big difference between the East and the West: The goal of all Eastern training and Eastern spiritual practice is to discover joy. Western practice tries to catch happiness. That's the main dif-

ference. Yet, in order to feel either happiness or joy, it's still associated with your body. Your body has to function in balance so your mind can be balanced. Happiness functions in the mind; joy functions in the heart. Deep meditation teaches you to have a peaceful heart, a baby's heart, an empty heart. The mind can be peaceful, yet that's not the deepest level of practice. In the East, we believe the mind is controlled by the heart. In the East, a peaceful mind is never talked about as the ultimate goal—it's opening the heart, having a peaceful heart full of unconditional love.

It's o.k. to try to have happiness because, generally speaking, when you are happy it's better than being angry or sad. Happiness is considered a "positive" emotion. Emotions do affect your health. In Traditional Chinese Medicine, we understand that anger impacts the function of your Liver; sadness affects the state of your Lungs. Our bodies, minds, emotions and spirits are interconnected and each aspect of being has a great impact on the health of the whole individual. So in a sense, it's better to have happiness.

But you have to understand one thing: You cannot always keep happiness; you cannot maintain a state of happiness indefinitely. Grasping for happiness all the time will make you become unbalanced, maybe even crazy. When it leaves, you will immediately continue to search for it without end. When will the search be enough? See? You cannot continue to just feed the mind. It's impossible. If you continue to feed the mind, the happier you are, the more depressed you'll be with what you have. After



you get happiness, when you achieve the big, beautiful house, then you will be depressed because . . . what's next? Which cloud are you going to pursue now?

You see, joy is not achieved; joy has to be discovered. Joy is what you already have—you are born with it—it's deeply woven into your body, mind and spirit. You have to nourish this concept because joy is yours. It's within, just like your in-born healing ability. But because of the culture or our upbringing or personal environments we become distracted and unaware of what is really ours, and then we confuse happiness with true joy. Yet no matter what, joy is like a blue sky: it is there all the time underneath everything else. You just have to understand, you just have to realize, it's with you all the time. Discovering joy requires a change in consciousness. Qigong is a path that can connect you to the Universal—and to this deeper aspect of yourself.

If we look at joy using the meditation concept, which is also Qigong practice, it has no action; happiness has action. To experience true joy, you don't have to do anything. Joy does not rely on action. Joy does not depend on external circumstances or events. It's something that comes internally. When you are happy, you always want to continue doing something, to extend the happiness with more action. Happiness is more on the superficial level, the physical level: you can see it, think about it, you can feel it—it's outside, it's external.

Joy has great depth; it is an invisible aspect of this reality. Happiness manifests itself in the visible; it has no real depth. In a way, they reflect Yin



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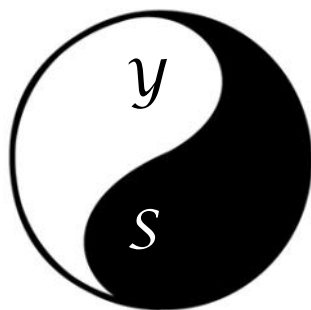
*The colors of the world blind human eyes;
The tones of the world deafen human ears;
The tastes of the world make human mouths water;
The pursuit of pleasures makes the human mind
crazy;
The pursuit of the unattainable makes human conduct unnatural;
The wise man puts his ear to his heart and ignores his mind.*

Tao Te Ching (c.a. 500–200 B.C.E.), Chapter 12



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Mind-Body Medicine Research Update

Compiled by Kevin Chen PhD

A Randomized Controlled Trial of Qigong for Fibromyalgia

Arthritis Research & Therapy. 2012 Aug 3;14(4): R178. By Lynch M, Sawynok J, Hiew C, Marcon D.

Introduction: Fibromyalgia is difficult to treat and requires the use of multiple approaches. This study is a randomized controlled trial of qigong compared with a waitlist control group in fibromyalgia. **Methods:** One hundred participants were randomly assigned to immediate or delayed practice groups, with the delayed group receiving training at the end of the control period. Qigong training (level 1 Chaoyi Fanhuan Qigong, CFQ), given over 3 half-days, was followed by weekly review/practice sessions for 8 weeks; participants were also asked to practice at home for 45-60 minutes per day for this interval. Outcomes were pain, impact, sleep, physical function and mental function, and these were recorded at baseline, 8 weeks, 4 months and 6 months. Immediate and delayed practice groups were analyzed individually compared to the control group, and as a combination group. **Results:** In both the immediate and delayed treatment groups, CFQ demonstrated significant improvements in pain, impact, sleep, physical function and mental function when compared to the waitlist/usual care control group at 8 weeks, with benefits extending beyond this time. Analysis of combined data indicated significant changes for all measures at all times to 6 months, with only one exception. Post-hoc analysis based on self-reported practice times indicated greater benefit with the per protocol group compared to minimal practice. **Conclusions:** *This study demonstrates that CFQ, a particular form of qigong, provides long-term benefits in several core domains in fibromyalgia. CFQ may be a useful adjuvant self-care treatment for fibromyalgia.*



Benefit of Qigong Exercise in Patients with Fibromyalgia: A Pilot Study

International Journal of Neuroscience. 2012 Aug 3. by Liu W, Zahner L, Cornell M, Le T, Ratner J, Wang Y, Pasnoor M, Dimachkie M, Barohn R. From Department of Physical Therapy and Rehabilitation Sciences, University of Kansas Medical Center, Kansas City, Kansas, USA.

Objective: Fibromyalgia (FM) patients present with widespread chronic pain and other symptoms. Some studies in the literature have reported inconsistent results after a Qigong exercise intervention in patients with FM. The purpose of this study was to test the feasibility of a home-based Qigong exercise in patients with FM. **Methods:** A total of 14 subjects were randomly assigned into one of two groups. The experimental group went through a six-week Qigong exercise program involving meditation, deep breathing, and synchronized rhythmic body movements. The control group took part in a sham Qigong exercise program using the same body movements also for six weeks. Clinical assessments at baseline and end of intervention used the Short-Form McGill Pain Questionnaire, Multidimensional Fatigue Inventory, Pittsburgh Sleep Quality Index, and Fibromyalgia Impact Questionnaire. **Results:** Group mean scores of four measurements were significantly ($p < .0125$) reduced in the intervention group, but not in the control group. The percentage changes in the four measurements were 44.2%, 24.8%, 37.3%, and 44.3% in the inter-

vention group, and 10.1%, 6.3%, 9.9%, and 11.8% in the control group. **Conclusion: Qigong exercise may potentially be an effective self-management approach in controlling FM symptoms.** In this pilot study, regular daily Qigong exercise, accumulated number of exercise sessions, and the specific form of Qigong exercise may all be important factors for the significant improvement in the study subjects. Future research is required to determine whether the same benefit can be obtained in a larger sample.



Neurocognitive Correlates of the Effects of Yoga Meditation Practice On Emotion and Cognition: A Pilot Study

Frontiers in Integrative Neuroscience. 2012;6:48. Epub 2012 Jul 26. By Froeliger BE, Garland EL, Modlin LA, McClernon FJ. From Department of Psychiatry and Behavioral Sciences, Duke University Medical Center Durham, NC, USA.

Abstract: Mindfulness meditation involves attending to emotions without cognitive fixation of emotional experience. Over time, this practice is held to promote alterations in trait affectivity and attentional control with resultant effects on well-being and cognition. However, relatively little is known regarding the neural substrates of meditation effects on emotion and cognition. The present study investigated the neurocognitive correlates of emotion interference on cognition in Yoga practitioners and a matched control group (CG) underwent fMRI while

performing an event-related affective Stroop task. The task includes image viewing trials and Stroop trials bracketed by neutral or negative emotional distractors. During image viewing trials, Yoga practitioners exhibited less reactivity in right dorsolateral prefrontal cortex (dlPFC) to negative as compared to neutral images; whereas the CG had the opposite pattern. A main effect of valence (negative > neutral) was observed in limbic regions (e.g., amygdala), of which the magnitude was inversely related to dlPFC activation. Exploratory analyses revealed that the magnitude of amygdala activation predicted decreased self-reported positive affect in the CG, but not among Yoga practitioners. During Stroop trials, Yoga practitioners had greater activation in ventrolateral prefrontal cortex (vlPFC) during Stroop trials when negative, compared to neutral, emotional distractor were presented; the CG exhibited the opposite pattern. Taken together, **these data suggest that though Yoga practitioners exhibit limbic reactivity to negative emotional stimuli, such reactivity does not have downstream effects on later mood state. This uncoupling of viewing negative emotional images and affect among Yoga practitioners may be occasioned by their selective implementation of frontal executive-dependent strategies to reduce emotional interference during competing cognitive demands and not during emotional processing per se.**

<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3405281>

A Pilot Study of Qigong for Reducing Cocaine Craving Early in Recovery

Journal Alternative & Complementary Medicine. 2012 Jul 3. by Smelson D, Chen KW, Ziedonis D, Andes K, Lennox A, Callahan L, Rodrigues S, Eisenberg D. From Center for Health, Quality, Outcomes & Economic Research, VA Medical Center Bedford, MA.

Abstract: Objectives: This pilot study examined the feasibility, preliminary efficacy, and determined the effect sizes of external qigong therapy (EQT) in reducing cue-elicited cocaine craving and associated symptoms among recently abstinent cocaine-dependent (CD) individuals. **Methods:** This study randomized 101 CD subjects to either a real EQT (n=51) or sham EQT control (n=50) group. Subjects underwent a baseline assessment and a



weekly cue-exposure session for 2 weeks. Total EQT or sham treatments ranged from 4 to 6 sessions in 2 weeks. **Results:** EQT-treated subjects displayed a greater reduction in cue-elicited craving ($p=0.06$) and symptoms of depression ($p<0.05$) with medium effect sizes. **Conclusions:** **This study demonstrated the feasibility of delivering EQT among CD individuals early in residential treatment.** Future research should include a larger sample and examine the mechanisms and potential longitudinal benefits of EQT.

Tai Chi Diminishes Oxidative Stress In Mexican Older Adults

Journal Nutrition Health Aging. 2012;16(7):642-6. By Rosado-Pérez J, Santiago-Osorio E, Ortiz R, Mendoza-Núñez VM. From V.M. Mendoza-Núñez, Guelatao # 66, Col. Ejército de Oriente, 09230 México, DF, México. mendovic@servidor.unam.mx

Objective: To determine the effect of Tai Chi on oxidative stress in a population of elderly Mexican subjects. **Design:** It was carried out a quasi-experimental study with a sample of 55 healthy subjects randomly divided into two age-matched groups: (i) a control group with 23 subjects and (ii) an experimental group with 32 subjects. The experimental group received daily training in Tai Chi for 50 min. Measurements: It was measured before and after 6-month of exercise period: thiobarbituric acid reactive substances (TBARS), total antioxidant status (TAS), superoxide dismutase (SOD), and glutathione peroxidase (GPx). **Results:** It was found that the experimental group exhibited a statistically significant decrease in glucose levels, total cholesterol, low-density lipoprotein cholesterol (LDLC), and systolic blood pressure, as well as an increase in SOD and GPx activity and TAS compared with the control group ($p < 0.05$). **Conclusions:** **Our findings suggest that the daily practice of Tai Chi is useful for reducing OxS in healthy older adults.**

A Mindfulness Course Decreases Burnout and Improves Well-Being Among Healthcare Providers

International Journal Psychiatry Medicine. 2012;43(2):119-28. By Goodman MJ, Schorling JB. From University of Virginia School of Medicine, Charlottesville, USA.



Objective: Healthcare providers are under increasing stress and work-related burnout has become common. Mindfulness-based interventions have a potential role in decreasing stress and burnout. The purpose of this study was to determine if a continuing education course based on mindfulness-based stress reduction could decrease burnout and improve mental well-being among healthcare providers, from different professions. **Design:** This was a pre-post observational study conducted in a university medical center. A total of 93 healthcare providers, including physicians from multiple specialties, nurses, psychologists, and social workers who practiced in both university and community settings, participated. The intervention was a continuing education course based on mindfulness-based stress reduction that met 2.5 hours a week for 8 weeks plus a 7-hour retreat. The classes included training in four types of formal mindfulness practices, including the body scan, mindful movement, walking meditation and sitting meditation, as well as discussion focusing on the application of mindfulness at work. The course was offered 11 times over 6 years. The main outcome measures were work-related burnout as measured by the Maslach Burnout Inventory and self-perceived mental and



physical well-being as measured by the SF-12v2. **Results:** Maslach Burnout Inventory scores improved significantly from before to after the course for both physicians and other healthcare providers for the Emotional Exhaustion ($p < 0.03$), Depersonalization ($p < 0.04$), and Personal Accomplishment ($p < 0.001$) scales. Mental well-being measured by the SF12v2 also improved significantly ($p < 0.001$). There were no significant changes in the SF12v2 physical health scores. **Conclusion: A continuing education course based on mindfulness-based stress reduction was associated with significant improvements in burnout scores and mental well-being for a broad range of healthcare providers.**



Mindfulness-Based Cognitive Therapy Improves Polysomnographic and Subjective Sleep Profiles in Antidepressant Users with Sleep Complaints

Psychotherapy & Psychosomatics. 2012 Jul 20;81(5):296-304. By Britton WB, Haynes PL, Fridel KW, Bootzin RR. From: Dept of Psychiatry and Human Behavior, Brown University Medical School, Providence, R.I., USA.

Background: Many antidepressant medications (ADM) are associated with disruptions in sleep continuity that can compromise medication adherence and impede successful treatment. The present study investigated whether mindfulness meditation (MM) training could improve self-reported and objectively measured polysomnographic (PSG) sleep profiles in depressed individuals who had achieved at least partial remission with ADM, but still had residual sleep complaints. **Methods:** Twenty-three ADM users with sleep complaints were randomized

into an 8-week Mindfulness-Based Cognitive Therapy (MBCT) course or a waitlist control condition. Pre-post measurements included PSG sleep studies and subjectively reported sleep, residual depression symptoms. **Results:** Compared to controls, the MBCT participants improved on both PSG and subjective measures of sleep. They showed a pattern of decreased wake time and increased sleep efficiency. Sleep depth, as measured by stage 1 and slow-wave sleep, did not change as a result of mindfulness training. **Conclusions:** MM is associated with increases in both objectively and subjectively measured sleep continuity in ADM users. **MM training may serve as more desirable and cost-effective alternative to discontinuation or supplementation with hypnotics, and may contribute to a more sustainable recovery from depression.**

Global and Regional Alterations of Hippocampal Anatomy in Long-Term Meditation Practitioners

Human Brain Mapping. 2012 Jul 19. By Luders E, Thompson PM, Kurth F, Hong JY, Phillips OR, Wang Y, Gutman BA, Chou YY, Narr KL, Toga AW. From Laboratory of Neuro Imaging, Department of Neurology, UCLA School of Medicine, Los Angeles, California. eileen@loni.ucla.edu

Abstract: Studies linking meditation and brain structure are still relatively sparse, but the hippocampus is consistently implicated as one of the structures altered in meditation practitioners. To explore hippocampal features in the framework of meditation, we analyzed high-resolution structural magnetic resonance imaging data from 30 long-term meditators and 30 controls, closely matched for sex, age, and handedness. Hippocampal formations were manually traced following established protocols. In addition to calculating left and right hippocampal volumes (global measures), regional variations in surface morphology were determined by measuring radial distances from the hippocampal core to spa-



tially matched surface points (local measures). **Left and right hippocampal volumes were larger in meditators than in controls, significantly so for the left hippocampus.** The presence and direction of this global effect was confirmed locally by mapping the exact spatial locations of the group differences. Altogether, radial distances were larger in meditators compared to controls, with up to 15% difference. These local effects were observed in several hippocampal regions in the left and right hemisphere though achieved significance primarily in the left hippocampal head. Larger hippocampal dimensions in long-term meditators may constitute part of the underlying neurological substrate for cognitive skills, mental capacities, and/or personal traits associated with the practice of meditation. Alternatively, given that meditation positively affects autonomic regulation and immune activity, altered hippocampal dimensions may be one result of meditation-induced stress reduction. However, given the cross-sectional design, the lack of individual stress measures, and the limited resolution of brain data, the exact underlying neuronal mechanisms remain to be established.

Yogic Meditation Reverses NF- κ B and IRF-Related Transcriptome Dynamics in Leukocytes of Family Dementia Caregivers in a Randomized Controlled Trial

Psychoneuroendocrinology. 2012 Jul 13. By Black DS, Cole SW, Irwin MR, Breen E, St Cyr NM, Nazarian N, Khalsa DS, Lavretsky H. from Cousins Center for Psychoneuroimmunology, Semel Institute for Neuroscience & Human Behavior, University of California, Los Angeles, CA, USA

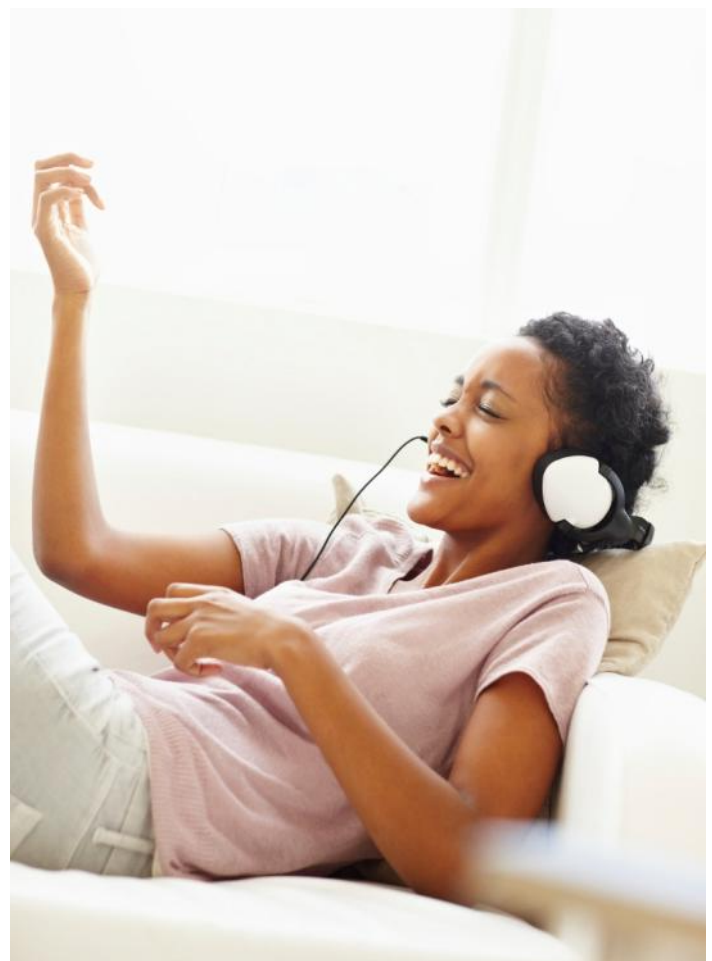
Background: Although yoga and meditation have been used for stress reduction with reported improvement in inflammation, little is known about the biological mechanisms mediating such effects. The present study examined if a yogic meditation might alter the activity of inflammatory and antiviral transcription control pathways that shape immune cell gene expression.

Methods: Forty-five family dementia caregivers were randomized to either Kirtan Kriya Meditation (KKM) or Relaxing Music (RM) listening for 12min daily for 8 weeks and 39 caregivers completed the study. Genome-wide transcriptional profiles were collected from peripheral blood leukocytes sampled at baseline and 8-week follow-up. Promoter-based bioinformatics analyses tested the hypothesis that observed transcriptional alterations were structured

by reduced activity of the pro-inflammatory nuclear factor (NF)- κ B family of transcription factors and increased activity of Interferon Response Factors (IRFs; i.e., reversal of patterns previously linked to stress).

Results: In response to KKM treatment, 68 genes were found to be differentially expressed (19 up-regulated, 49 down-regulated) after adjusting for potentially confounded differences in sex, illness burden, and BMI. Up-regulated genes included immunoglobulin-related transcripts. Down-regulated transcripts included pro-inflammatory cytokines and activation-related immediate-early genes. Transcript origin analyses identified plasmacytoid dendritic cells and B lymphocytes as the primary cellular context of these transcriptional alterations (both $p < .001$). Promoter-based bioinformatic analysis implicated reduced NF- κ B signaling and increased activity of IRF1 in structuring those effects (both $p < .05$).

Conclusion: **A brief daily yogic meditation intervention may reverse the pattern of increased NF- κ B-related transcription of pro-inflammatory cytokines and decreased IRF1-related transcription of innate antiviral response**





Development of Specific Aspects of Spirituality during a 6-Month Intensive Yoga Practice

Evidence-Based Complementary Alternative Medicine. 2012;981523. By Büssing A, Hedtstück A, Khalsa SB, Ostermann T, Heusser P. from Center of Integrative Medicine, Faculty of Health, Witten/Herdecke University, Gerhard-Kienle-Weg 4, 58313 Herdecke, Germany.

genes previously observed in healthy individuals confronting a significant life stressor.

A Randomized Controlled Trial of Qigong Exercise on Fatigue Symptoms, Functioning, and Telomerase Activity in Persons with Chronic Fatigue or Chronic Fatigue Syndrome

Annals of Behavioral Medicine. 2012 Jun 27. By Ho RT, Chan JS, Wang CW, Lau BW, So KF, Yuen LP, Sham JS, Chan CL. From Centre on Behavioral Health, The University of Hong Kong, Hong Kong, China, tinho@hku.hk

Background: Chronic fatigue is common in the general population. Complementary therapies are often used by patients with chronic fatigue or chronic fatigue syndrome to manage their symptoms. **Purpose:** This study aimed to assess the effect of a 4-month qigong intervention program among patients with chronic fatigue or chronic fatigue syndrome. **Methods:** Sixty-four participants were randomly assigned to either an intervention group or a wait list control group. Outcome measures included fatigue symptoms, physical functioning, mental functioning, and telomerase activity. **Results:** Fatigue symptoms and mental functioning were significantly improved in the qigong group compared to controls. Telomerase activity increased in the qigong group from 0.102 to 0.178 arbitrary units ($p < 0.05$). The change was statistically significant when compared to the control group ($p < 0.05$). **Conclusion:** Qigong exercise may be used as an alternative and complementary therapy or rehabilitative program for chronic fatigue and chronic fatigue syndrome.

Abstract: The majority of research on yoga focuses on its psychophysiological and therapeutic benefits, while the spiritual aspects are rarely addressed. Changes of specific aspects of spirituality were thus investigated among 160 individuals (91% women, mean age 40.9 ± 8.3 years; 57% Christians) starting a 2-year yoga teacher training. We used standardized questionnaires to measure aspects of spirituality (ASP), mindfulness (FMI-Freiburg Mindfulness Inventory), life satisfaction (BMLSS-Brief Multidimensional Life Satisfaction Scale), and positive mood (lightheartedness/relief). At the start of the course, scores of the respective ASP subscales for search for insight/wisdom, transcendence conviction, and conscious interactions/compassion were high, while those for religious orientation were low. Within the 6 month observation period, both conscious interactions/compassion (effect size, Cohen's $d = .33$), Religious orientation ($d = .21$), Lightheartedness/Relief ($d = .75$) and mindfulness ($d = .53$) increased significantly. Particularly non-religious/non-spiritual individuals showed moderate effects for an increase of conscious interactions/compassion. **The results from this study suggest that an intensive yoga practice (1) may significantly increase specific aspects of practitioners' spirituality, mindfulness, and mood, (2) that these changes are dependent in part on their original spiritual/religious self-perception, and (3) that there are strong correlations amongst these constructs (i.e., conscious interactions/compassion, and mindfulness).**

<http://www.hindawi.com/journals/ecam/2012/981523>

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DAOIST STORIES



Exchanging Hearts

There were two friends who went to the doctor on the same day. They were both suffering very much but the doctor was very skilled and was able to cure them both in a short time. Before they left his clinic he told them, “Both of you were suffering from a disease that originated in your internal organs. This was very easy to treat with my herbs and needles. However, you both are also suffering from a disease that is attacking your heart/minds. Do you want me to treat this as well?”

“Yes,” they both answered, “of course. What can you tell us about this strange disease?”

“Well,” said the doctor, turning to one of the men. “You sir, have great ambitions but no willpower to see them through. You are also good at planning but your plans always fall through.”

Then, turning to the other man he said, “You sir, are the opposite of your friend. You have no ambition but you have strong willpower. Because of this, you often get into trouble because you use this great willpower in a reckless and thoughtless manner.”

Then he said to the both of them, “This situation can be corrected very simply by exchanging your heart/minds with each other. Would you like me to do this operation?”

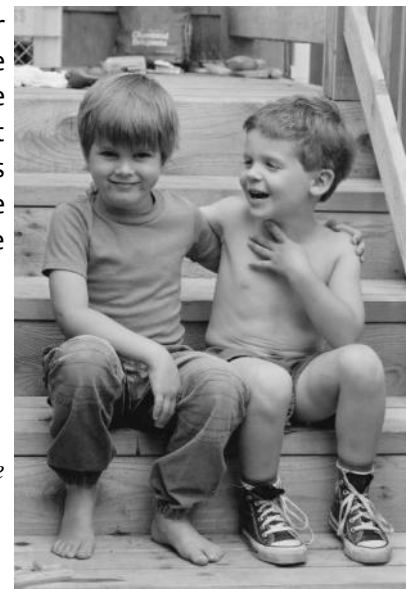
“Yes,” they both cried, “you are perfectly right about our situations. If you can help us with this why not?”

So the doctor had them both drink a strong herbal concoction, which knocked them out for several days. Then he sliced open their chests, took out their hearts and exchanged them. Then he took a very special and magical herbal paste and put it over their chests, which allowed them to heal from the operation in a few days.

Both of the men were happy and delighted with the exchange and, after bowing and thanking the doctor profusely, went to their respective homes. The problems began right away. The first man went to the second man’s home and the wife and children there did not know him and were alarmed. The second man went to the first man’s home and there too, the wife and children were alarmed at this person they did not know. Each family went to the judge’s court and demanded the return of their husband and father. The situation was only settled when the judge had the doctor come to the court and explain what had happened.

In this strange story we learn that even when we are not perfect it is better to accept ourselves as we are rather than try to tamper with nature!

~According to Daoist medicine, the heart and mind are the same. What we think of as the cognitive mind is said to dwell in the heart, along with the shen or spirit.



7 Principles to Creating Harmony in Your Life

By Jing Jin



My friend Alec, a talented musician, told me recently that there's a lot of similarity between music and math, and that when he played music he often felt like solving math problems.

At first, his statement surprised me. I have a MBA in finance and I know numbers pretty well. In my mind, the harmony and beauty of music seem to have little to do with dry and lifeless numbers.

Upon further reflection, though, his statement began to make sense to me.

Underneath beauty and harmony, there are natural laws that govern everything. When we abide these laws, we create beauty and harmony; when we don't, there will be disharmony, chaos and even destruction.

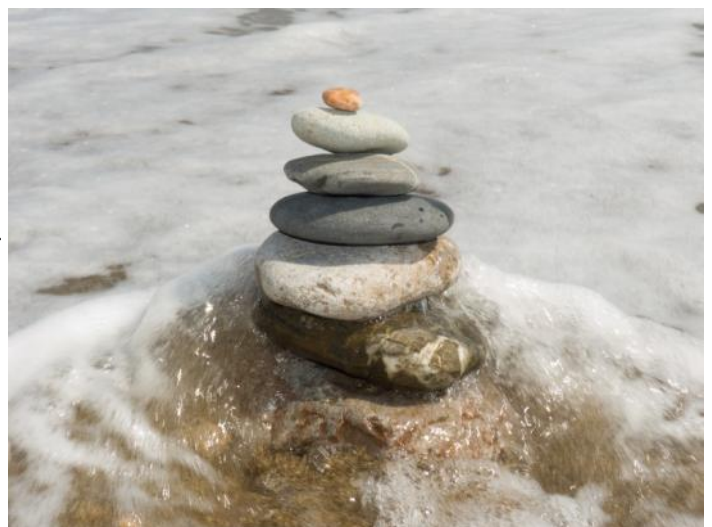
This must be true in our daily life as well. So what are the laws of harmony, and how can we apply them to create harmony in our lives?

I came up with seven of them. Here they are:

1. Be complete and whole. The universe is all encompassing. It's complete and whole. While being just a microscopic part of the universe, each of us is complete and whole as well – as we are, who we are, where we are – in our lives, in our health, work and relationships, every moment of the day.

When we live in accordance with the principles of wholeness and completeness, we live in harmony. This means to live with integrity and truth – expressing ourselves authentically, making an honest living, and keeping our agreements, both with others and ourselves.

2. Live from the inside out. Our outer life is a reflection of our inner life. When we create harmony in our mind and body, we experience harmony in our outer



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world as well.

This means to be vigilantly aware and let go of any negative thought patterns and behaviors that may block the harmonious flow of life, so love, success and abundance can flow into our life without obstruction.

3. Balance yin and yang. In our success-driven and consumption-oriented culture, yin and yang are out of balance. It takes conscious efforts to balance them in our daily living – balancing work and play, activities and rest, excitement and contentment, ambition and acceptance, materialism and spirituality.

4. Live in the Einstein

constantly rushed, with-the things we want to much time on our we're where time pand time by doing time with people we time by doing the oppo-

Creating a harmonious one of the key ingredi-life. And the key is to ever you're doing, to – not the past, not the



time. Many of us either feel out enough time to do all do, or feel bored with too hands. The truth is that comes from – we can ex-what we love and spending love, or we can condense site.

relationship with time is ents to living a harmonious be fully present with what-live in the present moment future.

I must admit that this is the biggest challenge for me. But with practice, I'm getting better at it every day.

5. Expect change. The unbendable law of nature is change, whether we like it or not. If we form a mindset to expect and accept changes in our day and our life, we're much more likely to live in a state of harmony.

6. Live in the flow. There are certain cyclical flows in nature. The sun rises and falls. The moon waxes and wanes. The seasons come and go. There's time for everything. To live in harmony is to learn to live with the flow of life rather than against it.

7. Grow and expand. If something is not growing, it's decaying and dying. This requires us to continuously renew, shedding the old and creating the new. This also offers exciting opportunities for us to expand in love, joy, success and abundance.

May we all live in harmony, starting from our inner world and expanding into our outer world. May we all experience love, joy, beauty and harmony – every moment of every day...



Jing Jin, MBA — is the founder of CycleHarmony.com, a website that provides tools/ programs, content, and community support to empower women to heal their menstrual disharmonies, naturally. Jing has a BS degree in economics and a MBA degree in finance/marketing, but she did not go to business world after school, instead, her personal suffering and spiritual exploration lead her to a different life path — to help as many people as she can to activate and live out their life purposes so that we can create more meaningful and fulfilling lives, families, and communities. Jing is currently pursuing her Master Degree in Acupuncture and Traditional Chinese Medicine at Yo San University in Los Angeles.

A Comedy Moment 开心一刻



“What is the name of the best Zen teacher?”



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“M.T. Ness.”

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Driving in India

A monk was driving in India when suddenly a dog crossed the road. The car hit and killed the dog. The monk looked around and seeing a temple, went to knock on the door. A monk opened the door. The first monk said, “I’m terribly sorry but my KARma ran over your DOGma.”



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Cultivating Qi for Body, Mind & Spirit

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- 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.