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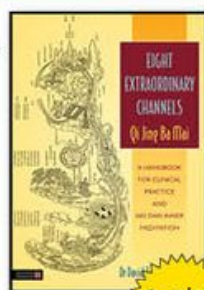
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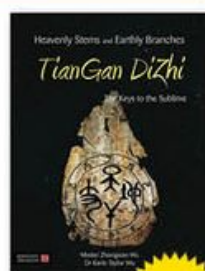
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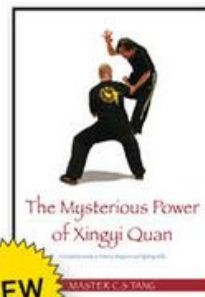
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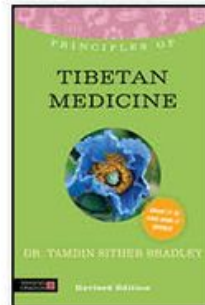
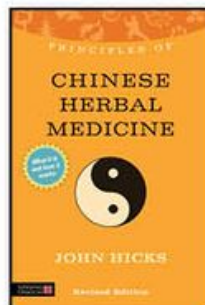
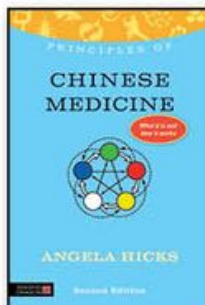
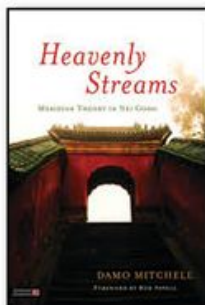
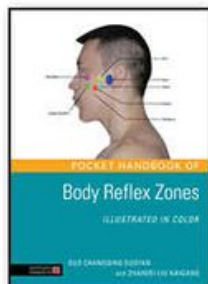
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From the Editor 编者的话

Welcome to the August/September issue of Yang Sheng Magazine! As always, our columnists have provided many excellent articles with very diverse perspectives on the theme. This month our theme is Harmony With Nature.

Our feature article by **Rene Navarro** explains why it is not only beneficial but imperative that we live a lifestyle that is harmonious with nature. He also offers practices that are deceptively simple but easy methods when you approach them with sincerity and intention and dedication. **Sharon Montes** offers great information on biorhythms and ways to be in harmony with lunar phases and solar seasons, environment, and even with ourselves.



In separate articles, **Eric Borreson**, **Rodney Owen**, and **Bob McBrien** with his student **Vincent Guiterrez**, demonstrate the different ways that harmony may be achieved through practices like meditation and taiji and qigong. There truly is something for everyone when it comes to achieving a state of relaxation and inner peace. For you science-minded readers, we offer Publisher **Kevin Chen's** compilation of research updates showing the benefits and efficacy rates of practices like meditation, taiji, qigong, and yoga.

Dr. Marty Eisen writes this month about the energy channels in the body known as The Collaterals. **Matt Banks** writes about harmony from the perspective of the differences and the similarities between Eastern and Western medicine and culture.

And finally, the favorite topic of many people I know (maybe you, too!), **Shiuan Gee** and **Ellasara Kling** offer information on our harmonious relationship with food! I invite you to relax with a cup of tea, or a glass of your favorite beverage, and enjoy this issue of YangSheng (Nurturing Life) Magazine.

Many Blessings!

Michelle Mood

Editor-in-Chief



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Jing – Mental Quietness and Serenity

By Eric Borreson

Jing is a mental phase where the mind quiets down and ignores the mental chatter that we are normally bombarded with. Jing means to be focused and aware of your self and your surroundings. It has been said that Sun Lu-Tang, creator of Sun style tai chi, claimed that the highest level of tai chi is when it merges with the Dao and one is in harmony with nature.

Tai chi practice can develop your ability to move from your learning mind to your performance mind. Learning mind (conscious mind) – The learning mind is engaged when learning the form. We practice each part and put them together into the form, linking each part together. We then begin integrating the essential principles into the whole.

Performance mind (subconscious mind) – With practice, the form becomes second nature. The learning mind begins to give way to the performance mind. As the performance mind takes over, the mind begins to lead the body and mental quietness develops.

It can take time to develop a quiet mind. It improves with practice. With each successive practice, it takes less time to return to a quiet mind. Gradually, you will be able to move to a higher level with better focus. Mental quietness calms the monkey mind that bombards us with random, jumpy thoughts. It helps us cope with stress and crisis.

During practice, seek serenity in activity. When practicing the forms, it is generally better to move very slowly with even speed. Focus on slow and gentle breathing. Push gently through the air as if it is thick like honey. Keep your focus on your body. Be aware of substantial and insubstantial. Keep your body aligned and your joints loose. Please see

“Relax and Loosen in Taiji” (September 2012) for additional information: <http://yang-sheng.com/?p=8401>

Maintain an upright posture. Concentrate on your *dan tien*. When you exhale, gently contract the muscles in the lower abdomen and pelvis while keeping the muscles still above your belly button. Imagine that you are bringing your pelvic floor just a little closer to your belly button. When you inhale, allow the muscles to relax while maintaining a little bit of the muscle contraction. Slow movements help you breathe deeply and help to sink the *qi* to the *dan tien*.

Jing works to promote calmness and serenity. When you use your mind actively to focus on and enhance your body movements, you build a strong mind/body connection. Your energy follows your intention. In addition, jing activates our parasympathetic nervous system. This calms our body and reverses the effect of stress. People often find that jing improves their ability to handle stress. This is Meditation in Motion where you can find harmony with nature.



Eric Borreson – a student and teacher, finds teaching taiji, qigong, and meditation to be a path to a more meaningful life. Eric is the founder and director of Meditation in Motion, specializing in teaching about living healthier and happier lives. He teaches taiji,

qigong, and meditation at the prestigious Heartland Spa, a top 10 destination spa, located in Gilman, IL. In addition, he teaches taiji (Yang 24, Sun-style taiji, and Dr. Lam’s Taiji for Arthritis and Taiji for Diabetes) at other venues. He conducts workshops and teaches private lessons on request. He writes a weekly wellness column at <http://eric-taichi.blogspot.com>.

Mind-Body Medicine Research Update

Compiled by Kevin W Chen, Ph.D.

Effects of qigong exercise on fatigue, anxiety, and depressive symptoms of patients with chronic fatigue syndrome-like illness: a randomized controlled trial. Evid Based Complement Alternat Med. 2013; 2013:485341. Epub 2013 Jul 31. By Chan JS, Ho RT, Wang CW, Yuen LP, Sham JS, Chan CL. from Centre on Behavioral Health, The University of Hong Kong, Hong Kong.

BACKGROUND: Anxiety/depressive symptoms are common in patients with chronic fatigue syndrome-(CFS-) like illness. Qigong as a modality of complementary and alternative therapy has been increasingly applied by patients with chronic illnesses, but little is known about the effect of Qigong on anxiety/depressive symptoms of the patients with CFS-like illness.

PURPOSE: To investigate the effects of Qigong on fatigue, anxiety, and depressive symptoms in patients with CFS-illness. **Methods.** One hundred and thirty-seven participants who met the diagnostic criteria for CFS-like illness were randomly assigned to either an intervention group or a waitlist control group. Participants in the intervention group received 10 sessions of Qigong training twice a week for 5 consecutive weeks, followed by home-based practice for 12 weeks. Fatigue, anxiety, and depressive symptoms were assessed at baseline and postintervention.

RESULTS: Total fatigue score [$F(1,135) = 13.888$, $P < 0.001$], physical fatigue score [$F(1,135) = 20.852$, $P < 0.001$] and depression score [$F(1,135) = 9.918$, $P = 0.002$] were significantly improved and

mental fatigue score [$F(1,135) = 3.902$, $P = 0.050$] was marginally significantly improved in the Qigong group compared to controls. The anxiety score was not significantly improved in the Qigong group.

CONCLUSION. Qigong may not only reduce the fatigue symptoms, but also has antidepressive effect for patients with CFS-like illness.

<http://www.hindawi.com/journals/ecam/2013/485341/>

Effectiveness of T'ai Chi and Qigong on Chronic Obstructive Pulmonary Disease: A Systematic Review and Meta-Analysis. J Altern Complement Med. 2013 Aug 20. [Epub ahead of print] by Ding M, Zhang W, Li K, Chen X. from College of Physical Education, Shandong Normal University, Jinan, China.

PURPOSE: The purpose of this study is to determine the effects of Chinese traditional exercise such as t'ai chi and qigong (TCQ) on patients with chronic obstructive pulmonary disease (COPD). **Methods:** All prospective, randomized, controlled clinical trials, published in English or Chinese and involving the use of TCQ by patients with COPD, were searched in 10 electronic databases from their respective inception to July 2012. The methodological quality of all studies was assessed using the Jadad score. The selection of studies, data extraction, and quality assessment were performed independently by two raters. **Results:** In the results, 10 trials met the inclusion criteria and were reviewed. The meta-analysis demonstrated that compared with no exercise, TCQ had significant effects on 6-minute walk

distance, forced expiratory volume in 1 second (FEV1), predicted FEV1 percentage, and St. George's Respiratory Questionnaire score. There were no significant differences in all outcomes between TCQ and other exercise training except 6-minute walk distance. **Conclusions:** In conclusion, TCQ might be beneficial with respect to physical performance, lung function, remission of dyspnea, and quality of life in patients with COPD; however, caution is needed to draw a firm conclusion because of the low methodological quality of the included trials. **Psychosocial and Cardiac Outcomes of Yoga for ICD Patients: A Randomized Clinical Control Trial.** Pacing Clin Electrophysiol. 2013 Aug 26. By Toise SC, Sears SF, Schoenfeld MH, et al. from Yale-New Haven Hospital, New Haven, Connecticut.

BACKGROUND: Because as many as 46% of implantable cardioverter defibrillator (ICD) patients experience clinical symptoms of shock anxiety, this randomized controlled study evaluated the efficacy of adapted yoga (vs usual care) in reducing clinical psychosocial risks shown to impact morbidity and mortality in ICD recipients.

METHODS: Forty-six participants were randomized to a control group or an 8-week adapted yoga group that followed a standardized protocol with weekly classes and home practice. Medical and psychosocial data were collected at baseline and follow-up, then compared and analyzed.

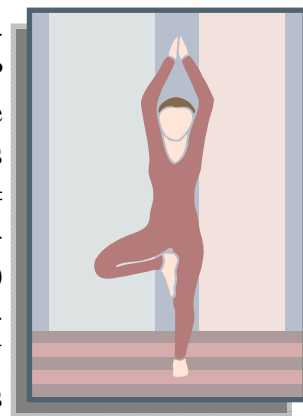
RESULTS: Total shock anxiety decreased for the yoga group and increased for the control group, $t(4.43, 36)$, $P < 0.0001$, with significant differences between these changes. Similarly, consequential anxiety decreased for the yoga group but increased for the control group $t(2.86, 36)$ $P = 0.007$. Compared to the control, the yoga group had greater overall self-compassion, $t(-$

$2.84, 37)$, $P = 0.007$, and greater mindfulness, $t(-2.10, 37)$ $P = 0.04$, at the end of the study. Exploratory analyses utilizing a linear model ($R^2 = 0.98$) of observed device-treated ventricular (DTV) events revealed that the expected number of DTV events in the yoga group was significantly lower than in the control group ($P < 0.0001$). Compared to the control, the yoga group had a 32% lower risk of experiencing device-related firings at end of follow-up.

CONCLUSIONS: Our study demonstrated psychosocial benefits from a program of adapted yoga (vs usual care) for ICD recipients. These data support continued research to better understand the role of complementary medicine to address ICD-specific stress in cardiac outcomes.

Multicenter, Randomized Controlled Trial of Yoga for Sleep Quality Among Cancer Survivors. J Clin Oncol. 2013 Aug 12. [Epub ahead of print] by Mustian KM, Sprod LK, Janelins M, et al. from University of Rochester Medical Center, Rochester, NY; and other institutes.

PURPOSE: Thirty percent to 90% of cancer survivors report impaired sleep quality post-treatment, which can be severe enough to increase morbidity and mortality. Lifestyle interventions, such as exercise, are recommended in conjunction with drugs and cognitive behavioral therapy for the treatment of impaired sleep. Preliminary evidence indicates that yoga—a mind-body practice and form of exercise—may improve sleep among cancer survivors. The primary aim of this randomized, controlled clinical trial was to determine the efficacy of a standardized yoga intervention compared with standard care for improving global sleep quality (primary outcome)





among post-treatment cancer survivors.

PATIENTS & METHODS: In all, 410 survivors suffering from moderate or greater sleep disruption between 2 and 24

months after surgery, chemotherapy, and/or radiation therapy were randomly assigned to standard care or standard care plus the 4-week yoga intervention. The yoga intervention used the Yoga for Cancer Survivors (YOCAS) program consisting of pranayama (breathing exercises), 16 Gentle Hatha and Restorative yoga asanas (postures), and meditation. Participants attended two 75-minute sessions per week. Sleep quality was assessed by using the Pittsburgh Sleep Quality Index and actigraphy pre- and postintervention.

RESULTS: In all, 410 survivors were accrued (96% female; mean age, 54 years; 75% had breast cancer). Yoga participants demonstrated greater improvements in global sleep quality and, secondarily, subjective sleep quality, daytime dysfunction, wake after sleep onset, sleep efficiency, and medication use at postintervention (all $P \leq .05$) compared with standard care participants.

CONCLUSION: Yoga, specifically the YOCAS program, is a useful treatment for improving sleep quality and reducing sleep medication use among cancer survivors.

Effectiveness of controlled breathing techniques on anxiety and depression in hospitalized COPD: a randomized clinical trial. Respir Care. 2013 Jul 23. By Valenza MC, Valenza-Peña G, Torres-Sánchez I, et al. from Physical Therapy Department, University of Granada, Granada, Spain.

BACKGROUND: Anxiety and depression are

highly prevalent comorbid complications in COPD. Breathing techniques can improve anxiety and depression in subjects hospitalized due to COPD exacerbation. We conducted a randomized clinical study using two groups. The sample comprised 46 male patients aged 67-86 years hospitalized with acute COPD exacerbation. Patients were randomly and equally divided into the control and controlled breathing intervention groups. The sample comprised 46 male patients aged 67-86 years hospitalized with acute COPD exacerbation. Patients were randomly and equally divided into the control and controlled breathing intervention groups.

METHODS: Baseline and post-intervention recordings of Dyspnea, Anxiety and depression, Quality of life (SGRQ and EURQoL), Respiratory pressures (P_{imax}-P_{Emax}), Hand-grip test and Sleep quality were taken in all subjects. Subjects hospitalized due to acute COPD exacerbation showed high levels of dyspnea and low values in overall quality of life as measured with the St. George's Respiratory Questionnaire (SGRQ).

RESULTS: Controlled breathing techniques had a significant effect on dyspnea, anxiety and mobility ($p < 0.05$). All the measured areas were improved in the intervention group. The control group had poorer values in all the areas after the hospitalization period.

CONCLUSIONS: Controlled breathing exercises benefit patients hospitalized due to COPD exacerbation in anxiety and depression values.

The effect of qigong on depressive and anxiety symptoms: a systematic review and meta-analysis of randomized controlled trials. Evid Based Complement Alternat



Med. 2013;2013:716094. By Wang CW, Chan CL, Ho RT, et al. From Centre on Behavioral Health, The University of Hong Kong.

OBJECTIVE: To evaluate clinical trial evidence of the effectiveness of qigong exercise on depressive and anxiety symptoms.

METHODS: Thirteen databases were searched from their respective inception through December 2012. Relevant randomized controlled trials (RCTs) were included. Effects of qigong across trials were pooled. Standardized mean differences (SMDs) were calculated for the pooled effects. Heterogeneity was assessed using the I (2) test. Study quality was evaluated using the Wayne Checklist.

RESULTS: Twelve RCTs met the inclusion criteria. The results of meta-analyses suggested a beneficial effect of qigong exercise on depressive symptoms when compared to waiting-list controls or usual care only (SMD = -0.75; 95% CI, -1.44 to -0.06), group newspaper reading (SMD = -1.24; 95% CI, -1.64 to -0.84), and walking or conventional exercise (SMD = -0.52; 95% CI, -0.85 to -0.19), which might be comparable to that of cognitive-behavioral therapy (P = 0.54). Available evidence did not suggest a beneficial effect of qigong exercise on anxiety symptoms. Conclusion. Qigong may be potentially beneficial for management of depressive symptoms, but the results should be interpreted with caution due to the limited number of RCTs and associated methodological weaknesses. Further rigorously designed RCTs are warranted.



<http://www.hindawi.com/journals/ecam/2013/716094/>

YOGA FOR DEPRESSION: A SYSTEMATIC REVIEW AND META-ANALYSIS. *Depress Anxiety.* 2013 Aug 6. [Epub ahead of print] by Cramer H, Lauche R, Langhorst J, Dobos G. from Dept of Internal and Integrative Medicine, Faculty of Medicine, University of Duisburg-Essen, Essen, Germany.

BACKGROUND: Mind-body medical interventions are commonly used to cope with depression and yoga is one of the most commonly used mind-body interventions. The aim of this review was to systematically assess and meta-analyze the effectiveness of yoga for depression.

METHODS: Medline/PubMed, Scopus, the Cochrane Library, PsycINFO, and IndMED were searched through January 2013. Randomized controlled trials (RCTs) of yoga for patients with depressive disorders and individuals with elevated levels of depression were included. Main outcomes were severity of depression and the re-mission rates, secondary outcomes were anxiety, quality of life, and safety.

RESULTS: Twelve RCTs with 619 participants were included. Three RCTs had low risk of bias. Regarding severity of depression, there was moderate evidence for short-term effects of yoga compared to usual care (standardized mean difference (SMD) = -0.69; 95% confidence interval (CI) -0.99, -0.39; P < .001), and limited evidence compared to relaxation (SMD = -0.62; 95% CI -1.03, -0.22; P = .003), and aerobic exercise (SMD = -0.59; 95% CI -0.99, -0.18; P = .004). Limited evidence was found for short-term effects of yoga on anxiety compared to relaxation (SMD = -0.79; 95% CI -1.3, -0.26; P = .004). Subgroup analyses revealed evidence for effects in patients with depressive disorders and in individuals with elevated levels of depression. Due to the paucity and heterogeneity of the RCTs, no meta-analyses on long-term effects were possible. No RCT reported safety data.

CONCLUSION: Despite methodological draw-

backs of included studies, yoga could be considered an ancillary treatment option for patients with depressive disorders and individuals with elevated levels of depression.

Effects of Qigong Exercise on Upper Limb Lymphedema and Blood Flow in Survivors of Breast Cancer: A Pilot Study. Integr Cancer Ther. 2013 Jun 7. By Fong SS, Ng SS, Luk WS, et al. from Institute of Human Performance, The University of Hong Kong, Hong Kong.

ABSTRACT: *Hypothesis.* Qigong exercise is a popular method for relieving the side effects of conventional cancer treatments in survivors of breast cancer, yet its effects are not empirically assessed. This study aimed to investigate the effects of qigong exercise on upper limb lymphedema, arterial resistance, and blood flow velocity in survivors with breast cancer and mastectomy.



STUDY DESIGN: This study was conducted as a prospective clinical trial.

METHODS: Eleven survivors of breast cancer with qigong experience (mean age = 58.3 ± 10.1 years) were assigned to the experimental group and 12 survivors of breast cancer without qigong experience (mean age = 53.8 ± 4.2 years) were assigned to the control group. They all had breast cancer-related lymphedema. All procedures were completed within one session. After baseline measurements were taken, the experimental group performed 18 Forms Tai Chi Internal Qigong for approximately 6 minutes

while the control group rested for similar duration in a sitting position. Both groups were then reassessed. All participants were measured on their affected upper limb circumference (by using tape measures), peripheral arterial resistance, and blood flow velocities (using a Doppler ultrasound machine).

RESULTS: The between-group differences were not significant for all outcome measures at baseline ($P > .05$). The circumferences of the affected upper arm, elbow, forearm and wrist decreased after qigong exercise ($P < .05$). However, no significant difference was found in the circumference measures between the 2 groups posttest ($P > .0125$). In terms of vascular outcomes, the resistance index decreased and the maximum systolic arterial blood flow velocity (SV) and minimum diastolic arterial blood flow velocity (DV) increased significantly after qigong exercise ($P < .05$). The between-group difference was close to significant for SV ($P = .018$) and was significant for DV ($P < .001$) posttest.

CONCLUSION: Qigong exercise could reduce conventional cancer therapy side effects such as upper limb lymphedema and poor circulatory status in survivors of breast cancer. However, such effects may be temporary, and further studies must be conducted to explore longer term effects. Effects of yoga therapy on postural stability in patients with schizophrenia-spectrum disorders: A single-blind randomized controlled trial. J Psychiatr Res. 2013 Aug 8. [Epub ahead of print] by Ikai S, Uchida H, Suzuki T, et al. from Dept of Neuropsychiatry, Yamanashi Prefectural Kita Hospital, Yamanashi, Japan; sako0609@gmail.com.

INTRODUCTION: Postural instability is a serious concern in patients with schizophrenia-spectrum disorders since it is expected to increase the risk of falls that may lead to fractures. The impact of yoga therapy on postural stability has not been investigated.

METHODS: In this eight-week single-blind randomized controlled study with an eight-week follow-up, outpatients with schizophrenia or related psychotic disorder (ICD-10) were randomly assigned to

either yoga therapy or a control group. In the yoga therapy group, the subjects received weekly sessions of 60-min yoga therapy for eight weeks in addition to their ongoing treatment. In the control group, the subjects received a weekly regular day-care program. The assessments that were performed at the baseline and endpoint included the Clinical Stabilometric Platform (CSP), anteflexion in standing.

RESULTS: Forty-nine patients participated in this study (32 men; mean \pm SD age, 53.1 ± 12.3 years): yoga therapy group ($n = 25$) and control group ($n = 24$). In the yoga group, significant improvements were observed in a total length of trunk motion, the Romberg ratio, and anteflexion in standing at week 8 (mean \pm SD: 63.9 ± 40.7 - 53.4 ± 26.2 cm, 1.6 ± 0.9 - 1.1 ± 0.6 , and -8.7 ± 9.5 to -3.8 ± 12.4 cm, respectively) while there were no significant changes in the control group. However, those clinical gains returned to the baseline level at week 16. **CONCLUSIONS:** The results confirmed the beneficial effects of the yoga therapy on postural stability in patients with schizophrenia. However, the therapeutic effects seemed transient, which warrants further investigations on strategies to sustain the improvements.

Randomized Controlled Trial of Mindfulness-Based Cancer Recovery Versus Supportive Expressive Group Therapy for Distressed Survivors of Breast Cancer (MINDSET). J Clin Oncol. 2013 Aug 5. [Epub ahead of print] by Carlson LE, Doll R, Stephen J, et al. from Alberta Health Services, Calgary, Alberta; Canada.

PURPOSE: To compare the efficacy of the following two empirically supported group interventions to help distressed survivors of breast cancer cope: mindfulness-based cancer recovery (MBCR) and supportive-expressive group therapy (SET).

PATIENTS AND METHODS: This multisite, randomized controlled trial assigned 271 distressed survivors of stage I to III breast cancer to MBCR, SET, or a 1-day stress management control condition. MBCR focused on training in mindfulness meditation and gentle yoga, whereas SET focused on emotional expression and group support. Both intervention groups included 18 hours of profession-

al contact. Measures were collected at baseline and after intervention by assessors blind to study condition. Primary outcome measures were mood and diurnal salivary cortisol slopes. Secondary outcomes were stress symptoms, quality of life, and social support.

RESULTS: Using linear mixed-effects models, in intent-to-treat analyses, cortisol slopes were maintained over time in both SET ($P = .002$) and MBCR ($P = .011$) groups relative to the control group,



whose cortisol slopes became flatter. Women in MBCR improved more over time on stress symptoms compared with women in both the SET ($P = .009$) and control ($P = .024$) groups. Per-protocol analyses showed greater improvements in the MBCR group in quality of life compared with the control group ($P = .005$) and in social support compared with the SET group ($P = .012$).

CONCLUSION: In the largest trial to date, MBCR was superior for improving a range of psychological outcomes for distressed survivors of breast cancer. Both SET and MBCR also resulted in more normative diurnal cortisol profiles than the control condition. The clinical implications of this finding require further investigation.

Effects of meditation on anxiety, depression, fatigue, and quality of life of women undergoing

radiation) therapy for breast cancer. Complement Ther Med. 2013 Aug;21(4):379-87. By Kim YH, Kim HJ, Ahn SD, Seo YJ, Kim SH. From Dept of Nursing, Asan Medical Center, Seoul, Republic of Korea.

OBJECTIVE: To investigate the effects of meditation on anxiety, depression, fatigue, and quality of life in women who are receiving radiation therapy for breast cancer.



DESIGN: Randomized, non-program controlled, parallel intervention clinical trial.

SETTING: The ASAN Cancer Center located in Seoul, Korea.

INTERVENTION: The subjects of this study included 102 female breast cancer patients who had undergone breast-conserving surgery; these female patients were randomized into equally assigned meditation control groups, with each group consisting of 51 patients. The test group received a total of 12 meditation therapy sessions during their 6-week radiation therapy period, and the control group underwent only a conventional radiation therapy.

OUTCOME: The tools used to evaluate the effects of meditation were Hospital Anxiety and Depression scale, Revised Piper Fatigue scale, and Eu-

ropean Organization for Research and Treatment of Cancer-Quality of Life Core-30. The results were analyzed based on the principles of intention-to-treat analysis, and, as a corollary analysis, per-protocol analysis was conducted.

RESULTS: The breast cancer patients who received meditation therapy compared with the non-intervention group saw improvements in reduction of anxiety ($p=.032$), fatigue ($p=.030$), and improvement in global quality of life ($p=.028$).

CONCLUSION: Based on the results of this study, an affirmation can be made that meditation can be used as a non-invasive intervention treatment for improving fatigue, anxiety, quality of life, and emotional faculties of women with breast cancer.

Kevin W Chen, Ph.D. – is an associate professor at the Center for Integrative Medicine,

University of Maryland. 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>)



Harmony With Nature:

Healing Rhythms – Human, Moon, Earth, and Sun

By Sharon Montes, MD

“She’s a sun worshipper. I wouldn’t trust anything she says as a doctor.”

Neighbor’s comment after observing me do QiGong in the park.



(She didn’t know that I was actually doing a set of exercises based on the phase of moon.)

- Author’s note

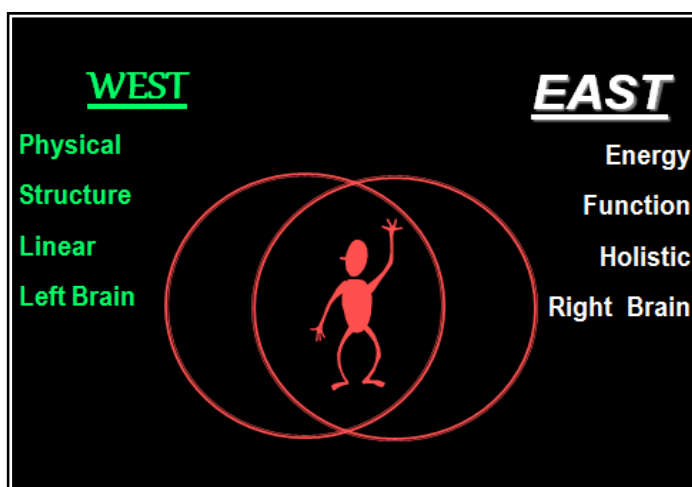
Within days of completing my family medicine residency, I signed up for a community education class in acupressure. We learned that Qi flows through the body in different hourly rhythms. The lung chi hours are 3-5 a.m. (See Dr. Martin Eisen’s Scientific Qi Exploration – Horary Cycle’s Qi Pathways from 3 a.m. to 3 p.m. (Part II))

After learning this I paused and integrated that knowledge with the western science view that we have an early morning dip in the hormones and neurotransmitters that affect lung function. In people predisposed towards asthma, these chemical changes lead to a high frequency of asthma exacerbations very early in the morning. I gained the vision of humans with their unique stories and symptoms as a message of imbalance. These

stories can be interpreted from different frames of reference “east” or “west” but always to remember the whole human while listening to the story.

Western medicine teaches about our individual uniqueness in our genetic structure and daily variation in our hormone production, but we don’t routinely base our treatment plans on this knowledge. In order to practice medicine based on individual uniqueness and cyclic rhythms, I have had to seek information outside of standard western medical training. This column focuses on cycles that I have found useful in promoting harmony and health for myself and others.

BIORHYTHMS – Human Cycles: Physical, Emotional, Intellectual

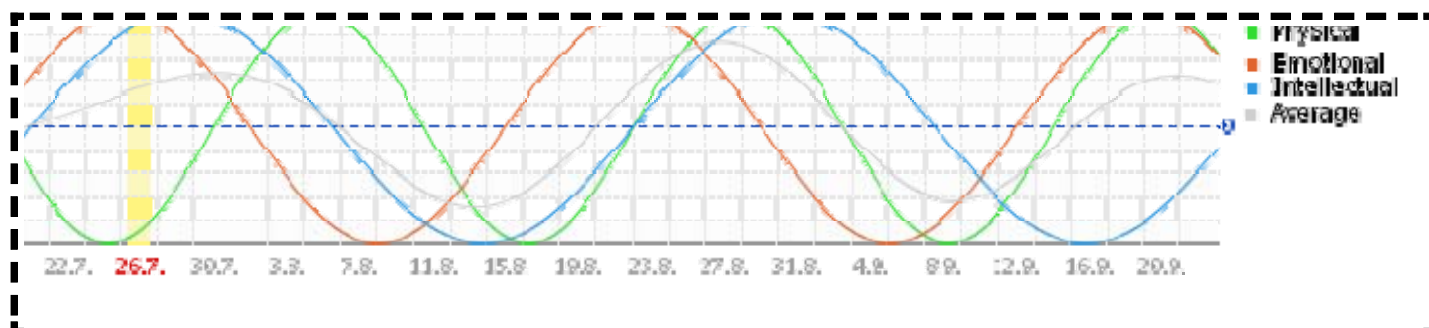


OVERVIEW

In addition to hourly circadian rhythms, we have daily flows in our mental, emotional, and physical energies. Each month there are days when we are more likely to have high energy or low energy in each of those realms.

These mental, emotional, and physical rhythms each have different cycle lengths. Each cycle has a certain number of days of high energy followed by the same number of days of low energy. The cycle then repeats. The physical cycle (green) lasts about 23 days, the emotional cycle (red) lasts about 28 days, and the intellectual cycle (blue) 33 days.

One of my favorite websites for checking biorhythms is www.luckchart.com. Free and easy to use, it provides both a graph that shows cycling waves for the month and an annual summary page that describes a plus/minus cycles as well as line-crossing for each day of the year. (Notes for using the website: input is birth DAY: MONTH: YEAR and the yearly summary has a different symbol describing when your line crossing mid-line is shifting from positive to negative, and describes when the rhythm is at mid-line crossing from negative to positive. I'm not sure it makes much difference.)



Source: www.luckchart.com

HOW TO INTERPRET YOUR BIORHYTHM CHART

As you look at a page that graphs your biorhythms for the month, you see a center black line with days of the month marked off. You also see

wavy lines of red, blue, and green curving above and below that line.

1. Above the line and below the line: In general, when your cycles are above the line - the nourishing things that you choose have greater effect and you have greater resistance to non-nourishing inputs. For example, if you choose to follow a healthy nutrition plan while your physical cycles are high, it will have greater effect and benefit. Also, if you choose to consume junk food, it will have less of a physical effect. Applying this to intellectual endeavors, times when mental and emotional rhythms are above the lines are times when you may be able to more rapidly assimilate new information and have a positive attitude in face of challenges. Conversely, when mental (blue) and emotional (red) lines are below the lines are good days to review information, and observe your emotions before acting on them.

2. Double or triple crossing days: Are any days where two or three lines are crossing the neutral line at the same time or within 24 hours of each other. These double or triple crossing days are times you may experience increased irritability or slower reflexes. The theory is that it is a bit more stressful for the system to be in neu-

tral, shifting gears, i.e. the time of changing of directions is more stressful than being above or below baseline.

3. Optimal Manifesting and recharging times: As you review your yearly chart, you will notice that infrequently for periods of 3-10 days,

all three rhythms are above the line or that all three rhythms are below the center line. These times during the year are propitious times for manifesting (all three lines above line at same time) or resting and recharging your batteries (all three lines are below the center line at the same time). The theory about the “manifesting” times is that these are times during the year when you have mental creativity to open to new ideas, emotional energy to add passion and juice to the ideas, and the physical energy to act on the inspiration. These propitious times for manifesting are usually preceded or followed by a period of days in which all three rhythms are below the center line. That is the time to recharge your batteries to be prepared for or recover from the manifesting times.



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APPLICATIONS

Some of the uses of this information in your life could include:

Optimizing your efficiency and efficacy in mental, physical or emotional realms – Is today the best day to climb a mountain or finish taxes?

Scheduling surgery – It might make sense to schedule elective surgery when your physical energy cycle is in the positive phase.

Looking ahead for time windows of maximum productivity and good times to rest and recharge-facilitate your ability to flow.

I was first exposed to this information in over 20 years ago and didn't apply the information to my life. After accumulating more life experience, I now see this information is a modern application of ancient wisdom. Various world health and wisdom traditions mention similar principles and information. Western science about this subject is variable. Some studies showing effects of these biorhythms on behavior, learning, and performance. Other studies show no effects. In the decades since I first learned about this information, a variety of other rhythms have been proposed (e.g. intuition, chi, and clairvoyance.) I have stuck with the above basic three because they at least have some science looking at their existence and effects

As I have become more observant of events around me and decided to be wiser with my use of energy I have applied this information more consistently. I noticed that my mother who had her blood drawn for routine blood draw on a day that was double line crossing day, developed a vein inflammation severe enough to require an emergency room evaluation. Last year when I needed to schedule two different surgeries I paid attention to my physical biorhythm cycle. I scheduled the first surgery during the high energy part of the cycle. Beautiful recovery, I was dancing in local parade five days later. I scheduled my second surgery during the low energy portion of the cycle. Choosing that date enabled me to get the surgeon I wanted and save over \$1500 because I had met insurance deductible for year. I decided that the “risk” of having surgery during low physical time was less important than having the competence of my preferred surgeon and being able to save a lot of money.

This coming year I have marked my “manifesting” times and plan to organize my schedule to take advantages of these windows during the year that may be more propitious for manifesting.

Do I stop working on creating and manifesting during other days of the year? NO

Do I release my power of will or intention to some lines on a paper ? NO

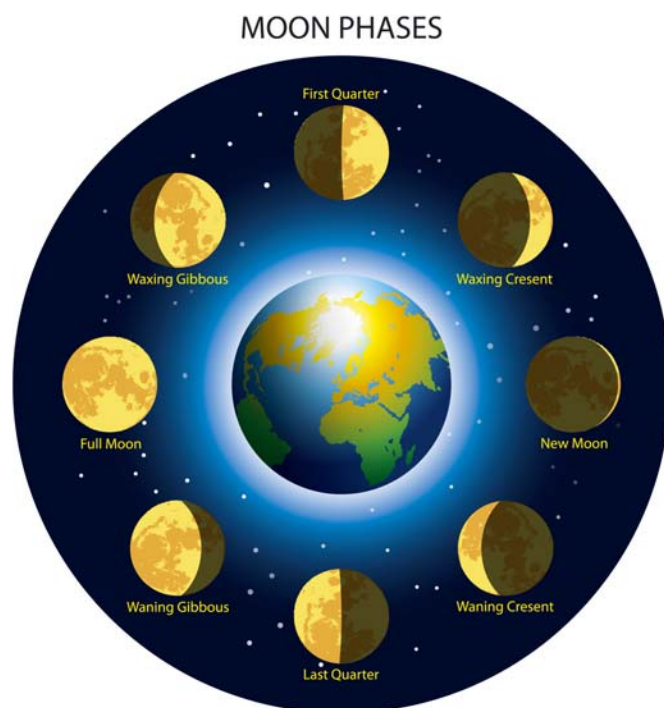
Are there other rhythms of earth, moon, sun that also affect my thinking, feeling and physical energy.. YES

MOON CYCLES

Another rhythm that I have integrated into my life is focused meditation for five days each month during specific moon phases. These phases are the new, full, quarter, and two days after the last quarter (also sometimes known as the dakini moon.)

In understanding why these five days are important, let’s start with a vision of the moon’s effect on the water outside our bodies. For several years I lived near a bay. It was amazing to watch how the whole community was tuned in to the moon cycles. The tides are reported as vital signs with the weather. The movement of water; force, waves, depth, rivers connecting with the bay, bay connecting with the ocean, are all influenced by the dance between the earth and moon. Knowing about and flowing with moon cycles is woven into life on the shore.

I am member of a group of "Planetary Partners." Although our members live throughout North, Central, and South America, during the five moon days, we share seven minutes of focused practice. We choose to focus our free will, intention, and energy on creating a healthy peaceful planet inhabited by critical mass of humans that make wise decisions (promoted by projects such as educational computer games like NASSAAQ)



and support each other in the world-service that each of us is doing. Woven with that use of free will and intention are the waves/frequencies created by the different moon phases that we can surf to carry us further.

As it relates to an individual's choice to cultivate a quality of energy that supports higher consciousness, I see the five monthly moon days as days that create different waves. Each day offers us the opportunity to "surf" different types of consciousness. Just as different chemistry results in different emotions, then different frequencies result in different states of consciousness. While this “surfing” the waves of moon energy is really more to be experienced than explained, my verbal understanding of the qualities and gifts of each of the moon days is briefly described.

New moon – FREEDOM - time to release what no longer serves; focus on new beginnings. Make sure that our thoughts, words, and actions are in alignment with future goals. Carries us towards and supports embodiment of freedom; use the few days before new moon for inner work; reflection and goal setting for the month.

Quarter moon - BALANCE - male/female yang/yin in balance. Momentary stasis; equal forces in the space of unity; nourishing.

Full moon - GRATITUDE - celebrating, gratitude for what is, reaching out expressing ourselves in the world.

Two days after waning quarter moon (getting darker) DAKINI --- My favorite..... light headed towards dark; yang moving to yin. This is a day that promotes creative intuitive work, contributing to human evolution.

The website created by David Rose <http://www.moonconnection.com> offers a great downloadable moon tracking program and phone apps.

Earth Seasons

The seasonal rhythms of spring to winter to spring also affect what kind of healing is best attended to at different times of the year. Given the abundance of wisdom and knowledge shared by Ellasara Kling in her Seasonal Harmony column <http://yang-sheng.com/?p=9184> I am going to ask you to click on over to her advice for our current season.

Wishing you a lovely harmonious moment, in the presence all that is.

If you would like to receive the Moon Phase calendar for the rest of the year or learn more about the Planet Partners meditation group, please send me an email.

Former medical director of University of Maryland Center for Integrative Medicine, **Dr Sharon Montes** can currently be found living in Loveland, Colorado, and joyfully dancing with 10,000 things. Her email is thedancingdoc@gmail.com and her blog site is <http://drsharoninfo.blogspot.com/>



Calling All Authors

We welcome your submissions for the next issue of Yang-Sheng!

Articles related to health & wellness, taichi, qigong, natural living, Food as medicine, spirituality, and other mind/body practices are welcomed.

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

Check us out online at
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Michelle K. Wood
Spiritual Counseling

Grief - loss of loved-one, job, home.
Divorce - dissolution of long-term marriage.
Guidance - long-term and short-term problem solving.
Spirituality - non-duality teachings and reconnection to Source.

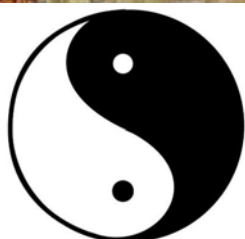
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- Mahatma Gandhi

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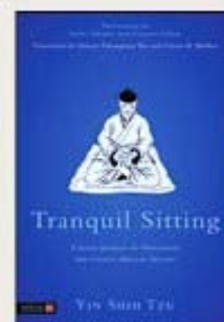
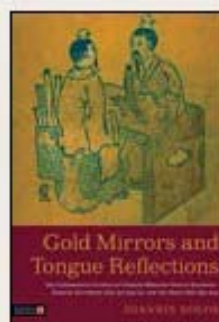
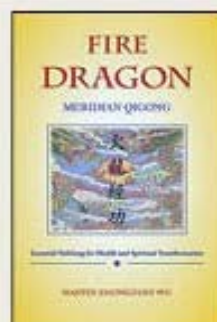


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You Can't Do Qigong

by Rodney Owen

One simply can't do Qigong. The thing that we are looking for, the experience of Qi flow, the "Qigong State" if you will, is not something that can be acquired by doing. It is better found or experienced by undoing. The Qigong State, complete with the physical, mental and spiritual benefits that accompany it, is quite simply our natural state. It is who we are at our core. We don't always recognize or experience it because we have covered it up with the experiences and stressors of life, with conditioning and ego attachment, and the byproducts of unhealthy lifestyles. But it is still there, below the surface, waiting to flourish. To best experience Qigong, we need to let go and let it flow. Now, that doesn't discount or demean the forms and practices that we engage in and call Qigong. These are what they are, and each and every one has its unique and powerful benefits. The key to doing by not doing is attitude, perception, approach. It's more about not trying so hard; about changing perception. Don't do Qigong, be Qigong.

One of the first problems new students to Qigong and Taiji confront is the difficulty in relaxing and flowing with the movement. Part of the problem is in the way the art is taught. For instance, in the Taiji form or any choreographed Qigong movements, we have to learn one step or one movement at a time. Unfortunately, this results in choppy and mechanical movements as the

student learns the form. This is a normal result of learning. It happens to everyone who attempts these arts. It is inevitable. However, the intention is typically that the given form be actualized as one long flowing movement rather than a set of different movements strung together. But it is broken down into one movement at a time to make it easier to teach, easier to learn. Making the transition from a collection of strung-together separate movements to one long flowing movement can be a significant accomplishment, and can be a learning challenge for many years.

Another problem that newer students face is speed. Let's face it, learning to move at a slower pace is counter-intuitive. A related skill is relaxation, or Fang Song, which can also be a challenge. Learning to relax properly is not only a challenge for beginners, it can continue to be a challenge for advanced practitioners for many years. Compared to the way we have spent the majority of our lives, relaxing and moving slow can be tough new skills to learn. But that is the essence of the problem: the way we have spent the majority of our lives.

We are accustomed to taking action to achieve results. And in the practice of Qigong we are taking action, just with a different attitude. If we know that we already are the healthy, happy, awake individuals that we want to be, then perhaps we can ease into it naturally rather than trying so hard to make it happen. What we need is to transcend intention. We can take a shortcut from intention to actualization by accepting our natural state and letting it flourish through our practice. Approach the process as an end in itself. Know that all you need, all that you can ever be, is present and at hand.



Instructive here is the oft-repeated story of Michelangelo and how he created his statue of David. When asked how he created such a beautiful sculpture from a plain chunk of rock, Michelangelo replied that David was already there, underneath all that rock. His job was to simply remove everything that wasn't David. Perhaps that is what Qigong practice is all about: removing all the junk that we have piled on ourselves, that gets in the way of us projecting and actualizing our true Selves.

From this perspective, it is a bit easier. All we have to do is mindfully breathe, move, be still, or just be. And then bathe in the resultant Qi flow that always happens, because it is always here—right here at your fingertips, just waiting to be acknowledged. Seeing it from this perspective should also help us with our need for speed and resistance to relaxation. There is no need to hurry. This is not a means-to-an-end kind of situation. There is no difference between means and end. In fact, the means-to-an-end analogy doesn't apply at all when perceived from this perspective. The Qigong state is an end unto itself. And in that state, relaxation is a most natural byproduct. Granted, new students will still go through the choppy phase of putting the moves together. And

it takes some time to really appreciate the depth of the Qigong State. But make no mistake: Qigong is for anybody and everybody. There is nothing easier, nothing more natural than being who we already are: healthy, happy, and strong. There is no need for indoctrination, special transmission or closed ceremony. All it takes is presence. One class and the new student is as much a Qigong practitioner as anyone. And it only gets better from there.

Rodney Owen has had a lifelong interest in the relationship between meditation and martial arts. Over the years he has followed and studied systems that emphasize that relationship: Aikido, Qigong, Taijiquan, I Liq Chuan, and Buddhism. He practices and teaches Taiji, Qigong, Kung Fu, and Meditation in High Point, NC. His primary interest is in the practical and functional aspects of



these arts and in the concept that Kung Fu is a way of life, a methodology for improving and enjoying the content of life, of discovering and manifesting our higher selves. He maintains a blog on martial arts and mindfulness at <http://nagualtime.blogspot.com/> Samples of his writing and other interests can be found at <http://rodneyjowen.com>]



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Opening the Body to Nature

By Rene J. Navarro, Dipl. Ac. (NCCAOM)



I have often done qigong and Tai chi chuan in power vortices – in the pyramids at Giza and the temples in Upper Egypt (Karnak, Dendera, Abydos), in the Tor on Glastonbury and the Stonehenge in England, in the peaks of Huangshan in China, in the stone circles of Scotland, Iao Valley in Maui, Hawaii, and Mount Banahaw in the Philippines. I have even done qigong in enclosed spaces like the Egyptian section at the British Museum and the Metropolitan Museum in NY City.

It is essential - even critical - to harmonize our lives, culture, and lifestyle with the world around us. We are at risk of losing the earth to deadly pollution, severe exploitation, and extreme climate changes. The situation is dangerous for the world,

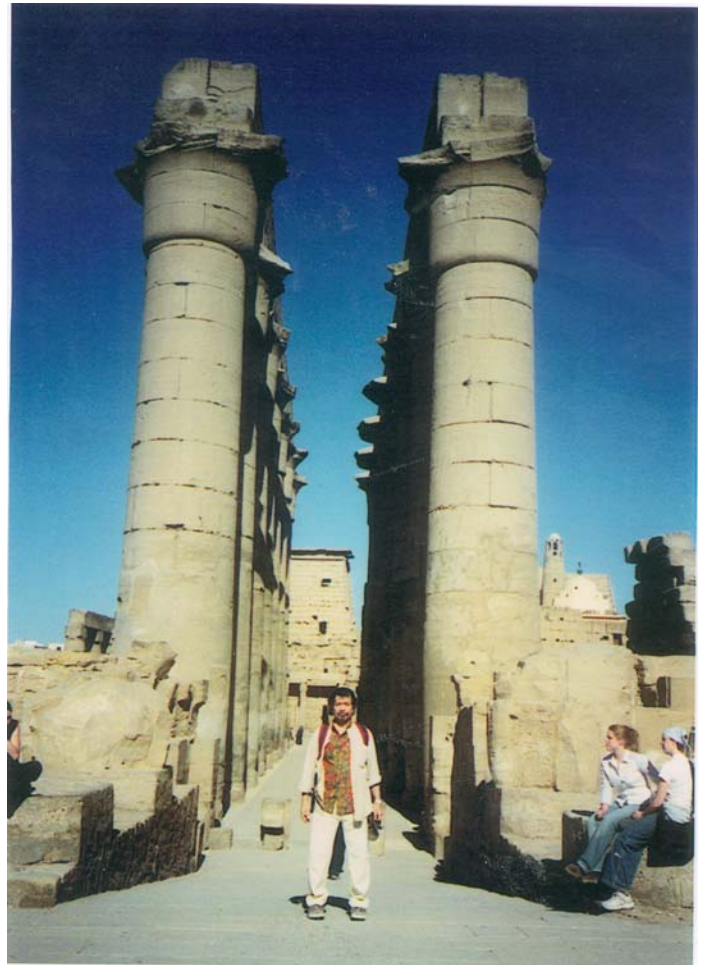
humanity, and the diverse animal and plant species, an issue we'll have to address sooner than later. But there is, in the meantime, a very simple way of connecting and harmonizing with nature and translating the language of ecology in our daily lives. Since the body itself is naturally constructed with energy points like the earth in feng-shui, it is really quite easy to align to the world around us. It is just a matter of:

- Keeping quiet and still and listening
- Avoiding distractions from the senses or the mind
- Allowing the body to settle down
- If you need to breathe, make it soft and gentle like a tiny ripple on a lake.

If you are standing, plant your feet shoulder-width apart and straighten your back and relax. You can do the same thing if you are sitting on the edge of a chair. Remember to slightly bring your chin down toward, but not touching, the manubrium. You may not be aware of it in the beginning, but this act stretches the cervical vertebrae and opens Governor Vessel 16/Fengfu and Governor Vessel 20/Baihui and Yintang/Esoteric Hall. Bring your hands down, palms either facing the outer thighs (to align the Laogong/Pericardium 8 to the Gallbladder/Wood meridian running down from the head to the feet) or the palms facing to the back (to feel what's behind you). Put your tongue up to the hard upper palate or just behind the teeth to create what is indicated in the Neijing Tu as the Sacred Ground.

Many people ask, "Are there any techniques?" Yes, there are techniques. You can do Tai chi chuan or 8 Precious Brocades or a series of Qigong or Daoyin movements. But you can reduce them to the most basic level like what is listed above. Just quiet down, close your eyes, and it helps if you feel grateful for who you are. There is always something special or even magical that happens when one feels a sense of gratitude for the blessings of life.

When one is positioned for standing or sitting meditation as described, one does not have to do anything else. Just keep to the bullet points



above. It is that simple. You do not need to travel to the King's Chamber in the Great Pyramid, or in Haleakala Volcano on Maui. You can just do it in your backyard or in your own living room. You do not need any extra equipment or any elaborate clothes. If it is necessary to focus, you can light incense or a candle or play a soft meditative music or breathe softly. But these can be distracting for some people. So find what you are most comfortable with.



You will possibly realize, as you practice more, there is a subtle activation of the Bai Hui/GV 20 at the top of the head, the Qi Hai/CV 6 and Shenque/CV 8 in the area of the belly, and the Yongquan/Kidney 1 at the bottom of the feet. These are three of the most prominent points in the body that are the easiest to activate. There is also the Laogong/

PC 8, the power point of the palms. Often, the vibration of qi starts at the fingertips or Jing/Well points, collects at PC 8/Laogong and travels up the arms.

Stay in position for 30 minutes to an hour. It is usually difficult in the beginning to be still for more than 5 to 10 minutes, but with regular practice, you will start to feel comfortable doing it for longer and longer periods of time. You will also start to feel different experiences. The energy of the feet sinking into the ground, for instance. Or the Jing/Well points of the fingers feeling vibration, or some meridians opening.

The optimal experience is when the body itself seems to become transparent or porous as if its boundaries have dissolved. The whole body would seem to be "breathing" after a while. There is a sense of opening to the outside world. The body and the earth in incredible alignment and harmony: It is the path of stillness that is suggested in Chapter 16 of the Dao De Jing.

At the end of your work - call it meditation, call it qigong, whatever name you may use - be sure to make a gesture of closing. Put your palms over and breathe into your navel. Imagine the energy collecting in your lower belly (often associated with the dantian/field of pills, qihai/sea of qi, navel center) and resting there in a sturdy container. A closure is necessary in a ritual so that you can connect again to the mundane, and return to the everyday world and time.

Blessings to you!



Rene J. Navarro, Dipl. Ac. (NCCAOM), a licensed acupuncturist, is a senior instructor of the Healing Tao. He edited Grandmaster Mantak Chia's "Greatest Enlightenment of Kan and Li" and "Sealing of the Five Senses," manuals in the high Taoist spiritual practice of internal alchemy, "Chi Nei Tsang Internal Organs Chi Massage,"

the master guide on abdominal manipulation, and "Dao-In," the book on meridian activation and muscle stretching. His training in Chinese arts started 50

years ago when he studied Shaolin Dragon-Tiger Kung -Fu with Master Johnny Chiuten and later with Grandmaster Lao Kim of the Philippines and Hongkong. In 1989 he was chosen Healing Tao Instructor of the Year. Rene has been studying the curriculum of Traditional Yang Family Tai Chi Chuan, including fist and weapons forms and Push hands under Masters Gin Soon Chu and Vincent Chu, lineage masters of the system. Aside from a diploma in acupuncture and certificate in Chinese herbology, Rene holds a Bachelor of Arts degree in political science and a Bachelor of Law. In an earlier incarnation, he worked as a lawyer for indigent clients. He teaches on four continents. For more information, go to www.renenavarro.org

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Can You Be Like Water?

By Bob McBrien & Vincent Guitierrez

Imagine a group of university students signing up for a course that involves three hourly classes each week during the semester learning and practicing qigong and tai chi.

It happened. Students in philosophy, exercise science, math and other majors spent a semester learning the Eight Simple Exercises for Health (1) (Eight pieces of brocade qigong) and the Tai Chi The 24 Forms (2). Along with their time in the studio learning postures, movements, natural breathing and mindful awareness, students were introduced to the essential principles of qigong and tai chi. Away from the training hall, they wrote commentaries on their Lao Tzu's TaoTeChing (3) readings and prepared to discuss their discoveries in their weekly seminar.

As a bridge between seminar discussions and experiencing Taoist principles, students wrote personal reflections on their qigong and tai chi practice.

Goals for personal reflections include:

1. *To make connections.* Reflective writing helps you develop and clarify the connections between what you are practicing and how and why you practice.

2. *To examine the learning processes.* Reflective writing encourages you to consider and comment on not only WHAT you've learned, but HOW you did so.

3. *To reflect on progress.* Reflecting on your progress can help you reset your goals for this class

4. *To become an active and aware learner.* Reflecting helps you stay awake as you learn.

5. *To become a reflective practitioner* once you graduate and continue your life journey.

What follows is the second reflection assignment. Students were in the fifth week of the semester when this assignment was due.



Here is your assignment. It will take about 25 - 40 minutes. You will be reflecting, then writing on the following passage from the Tao Te Ching

***Yield and overcome (4);
Bend and be straight.
Tao Te Ching Verse 22***

Find a quiet space. Turn off your electronics. Exception some relaxing, "ambient" music is appropriate.

Before you write, take about ten minutes and practice the Eight Pieces of Brocade and/or some tai chi movements.

Now, spend some time reading Verse 22.

Next, reflect on how tai chi and qigong helps you yield and overcome, and how you can possibly bend and be straight. Since this is your own experience, take advantage of memories and thoughts related to what you experience as you perform qigong and tai chi in class.

Now write your reflection. Make it personal. Describe thoughts, feelings, impressions.



To the reader: Before continuing down the article to read a student's reflection, you are invited to take some time now and do the assignment. Experience the flow of the task, beginning with some qigong or tai chi and ending with jotting down the words that are your reflections. It won't take long.



Now continue reading.

Here is the second author's reflection. Some editing by the first author provides harmony between the reflection and the writing style of the main body of the article.

This passage reminds me of how a river is often used as an analogy for strength. A small amount of water doesn't have much force but a river does. Water's strength comes from its cohesion to itself, which is very reminiscent of the introspection (mindful awareness) required for practicing tai chi.

Riverbeds have many objects along their bottom. Even if the objects are as strong as a large boulder or a downed oak tree, the river continues flowing towards the sea. Flowing water "bends" or "yields" to what is on the river bed but it "overcomes" and remains "straight" in order to reach its goal, returning to the sea, its source. This passage speaks to our need to trust in the Way. We cannot see or feel the Way so it is often hard to realize the value of our actions. We are called upon to yield and bend along our personal path as we discover and experience the Way. We learn to trust and let go of our desires. By giving up our own will we end up where we are meant to be.

This relates greatly to the wu ji posture. We learned to tuck our pelvis and discovered that this "bend" allows a straightening of our spine to open the flow of energy as we practice our movements and postures. I believe that the whole practice of tai chi is an exercise in yielding and bending to the present and being mindfully aware, something which we don't do often in our multitasking society. In doing so, we have time to refocus and center ourselves, letting go of the distractions of the outside world.

As you were reading this reflection perhaps you found yourself agreeing that the author of the reflection provides a clear answer to the title's question. With only five weeks of experiencing qigong and tai chi text messaging, multitasking university students were learning to "yield and overcome."

The key discovery to learning to be like water, the lesson we can take from the experience of a novice, is it takes time as well as regular, correct practice. Correct practice includes applying the essential principles of qigong and tai chi. And our practice begins with standing in the wuji posture.

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Bob McBrien is a Professor Emeritus of Education and was the instructor of the tai chi section of the course: *Tao, Tai -Chi and Mindfulness* taught during the Fall semester of 2011 at Salisbury University in Salisbury, Maryland. Dr McBrien has been teaching Tai Chi for Health classes and has studied of Sun and Yang styles for over 15 years.

Vincent Gutierrez graduated from Salisbury University in May of 2012 with a B.S. in Exercise Science/Chemistry. He is currently a Postbaccalaureate IRTA Fellow at the National Institute on Aging in Baltimore, MD. This course was his first experience with tai chi and qigong.



Amazing Food - The Gift of Nature

Coordinating Diet and Nature

Mood, Food and Move - Three Secrets Part III

by Shiuan Gee

In our healthy life, the only thing more important than food is happiness. There is an old Chinese saying: “people regard food as their god.” From this, we can see that the matter of food just is “To be or not to be.” But the important questions are: “How can we coordinate our diet with nature? How do we include natural food in our daily life?”

We know that humans have had to hunt-and-gather or grow their own food for thousands or even millions of years. Today we can eat any sort of food anytime and anywhere. You may ask, “why do we need you to teach us how to eat?”

I am not a food teacher. I am just a food experimenter. I would like to share my 20 years of experience with you.

I think food not only gives us nutrition we need to support our life. It also can clean our body and bring out poisons, foods like seaweed, green tea, mung bean, wood ear fungus. When we are sick, food also can be the medicine to cure us.

In general, all kinds of natural food is good. But the important thing is that we should eat the right food at the right time. That means we should make an effort to coordinate our diet with nature. The foods that are most beneficial in nature follows the changing of the seasons. In other words, during certain seasons, eat certain foods.

First, we should know the properties of each food, hot (not spicy) or cold. In the cold season of winter, we eat hot food; in the hot season of summer, we eat cold food. In the spring and autumn, we should eat foods with warm properties.

	Hot food	Cold food	Warm food
Meat, Fish & Seafood:	beef, pork, liver, egg, milk, belt fish, yellow eel, carp, croaker	duck, rabbit, black fish, crab, jelly fish, conch, mussel, seaweed	lamb, chicken, deer, goat milk, catfish, silver carp, shrimp, clam
Grain:	wheat, soybean, black sweet rice, peanuts	rice, mung bean	corn, millet, red bean, water lily seeds, lotus seeds, sweet rice
Vegetable:	Chinese chive, ginger, green scallions, red tea, pumpkin, chili, garlic, black paper, cilantro; potato, onion.	tomato, Chinese cabbage, spinach, green cabbage, celery, bitter melon, rape, bamboo shoots, cucumber, radish, olive, bean sprouts, winter melon	cauliflower, mushrooms, cooked lotus, cabbage, carrot, broccoli, string beans
Fruit:	Cherry, Litchi, orange, papaya, date, mongo, chestnut, longan pulp	water melon, banana, apple, pear, honey melon, grapefruit, grape, kiwi	pineapple, fig, medlar



Second, we should know our own bodies. Every human being is made up of the same molecules as the natural world, but at the same time, everybody is different. So the hot person should eat cold food, and the cold person takes hot food. For example, most women have cold stomachs. They should drink more hot coffee, hot tea, and hot soups. And along with vegetables, they also should eat some beef and lamb.

Third, when we are sick, we should especially eat certain foods to help us regain wellness. Traditional Chinese medicine call it “Shi Liao” or “Diet Therapy.” Of course, people with different illnesses should have different foods. I will write about this topic in another article.

To be in harmony with nature, taking action is worth a thousand words. Let us start to eat natural food. And always remember: the dietary cure is better than the medicinal cure.



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 Dieto-therapy book: “Amazing Food—Health Diet 101”, Subtitle “How can get Benefits from Your Daily Diet?”

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PART 1. THE COLLATERALS

by Marty Eisen Ph.D.

1. The Fifteen Collaterals (Luo) or Connecting Vessels (1,2,3)

The translation of *Luo* is “net.” It is used in Chinese Medicine to refer to the Collaterals. Just like a fishing net, the Luo Vessels catch pathogens, preventing Evil Winds from affecting the Main Meridians. The Collaterals bifurcate from Luo Points on the twelve Primary Channels, the Ren and Du Channels, plus the extra Great Collateral of the Spleen. Thus, there are fifteen Collaterals.

The Collaterals connect the interiorly and exteriorly related pairs of Yin and Yang Meridians. The Fifteen Collaterals run more superficially and are thinner than the Main Meridians; however, they pass through the interior of the body. They distribute Qi and Blood to areas of the body not fed by other Channels. They do not have their own acupoints.

Smaller branches arise from the Collaterals and are called Minute and Superficial Collaterals and help carry Qi and Blood to all parts of the body, like capillaries. Those that carry Qi and Blood to the surface of the body and can be seen beneath the surface as blood vessels are called Blood Luo Vessels.

Each Primary Channel actually has two Luo branching out in two directions from a Luo Point. However, since they are not entirely unrelated, they are counted as one. The branches are:

1. The Transverse Luo Vessel connects the Luo Point to the (Yuan) Point on the Yin and Yang con-

nected Meridians (4). Other texts (1,2,3) are not specific and just state this Vessel connects with its internally-externally paired channel.

2. The Longitudinal Luo Vessel also emerges from the Luo Point, but does not connect with the coupled Primary Meridian. It flows proximally towards the Channel's Organ, as described in Section 4.

2. Yuan (Source) Points

A Source Point is where the Yuan (Source, Original, or Ancestral) Qi is described as surfacing and lingering. It is close to the wrists or the ankles on each of the Principal Meridians.

An early discussion of the Source Points appears in chapter one of the Spiritual Axis (Pivot). The source points are listed and their use in diagnosis and treatment are described. The Source Points affect the Yin Organs is implied by the statement “Select the Yuan Points when the five Yang Organs are diseased.” They can also be used in diagnosis by associating changes in the skin over the Source Points with abnormalities in the function of the corresponding Yin Organ. This follows from the statements: “If the 5 Yin Organs are diseased, abnormal reactions will appear at the Source Points. If we know which Yin Organ corresponds to this Source Point, we can diagnose when the Yin Organ is diseased.” Some examples are: red, white, blue, or very flaccid skin, swelling, varicose veins, congested blood vessels, or a concavity around the point.

Table 1 The Twelve Yuan (Source) Points

Meridian	Source Point	Location
Lung	L 9 (Tai Yuan) Great Abyss	At the radial end of the transverse crease of the wrist, in the depression on the lateral side of the radial artery.
Large Intestine	LI 4 (He Gu) Union Valley	On the dorsum of the hand, between the first and second metacarpal bones, approximately in the middle of the second metacarpal bone on the radial side.
Stomach	S 42 (Chong Yang) Surging Yang	On the highest part of the instep of the foot, between the tendons of long extensor muscle of the great toe and long extensor muscle of toes, where the pulsation of the dorsal artery of foot is palpable
Spleen	Sp 3 (Tai Bai) Supreme White	On the medial side of the foot in the depression proximal and inferior to the head of the first metatarsal bone.
Heart	H 7 (Shen Men) Spirit Gate	At the ulnar end of the transverse crease of the wrist, in the depression on the radial side of the tendon of m. flexor carpi ulnaris.
Small Intestine	SI 4 (Wan Gu) Wrist Bone	On the ulnar side of the palm, in the depression between the base of the 5th metacarpal bone and hamate bone.
Bladder	B 64 (Jing Gu) Capital Bone	Below the tuberosity of the fifth metatarsal bone, at the junction of the red and white skin.
Kidney	K 3 (Tai Xi) Great Ravine	In the depression between the tip of the medial malleolus and Achilles' tendon.
Pericardium	P 7 (Da Ling) Great Mound	In the middle of the transverse crease of the wrist, between the tendons of m. palmaris longus and m. flexor carpi radialis.
San Jiao	SJ 4 (Yang Chi) Yang Pool	On the transverse crease of the dorsum of wrist, in the depression lateral to the tendon of m. extensor digitorum communis.
Gallbladder	G 40 (Qiu Xu) Hill Ruins	Anterior and inferior to the external malleolus, in the depression on the lateral side of the tendon of m. extensor digitorum longus.
Liver	Liv 3 (Tai Chong) Great Surge	On the dorsum of the foot, in the hollow distal to the junction of the first and second metatarsal bones.

The list of Source Points given in the Spiritual Axis is different from those used today. The Yuan Points are only listed for 5 Yin Organs, and the Source Point of the Heart is listed as Da Ling, P 7, the modern source Point of the Pericardium. The reason may have been that at the time the Spiritual Axis was written, the Heart and Pericardium were considered a single Organ.

Only Source Points for the Yin Organs are mentioned in the Spiritual Axis. The reason may have been that the energy of a Source Point is Original Qi, which is related to the Yin Organs, in particular, to the Kidneys. Also, the Yang Source Points are not as effective as the Yin Source Points in

treating deficiencies of their corresponding Organs and so their importance may not have been discovered yet.

The Spiritual Axis also lists two other Source Points, which are not modern Source Points. It states “The Yuan Qi of of Fat (Gao) Tissues gathers at Jiuwei, Ren 15, the Yuan Qi of Membranes (Huang) gathers at Boyang (Qihai, Ren 6).”

The modern 12 Source Points in Table 1 were listed in Chapter 66 of the Classics of Difficulties. The only difference was that it listed both P 7 and H 7 as the Source Points of the Heart. This might have been due to the fact that the Heart and Peri-

cardium were still considered as one Organ at that time.

The relation between the Original Qi, San Jiao (Triple Burner) and Source Points appears in the following statements in chapter 66. “The Original Qi is the motive force located between the two

Kidneys, it is life-giving and is the root of the 12 Channels. The Triple Burner acts as the ambassador for the Original Qi, which passes through the three Burners. Then, it spreads to the five Yin and six Yang Organs and their Channels. The places where the Original Qi rests are the Source Points.”

Table 2 The Fifteen Luo (Connecting) Points

Meridian	Luo Point	Location
Lung	L 7 (Lie Que) Broken Sequence	Superior to the styloid process of the radius, 1.5 cun above the transverse crease of the wrist between brachioradial muscle and the tendon of long abductor muscle of the thumb.
Large Intestine	LI 6 (Pian Li) Veering Passageway	With the elbow flexed and the radial side of arm upward, the point is on the line joining Yangxi (LI 5) and Quchi (LI 11), 3 cun above the crease of the wrist.
Stomach	S 40 (Feng Long) Bountiful Bulge	On the lower leg, midway between the tibiofemoral joint line (level with the popliteal crease) and the lateral malleolus, two finger-breadths lateral to the anterior crest of the tibia.
Spleen	Sp 4 (Gong Sun) Yellow Emperor	On the medial side of the foot, in the depression distal and inferior to the base of the first metatarsal bone, at the junction of the red and white skin.
Spleen (Great Luo)	Sp 21 (Da Bao) Great Embrace	On the mid-axillary line, in the seventh intercostal space.
Heart	H 5 (Tong Li) Connecting Li	With the palm facing upward, the point is on the radial side of the tendon of m. flexor carpi ulnaris, 1 cun above the transverse crease of the wrist.
Small Intestine	SI 7 (Zhi Zheng) Branch to the Correct	On a line connecting Yanggu SI-5 and Xiaohai SI-8, 5 cun proximal to Yanggu SI-5, in the groove between the anterior border of the ulna and the muscle belly of flexor carpi ulnaris.
Bladder	B 58 (Fei Yang) Taking Flight	7 cun directly above Kunlun (BL-60), on the posterior border of fibula, about 1 cun lateral and inferior to Chengshang (BL-57).
Kidney	K 4 (Da Zhong) Large Gable	Posterior and inferior to the medial malleolus, in the depression anterior to the medial side of the attachment of Achilles' tendon.
Pericardium	P 6 (Neiguan) Inner Pass	2 cun above the transverse crease of the wrist, between the tendons of m. palmaris longus and m. flexor radialis.
San Jiao	SJ 5 (Wai Guan) Outer Pass	2 cun proximal to Yangchi SJ 4, in the depression between the radius and the ulna, on the radial side of the extensor digitorum communis tendons.
Gallbladder	G 37 (Guang Ming) Bright Light	5 cun directly above the tip of the external malleolus, on the anterior border of the fibula.
Liver	Liv 5 (Li Gou) Woodworm Canal	5 cun above the tip of the medial malleolus, on the midline of the medial surface of the tibia, near the medial border of the tibia.
Ren	Ren 15 (Jiu Wei) Turtledove Tail	7 cun above the umbilicus, locate the point in supine position with the arms uplifted.
Du	Du 1 (Chang Qiang) Long Strong	Midway between the tip of the coccyx and the anus; locate the point in prone position.

The role of the Triple Burner as the ambassador of the Original Qi explains a particular use of its Source Point, SJ 4. This point can be used to tonify or invigorate Original Qi and to activate its circulation through the Channels. If it is used with the Source Point of the Stomach (S 42), this combination strongly tonifies Qi as well as the Original Qi.

The indications for using the Yang Source Points are different than for the Yin Source Points. They have a very little tonifying effect and ability to regulate their related Organs (Fu), even though the Classics of Difficulties states "When the six Fu are diseased, select from their Source Points". Their main use is to dispel various Pathogenic Factors and to treat disorders along their corresponding Channels. For example, LI 4 dispels Exterior Wind and regulates the whole Large Intestine Channel, but has a negligible effect on the Large Intestine Organ. SI 4 mainly treats stiffness, contraction or pain in the hand, arm, shoulder, neck and back along the entire course of the Small Intestine Channel.

3. Luo (Connecting) Points

The Luo Connecting points appear in Table 2 on the previous page.

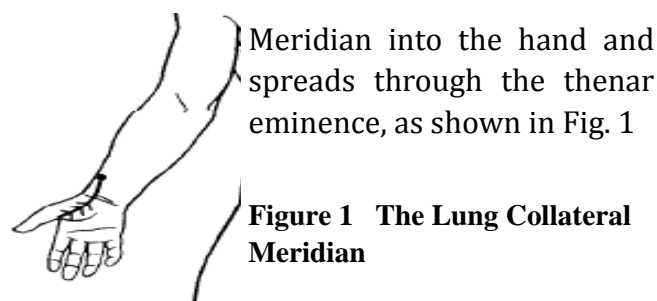
To understand the uses of the Connecting Points requires knowledge of their pathways, which will be described in the next section.

4. The Connecting Channel Path-

The diagrams of the pathways will only be shown for one side of the body, since the pathway on the other side has a similar description.

(a) The Lung Collateral Meridian

Bifurcating from L 7, it runs to the Large Intestine Meridian. Another branch follows the Lung



Meridian into the hand and spreads through the thenar eminence, as shown in Fig. 1

Figure 1 The Lung Collateral Meridian

(b) The Large Intestine Collateral Meridian

It starts from LI 6 and joins the Lung Meridian at the wrist, ascends the arm through Jian Yu (Shoulder Bone, LI-15: anterior and inferior to the acromion, on the upper portion of m. deltoideus. When the arm is in full abduction, the point is in the depression appearing at the anterior border of the acromioclavicular joint.). Then it ascends to the jaw and cheek and divides. One branch connects with the teeth and the other enters the ear to join the Chong Meridian (See Fig 2).

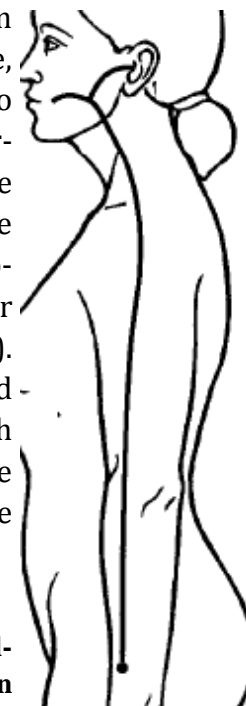


Figure 2 The Large Intestine Collateral Meridian

(c) The Stomach Collateral Meridian

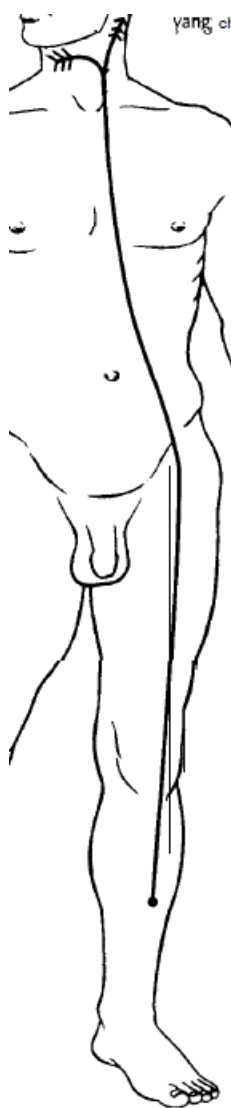
It starts at S 40 and connects with the Spleen Meridian. A branch ascends along the lateral aspect of the tibia to the top of the head, where it converges with the other Yang Meridians on the head and neck. Then, it descends to connect with the throat, as shown in Fig. 3.

Chapter 10 in the Spiritual Axis lists all of the Connecting Channels along with an extra Connecting Channel of the Stomach called the Great Collateral of the Stomach or Xu Li. Xu Li is also mentioned in chapter 18 of the Ling Shu: "It penetrates the diaphragm, connects with the Lungs and exits below the left breast. One can feel its pulsation by hand: it is the place where the Gath-

ering Qi (Zong Qi) of the vessels [or channels] is situated."

The Ling Shu does not mention S 40 in connection with the Xu Li . Maciocia in (5) states that S 40 affects the Xu Li. Since Xu Li flows to Lungs and Heart and influences the Zong Qi, he uses S 40 to treat the heart when the pulse is irregular. He considers ST-40 to be an important point to

affect the rate and rhythm of the heart. A diagram of the Stomach Great (Luo) Connecting Channel appears in (3).



According to (6), the Great Luo of the Stomach involves a circuit from the Upper to the Middle Heater. It starts at Ru Gen (Breast Root) (S 18: Directly below the nipple, in the fifth intercostal space.), flows down to the Stomach, penetrates the Lung and back to S 18, where cycle begins all over again.

This vessel pathway serves as a vent to drain excess Stomach Heat up out of the Stomach. However, in flowing upwards the Upper Heater, which is adverse to Heat, attempts to dump the Heat back into the Stomach. Inevitably it gets shunted back up due to the nature of heat to rise. From a western biomedical perspective, this is gastric reflux. Chinese medicine uses this circuit to treat this condition.

Figure 3 The Stomach Collateral Meridian

This Connecting Channel is not mentioned in some modern, western texts, which list only 15 Connecting Channels. Also some authors interpret Xu Li as the Luo point of the Great Stomach Luo Channel and state that it is near S 18.

(d) The Spleen Collateral Meridian

It originates at Sp 4 and connects with the Stomach Meridian. A branch runs upward, enters the abdomen and connects with the Large Intestine and Stomach (See Fig. 4).



Figure 4 The Spleen Collateral Meridian

(e) The Spleen (Great Luo) Collateral Meridian

It begins at Sp 21, emerges 3 cun below Yuan Ye (Armpit Abyss) (G 22: On the mid-axillary line when the arm is raised, 3 cun below the axilla, in the 4th intercostal space). Spreading through the chest and lateral costal region, it gathers the Blood from all the Connecting Channels (See Fig. 5).

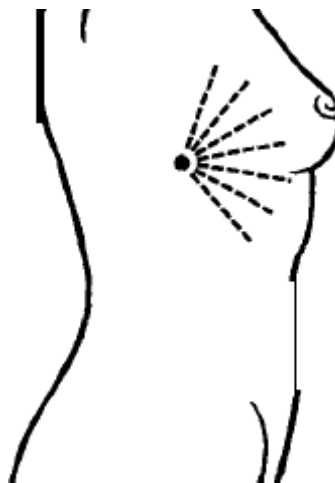


Figure 5 The Spleen (Great Luo) Collateral

Marty Eisen, PhD, a retired scientist, who constructed mathematical models in medicine. He has studied and taught Yoga, Judo, Shotokan Karate, Aikido, Qigong, Praying Mantis Kung Fu, and Tai Chi. Dr. Eisen studied Chinese Medicine through apprenticeships and correspondence courses.



His latest project is to help arrange free courses for veterans in Chow Qigong for health or as a vocation - see <http://eastwestqi.com/>. For more information about Dr. Eisen please visit <http://home.comcast.net/~carolezak>

QIGONG INSTITUTE FOUNDER AND CEO KEN SANCIER DIES

By Tom Rogers, President

Los Altos, California. August 11, 2013

***Dr. Ken Sancier, the founder of the non-profit
Qigong Institute (<http://www.qigonginstitute.org>),
has passed away at age 93.***



Dr. Sancier earned a PhD in chemistry in 1949 from Johns Hopkins University while working at Linde Air Products Company as a gas chemist. He had a distinguished early career as a lecturer and researcher in chemistry at the University of Tokyo, Brookhaven National Laboratory, and Johns Hopkins. He spent his last thirty three years in industry as a senior scientist in basic and applied materials science at SRI International in Menlo Park, California researching such diverse areas as magnetic properties of materials, solar energy

conversion, electron spin resonance spectroscopy, and semiconductor surface reactions. His research resulted in over seventy technical publications and ten patents.

In 1984, Dr. Sancier retired from SRI International and spent about a year finding an endeavor to replace the intellectual stimulation of research at SRI. He settled on Qigong because he found a challenge in explaining the scientific basis of Qigong. The Qigong Institute was initially developed under the umbrella of the East West Academy of Healing Arts. Dr. Effie Chow was very instrumental in providing the first home, support, and funding for the Qigong Institute. In 1987, Dr. Sancier turned the Qigong Institute into a separate organization, and it was incorporated in 1997 as a 501©(3) non-profit organization.

Dr. Sancier published a total of twenty-seven papers as a result of his interest and experiments in Qigong. He searched the literature and found that almost all scientific research had been conducted in China. To become familiarized with the research in China, he presented his research at international conferences in Beijing, Shanghai, Tokyo, and San Francisco. Dr. Sancier developed the original Qigong Database™ to collect this vast amount of scientific information on Qigong. It is the only online resource for much of this early research. He later decided to add alternative healing and energy medicine practices to his research, including Yoga, Reiki, Acupuncture, and Mind-Body healing and therapies. To reflect its expanded scope, the database was renamed to The Qigong and Energy Medicine Database™, and it currently has close to ten thousand abstracts.

He was the first recipient of the National Qigong Association Lifetime Achievement Award and received the Meritorious Activity Prize from the International Society of Life Information Science (ISLIS). World Tai Chi and Qigong Day 2012 was dedicated to Dr. Sancier for his contribution to global health through the founding of the

Qigong Institute and creation of the Qigong and Energy Medicine Database™. Dr. Sancier appeared in the original PBS documentary on Qigong: 'Qigong - Ancient Chinese Healing for the 21st Century.' He was the first honorary member of the National Qigong Association in 1997 for his work in promoting Qigong by establishing the Qigong Institute and the publishing of original papers on Qigong, with the most referenced being Anti-Aging Benefits of Qigong. His belief was that "The science and art of Qigong may open a window into new thinking about health, medicine, psychology and spirituality."

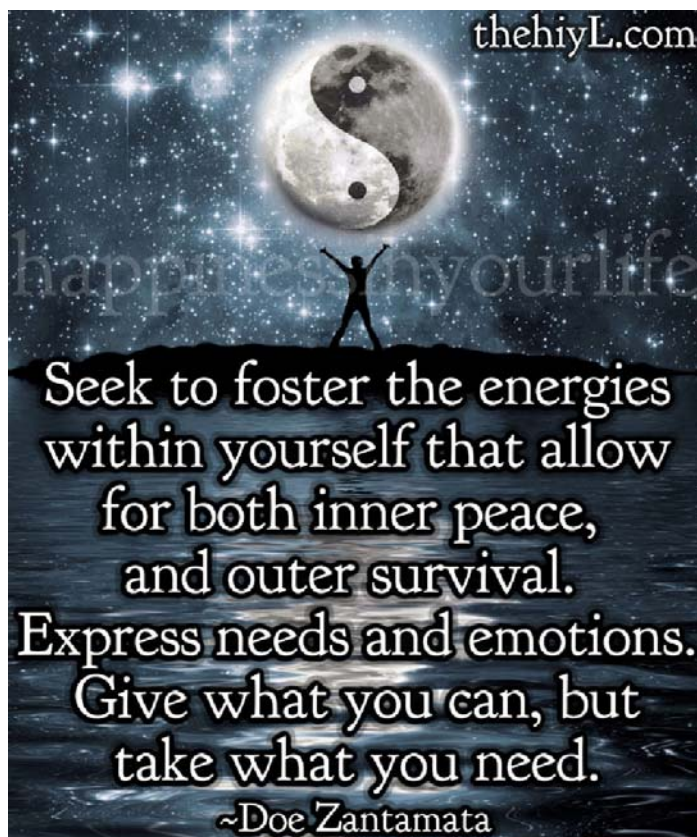
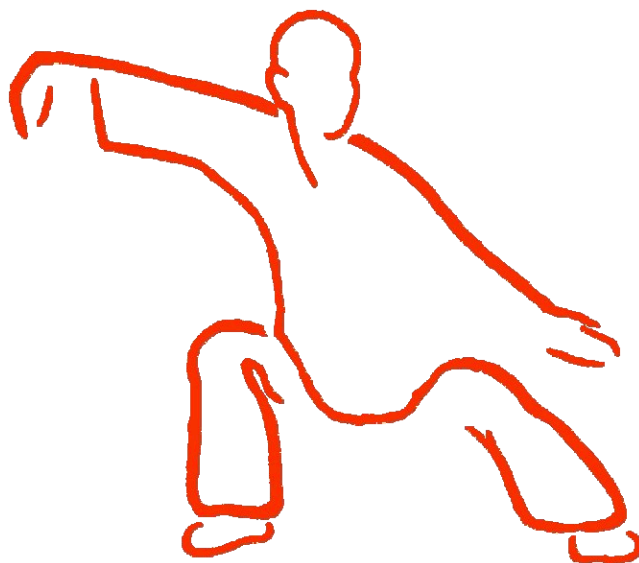
About the Qigong Institute

The Qigong Institute is a 501(C)(3) non-profit organization dedicated to serving the public through promoting Qigong education and research. Its work is supported by donations. There are no paid officers, directors, or staff. For further information about the Qigong Institute, visit the web site <http://www.qigonginstitute.org> or contact by E-mail at qi@qigonginstitute.org. Facebook: <https://www.facebook.com/pages/Qigong-Institute/139718452735391>. *The Qigong and Energy Medicine Database™ is a copyright of the Qigong Institute.*

Qigong - Ancient Chinese Healing for the 21st Century. 10 minute overview of the PBS documentary "Qigong - Ancient Chinese Healing for the 21st Century" by Francesco Garri Garripoli <http://www.kahunavalley.org/dvd.htm>. Visit the Qigong Institute <http://www.qigonginstitute.org> for more information on Qigong and Tai Chi and how to take responsibility for your own health. <http://www.youtube.com/watch?v=r8llnoTMOGs>

Tom Rogers is the President and CEO of the Qigong Institute. He has been studying eastern healing arts since the mid-1980's. Tom has been practicing yoga since 1985 and began practicing Tai Chi and Qigong in 1994. In China he has trained in Taoist Med-

ical Bagua Xundao Qigong with Master Wan Su Jian and in Wuji Hundun Qigong with lineage holder Master Duan Zhi Liang. Tom has studied with 20th generation Chen style Tai Chi Master Wong Wai Yi. He is also a certified Qigong and Tai Chi Teacher with the Institute of Integral Qigong and Tai Chi. Prior to the Qigong Institute Tom spent over twenty years in the Silicon Valley computer industry specializing in database system performance and reliability.



The Concept of Harmony Related to Daoist Yangsheng and Western Medical Thought

by Matthew Banks

Modern Western understandings of health and disease are seen as grounded in science, indeed the 20th century has sometimes been referred to as “the Pharmaceutical Age.” In the 21st century this has led to disease being treated solely on its symptoms, not its causes. In turn, the idea of what is considered healthy is often based on image. Judged solely on modern ideas then, Western understandings of health and disease are almost completely disconnected to the concept of harmony.

However, if we look back at Western understandings before great advances in medicine, the predominant medical theory closely related to the concept of harmony. Humoral theory had its foundations in the idea that body and mind were closely linked and that certain foods could impact both.

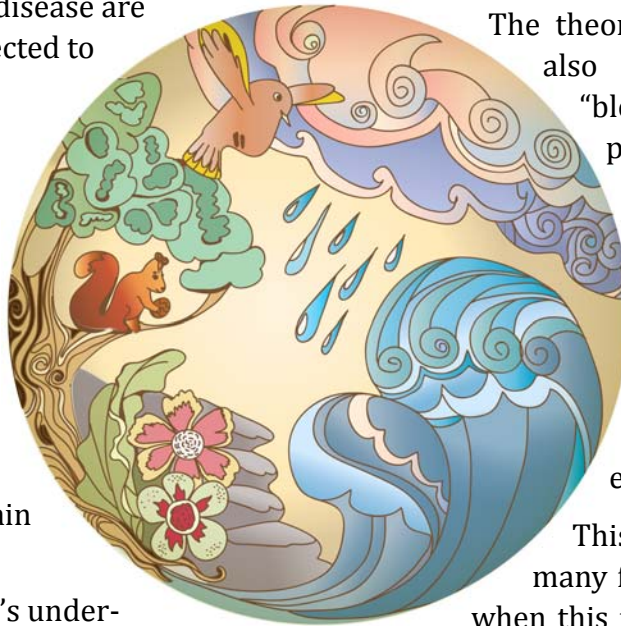
Daoist Yangsheng theory’s understandings of health and disease are clearly connected to the concept of harmony. It is based upon linking body, mind and spirit together, whilst also linking these aspects to nature, society and longevity.

Humoral theory stems from the ideas of Hippocrates, one of the founders of Western medicine. Wooten says, “In Western society, we turn

above all to the medical profession for help, and the doctors who treat us belong to a profession that dates back to Hippocrates, the ancient Greek who, some 2500 years ago, founded a tradition of medical education that continues uninterrupted to the present day.” It was a theory that “dominated medical thinking until the 18th century.”

The theory consisted of four humours, also known as temperaments, “blood, yellow bile, black bile and phlegm.” Balancing these was given great importance. Bynum says they “constituted a considerable framework for understanding health and disease, and much else besides.” An inappropriate balance supposedly caused disease and affect health.

This theory based itself upon many forms of harmony. Arikha says when this theory was practiced, “Doctors continued to work on the assumption that the body and mind were intimately connected” and that “an excess of black bile produced the melancholic.” This is harmony between the body and the mind. It was shown to believe in harmony with nature and the environment; every humour had its own element, whilst “Heat and cold, dryness and moistness...determined the effects of



each humour on mood, thought and health.” There are links between nutrition and health and disease: “Each food and season having its own dominant humour,” which could be influenced by time of consumption, “a recommended regime might be to avoid meat and lettuce, and to eat partridge but not duck, in the Spring!”

Despite these links between towards health and disease in Humoral theory and the concept of harmony, the theory lacked harmony in some areas.

Three areas traditional Western understandings of health and disease have not related to harmony are spirit, society, and immortality. Nordenfelt says of that time; “life on earth was not the important life. This life was only a preparation



for the eternal life together with God. Thus, health in this life could not have the utmost value. It was much more important to successfully prepare oneself for the eternal life and thus live in accordance with the duties indicated in the holy literature, in particular the Bible.”

Here the spirit is seen as a separate entity to be prepared for eternal life and not linked to Humoral theory. There was no harmony with tradi-



tional society, because living for holy literature took precedence. A lack of harmonization with immortality is also noticeable, because living in accordance with holy literature brought eternal life. Harmonising these areas with health and disease was unimportant.

Nordenfelt believes philosophers like Plato impacted feeling towards health and disease, limiting impact upon society, and quotes Plato as saying: “We should not concentrate our interest and ambition on our own health and on questions on health and disease. When people concentrate on their own health and want to consult a doctor at all times, this is a sign of unsound conditions in the state.” Plato, whose books Dr Jay Kennedy of Manchester University says “played a major role in founding Western culture,” believed concentrating on one’s own health, and being active in pursuing good health, showed a lack of harmony within the state. He also believed disease doesn’t demand focus, saying: “Attention to health is life’s greatest hindrance.” From these statements it is clear Plato preached an ambivalent attitude toward health and disease, going so far as to say that attention to health was a

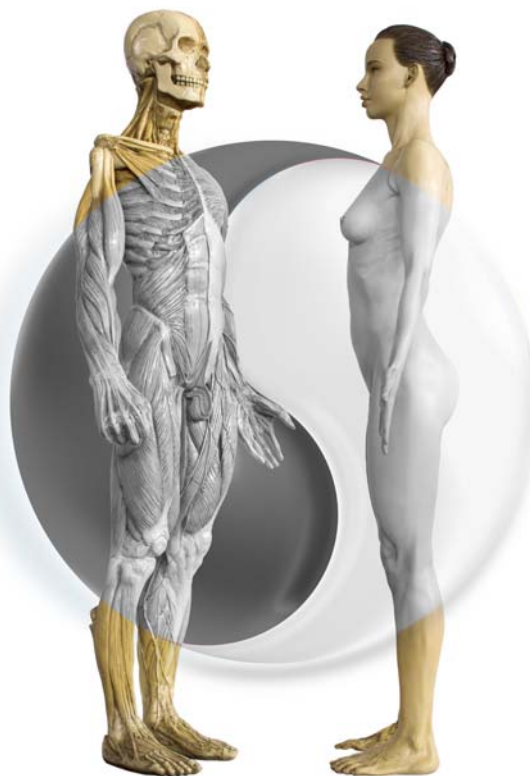


symptom of disharmony. Thus Humoral theory, as well as traditional Western understandings of health and disease, didn't relate to the overall population; it was disconnected from the general consciousness of society.

Modern Western understandings of health and disease are rooted in science and are increasingly superficial. This comes in two parts; firstly, people's ideal of what is healthy is now intrinsically linked to image, and that achieving good health can be predominantly achieved through scientific means, i.e. dietary supplements and surgical procedures, rather than a balanced life. Secondly, disease can be solved through pharmaceuticals, and the causes of disease are given secondary importance.

In modern Western culture it is seen as healthy for men to be physically strong. This has led to a rise in the number of men who take dietary supplements to help increase muscle mass. Many people take supplements without knowing precise benefits, or whether they are actually needed. Fréchette says, on protein supplements; "No less than 81 per cent of athletes taking supplements already had sufficient protein from their diet." Similarly, exercise is often merely a means to achieve the desired image. There is limited harmony with what the body actually needs and wants, which is also a lack of harmony with nature and with one's spirit.

A lack of harmony is also presented through analysis of obesity and its treatment. BBC News Health reported: "The number of people admitted to hospital in England for obesity-related reasons rose by more than 30% last year" (2010). It also reported that "The number of weight-loss hospital procedures (bariatric operations) carried out in England rose by 70%, from just over 4,200 in 2008/09 to just over 7,200 in 2009/10." This reinforces the view that in the modern day West causes of disease are often ignored. Harmonization with the body and health is limited. Such a large reliance on medical science over natural and



preventative methods indicates discord between one's own body and nature.

Reliance on medical sciences over pre-emptive and balanced approaches, such as Humoral theory and Daoist Yangsheng is also present in therapeutic drug use. Visiongain's 2010 report tells us "In 2009, the global over-the-counter (OTC) pharmaceutical market generated revenues of more than \$60bn," whilst "According to estimates from the Consumer Healthcare Products Association, retail sales of OTC medicines in the US in 2010 were worth \$17 billion, unchanged from the preceding year, and showing an increase over more than \$3 billion over a ten-year period." Western understandings of health and disease are based on a culture of science in which the symptoms are treated and causes ignored.

Daoist Yangsheng understandings are highly related to the concept of harmony in many different areas. Like Humoral theory, it shows harmony with nature, and of body and mind. Unlike Hu-

moral theory, it also harmonises body and mind with spirit. It also harmonises with longevity and with society. Daoist Yangsheng promotes cultivation of the body; looking for harmony to stop the onset of disease, rather than just reacting.

One of the main differences between Daoist Yangsheng theory and traditional Western understandings is their relationship to longevity. In traditional Western understandings, we saw that staying healthy to achieve longevity was not considered and there was no link between the two. In Daoist Yangsheng understandings, we can achieve longevity in this life through the proper cultivation of the body, mind and spirit. In the Yellow Emperor's Classic of Internal Medicine, Qi Bo tells Emperor Huang Di that "The immortals kept their mental energies focused and refined, and harmonized their bodies with the environment." So whilst Humoral theory links the body to the environment in a way designed to keep the body free of disease, Daoist Yangsheng links the body, mind and spirit to nature, and this culminates by leading people towards longevity. Kohn agrees: "That is, one can make themselves that basis, the root, the foundation of the cultivation process, anchor oneself in physicality and transform the very nature of physical existence as part of the divine undertaking. This is the route the Daoist tradition has chosen."

So Daoist Yangsheng understandings of health and disease relate to the concept of harmony throughout the body, and link it to longevity or eternal life. The body is a key element in achieving this goal.

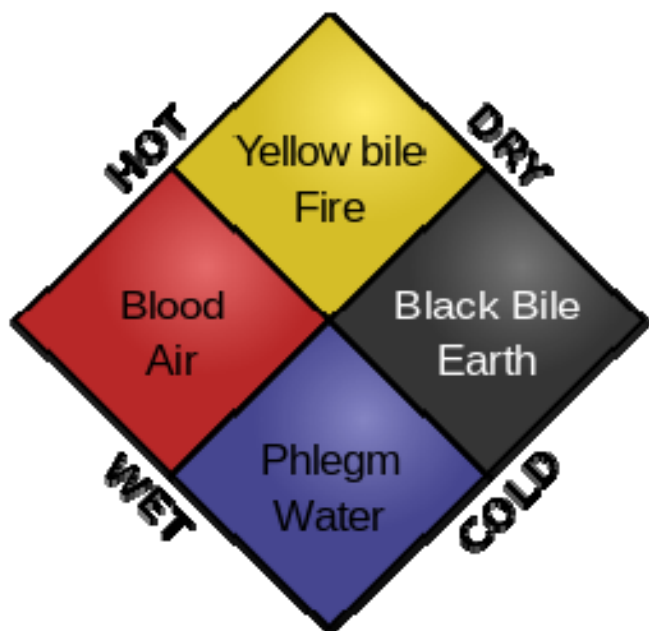


Daoist Yangsheng understandings present links between health and disease and harmony of the body, mind and the spirit through approaches to exercise and nutrition. The key to the Daoist Yangsheng concept of exercise and nutrition is *Qi*, the Daoist Yangsheng idea of life force.

Ability to "circulate Qi well through mind-body exercise, you will be able to achieve harmony in body-mind-spirit, and reach balance in your internal qi system, which will automatically adjust your diet or nutritional habits (the body knows what is good or bad for it), and offer you the capability to fast naturally (energetic fast is important part of Daoist and Buddhist practice)." This harmonizes nutrition with exercise, whilst bringing both together in harmony with mind, body and spirit. The Yellow Emperor's classic says exercise is important, as is emotion or mood, "One should refrain from anger, and stay physically active, to prevent the pores from closing and the qi from stagnating."

Daoist Yangsheng differs from modern Western understandings of health and disease by preaching the importance of disease prevention over medicinal treatment of symptoms. The Inner Teachings of Taoism show this, "Medicine here is a metaphor, but students in later generations took the alchemical classics literally and thought the medicines were material substances; they gathered herbs in the mountains and compounded them into potions, vainly hoping for long life. Some gathered minerals and cooked them into elixirs, which they ingested, imagining they would thereby become able to fly aloft. What they did not realize was that material medicines can only cure physical ailments. Immaterial sickness can only be cured by gathering the primordial, true, unified, energy." Yangsheng requires harmony of energy, and believes this is the true way to be healthy, not medicine and pharmaceuticals.

Daoist Yangsheng harmonizes with society generally. "Yang Sheng science is a required course for all foreign students who study Chinese



medicine in China, but it is just an optional course for Chinese students who grew up in China,” “This policy may reflect the fact that knowledge of Yang Sheng has been taught through the Chinese socialization process in daily life; young Chinese learn about Yang Sheng through osmosis.” This appears to show Daoist Yangsheng has become part of everyday culture for Chinese people.

Overall, Daoist Yangsheng understandings of health and disease are highly related to the concept of harmony. It preaches harmony of the mind, body and spirit, whilst also harmonizing with nature. Exercise and nutrition are linked to mind and body, whilst spirit is intrinsically linked to longevity and nature. Daoist Yangsheng understandings harmonize with society; it has been accepted into the consciousness of China.

In comparison, we have seen that modern Western understandings of health and disease are unrelated to harmony. It is based around science and superficial goals. It’s concerned with how disease can be cured, not how it can be prevented. It links the body to nutrition and exercise, but is often used to achieve superficial ends, rather than to bring the body into harmony with other areas of life.

Whilst Western understandings of health and disease in the past have related to the concept of harmony quite closely, this has dissipated over time, partly due to lack of harmony with key areas of life. Conversely, Daoist Yangsheng understandings show a deep and broad relationship with the concept of harmony. It encompasses all areas of life and can be seen as a useful tool for people in the modern Western world to embrace.

Footnotes and Bibliography:

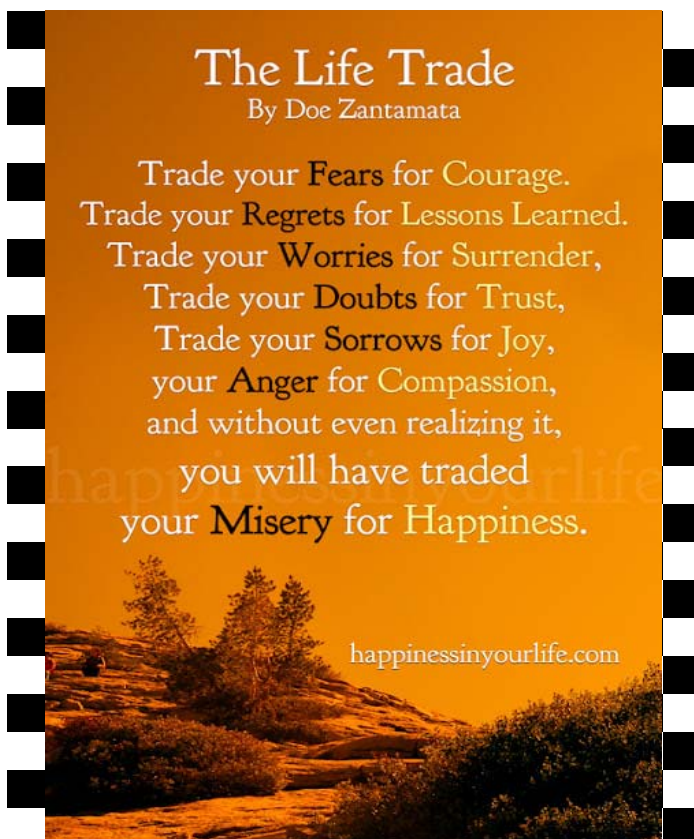
Please visit [Yang Shen.com](http://YangShen.com)

Matthew Banks studied the principles of Daoist



Yangsheng under Dr Yanxia Zhao at Trinity Saint David University whilst reading for a Chinese Studies BA, and furthered this interest during a language year at Renmin University in Beijing. A qualified tennis coach and swimming instructor, he is principally interest-

ed in investigating the benefits of incorporating Daoist Yangsheng philosophy into training for both elite level and club level athletes.



“Everything Flows”

Heraclitus of Ephesus (6th Century BCE)

By Ellasara Kling


The cycle of the seasons, the regular rhythmical interchange of one season into another, can almost be ignored due to the technological advances of our modern life. We do not have to notice if it is 98 degrees or 10 degrees, raining or snowing, once we are inside our heated/air conditioned cars, offices, stores, schools, and homes. It's primarily during the transitions from one place to another that we are aware of "THE WEATHER." And, it is "the weather" that we mostly relate to as a signifier of the change of seasons. But the temperature, humidity and barometric pressure are not the only signs of the seasons. Other surface signifiers include the state of the foliage, streams, rivers, activities of wildlife (even big cities usually have at least squirrels and birds), the kinds of waves prevalent at the ocean's shore, to name just a few.

By observing nature wherever we are and allowing ourselves to feel the flow of each season's energy, we can know that as Spring comes, life rises, the energy of the world is going outward and upward, blossoming to its height in Late Summer and then beginning its descent in Autumn with the energy of the season beginning to become more inward and flowing downward


through to Winter when the seasonal energy is "resting" so that it may rise again in Spring. From this kind of awareness we can read the "messages" of the Seasons. For example, a big message of Autumn/Fall is letting go and accepting that all things are impermanent. One way we can use this message in our lives is loosening our grip on that which no longer serves us and letting it fall away as leaves fall from trees, without struggle but with ease. Trees without leaves may look barren, but they also appear open and ready for something new to adorn them. By following just this one message of Fall, we can allow ourselves new inspiration that can build its strength during restful Winter and sprout in the Spring.

Some Foods That Harmonize With Autumn

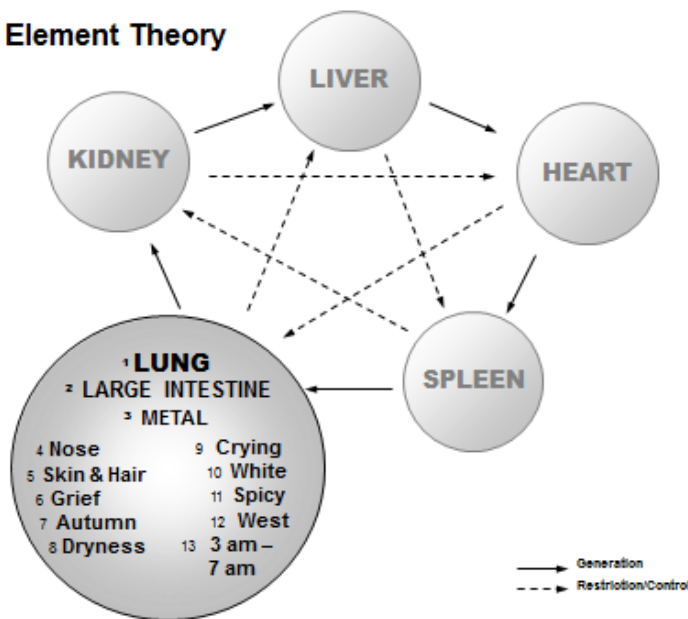
Apples, Apricot, Bamboo Shoots, Barley, Basil, **Bai Mu Er – aka White Fungus or Snow Fungus, Cauliflower, Chicken Egg, Chickweed, Cilantro, Coriander, Cow's Milk, Eggplant, Fennel bulb, Garlic, Ginger, Honey, Job's Tears (Chinese Barley), Kohlrabi, Kumquat, *Lily Bulb, Loquat, Lotus Root, Lotus seeds, Mustard – leaf and seeds, Onions – Green, Yellow, Red, Shallots, Parsnip, Pea-



*Isn't there something
exceptionally
appealing about the
air in Fall? On these
crisp, clear days, be
sure to get lots of fresh
air and fill and empty
the Lungs completely.
Breathe in Life and
keep a smile in your
heart!*



Five Element Theory



the weather becomes cooler, the heating systems are cranking up and drying the air even more. It is very important at this time to eat foods that moisten the Lungs/Large Intestine such as pears, honey, snow fungus (available at your local Asian markets), persimmons to name just a few. See the recipes that follow for tasty foods that have this effect. To understand more of the relationships of this season, refer to the Five Element Illustration here which highlights some of the important relationships of the Lung/Large Intestine season.

nuts, Pears, Peppermint, Persimmon, Pine Nut, Radish, Sauerkraut, Soy milk, Spinach, Strawberry, Turnip, Walnut, Water Chestnut, White yam.

The dryness of autumn can easily cause damage to the digestive system and bring on coughing and a sore throat as well as constipation. *Pears, Lily bulb and Snow fungus* are three foods each of which are believed to remedy these conditions. Apart from relieving coughing, they can also help nourish the skin and relieve constipation through the promotion of body fluids.

Health Topic: Lung Season

The Lungs connect our “inside” with the “outside” through the nose, its sense organ. As we take in air and qi, The Lung administers the flow of the qi it receives downward to the other organs. Another function of the Lung from the point of view of Five Element Theory is responsibility for providing proper moisture to the skin and similarly through its paired partner, the Large Intestine. Dry hair and/or skin are considered signs of a “tired Lung”. The Lungs are very sensitive to changes in hot, cold, dryness, dampness, and wind. A situation many of us who work in office buildings face is lack of fresh air and air that is too dry because we breathe “recycled air”. As

RECIPES

Spinach Soup w/Snow Fungus

Ingredients

- 2 bunches of fresh spinach
- ½ cup of Snow fungus
- 2 beaten eggs
- 1-1/2 qt light vegetable broth or chicken broth
- 2 thin slices of ginger
- 1 TB soy sauce
- ½ tsp salt
- 1 tsp black pepper
- 4 oz tofu – cut in ½” cubes
- 2 TB toasted sesame oil

Directions

Carefully and thoroughly clean the spinach, remove the stems and cut leaves into 2” pieces.

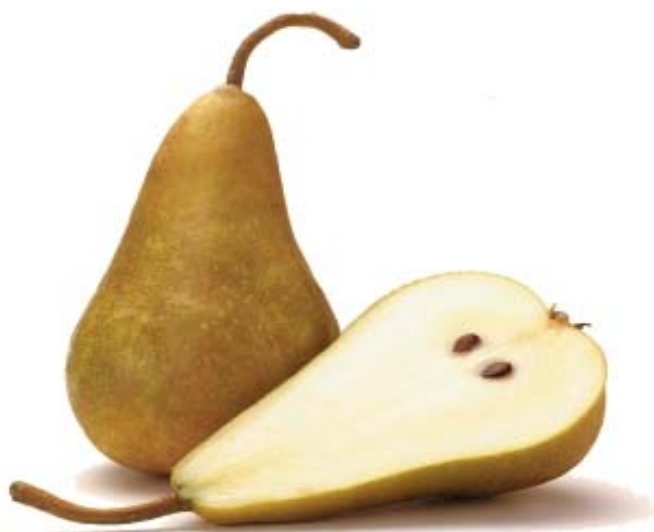
Soak the Snow fungus in hot water and rinse a few times. Cut into small pieces.

Bring the broth to a simmer; add the snow fungus, soy sauce, ginger, salt and pepper – bring to a boil and then simmer for 10 minutes, add the spinach, stir simmer until spinach begins to wilt.

Pour in the eggs slowly in a steady stream stirring the soup gently in one direction only

Add the tofu and heat through.

Serve and sprinkle a little sesame oil on top of each bowl.



Poached Pears

This recipe makes a great dessert but also is said to soothe the throat, ease coughs, regulate digestion.

Ingredients

5 Asian Pears (If they are not available, then use the large pears available to you)
3 Cups water
5 Tb honey
5 Tsp. very finely chopped almonds
5 Tsp. very finely chopped fresh lily bulb
5 Tsp. very finely chopped lotus root
1 Tsp finely chopped ginger

Directions

Bring the water, honey, almonds, lily bulb, ginger and lotus root to a boil ("the mixture").

Wash the pears well, and cut off the tops at the point where the fruit begins to slope downwards

With a spoon, scoop out the insides to remove the seeds and form a little bowl inside the pear.

Pour the mixture into the pear bowls and cover with the Pear "lids".

Steam for about 30-40 minutes. Serve warm.

A Fall Congee

Make rice congee w/ ginger, lotus seed, and honey topped with cooked or raw diced pear/apple/apricot*

* New to congee?

Here is a basic recipe: **1 cup of rice to 9 cups of water**. . . Wash the rice so that the water runs clear, add fresh water to a large, heavy bottomed soup pot, bring water w/rice to a boil, reduce heat, cover with the lid slightly tilted to let some steam out and stirring occasionally (to make certain the rice doesn't stick to the bottom), cook slowly for about 1-1/4 hours until the rice is creamy. You can add more water if necessary or if you want it thinner. You can add almost anything to congee to create the flavor you are looking for. There are innumerable variations, so use your own imagination. It is best to keep the taste light, but it can be very flavorful. Congee is a good way to start the day.

Congee is especially good for the elderly, people who are ill or recovering from illness, or people suffering from loss of appetite,

Lotus Seed Tea for Sleep

Ingredients

10-15 lotus seeds
3 cups of water
Honey

Directions

Place the lotus seeds and water in a pan and simmer until the seeds are completely cooked.

(Depending on your pan, temperature of cooking, you may need more water, add it before the liquid is evaporated and absorbed by the seeds. Al-



ways keeping at 1-1/2 cups of water in the pan). When the seeds are cooked simmer for 5 more minutes. Then, pour the tea and add honey to taste.

The natural calming effect of lotus seeds can help create a good night's sleep.

Walnut Soup

Ingredients

3-4 cups of hot to boiling water
2 cups of walnut halves or quarters
2 cups of cold water
¼ tsp. sea salt
½ cup of sugar
½ cup of pure maple syrup Grade B
4 cups cold water
3 TB cornstarch

Directions

Place 2 cups of walnut halves or quarters in a bowl and cover with very hot to boiling water, cover with lid and let sit overnight.

Strain off water and slide skins off of the walnuts.

Place them in a blender with 2 cups of cold water and blend for 2-3 minutes.

Pour the walnut "milk" in a 3 qt sauce pan with the salt, and sugar, maple syrup and 3-1/2 cups of cold water. Bring to a boil, and reduce to a simmer.

Dissolve the cornstarch in the ½ cup of cold water and add it into the walnut soup, stirring as you pour. Simmer until the soup has thickened to the consistency you want.

Additional ingredients for different tastes: After the soup is made, sprinkle with toasted sesame seeds (white and/or black); chopped almonds, add red dates, your favorite fruit such as chopped pear or apple, goji berries, and so on. Have fun ... serve as a dessert or for breakfast.



***Wishing you good health! Remember to smile
from the heart at all things.!***

The information in this article is based on the theories and principles of Chinese Medicine. **Ellasara** has been studying with Master and Dr. Nan Lu for many years and has participated in special classes through

TCM World Foundation and the Tao of Healing in New York City.



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COMEDY MOMENT 开心一刻



from Sit Illustrated: the meditation cartoon book

On Time & Money

Mortal: What is a million years like to you?

God: Like one second.

Mortal: What is a million dollars like to you?

God: Like one penny.

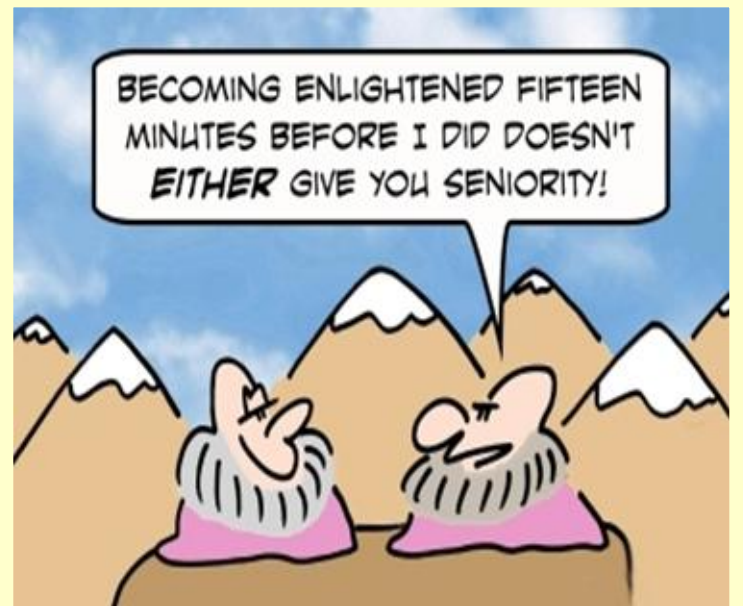
Mortal: Can I have a penny?

God: Just a second.

The other side

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

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



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