

A Community of Health, Happiness & Harmony

Yang-Sheng

Nurturing Life

養生

HEART of
HEALING

- Birthing Aloha
Back to Now
- Metamorphosis
- ZHUANGZI on FREEDOM**
- Interpreting the Ancient Codes
- Blue Dragon Qigong
- Chinese Wellness Based Health Care
- Seasonal Harmony...and more



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Cultivate Qi for Body, Mind & Spirit



Yang-Sheng
(Nurturing Life)

養生

A network for health, happiness & harmony

www.Yang-Sheng.com



*The Yang-Sheng editorial team would like to
thank our readers and friends
for their support and help in the past two years!*

*Season's
Greetings*

We wish everyone a prosperous Year of Snake!

《養生》杂志祝大家节日愉快！蛇年吉祥！

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

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

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Yang-Sheng magazine is growing by leaps and bounds. This is our second issue published bilingual in English and Chinese on printed paper. The first issue was a resounding success and we received abundant positive feedback from you: our readers and authors. Xie xie!

With healthcare costs skyrocketing, more and more people are interested in finding effective and inexpensive methods for staying healthy, taking into their own hands the important issue of whole body wellness. Thus, reliable resources like Yang-Sheng take on an important role in disseminating quality information to the general public. We encourage you to share this magazine with friends, colleagues and anyone else who may be interested in Life Nurturing techniques. In this issue, Dr. Jahnke discusses this growing trend,

how qigong and Taichi are effectively resolving disease and the increasing cross-over between Eastern and Western medicine; Dr. Hole offers us a new beginning with her article on Aloha; Dr. Kohn gives new insight into the Daoist classic the Zhuangzi; and our regular contributors provide mouthwatering recipes, practice tips and much more. The theme for this issue is "New Beginnings" appropriately titled as it coincides with Chinese New Year. 2013 is the year of the Water Snake- which symbolizes the adaptability of water combined with the bite of a snake. It means abundance is at your disposal, but move and act with caution.

新年快乐

Qi-eers!

A stylized, handwritten signature in purple ink, likely belonging to Christina J Barea-Young.

Christina J Barea-Young,
Editor-in-Chief



Cover Design by: Rebecca Kali

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BIRTHING ALOHA, BACK TO NOW

By Nadia Hole, M.D.

*Any intelligent fool can make things bigger &
more complex...*

*It takes a touch of genius and a lot of courage, to
move in the opposite direction*

~Albert Einstein

*"If the door shuts, do not go away. Be patient,
even if every possibility seems closed.*

*The friend has secret ways known to no one else
~Rumi*

*The best way to predict the future is to create it ~
Harry Uhane Jim, Wise Secrets of Aloha*

Until further notice, celebrate everything.

~ Nick Good, Amazing Grace

Aloha. Hello 2013. So long 2012. The Shift has come! Happy Qi! Happy Spring! Now what?

2012: As I sat on a moonlit rock in the middle of the Pacific, listening to the songs of ocean waves, & pondering what to write, for Yang-Sheng's last issue of 2012, tsunami sirens & loudspeakers rudely interrupt, relentlessly ordering immediate evacuation.

2013: As I sit on a sunlit rock, by the sacred waters of our dolphin friends, pondering what to write for Yang-Sheng's 1st issue of 2013, I get news that one of our QiGong students, a young man with his whole life ahead of him, has passed to another realm, never to return from an afternoon swim.

Here today, gone tomorrow. Here yesterday, gone today. NOW what? (Joyeux Noel, Jan 2012 Yang-

Sheng)

Holy Shift! (Holy Shift, Dec 2011 Yang-Sheng) We happen to live, here on a rock named Hawaii, by a live volcano. Pele's red glow is often visible from our lava back yard. Her lessons are wordless.

2012 was a "Pele" year for many. In our practice, people came daily with stories of how their lives, relationships, finances & more, were no more, in the red hot glow of Pele's path, often overnight never to be the same again.

While Pele seemingly destroys whatever's in her way, she's continually giving Birth to new earth. Her flow comes & goes, out of our human control. Whenever there's an obstacle, Pele simply goes around, or rises higher, unstoppable.

Perhaps 2013 is about the Birthing of something far bigger than just another New Year. Grandmaster Dr Effie Chow, shares with masters from around the world, how this Shift, is a Birthing process, for Mother Earth, for ourselves, & for our collective consciousness. (QiGongMasters.com) For this Shift, Love, of course, is the most powerful healer





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of all.

Holy Shift, & Happy Qi! (Happy Qi, Sept/Oct 2012 Yang-Sheng) Cheers to new challenges, changes, & opportunities! Is it an OMG (oh my God!) time for you? Trust you're not alone. With the Shift upon us, I had this year, more than our usual, SOS holiday crisis calls, from families crack ups, to near death scares.

One young man, whom we'll call Ray, stands out. Known in the community for his gentle spirit, he unbuckled his seat belt, as a passenger in the backseat of a truck, to make room for another passenger. At that moment, the truck swerved, rolled off the road, & threw his body half out. He was left partially paralyzed with a fracture across his skull, 9 fractured ribs, & pain with every breath.

Barely over two weeks later, Ray was walking, smiling, & quietly caring for his own basic needs. He graced our community's Dec 21, 2012 celebration, with his glowing presence. How do people, like Ray, no matter what their circumstances, somehow keep glowing?

Coming to know Ray, has been awe inspiring, & at the same time humbling - to witness how he came to so embody, the wisdom of our Aunties, Uncles, kumu's, & "masters":

1-Practice Ho'oponopono: With self respect, take full responsibility for every aspect of your life. Trust that every challenge, every experience, every

feeling, every so called "accident" is for your own "cleaning" ... for the higher good of all. Meet each & every moment, no matter what, with "I love you," "I'm sorry," "Thank You," & more Love.

2-Be Present, in Gratitude: Regardless of your past or future stories, regardless of how comfortable or uncomfortable you may feel, be as fully present as possible, in gratitude, to whatever's unfolding, each breath, every breath, this moment, each moment, as a possible blessing in disguise.

3-Breathe Aloha: Make every breath, a conscious breath, of Aloha, as a way of life. The root words of the Aloha are "Alo" - **presence, be with, share**; "Oha" - **love, affection, joy, thrive**; & "Ha" - **breath of life**. "A" also means to **burn, sparkle, or shine**. Some kahu-na's teach that the breath of Aloha is more powerful than any drug. In our practice, we find that it's also one of the simplest & most effective tools for dissolving pain. (Heart Qi, Mar/April 2012, Yang-Sheng)



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4-Be true to yourself: Use this sacred breath as a way to come know yourself, align with your maker, live your higher purpose, & be One with "universal Qi." Was powerful to watch Ray transmute his pains, both inner & outer, via the Breath, into a

presence of Aloha, no one could deny.

5-Connect, Connect, Connect: with your Ohana, your “tribe,” Mother Nature, & ***Yourself***. Gather – sing, dance, talk story, eat, & pray together. Studies document that friendship, relationship, connectivity, & Happiness; have a greater impact on health & success, than age, education, ethnicity, gender, or wealth! Ray’s ohana absolutely loves him. Who wouldn’t? (Real Food, July/Aug 2012 Yang-Sheng)

6-Make Love & Dream BIG: Dream a bigger story than yours, one that makes you truly Happy, fueled by Aloha. With compassion, make every breath making Love, or Aloha. Love births creation. 2013 is the time to live for your big dreams, & simply trust the birthing process. Ray’s dream was simply to dance again, ASAP.

7-Good Tidings for ALL: Dr Chow teaches how vital it is for us to focus on, & share good news. We can demonstrate via kinesiology, how focusing on the positive, not only effects your own energy, but the energy of ALL those around you as well, as we’re all One – one heart, one love, one BIG dream.

So Yes - We wept over the loss of our Qi bro. One door shuts. Another opens. What are the blessings in disguise? What is it time to say YES to?

Our late Qi bro loved dancing, & good news is that Ray got a chance to dance last night! The BIG good news; however here in Hawaii, besides this year’s bumper crop of coffee after years of devastating droughts & coffee beetles, is that our BEES are coming back! Our beekeeper friend’s hives have grown



Jan-Feb 2013



Image Courtesy of: Sujin Jetkasettakorn / Freedigitalphotos-net

from one to over 70, in months, “The bees have figured it out for themselves. *There’s nothing we have to do.*”

Wait! *There’s nothing we have to do?!!* Does that Daoist stuff really work? Remembering my labor pains, home birthing my 4 children - The more deeply I relaxed, let go triggers as they came up about the past or future, trusted the love & support of those around me; & simply did my best to stay in the present moment, focused on each breath, *doing nothing* – there was amazingly *no* pain ... contractions Yes, pain No.

No one questions that we’re being measurably affected by solar, heaven, & earth changes. (Yin Yang of Solar Flares, May/June 2012, Yang-Sheng) On some level, we’re all being “rewired” for Birth. For many, what we used to know worked, works no longer. As a physician, I’m accustomed to attending continuing medical education courses, full of evidence based studies, required to scientifically document the efficacy of new treatments & protocols.

My surfer friends would laugh. The Shift has come. The waves are coming in, & keep coming. Is this a time for more books, courses or studies? Time to ride the wave, NOW, or ...

Ray didn’t have the time, luxury, or means, to spend \$ thousands on training &/or treatments. In an innocent instant, his life was changed forever. With



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the simple love & universal wisdom, of ordinary Aunties, Uncles, & his community, Ray's becoming a "master." By his very presence, Ray affects those around him.

Unlike Ray, with all my Ivy League degrees, awards, certifications, etc; I must confess that my life isn't exactly where I expected it to be, & I'm not quite sure exactly where I'm going, the way I used to be. In contrast, Ray simply wanted to dance, & he has what some would call a miracle. Angels must be laughing.

Thanks to "ordinary" people like Ray, Aunties, Uncles, Pele, & my children, as my extra-ordinary teachers - I'm learning to trust the tsunami sirens, inescapable losses, tears & fears, as part of the Birthing process – yours, mine, ours. For proud mothers & fathers, their babies are always born beautiful.

A longtime family friend, an obstetrician, with the demeanor of the Laughing Buddha, used to say "No matter the labor pains, no matter anyone's plans, nothing can stop a baby ready to be born!"

Here in largely off grid rural Hawaii, where jobs are a laugh, & "hardship" welfare food stamps the norm, I'm grateful to discover people like Ray, who, when the rubber hits the road, choose to live the "prime directive" of Aloha, that no matter what, to "consciously manifest life joyously in the present," & birth that mysterious, contagious, glow, of word-less peace & joy, again & again & again

So long 2012. Hello 2013. Back to Now - In the words of Angel QiGong, Nick Good, & spirit of Kahuna Harry Uhane Jim, it's time to "Get your ... together! Love more, think less. Breath more, think less. Vision more, think less. Time to love like you have never loved before."

Mahalo Ray. Mahalo angels. Happy Birth to all, & Blessed Be.

RE: "Heart Qi & the Heart of Healing: Qigong for the Prevention & Treatment of Cardiac Disease," Cardiac Illness – Integrative Treatment & Prevention, Edited by Frishman MD, Weintraub MD, & Micozzi MD, 2004



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Zhuangzhi On Freedom

庄子论自由

Livia Kohn, Ph.D.



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its various stories show, each being has its own unique character, abilities, and nature—it does what it does within its own frame of being, following its naturalness in nonaction. This is freedom: not a general attitude or state but a personalized pattern, to do what one does best with the utmost joy (Fung 1952, 1:226). This, however, also limits perspective: the small cannot comprehend what the big is doing; the ordinary cannot understand what it means to be extraordinary; the practical cannot see the potential of apparently useless items.

Zhuangzi's "wandering" thus means following one's own natural patterns while adapting to the changes. It may imply "a laid-back attitude towards life in which one takes things as they come and flows along with Dao" (Mair 1994, 385); it may be more ecstatic, a "trip" beyond the boundaries of ordinary life (Graham 2001, 8); or it may be more spiritual and profound, a surrender "to the chaos of self-emerging life" (Mollgaard 2007,

Freedom is the central issue in the ancient classic *Zhuangzi* and the focus of its very first chapter, "Free and Easy Wandering." As

22). Originally indicating "the unrestrained flow of a banner in the wind and a fish swimming in water in playfulness, it is a self-satisfying movement that fulfills itself" (Wu 1990, 85), a way of being in the world that is "completely open, versatile, and ready to become whatever the hand you are dealt requires" (Levinovitz 2012, 395).

Wandering can occur on two levels: within the boundaries of the world, between the constraints of society and nature; and beyond common boundaries, between Heaven and Earth, beyond the four seas, in the infinite (Jiang 2011, 470-71). "Wandering," moreover, is often used as a transitive verb in the sense of "let something move" in leisure (*xiao 逍*) and without regard for distance (*yao 遙*). An example is *chengwu youxin 乘物遊心*: let the mind move by striding on things, let things carry the mind along in free flow. This means that one no longer has deliberate goals and is instead centered completely in the transforming processes of Heaven and Earth (Graham 2001, 69).

Like nonaction, free and easy wandering has been read in a variety of ways and on different levels, connecting and comparing it to visions of freedom in the West. Liang Qichao 梁啟超, for example, sees it as an early expression of "free will." Tan Sitong 譚嗣同 finds in it the release from governmental authority. Yan Fu 嚴復 reads it as anticipating "freedom and equality in the Western sense," emphasizing not only the ability but the right to self-determination. Li Zehou 李澤厚 finds that Zhuangzi in this concept gives prom-

inence to the individual for the first time. Liu Xiaogan 劉笑敢 acknowledges Zhuangzi's pursuit of freedom but sees it as different from the modern Western concept of political and individual liberty (Deng 2010, 316-19).

Others are more critical. Hou Wailu 侯外廬 interprets "wandering" as an escape from life, a denial of social responsibility, an advocacy of hermetic philosophy while Guo Moruo 郭沫若 sees pessimism and opportunism in Zhuangzi's position (Deng 2010, 320-21).

Deng Lianhe 鄧聯脩合himself roots it in the particular age of writing: "The 'happy excursion' is a forced decision by individuals in a dark age, but not a way of existence and the ideal of life in a normal society" (2010, 222). It was because people at the time could not fulfill themselves within their society, torn apart by wars and strife, that they turned inward and "produced an unexpected positive effect: the awakening of human consciousness" (2010, 223).

A more subtle analysis of free and easy wandering shows that it has five features: it transcends contingency and is not dependent on circumstances or good fortune; it implies no fixed norms or direction but focuses on adaptation to change; it is grounded in an understanding of the potential range of alternative forms of life; it implies a readiness to transcend limits or boundaries associated with mainstream values and norms; and it is associated with an essentially carefree attitude (Fraser 2011).

Freedom in the *Zhuangzi* is experienced not as political liberty but as intrapsychic harmony (*he* 和) and inner peace (*an* 安); there is a sense of

flowing along (*shun* 順) with the natural processes. There is no goal—unlike happiness in the West which is the "ultimate goal" of life in a teleologically oriented philosophy of finality (Jullien 2007, 102-07), wandering has no end other than itself, no fixed path (Fraser 2011). It is everywhere (Merton 1969, 27). Yet, since it requires a constant response to change, it involves cognitive flexibility, the ability to look at things from multi-

ple perspectives, and the capacity to play: discover, explore, wonder at the world (Fraser 2011; Wu 1982, 19). It is "being in phase," a form of "free evolution, proceeding in comfort, at will, without a designated port and without anxiety over the outcome." Like fish in water, people are in Dao: they "swim in

this milieu of endless movement," letting "life itself decide how it will go" (Jullien 2007, 109).

Happiness (*le*), moreover, is the intrinsic quality of the ongoing process of wandering (*you*) in an attitude of nonaction (*wuwei*). It is not *eudaimonia*, the ancient Greek concept of the good share or good spirit (*daimon*) given by the gods nor its expansion, the ultimate fulfillment of human endeavor, the universal end of life, what the American founding fathers implied when they put the "pursuit of happiness" into the Constitution (Jullien 2007, 110). The trick to realizing it fully is to "bring some heaven into myself," i.e., "to make contact with that part of myself which is pure process (natural and spontaneous) through the liberation from everything superimposed by the 'induced point of view' or bias of an individual ego" (Jullien 2007, 43).

This means to align with the heavenly rather than the human, the cosmic rather than the social,



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to “adequately respond to and satisfy the vital injunction that comes to me directly from the immense source of reactivity that lies in the great world process as a whole rather than from the narrow orb of my desires and repulsions” (2007,



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44). The most important question for the *Zhuangzi* is accordingly how to distinguish one from the other: the heavenly from the human, the deep-source impulses from extraneous conceptions and desires. The bulk of the book, then, focuses on understanding the workings of mind and body and on learning how best to work with life in all different modes and levels to not only attain the experience of wandering in perfect happiness and nonaction but maintain it at all times and through all the ups and downs of life.

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Mind-Body Medicine Research Update

Compiled by Kevin Chen

Qigong Exercise On Immunity And Infections

The effect of qigong exercise on immunity and infections: a systematic review of controlled trials.

[American Journal of Chinese Medicine](#). 2012;40 (6):1143-56. By [Wang CW](#), et al. from Centre on Behavioral Health, University of Hong Kong, HKSAR, China.

To summarize and critically evaluate the clinical evidence of the effect of qigong exercise on immunity and its efficacy in the prevention or treatment of infectious diseases, 13 databases were searched through January 2011, and all controlled clinical trials of qigong exercise on immunity and infections were included. Quality and validity of the included studies were evaluated using standard scales. Seven studies including two randomized controlled trials (RCTs), two controlled clinical trials (CCTs) and three retrospective observational



studies (ROSs) met the inclusion criteria. One study focused on functional measures of immunity (antigen-induced immunity) and six studies on enumerative parameters of immunity. No study on clinical symptoms relevant to infectious diseases could be identified. Overall, **the included studies suggested favorable effects of qigong exercise**



on immunity, but the quality of research for most of the studies examined in this review was poor. Further rigorously designed studies are required, which should adhere to accepted standards of methodology for clinical trials.

Tai Chi for Schizophrenia

Tai-chi for residential patients with schizophrenia on movement coordination, negative symptoms, and functioning: a pilot randomized controlled trial.

[Evidence Based Complementary & Alternative Medicine](#). 2012;2012:923925. Epub 2012 Nov 24. By [Ho RT](#) et al. Department of Social Work and Social Administration, University of Hong Kong, Hong Kong.

Objective: Patients with schizophrenia residing at institutions often suffer from negative symptoms, motor, and functional impairments more severe than their non-institutionalized counterparts. Tai-chi emphasizes body relaxation, alertness, and movement coordination with benefits to balance, focus, and stress relief. This pilot study explored the efficacy of Tai-chi on movement coordination, negative symptoms, and functioning disabilities towards schizophrenia. **Methods:** A randomized

waitlist control design was adopted, where participants were randomized to receive either the 6-week Tai-chi program and standard care or only the latter. 30 Chinese patients with schizophrenia were recruited from a rehabilitation residency. All were assessed on movement coordination, negative symptoms, and functional disabilities at baseline, following intervention and 6 weeks after intervention. **Results:** Tai-chi buffered from deteriorations in movement coordination and interpersonal functioning, the latter with sustained effectiveness 6 weeks after the class was ended. Controls showed marked deteriorations in those areas. The Tai-chi group also experienced fewer disruptions to life activities at the 6-week maintenance. There was no significant improvement in negative symptoms after Tai-chi. **Conclusions:** **This study demonstrated encouraging benefits of Tai-chi in preventing deteriorations in movement coordination and interpersonal functioning for residential patients with schizophrenia.** The ease of implementation facilitates promotion at institutional psychiatric services.

<http://www.hindawi.com/journals/ecam/2012/923925>

Deep Breathing and Respiration/Heart Rate

Influence of deep breathing exercise on spontaneous respiratory rate and heart rate variability: a randomized controlled trial in healthy subjects.

Indian Journal of Physiology & Pharmacology. 2012 Jan-Mar;56(1):80-7.

By Tharion E et al. from Dept of Physiology, Christian Medical College, Vellore, Tamil Nadu, India.

Studies show that yogic type of breathing exercises reduces the spontaneous respiratory rate. However, there are no conclusive studies on the effects of breathing exercise on heart rate variability. We investigated the effects of non-yogic breathing exercise on respiratory rate and heart rate variability. Healthy subjects (21-33 years, both genders) were randomized into the intervention group (n=18), which performed daily deep breathing exercise at 6 breaths/min (0.1 Hz) for one month, and a control group (n=18) which did not perform any breathing exercise. Baseline

respiratory rate and short-term heart rate variability indices were assessed in both groups. Reassessment was done after one month and the change in the parameters from baseline was computed for each group. Comparison of the absolute changes [median (inter-quartile ranges)] of the parameters between the intervention and control group



showed a significant difference in the spontaneous respiratory rate [intervention group -2.50, control group 0.00, cycles/min, $P<0.001$], mean arterial pressure [-0.67, vs. 0.67, mmHg, $P<0.05$], high frequency power [278.50 vs. -1.00, ms² $P<0.05$] and sum of low and high frequency powers [512.00, vs 51.00, ms², $P<0.05$]. Neither the mean of the RR intervals nor the parameters reflecting sympatho-vagal balance were significantly different across the groups. In conclusion, the changes produced by simple deep slow breathing exercise in the respiratory rate and cardiac autonomic modulation of the

intervention group were significant, when compared to the changes in the control group. **Thus practice of deep slow breathing exercise improves heart rate variability in healthy subjects, without altering their cardiac autonomic balance.** These findings have implications in the use of deep breathing exercises to improve cardiac autonomic control in subjects known to have reduced heart rate variability.

Tai Chi vs. Physical Therapy for Preventing Falls **Efficacy of supervised Tai Chi exercises versus conventional physical therapy exercises in fall prevention for frail older adults: a randomized controlled trial.**

Disability & Rehabilitation. 2012 Nov 20. [Epub ahead of print] by [Tousignant M](#), et al. from Research Centre on Aging, University Institute of Geriatrics of Sherbrooke, Université de Sherbrooke, Sherbrooke, Québec, Canada.

Purpose: To compare the effectiveness of supervised Tai Chi exercises versus the conventional physical therapy exercises in a personalized rehabilitation program in terms of the incidence and severity of falls in a frail older population. **Method:** The participants were frail older adults living in the community, admitted to the day hospital program in Sherbrooke, Quebec, Canada (n = 152). They were randomized to receive a 15-week intervention, either by supervised Tai Chi exercises (n = 76) or conventional physical therapy (n = 76). Fall incidence and severity were assessed using both the calendar technique and phone interviews once a month during 12 months following the end of the intervention. Other variables were collected at baseline to compare the two groups: age, comorbidity, balance, sensory interac-



tion on balance, and self-rated health. **Results:** Both interventions demonstrated a protective effect on falls but Tai Chi showed a greater one (RR = 0.74; 95% CI = 0.56-0.98) as compared to conventional physical therapy exercises. **Conclusions: Supervised Tai Chi exercises as part of a rehabilitation program seem to be a more effective alter-**



native to the conventional physical therapy exercises for this specific population.

Meditation Effects on Anxiety & Blood Pressure

A randomized controlled trial of the effects of brief mindfulness meditation on anxiety symptoms and systolic blood pressure in Chinese nursing students.

Nurse Education Today. 2012 Dec 19. [Epub ahead of print] by Chen Y, et al. from School of Nursing, Southern Medical University, Guangzhou, China.

Background: Previous studies suggested that mindfulness meditation effectively reduced stress-related anxiety and depression symptoms, but no research has evaluated the efficacy of mindfulness meditation in nurses and nursing students in China. This study tried to evaluate the effects of brief mindfulness meditation on the anxiety and depression symptoms and autonomic nervous system activity in Chinese nursing students. **Methods:** A randomized controlled trial was run in a medical university in Guangzhou, 105 nursing students were randomly approached by email and seventy-two responded. Sixty recruited students were randomized into meditation and control group (n=30 each) after screening and exclusion due to factors known to influence mood ratings and autonomic nervous system measures. The meditation group

performed mindfulness meditation 30min daily for 7 consecutive days. The control group received no intervention except pre-post treatment measurements. The Self-Rating Anxiety Scale and Self-Rating Depression Scale were administered to participants, and heart rate and blood pressure were measured. Pre- and post-treatment data were analyzed using repeated-measures analysis of variance. **Results:** Differences between pre- and post-treatment Self-Rating Anxiety Scale scores were significantly larger in the meditation group than in the control group, but no similar effect was observed for Self-Rating Depression Scale scores. Systolic blood pressure was reduced more after the intervention in the meditation group than in the control group, with an average reduction of 2.2mmHg. A moderate level of anxiety was associated with the maximum meditation effect. **Conclusions:** **Brief mindfulness meditation was beneficial for Chinese nursing students in reducing anxiety symptoms and lowering systolic blood pressure. Individuals with moderate anxiety are most likely to benefit from a short-term mindfulness meditation program.**

Yoga for Menopause

Effectiveness of yoga for menopausal symptoms: a systematic review and meta-analysis of randomized controlled trials.

Evidence Based Complementary & Alternative Medicine. 2012;2012:863905. Epub 2012 Nov 7. By Cramer H, et al. from Chair of Complementary and Integrative Medicine, University of Duisburg-Essen, Essen, Germany.

Objectives: To systematically review and meta-analyze the effectiveness of yoga for menopausal symptoms. **Methods:** Medline, Scopus, the Cochrane Library, and PsycINFO were screened through April 2012. Randomized controlled trials (RCTs) were included if they assessed the effect of yoga on major menopausal symptoms, namely, (1) psychological symptoms, (2) somatic symptoms, (3) vasomotor symptoms, and/or (4) urogenital symptoms. For each outcome, standardized mean differences (SMDs) and 95% confidence intervals (CIs) were calculated. Two authors independently assessed risk of bias using the risk of bias tool rec-

ommended by the Cochrane Back Review Group. **Results:** Five RCTs with 582 participants were included in the qualitative review, and 4 RCTs with 545 participants were included in the meta-analysis. There was moderate evidence for short-term effects on psychological symptoms (SMD = -0.37; 95% CI -0.67 to -0.07; P = 0.02). No evidence was found for total menopausal symptoms, somatic symptoms, vasomotor symptoms, or urogenital symptoms. Yoga was not associated with serious adverse events. **Conclusion:** This systematic review found moderate evidence for short-term effectiveness of yoga for psychological symptoms in menopausal women. While more rigorous research is needed to underpin these results, **yoga can be preliminarily recommended as an additional intervention for women who suffer from psychological complaints associated with menopause.** <http://www.hindawi.com/journals/ecam/2012/863905>

Yoga for Enhanced Brain Function

Yoga meditation practitioners exhibit greater gray matter volume and fewer reported cognitive failures: results of a preliminary voxel-based morphometric analysis.

Evidence Based Complementary & Alternative Medicine. 2012;2012:821307. By Froeliger B, et al. from Department of Psychiatry and Behavioral Sciences, Duke University Medical Center, Durham, NC 27708, USA.

Hatha yoga techniques, including physical postures (asanas), breathing exercises (pranayama), and meditation, involve the practice of mindfulness. In turn, yoga meditation practices may induce the state of mindfulness, which, when evoked recurrently through repeated practice, may accrue into trait or dispositional mindfulness. Putatively, these changes may be mediated by experience-dependent neuroplastic changes. Though prior studies have identified differences in gray matter volume (GMV) between long-term mindfulness practitioners and controls, no studies to date have reported on whether yoga meditation is associated with GMV differences. The present study investigated GMV differences between yoga meditation practitioners (YMP) and a matched control group (CG). The YMP

group exhibited greater GM volume in frontal, limbic, temporal, occipital, and cerebellar regions; whereas the CG had no greater regional greater GMV. In addition, the YMP group reported significantly fewer cognitive failures on the Cognitive Failures Questionnaire (CFQ), the magnitude of



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which was positively correlated with GMV in numerous regions identified in the primary analysis. Lastly, GMV was positively correlated with the duration of yoga practice. **Results from this preliminary study suggest that hatha yoga practice may be associated with the promotion of neuroplastic changes in executive brain systems, which may confer therapeutic benefits that accrue with repeated practice.**

<http://www.hindawi.com/journals/ecam/2012/821307>

Mindfulness & Yoga Enhance Sleep

Effect of mindfulness-based stress reduction on sleep quality: Results of a randomized trial among Danish breast cancer patients.

[Acta Oncol.](#) 2013 Jan 3. [Epub ahead of print] By [Andersen SR](#), et al. From Danish Cancer Society Research Center , Survivorship, Copenhagen , Denmark.

The prevalence of sleep disturbance is high among cancer patients, and the sleep problems tend to last for years after the end of treatment. As part of a large RCT (MICA trial, NCT00990977) of the effect of mindfulness-based stress reduction (MBSR) on psychological and somatic symptoms among breast cancer patients, the aim of the current study was to evaluate the effect of MBSR on the secondary outcome, 'sleep quality'. **Material and methods.** A to-

tal of 336 women operated on for breast cancer stage I-III 3-18 months previously were randomized to MBSR (n = 168) or treatment as usual (n = 168); both groups received standard clinical care. The intervention consisted of an

eight-week MBSR program (psychoeducation, meditation and gentle yoga). Sleep quality was assessed on the Medical Outcome Study sleep scale at baseline, after the intervention and at six- and 12-months' follow-up. **Results.** The mean sleep problem scores were significantly lower in the MBSR group than in controls immediately after the intervention. Quantile regression analyses showed that the effect was statistically significant only for the participants represented by the lower percentile of change between baseline and post-intervention, i.e. those who had more sleep problems; the MBSR group had a significantly smaller increase in sleep problems than the control group. After the 12-month follow-up, there was no significant between-group effect of MBSR on sleep quality in intention-to-treat analyses. **Conclusion.** **MBSR had a statistically significant effect on sleep quality just after the intervention but no long-term effect among breast cancer patients.** Future trials in which participation is restricted to patients with significant sleep problems are recommended for evaluating the effect of MBSR on sleep quality.

Meditation Reduces Stress & Cognitive Functions

Immediate and long-term effects of meditation on acute stress reactivity, cognitive functions, and intelligence.

[Alternative Therapies Health Medicine.](#) 2012 Nov-Dec;18(6):46-53. By [Singh Y](#), [Sharma R](#), [Talwar A](#).

from Department of Physiology, All India Institute of Medical Sciences, New Delhi, India.

Context: With the current globalization of the world's economy and demands for enhanced performance, stress is present universally. Life's stressful events and daily stresses cause both deleterious and cumulative effects on the human body. The practice of meditation might offer a way to relieve that stress. The research team intended to study the effects of meditation on stress-induced changes in physiological parameters, cognitive functions, intelligence, and emotional quotients. **Methods:** The study was done in two phases, with a month between them. Each participant served as his own control. In phase 1, the researcher studied the effects of a stressor (10 minutes playing a computer game) on participants' stress levels. In phase 2, the research team examined the effects of meditation on stress levels. The research was done in a lab setting at the All India Institute of Medical Sciences (AIIMS). The participants were 34 healthy male students. To study the effects of long-term meditation on stress levels, intelligence, emotional quotients, and cognitive functions participants meditated daily for 1 month, between phases 1 and 2. To study the immediate effects of meditation on stress levels, participants meditated for 15 minutes after playing a computer game to induce stress. The measures included galvanic skin response (GSR), heart rate (HR), and salivary cortisol and administered tests for the intelligence and emotional quotients (IQ and EQ), acute and perceived stress (AS and PS), and cognitive functions (ie, the Sternberg memory test [short-term memory] and the Stroop test [cognitive flexibility]). Using a pre-post study design, the team performed this testing (1) prior to the start of the study (baseline); (2) in phase 1, after induced stress; (3) in part 1 of phase 2, after 1 month of daily meditation, and (4) in part 2 of phase 2, after induced stress, both before and after 15 minutes of meditation.

Results: Induced stress from the computer game resulted in a significant increase in physiological markers of stress such as GSR and HR. In the short term, meditation was associated with a physiological relaxation response (significant decrease in GSR) and an improvement in scores on the Stroop test of reaction times. In the long-

term, meditation brought significant improvements in IQ and scores for cognitive functions, whereas participants' stress levels (GSR and AS) decreased. EQ, salivary cortisol, and HR showed no significant changes. Conclusions: **The practice of meditation reduced psychological stress responses and improved cognitive functions, and the effects were pronounced with practice of meditation for a longer duration (1 month).**

Tai Chi Reduces Side-Effects of Rheumatologic Diseases

Role of Tai Chi in the treatment of rheumatologic diseases.

[Current Rheumatology Reports](#). 2012 Dec;14(6):598-603. By [Wang C.](#) from Division of Rheumatology, Tufts University School of Medicine, Boston, MA, USA. cwang2@tuftsmedicalcenter.org

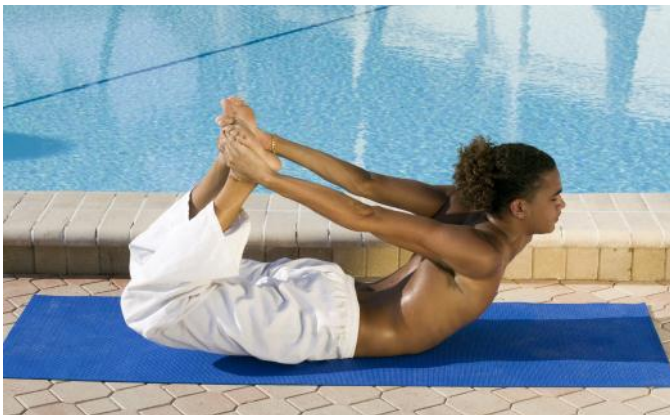
Rheumatologic diseases (e.g., fibromyalgia, osteoarthritis, and rheumatoid arthritis) consist of a complex interplay between biologic and psychological aspects, resulting in therapeutically challenging chronic conditions to control. Encouraging evidence suggests that Tai Chi, a multi-component Chinese mind-body exercise, has multiple benefits for patients with a variety of chronic disorders, particularly those with musculoskeletal conditions. Thus, Tai Chi may modulate complex factors and improve health outcomes in patients with chronic rheumatologic conditions. As a form of physical exercise, Tai Chi enhances cardiovascular fitness, muscular strength, balance, and physical function. It also appears to be associated with reduced stress, anxiety, and depression, as well as improved quality of life. Thus, **Tai Chi can be safely recommended to patients with fibromyalgia, osteoarthritis, and rheumatoid arthritis as a complementary and alternative medical approach to improve patient well-being.** This review highlights the current body of knowledge about the role of this ancient Chinese mind-body medicine as an effective treatment of rheumatologic diseases to better inform clinical decision-making for our patients.

Yoga Reduces Pain

Yoga for Functional Ability, Pain and Psychosocial Outcomes in Musculoskeletal Conditions: A

Systematic Review and Meta-Analysis.

Musculoskeletal Care. 2013 Jan 9. by Ward L, et al. from Centre for Physiotherapy Research, University of Otago, Dunedin, New Zealand.



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Objectives: Musculoskeletal conditions (MSCs) are the leading cause of disability and chronic pain in the developed world, impacting both functional ability and psychosocial health. The current review investigates the effectiveness of yoga on primary outcomes of functional ability, pain and psychosocial outcomes across a range of MSCs. **Methods:** A comprehensive search of 20 databases was conducted for full-text, randomized controlled trials of yoga in clinically diagnosed MSCs. **Result:** Seventeen studies met the inclusion criteria, involving 1,626 participants with low back pain (LBP), osteoarthritis (OA), rheumatoid arthritis (RA), kyphosis or fibromyalgia. Studies were quality rated, and analysed for the effect of yoga on primary outcomes, immediately post-intervention. Twelve studies were rated as good quality. Yoga interventions resulted in a clinically significant improvement in functional outcomes in mild-to-moderate LBP and fibromyalgia, and showed a trend to improvement in kyphosis. Yoga significantly improved pain in OA, RA and mild-to-severe LBP. Psychosocial outcomes were significantly improved in mild-to-moderate LBP and OA. Meta-analysis of good-quality studies showed a moderate treatment effect for yoga of -0.64 (95%CI -0.89 to -0.39) for functional outcomes and -0.61 (95%CI -0.97 to -0.26) for pain outcomes. **Conclusions:** Evidence suggests that yoga is an acceptable and safe intervention, which may result in clinically relevant improvements in pain and functional outcomes

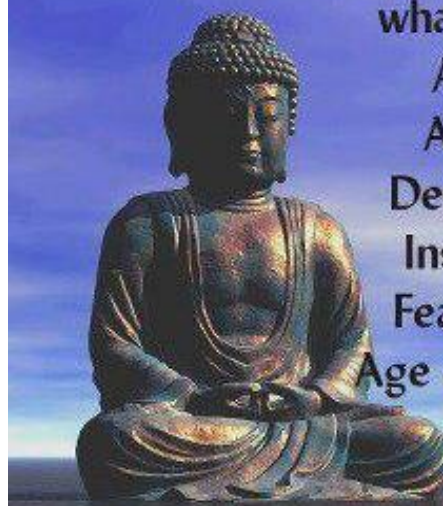
associated with a range of MSCs. Future analysis of outcomes which take into account the amount of yoga received by participants may provide insight into any putative duration or dosage effects of yoga interventions for MSCs.

<http://onlinelibrary.wiley.com/>



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>).

Buddha was asked, "What have you gained from meditation?"
He replied, "Nothing!"
"However, Buddha said, let me tell you what I lost:
Anger,
Anxiety,
Depression,
Insecurity,
Fear of Old Age and Death."



Reflections on the Chinese and Mexican Calendars

By Kenneth Cohen

China and Mexico are the only ancient cultures in the world that have a two-part calendrical system. In China, each day, like each year, is associated with an element and an animal: Earth ox, Fire monkey, Wood dragon, etc. The New Year that begins on February 10, 2013 is Water Snake. Similarly, in the ancient Mayan and Aztec calendars, each day is identified by a number and a day name, generally taken from a natural phenomenon. For example, in the Mayan *Tzolk'in* Calendar one might be born on a 3 Waterlily day. Or in the Aztec *Tonalpohualli* Calendar, an event occurring on the day 4 Water might have special significance. Both cultures, Chinese and Mexican, also have prophetic traditions.

In the Mayan and Aztec calendars, December 21, 2012 marked the end of a great cycle (which according to some accounts lasted 5126 years) and the beginning of a new one. Unlike the New Age Doomsday prophets, this is not considered the end of the world, only the end of one cycle and beginning of another.

The generally different attitudes of indigenous people and EuroAmericans about "time", point to an important cultural difference. If time is considered a straight line from point A to point B, then a beginning and an end are necessary. But if life is a circle and a cycle, as all natural phenomena are—spring-summer-autumn-winter, infancy to the second childhood of old age to compost to birth again- then there is no beginning and no end, and one always has the possibility of living from the center. In fact, it is only by living from the center, from a place of wisdom, that we can live in balance. The indigenous people of the Americas warn that although we are in a new cycle, it may not be the same as the last. If we poison the earth and pollute the waters, how can the same flowers bloom?

Few realize that 2012 also marked a juncture in an important Daoist calendar. More than 1500 years ago, a Daoist scripture known as *The Annals of the Sage Who Is To Come* (Shang Qing Hou Sheng Dao Jun Lie Ji) predicted an imminent apocalypse in which the wicked would be exterminated by plagues, war, and flood. Only those who followed the Dao (the Way of Nature) and lived in the mountains would survive. Furthermore, Lao Zi, the founder of Daoist philosophy, would return to earth in his divine form as Tai Shang Lao Jun, The Most High Lord Lao. These events were prophesied to occur in the ren chen, water dragon year 512 A.D. Daoists prepared themselves for the new world by reciting sacred texts and





practicing qigong. When the renaissance did not occur, new dates were calculated. According renowned Daoist scholar and author (and my former professor), Dr. Michel Strickmann, the proper date for the Daoist end/beginning is the water dragon year of 2012.

How do I interpret this strange congruence of dates, cycles, and prophecies? Daoists and Mayan priests agree that the world is in a dire state, and we need to make radical and difficult changes to protect the environment. A few months ago, the New York Times reported that Arctic Sea ice has shrunk 18% in the past five years and is predicted to be completely gone within the next two years! Recently the World Council of Churches, representing 349 churches and more than 560 million Christians worldwide issued a statement that echoes the view of many ancient cultures. "The World Council of Churches believes that the whole Earth community deserves to benefit from the bounties of creation...

Climate change is happening! It is imperative to act now without more delays in view of the serious and potentially irreversible impacts of climate change."

What a shame that today many of us must practice qigong just to mitigate the effects of pollution! Wouldn't it be better if the air we breathed were filled with pure, natural qi, and we needed no energetic filters? Then every breath would be qigong, and we could practice Standing Meditation or the Five Animal Frolics to celebrate our beautiful world!



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Kenneth Cohen is a renowned Qigong and Taiji Quan Master with more than 40 years of experience. He is the author of *The Way of Qigong* (Random House) and the winner of the leading international award in energy medicine, The Alyce and Elmer Green Award for Innovation and Lifetime Achievement. His work has been sponsored by the Mayo Clinic, the American Cancer Society, Health Canada, and numerous medical schools and conferences. For a schedule of his upcoming lectures and workshops, please see his web calendar at www.qigonghealing.com To host an event, you may write to him at info@qigonghealing.com

Spring:

A Most Important Season for Food Consciousness

By Ellasara Kling

Spring Season Is Presided Over By The Liver/ Gall Bladder System.

As Winter energetically recedes, Spring's energy increases and we enter into the morning of the year. The energy of the season is rising. If we take, for a moment, the idea of a seed that has waited quietly for the right time to begin to sprout, we have the feeling for the beginning of Spring coming forth from our restorative Winter. This awakening is reflected in the relationship patterns illustrated on the Five Element Chart below which highlights this Season. **Wood** is the element of the season and the image of a tree reveals some of the main principles of this time. Trees reach upward, grow outward and do so with great freedom of expression of their nature. This innate courage is also part of the Spring energy and opportunity. **Green** is the color of the germination of new grass, budding leaves, shoots, new stems, etc.- all reflecting new growth and new beginnings. Green vegetables and sprouts are harmonious foods for this season.



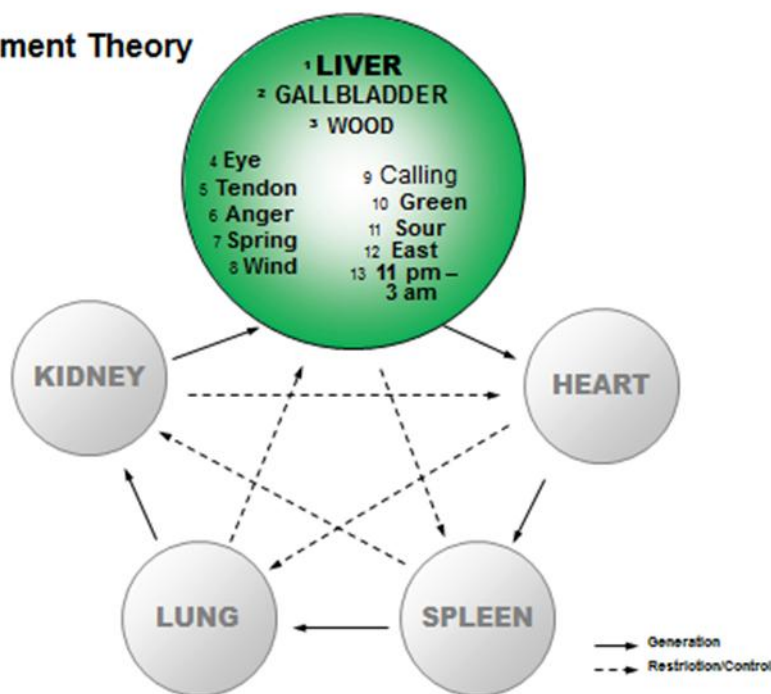
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The rising energy of Spring often brings to the surface unresolved feelings and awareness of stagnation (of being “stuck”). Many times we experience greater impatience and annoyance in Spring. When we experience frustration or **anger**, our bodies tighten and contract. The muscles (ruled by the Stomach/Spleen and Late Summer) and **Tendons** become rigid and inflexible which unrelieved overtime would cause energetic stagnation. Bringing increasing **flexibility** and a “**go with the flow**” attitude to your life relieves these feelings. Practice more qigong, taiji, meditation or yoga. Do stretches to relax the tendons and your mental energy. Bring the meditative lessons of internal quietude innate in the Winter season forward into the Spring.

Although **Sour** is the Spring flavor, inherent in new sprouts for example, too much sour is not recommended, especially for people who experience chronic pain. (Below are recipes that combine the astringency of sour with other flavors to create healthful dishes.) Sour is a contracting flavor and therefore, can be used to regulate over expansiveness in foods. The combination of Sweet/Sour in foods is highly appreciated by most people as they so naturally complement each other in the same way as the Wood element and Earth (Sweet) work together to help create harmony. For example, trees/plants help prevent erosion of soil and soil nourishes trees and plants. On the surface this may seem very simplistic; however, there are a myriad of ways that this simple principle can be applied to one's life and create a deeper understanding.

The Liver/Gall Bladder system is a root for health and healing. Because of the functions of this system, the influence of internal/external stress, our

Five Element Theory



life attitudes, the harm caused by energy stagnation, and so on, it is of prime importance to pay heed to the health and smooth functioning of our Liver/Gall Bladder energy system. Here are some indicators of lowered functionality of this system: indigestion and bloating; headaches – especially on the left; PMS and menstrual problems; tendon problems; eye irritation; brittle finger and toe

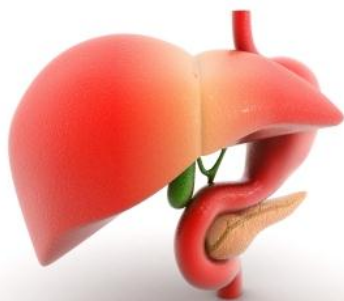


Photo courtesy of freedigitalphotos.net

nails; emotions that are mercurial; flashing anger; being easily irritated/often impatient; anger/easily frustrated,

problems on the left side of the body in general, dizziness, and yeast infections. All of these symptoms reflect internal imbalances that can be addressed by Chinese Medicine, qigong energy healing which can bring Harmony and Balance to this energy system.

Nurturing our eyes: According to Five Element Theory the eyes are the opening for Liv-

er. In our modern lives our eyes do not always receive the rest and revitalization that they need. We spend lots of time looking at computer screens, iPhones, iPads, and so on. We are more often indoors or in city situations without having the benefits derived from looking into the far distance. All of this can cause eye strain. A simple way to rest the eyes is to look at something in the distance such as a beautiful majestic mountain or a distant peaceful pasture. Since the eyes do not distinguish between a photo of a long distance view and the view itself, a photograph will cause the same shift in the eyes as “the real thing”. Place a photo-

graph of a beautiful long distance view near your computer where you can look at it easily and take a moment here and there throughout your day to let your eyes rest upon it. A view of something green, beautiful, distant and restful is highly recommended. These moments of long distance gazing (not staring) will rest your eyes and also feel generally relaxing.

Some Foods That Are Particularly Good For The Spring Season:

Artichoke, Bamboo shoots, Bean Curd (tofu) – use non GMO, organic, Beef Liver, Bee Pollen, Beets, Broccoli, Broccoli rabe, Bok Choy, Cashews, Celery, Chicken, Chicken Liver, Clams, Crab, Dandelion greens, Dill, Eggplant, Fennel, Garlic, Ginger, Green veggies in general, Green Bell Pepper, Kiwi, Lemon, Lime, Lotus, Mulberry, Nettle Tea, Oats,



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Parsley, Pickles, Rye, Safflower oil, Scallion, Spinach, Sprouts, Vinegar, Wild Rice.

RECEPIES

Lime Ginger Panna Cotta

(a simple elegant dessert)

Ingredients

1 package unflavored gelatin
14oz coconut milk
1 1/4 cups whole milk
1/2 cup sugar
2 tsp grated ginger
3 TB lime
mint sprigs



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Directions

Dissolve gelatin in warm water.
In a medium pot, boil coconut and cow's milk, sugar, and ginger.
Cover and let steep 10 minutes. Add gelatin; and lime juice.
Strain through a cheesecloth
Let cool to room temperature.
Pour into a mold/bowl; refrigerate two hours.
Garnish chilled panna cotta w/mint sprigs

Blood Orange Kale w/ toasted walnuts

Ingredients

3 – 4 med size bunches of “Dinosaur” Kale or other Kale Variety
2 med. Blood oranges
1/2 tsp grapeseed or walnut oil

1 TB minced garlic
3 TB minced ginger
1/2 tsp salt
2 large oranges for cooking
1/4 cup toasted walnut pieces

Directions

Carefully wash the leaves of Kale. Remove the tough stems at the base of the leaves. Cut the Kale leaves horizontally into 2” ribbons. Set aside.



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Remove the peel from the blood oranges and slice horizontally into rings. Lightly brush the orange slices with the oil. Place on a baking sheet and in a 350 degree oven for 10-15 minutes. Heating the oranges through, but not baking them. Cut into small wedges and Set aside.

While the blood oranges are heating. . .

Heat a large saucepan or wok.

Squeeze the juice of two oranges straining it as you squeeze to ensure the pits stay out of the pan. Add the garlic and ginger and 1/2 tsp of salt. Heat the mixture for about 30 sec to 1 minute. You do not want to burn the garlic or evaporate all the juice.

Add all the kale and toss through gently, Cover the pan for about 2 minutes.

Check the Kale, toss again.

You want the kale to become tender and wilt, and it will decrease in volume as it cooks, but you don't want it to wilt so much that there is nothing left.

When the Kale is finished, plate it, garnish with blood oranges and sprinkle the toasted walnuts

over all.

Fennel Soup

Ingredients:

2 TB walnut oil
1 lb of fennel bulbs only - sliced
6 large scallion whites only – sliced
2 carrots – sliced
1 *organic* lemon – juiced and grate the peel (set the grated peel aside)
3 cups of water or chicken broth that is very light.
Salt/pepper
1 cup almonds or walnuts or cashews – lightly



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toasted and crushed

2 TB Dill leaves

Directions:

Heat the oil in a wok or heavy large skillet
Lightly sauté the vegetables in the oil
Add the vegetable and sauté for a couple of minutes
Add the water and simmer for about 15 minutes
Add the lemon juice and stir thoroughly
When cooked through, add the nuts
Adjust seasoning
When serving, garnish with dill and lemon zest

Tea For The Season

Dandelion is probably the most useful plant. There is no part of it that does not benefit health in some way. Cooked dandelion leaves can make a lovely vegetable on your plate or be the prime ingredient for soup. Also, you can take **dandelion leaves** fresh or dried and **make a simple tea**

from them. If fresh, crush a couple of tender young leaves in a large bowl and pour water that is below boiling - about 185 degrees (212 is boiling) over them. Let steep 5-8 minutes. Add honey to your cup and have a cooling tea that harmonizes with the Liver/Gall Bladder system. Generally speaking, **green teas** are best for the Spring. Try different kinds of loose teas and create some of your own favorites.



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



Ellasara Kling - 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. For comments, questions, consultations, ellasara00@gmail.com

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Interpreting the Ancient Codes

An Example from the Zhou Yi Can Tong Qi, a Taoist Alchemy Classic

By Shawn Carwright

The language of alchemy is a language that attempts to say the contradictory

Isabelle Robinet, *The World Upside Down*, p2
Trans. Fabrizio Pregadio

The Dao is unspeakable and the mystical experience is inexpressible; yet, say the masters, in order to expound and transmit them, one is bound to use the language.

Isabelle Robinet, *The World Upside Down*, p17,
Trans. Fabrizio Pregadio

One of the hallmarks of the Chinese Taoist classics, especially those of Nei Dan (内丹, Internal Alchemy) is that they attempt to describe the indescribable. They were written in language that is both very specific and inherently ambiguous with meanings intentionally hidden from outsiders. It is a type of “code” which must be interpreted in order to access the ancient wisdom contained within their lines.

The texts serve many purposes, but most were not intended for popular consumption. Rather, they were written for a small group of initiates. The classic texts of Internal Alchemy are thought to convey at least three layers of meaning: 1) Dao (道), the great principles behind the work, 2) Fa (法), the actual methods or approach used by various schools, and 3) Shu (术), the specific techniques of the practices. The great principles presented in the classics generally apply to most traditions while the actual methods and specific techniques may vary by school or even lineage.

The actual methods and specific techniques are usually only passed orally from teacher to student. They are often considered “secrets” never to be written down or lightly revealed in order to protect the practice and prevent unintended outcomes. This secrecy existed in a state of tension with a general interest in preserving and advancing the knowledge. For this reason, texts were created to preserve the knowledge and sometimes act as training aids for the students. However, the metaphoric imagery and code-like wording used in the classic texts served not only to protect the secrets from the uninitiated, but also helped to create a shift in the mind set of the reader.

Students should labor and toil, thinking at length and reflecting at depth. The ultimate essentials have been fully disclosed: they gleam and never deceive.

Can Tong Qi, p91 Trans. Fabrizio Pregadio

The study of these ancient classics takes place on several levels. The first is intellectual. You try to read and understand what is being said. This reveals the first layers of meaning of the text. To go further you need to actually practice. As the quality of your practice improves, so will your understanding of what is being said in the classics. This is why sometimes a teacher, after explaining the major principles and concepts of the classics, tells the student to go practice specific techniques. It is only after diligent and successful practice that the multi-layered meanings in the texts are revealed.

Interpreting the Taoist classics is both an art and a science. The scientific part relates to the histori-

cal, linguistic, and textual analysis. A basic understanding of the principles of the Taoist belief system and culture are also helpful. Although this enables a translator to render a Sinologically sound version of the text, it is only the first step.

Language is also an art form. This is especially true of Classical Chinese and even truer of the esoteric Chinese classics (经, Jing, Classic or Scripture). These texts were written in short, concise poetic verses. They were transmitted by either memorization or painstaking hand copying. It is hard to overstate the amount of work and broad set of skills required to render a decent translation of such texts, especially those of Nei Dan. It is not only possible to translate these texts incorrectly, but also possible to translate the same text in different, but correct, ways! This is especially true if the interpretation of the text is based on the perspective of a specific tradition, school or lineage. For these reasons it is helpful for the translator to have a strong background in Taoism and its associated internal and external practices if the coded language is to be accurately interpreted.

If you look into this and have the blessed encounter, you will behold the course of all things, comparing one another according to their kind, to assess their end and beginning.
Can Tong Qi, p107 Trans. Fabrizio Pregadio

To illustrate the challenges in interpreting these ancient codes, we'll explore an interesting passage from the *Zhou Yi Can Tong Qi* (周易參同契, also Romanized Ts'an T'ung Ch'i) to see how seemingly simple statements can take on many layers of meaning. This passage is found Section 64 (pp 105-106) Fabrizio Pregadio's translation (2011, Golden Elixir Press).

We have selected this particular passage from the *Can Tong Qi* because it deals with some aspects of alchemy practice which are applicable to many Taoist traditions, schools and lineages. The entire passage can be read from the perspectives of Wai

Zhou Yi Can Tong Qi: Section 64		
Line	Chinese	Translation
1	子當右轉	From Zi duly it turns to the right,
2	午乃東旋	from Wu it revolves to the east,
3	卯酉界隔	Mao and You are the boundaries;
4	主客二名	the host and guest are two.
5	龍呼於虎	The Dragon exhales onto the Tiger,
6	虎吸龍精	the Tiger inhales the Dragon's essence.
7	兩相飲食	The two feed on one another
8	俱相貪便	and crave one for the other;
9	遂相銜嚙	thus they bite and they gulp,
10	咀嚼相吞	they chew and they swallow each other.
11	熒惑守西	Sparkling Wonderer keeps to the West,
12	太白經天	Great White is across the sky.
13	殺氣所臨	Can anything faced by the life-taking Breath
14	何有不傾	be not overcome?
15	狸犬守鼠	Cats capture rats,
16	鳥雀畏鷗	sparrows fear hawks.
17	各得其功	Each of them fulfills its function -
18	何敢有聲	how would they dare utter a sound?

Dan (外丹) or Nei Dan (內丹). The major Nei Dan schools include the Southern (南派, Nan Pai), Northern (北派, Bei Pai), Eastern (東派, Dong Pai), Western (西派, Xi Pai), Yin Xian (隱仙派) and the Yin-Yang (陰陽派). Although space does not permit us to do so here, keep in mind the passage should also be read in context of the work as a whole.

Lines 1-6 explain the principles of inversion and set the stage for the actual practice. In addition they can refer to specific techniques found in some schools including "Setting up the Furnace" and the "Small Heavenly Circulation."

In line 9, Xian (銜) is rendered as "Bite" by both translators. "Bite" is often associated with a

method for closing the “Magpie Bridge.” Xian’s (銜) basic meaning is “holding in the mouth.” For example, it can be used to refer to the swallow which holds the mud in its beak as it flies back to build its nest. If this rendering is accepted, an additional layer of meaning could be implied which relates to a specialized technique used in some schools of internal alchemy. This technique is sometimes called “Dragon Holding the Pearl” and has different meanings depending upon the stage of practice. Gulp may also refer to ‘Drinking the Jade Liquid.’ In line 10, Chew and Swallow could refer to a second specialized method of closing the “Magpie Bridge” and, of course, to “Swallowing the Jade Liquid.” To summarize, lines 9 and 10 could refer to two specific techniques performed at one level of the practice and several more specialized sub-techniques at higher levels of the practice. The exact techniques may vary greatly by school and other readings are possible, especially if the Yin-Yang school is considered.



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Lines 11-12 could be read as not only referring to the Planets, True Lead/Mercury, and the Five Elements/Phases, but also to a progressive stage of the practice. When this stage is reached, the Sha Qi (殺氣) “Killing Qi” mentioned in line 13 is generated.

Lines 13-18 are some of the most challenging to understand in this section. Fabrizio Pregadio explains the general principle of inversion in his notes to Section 64 (pp 202-203). He comments on Lines 11-14: When “the life-taking breath” of True Lead subdues True Mercury then the Elixir

is achieved.” He concludes with the observation that “...each individual component plays its role without conceit or objection.” This represents one layer of meaning.

Zhu Yuan Yu, a Long Men Taoist adept from Qing Dynasty, wrote a commentary which, although somewhat biased towards his lineage’s point of view, provides additional insight. When the inversion occurs, the controlling Element moves into the house of the Element to be controlled, as is the case of Metal moving to Wood’s place. Because Metal is already in the house of Wood, the



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control happens instantaneously, like a hawk seizing a bird or a cat/dog a rat. It happens so fast they don’t even have a chance to make a sound. Thus the control becomes effortless, an example

of non-action (無爲, Wu Wei) in action! This overwhelming control is compared to Sha Qi (殺氣 or Killing Qi). Because all this killing (control) is instantaneous and overpowering, how could you not overcome!

In line 14 Qing (傾) can mean to “overturn” or to “tip over.” One way to read this line is “Faced with such killing Qi, how could you not overturn/ tip over?” This gives us at least three seemingly contradictory meanings of lines 13-14, which we’ll summarize as:

“When True Lead subdues True Mercury then the Elixir is achieved.”

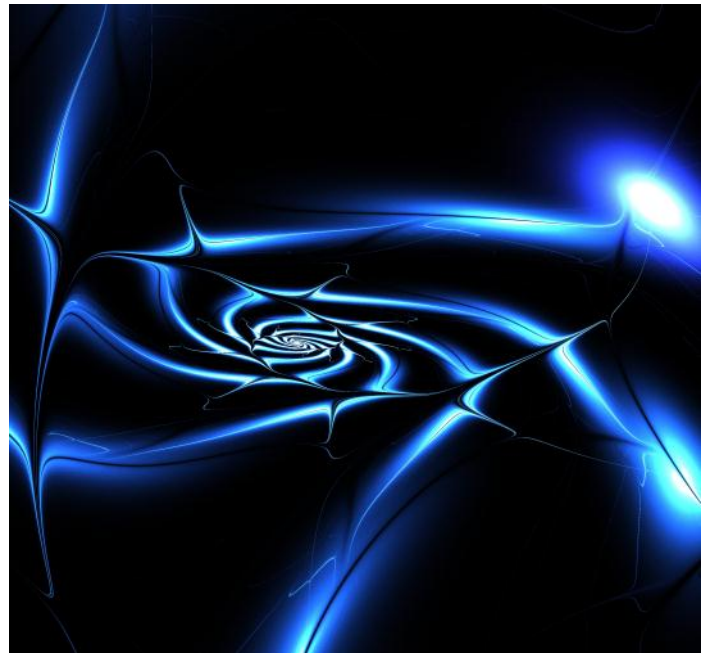
“There is so much killing going on, how could you not succeed?”

“Faced with such killing Qi, how could you not tip over (overturn)?”

The first describes the output of the successful completion of the practice, the Elixir. The second is a rhetorical question referring to one of the major risks or potential deviations inherent in the practice, which is “Tipping over the Furnace.” (Recall we set it up in lines 1-6 and practiced well in lines 7-10 which, in turn, created the situation described in lines 11-12). In the early stages of practice, this deviation is merely a setback. As you progress in your practice, it becomes more dangerous, or even deadly, generating perhaps another meaning of “Killing Qi.” In this case:

“Your practice is so successful, how could it not kill you?”

There is a saying among practitioners: “Those who start are as numerous as the hairs on the ox. Those who finish are as rare as the phoenix’s feathers and the unicorn’s horns” (問道者多如牛毛, 得道者鳳毛麟角, Wen Dao Zhe Duo Ru Niu Mao, De Dao Zhe Feng Mao Lin Jiao). Usually this refers to the lack of determination and dedication of the student to the cultivation. However, this statement also embeds a warning for those who



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practice diligently, but deviate. They do not finish either, but their fall is usually serious since they had more to lose. This meaning is not limited to Nei Dan. For example, mercury poisoning was a common “Killing Qi” among Wai Dan practitioners.

Again, there is a temptation to try and select one possible meaning as the “The Meaning.” However, if you are willing to accept multiple, seemingly contradictory, interpretations the possibility for greater understanding emerges. That is, these lines describe the process and outcome of successful practice (meaning 1); the risks, which vary by stage of practice (meanings 3 and 4); and also the solution (meaning 2). That is, in answer to the question, “How do you overcome the killing energy?” the passage uses the natural imagery of predators killing prey to explain. That is, you use the very same Killing Qi, in this case the controlling cycle in the Five Elements, to kill (control) the Killing Qi! Similar ideas are found throughout the Chinese classics: “The demon which was the adversary becomes the ally.” “The Master, held at sword point by the Servant, turns the sword around.” Or, “Use poison to fight poison.”

The wise should reflect, and, with attention, comprehend it.

Can Tong Qi, p115, Trans. Fabrizio Pregadio

“Interpreting the Ancient Codes” is by no means an easy task. If it were, it likely wouldn’t be worth doing. The best translations of the classics are produced by those who have the requisite training and experience to re-create the rich imagery of the original in the translated language. Furthermore, they have the ability to explain the symbolism in a way that is understandable to committed readers. Finally, they are able to present the translation in a way that permits the practitioners of the various Taoist schools and lineages to understand the main principles behind the text.

Studying the classic Taoist texts is important for every serious student of Nei Dan. Our teachers transmit the methods of cultivating Ming (命) or Life, but it is up to us to cultivate our own Xing (性) or Nature. The classics not only connect us to our lineage, their richly layered imagery, symbolism, and seeming inherent contradictions assist us in cultivating both Xing and Ming. Through our efforts in personal transformation and diligent practice of the cultivation methods of our schools we transcend the mundane and progress ever closer to immortality (仙, Xian).

This article is a selection from the paper “[Interpreting the Ancient Codes: Exploring the Classics of Taoist Alchemy, An Introduction to the Zhou Yi Can Tong Qi](#)” The complete paper is available as a free download from www.tccii.com.



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Mr. Shawn Cartwright is the Executive Director of the Traditional Chinese Culture Institute International (TCCII). As a co-founder of TCCII, he is dedicated to promoting deeper and broader understanding of the Chinese cultural traditions, and works tirelessly to revitalize the traditions that have special meaning and relevance to today’s world. He provides a diverse curriculum and rich experience for his students, drawn from his many years of intensive training in Internal Alchemy, Qigong, Tai Chi, Xingyiquan, Baguazhang, and Fujian Baihequan. A consistent practitioner of both the martial and healing arts, he excels in helping students connect the principles with practice, and integrate them into their daily life. To better bridge the Eastern and Western cultures, Mr. Cartwright hosts the Silent Tao blog (www.silenttao.com) and TCCII video channel (<http://www.youtube.com/user/tccii>) where he shares the rich context and first-hand experiences in his study of Chinese culture. He co-authored and produced the [Chinese Classical Meditation CD Series](#) and training DVDs on [Qigong](#), [Tai Chi Chuan](#) and Kung Fu. Mr. Cartwright earned his MBA and BS from Vanderbilt University. He studied public health at Johns Hopkins University.

Sinking The Qi

by Eric Borreson

Sinking the qi is a common term in taiji, but many people find it very confusing. Sinking the qi simply refers to using your breath to help relax and calm the mind and body. A big part of sinking is developing song (松), or relax and loosen; and jing (精), or mental quietness, in your practice. Following the principle of song means to relax your body, without going limp, and loosening up the muscles, tendons, and joints. Tight muscles and joints block the flow of energy. Jing means to focus your mind on your forms and avoid distractions. Proper breathing helps with both of these principles.

In this sense of the word sink, it means to relax the hips and waist, lower the pelvis bones, and allow your body to settle. Let your shoulders sink away from your neck. Use your intention to lower your elbows to relax the shoulders. Avoid overextending your arms. Keep them slightly bent and hold them in a curve, with your armpits slightly open. Allow your skeleton to support your body. This allows your weight and energy to sink from the upper body toward the lower abdomen.

Taiji movements generally alternate between gathering (storing) energy and delivering that energy. Every form in taiji has an associated inhale and exhale. In general, inhale during movements that are up and in (opening movements) and movements that store energy. Inhale during movements that expand your chest, such as with the open hands movement in Sun style. Also, inhale during movements that create an insubstantial (unweighted) movement, such as when doing a roll back. Inhaling during opening stores the energy, like drawing a bow, and brings in the qi.

Breathing In Taiji

Exhale during movements that are down and out (closing movements) and movement that deliver energy. Exhale during movements that compress your chest, such as with the close hands movement in Sun style. Also exhale during movements that create a substantial (weighted) movement, such as when doing a push or press. Exhaling during closing delivers the energy and sends the qi.

As you exhale, allow your body to sink. As you step, allow your weight to settle down onto your substantial leg. Visualize that your spine is stretching and the qi is flowing through your leg down into the earth. This helps improve your balance and strengthen your legs. Stronger muscles strengthen the joints and tendons and improve your joint health.



Abdominal Breathing

Abdominal breathing, or diaphragmatic breathing, uses your diaphragm to expand your lungs. For abdominal breathing, take several long slow deep breaths. Allow your mind to relax so you can begin to focus on your mind-body connection. Concentrate on the abdomen area below the diaphragm. This technique adds an additional focus on your perineum, the area between your anus and your genitals.

Place one hand on your upper abdomen, above your belly button. Place your other hand on your lower abdomen, below your belly button. During both inhales and exhales, try to keep your top hand from moving. When you inhale, visualize that the air fills your lungs, bypasses your upper abdomen, and fills your lower abdomen and gently expands it like a balloon. Gently relax the pelvic floor muscles at the bai hui (CV-1) point at the center of the perineum. Keep your chest relatively still.

When you exhale, gently contract the pelvic floor muscles at the bai hui point and in the lower abdomen. Use this to contract your lower abdomen as if the air is leaving the balloon. When you inhale, expand your abdomen. Again, keep your chest relatively still. In other words, exhale by contracting your abdomen. Inhale by expanding your abdomen. If you get tired, just relax and go back to breathing naturally.

Continue to practice abdominal breathing during meditation or while practicing taiji. Keep your attention on your lower abdomen in the area around your dan tian. With enough practice, it will become natural and comfortable.



Photo Credit: gnet.org



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>.

The Chinese Wellness Based Healthcare System : An Inspiring Solution to Health & Economic Crisis in America

By Dr. Roger Jahnke

"The most profound medicine is produced naturally in the human body – for free!" This is the innovative foundation of a very low cost health care system.

There are many ways to turn on (activate, create, maximize) the internal medicine. By enhancing wellbeing and function – disease is neutralized (healed) or even better, disease is prevented. These methods were fully described in the ancient yet practical tradition of Chinese Medicine. The Yellow Emperor and his master physicians compiled an entire book on mobilizing the "healer within" – The Classic of Inner Medicine – Huang Di Nei Jing.

Some of these methods - acupuncture and massage - require treatment from a licensed medical provider for which there is a cost. Some of them require the ingestion of nourishing and functional activating substances (herbal medicine), which also has a cost.

One of them – self-cultivation, Qigong, Tai Chi, meditation – can be utilized by individuals at home or in public venues (parks, churches, schools, hospitals) for free.

In this way, Asian Medicine -- both clinical treatment and proactive health protection -- is a wellness based medicine.

We will explore this profound approach to health care, especially for its economic benefits. And, we will ask the question – "Why doesn't the Asian Medicine profession make a very big deal out of its wellness basis, its wellness mechanism and the low cost wellness practices – Qigong and Tai Chi – that are associated with this wellness based medical system. The foundation of healing and prevention in Asian Medicine is to activate inner healing resources through acupuncture, herbs, manual therapy and – least expensively – Qigong and Tai Chi. Based on the knowledge, wisdom and application of Chinese wellness based practices, individuals, families, agencies, institutions, communities, states and even nations can prevent disease and eliminate unnecessary medical costs -- now.

The basis – Qigong and Tai Chi.

It is widely known that the most horrific diseases are preventable.(1, 2) The American wellness revolution which had a false start in the 1970s, is now wide awake again. Recently, the current US President has put the words "prevention" and "personal responsibility" into the same phrase and set 8 Principles for, including "Invest in prevention and wellness".(3) . When our society looks for what to do about this, one of the cheap-



est “programs” (due to group based implementation) is Asian self-care – Qigong and Tai Chi.

A bold claim:

The same mechanism that mobilizes healing resources through Chinese clinical therapeutics can be activated by average citizens at home for no cost. Individuals can heal themselves for free as well as collaborate with their integrative medical team. The citizen’s of any nation can solve any health crisis due to chronic degenerative disease.

I was personally launched into Asian Medicine In 1967, in Cincinnati Ohio, by the words of Lao Zi (Lao Tze) in Dao De Jing # 10: “Can you cultivate your essential energy and sustain the suppleness of a newborn with no cares?” To me this is the ultimate medical and health insight. Is it possible that doctors should have more questions and fewer answers? For me in my career, this question and others posed by Lao Zi form the theoretical and economic basis for the Chinese wellness based system of health care and medicine. Later that year I took my first Tai Chi class and by 1977 I opened my clinical practice in Columbus Ohio, a state that only recently embraced licensure.

The Healer Within –

As all trained in Chinese medicine know, either overtly or covertly, the medicine is not in the acu-

puncture needle – it is in the patient. The job of the provider (doctor, practitioner) is not to cure the disease; it is to maximize the natural healing capacity of the human system.

In a time when we have ample evidence that nearly every form of disease is preventable, it is fair to say that the key solution to all problems in health care and medicine is to really prevent preventable disease. The underlying wellness basis which is inherent to Chinese medicine is rapidly becoming a new foundation of health care and medicine in almost every intelligent and oriented health and medical initiative.

Certainly, the innovative breakthroughs in surgery, pharmacy and diagnostics of Western conventional medicine have relevance. However, it is the “discovery” of behavioral prevention and the healer within - the inner medicine, the inherent elixir – that will share its mark in medical history in the early years of the 21st century.

Wellness Based Medicine – Functional Maximization

The profound holistic power of Chinese medicine is that it is inherently rooted in two wellness principles that conventional Western

medicine has neglected until very recently. The first is the “holistic ideal” – Body-Mind-Spirit. These Three Treasures are always linked in Chinese medicine. However, they are only recently becoming linked in the emerging new conventions of Western health care.

The second is the “two medicines in one” principle of Chinese medicine. Shared with Western medicine is the “Attack the Disease” model. This is to kill or modify the pathogen or pathogenic factors. Both Western and Chinese



medicine have excellent tools for “Attacking the Disease” strategies. Until very recently the wellness basis, which complements “Attack the Disease” has been unique to Chinese medicine and other holistic forms of medicine (Ayurvedic, Native, Shamanic). It is the “Foster the Righteous” model.

This is the very essence of wellness based medicine. Rather than attacking what is wrong, the “Foster the Righteous” model maximizes what is right through the functional maximization tools of Chinese medicine – acupuncture, herbs, massage and personal wellbeing cultivation – Qigong. “Foster the Righteous” is to refine awaken and activate the “healer within” – “the inner elixir”. This is the most profound medicine which is naturally produced in the body under certain conditions.

While clinical prevention has been present in



Western health care, only recently has behaviorally based prevention been of any relevance. As Western medicine transforms itself to the wellness and prevention framework, what is the primary model? Chinese medicine! What is the key to behavioral prevention? Qigong and nutrition the original foundations of Chinese medicine!

Western medicine is currently taking on numerous best practices of wellness, and Chinese functional enhancement medicine is the model.

Mind-Body Energetics – Qigong and Tai Chi – and Medical Cost Reduction

Among the most eloquent forms of behaviorally

based wellness practice are the Chinese Mind-Body Energetics practices – Qigong and Tai Chi, which



Image Courtesy of : digitalart/ Freedigitalphotos.net

are the cousins of Yoga from India. While the powerful wellness based practices of acupuncture, body therapy and herbs have a significant cost, Qigong and Tai Chi are pretty much free once one has learned them.

While the questions about Qi (energy, function) and the nature of mind (Xin-Heart Mind) are the most interesting aspects of Qi cultivation, it is actually the economics of personal wellness that is the most compelling in our society right now. Qigong and Tai Chi (and other Mind-Body practices) are the underlying solution to many of the medical cost and quality challenges of contemporary time. They are easy to learn (simple forms), easy to get people enthusiastic about, easy to disseminate and inexpensive due to the group based learning context.

It is really very simple, people who prevent disease and who activate the inner medicine through self-initiated health enhancement practice need less clinical medicine – whether it is conventional allopathic or holistic.

Prove it -

Chinese wellness practices are most widely referenced as Mind-Body practices – also moving meditation and Chinese self-care. Qigong and Tai Chi in a multitude of forms are now being implemented in schools, universities, faith institutions, social service agencies, hospitals, clinics, spas, retreat centers, community centers, even the military. Over 70 randomized clinical trials (RCT) have recently been reviewed (4) finding that the Mind-Body wellness practices of Chinese medicine are safe and effective in treating and preventing disease and reducing risk for numerous diseases. The National Institute of Health (NIH) has recently instituted an annual event called NIH Mind-Body Week with several keynotes on Qigong and Tai Chi in September 2009 (5).

In collaboration with the University of Illinois the Institute of Integral Qigong and Tai Chi convened the National Consensus Meeting on Qigong and Tai Chi.(6) One of many new breakthroughs is the research on gene expression and the reduction of cell death (longevity practice) done with Qigong, Tai Chi and other forms of Mind-Body practice.(7) “Tai Chi Easy”, a program developed especially for bringing Tai Chi and Qigong wellness programs to schools and social service agencies, has trained 250 “Practice Leaders” in trainings in collaboration with the National Wellness Institute at the University of Wisconsin, Asian Pacific Health in CA, Western Nebraska Regional Health Authority and the Southern Arkansas Council on Aging. Qigong is rapidly being embraced by policy makers, program coordinators, researchers and funders.

Who Will Benefit from this Paradigm Shift Opportunity?

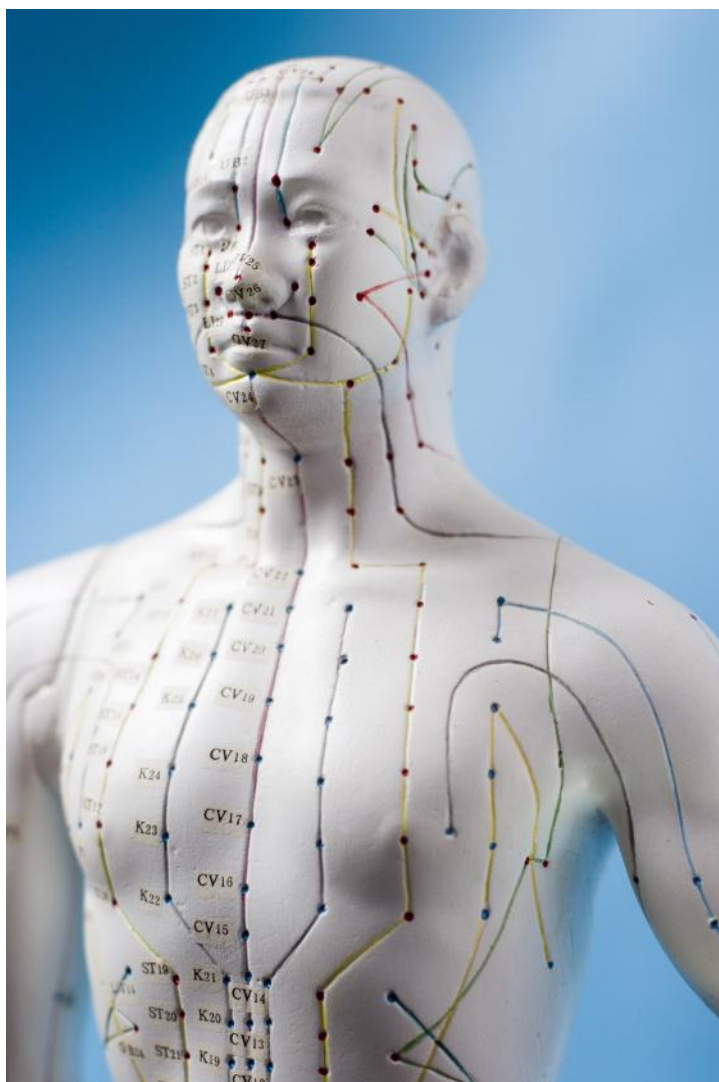
Now here is the most provocative aspect of wellness medicine, especially for the Chinese Medicine community. In America, sadly, the major medical, social and economic opportunities associated with Chinese wellness have been neglected by the Chinese medicine profession! In personal consulting experiences, including lectures to the AMA and American Hospital Association (AHA) and the American College of Healthcare Executives (ACHE), it appears that there is a far more robust interest in the implications of wellness in conventional medi-

cal institutions than in the institutions associated with Chinese medicine.

At the Institute of Integral Qigong and Tai Chi (IIQTC), we have trained many more MDs, nurses and physical therapists than we have practitioners of Chinese medicine. The leveraging of the natural wellness currency of Chinese medicine is more in the hands of the Consortium of Academic Health Centers for [Integrative Medicine](#) (CAHCIM) than it is in the Council of [Colleges of Acupuncture and Oriental Medicine](#) (CCAOM). For the public this is excellent. No one cares where Tai Chi and Qigong are coming from, they just want to be sure to have access.

In the past, it has probably been important that the institutions that protect and refine the Chinese medicine profession to focus less on the wellness





basis of Asian medicine, to focus more on the conventional methods of providing medical services and procedures in the American medical paradigm. However, it is also true that the Chinese medicine professional community is in the process of missing one of the most profound opportunities in the history of health care (both for service and for PR).

While Chinese doctors are busy acting more like Western clinical practitioners, multitudes of MDs are acting more like Chinese doctors and vigorously recommending wellness – Qigong, Tai Chi, meditation, natural foods, etc. These doctors have to unlearn and then learn much to do this. Practitioners of Chinese medicine are already deeply trained in the principles of wellbeing and balance.

What To Do -

For the Chinese medicine community there are re-

ally only two actions necessary to leverage the inherent benefits that are within the grasp of the Oriental Medicine community:

- 1) Practitioners -- implement Chinese wellness in word and deed, this is all inherent to the training in “the medicine”.
- 2) The institutions of the profession -- make the policy decision to more overtly promote the wellness associated aspects of Chinese medicine.

There is a major transformation in health care in play. Mind-Body practice – Qigong and Tai Chi - is an essential component. The Chinese medical community is a natural beneficiary. It will require, however, that in clinical practice, in the professional promotion and in the formation of policy the Chinese medicine profession will need to actually live from and demonstrate the principles and promises of bona fide wellness based medicine that flow naturally from the Asian health care tradition.

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Dr. Roger Jahnke, OMD

– has practiced clinical Chinese medicine for over 30 years. He has traveled to China 8 times to research Qigong and Tai Chi. He is a co-founder of the National Qigong Association and is director of training and research at the Institute of Integral Qigong

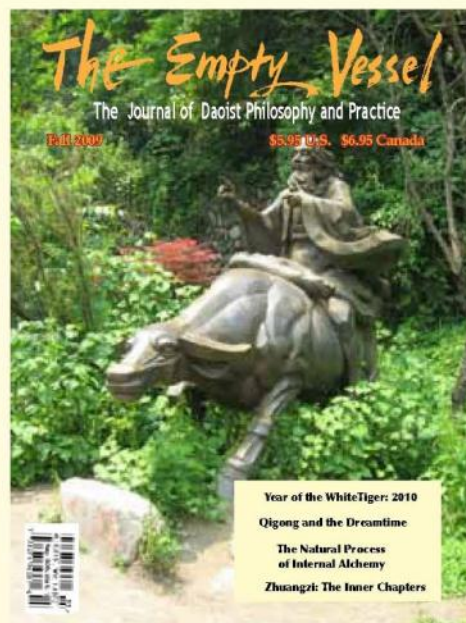
and Tai Chi IIQTC, <http://IIQTC.org> and <http://FeelTheQi.com>. Dr. Jahnke is the author of The Healer Within, which is widely used in wellness and health promotion programs, and The Healing Promise of Qi, which became an instant classic of mind-body practice and energy medicine. He, along with his colleagues have recently published the most comprehensive review of the Qigong and Tai Chi research literature in the American Journal of Health Promotion (AJHP). The Integral Qigong and Tai Chi Teacher Training program at the IIQTC is considered by many to be among the most credible Teacher Training programs outside of China.]

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Metamorphosis

By Doe Zatomata

Personal Metamorphosis is usually triggered by some event in life, often a jarring event that shatters what we thought "the picture" would be- a divorce, a major illness, a death of someone close. Or it could be the opposite. It could be that we realized all of what we thought were our dreams, but somehow, we're still not happy.

If you're feeling incredibly confused and re-evaluating absolutely everything you ever thought you knew, you are exactly where you are supposed to be. You are not lost, you've not wasted any time, and you've not done anything wrong. You needed every single experience and every single thought to get you to this point right now.

If the former caterpillar looked around in mid-transformation within that cocoon, he would be in for a shock. All he'd known all his life would be demolished, not a single thing that he was certain of remained. It would look like, well, a big mess.

But the big mess is the necessary deconstruction that has to happen before taking all those pieces and putting them together in an entirely new, entirely free and wonderful form.

So take this time in your cocoon. Re-evaluate things, meditate, breathe!

You're well on your way to emerging into a happy, fulfilling, aware and free life. If you have anything from your past holding you back in terms of self-worth, love, forgiveness, now is the time to break down all those limiting beliefs and let them

Metamorphosis · By Doe Zatomata



On the journey between caterpillar to butterfly, the caterpillar encloses itself into a cocoon.

Within that cocoon, the entire caterpillar is broken down into a soup-like mixture.

Just about all of the major structures are broken down and then rebuilt, including the heart.

Soon, the butterfly emerges. Hardly a trace of the caterpillar remains. The butterfly becomes free to fly.

Personal transformation is much the same. Tired of just eating, working, existing, we go within and close off somewhat from the outside world.

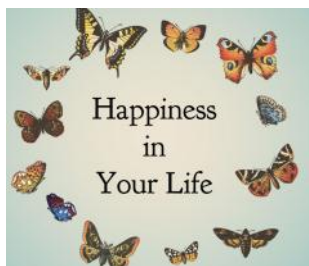
We re-examine all of our beliefs; what we were told, what we learned. The process takes much longer than a few days, but sooner or later, we rebuild. We replace false beliefs, held in our minds, with truths, held in our hearts. We shed the old, and begin to emerge anew.

Released from our limitations and negative beliefs, we become...free to fly.

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go. You'll need all those parts to form your brand new wings! Life is about to become better than it ever was before. Focus on gratitude, focus on appreciation, both for good things, and for the wis-

dom you gained through bad things. Learn about who you really are, what you really love, and appreciate your unique and wonderful self...even if it's the first time you've ever done so. This stage is difficult, and you may lose patience at times, but stick with it...it will all be so very worth it.



Doe Zantamata — an inspirational author, photographer, and graphic designer. He has written several books, and is also working on a book series entitled "Happiness in Your Life." Doe would rather not have a detailed

description about himself here since he thinks the most important information about him is that everyone should recognize his/her own inner teacher. There are a lot of recognizable names in self help and spirituality; unfortunately people lose sight of themselves as wise people, and instead turn to teachers outside. "Happiness in Your Life" is made up of a book series, daily motivational blog, animated short movies, and inspirational posters. There is a little something for everyone. Whether a person is enduring trying times, or has decided to fully live their dreams, thehiyL seeks to fan that inner spark within all of us, and help us to realize our full life potential. Happiness in Your Life is written by Doe Zantamata. Please visit the daily blog for articles and web posters at www.thehiyL.com or please visit www.happinessinyourlife.com to learn more about the books and printed posters.



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The Heart of Healing: Niakan As Applied Benevolence

by Henry McCann

Introduction

Ling

In the Huang Di Nei Jing, the core text of Chinese medicine that was written about 2000 years ago, there is a key chapter that describes the functions of the internal organs. In this chapter (Su Wen Chapter 8, Lan Mi Dian Lun) it is said that the Heart is the sovereign of the body, discharging the illumination of the spirit when healthy (心者，君主之官也，神明出焉). In this same chapter it goes on to say that when the monarch (i.e., the Heart) is in a state of brilliant illumination, all the other organs will be at peace, ensuring health and longevity (故主明則下安，以此養生則壽). Furthermore, when the monarch is in this state of brilliant illumination, everything under heaven will have great prosperity (天下則大昌).

The “Heart” that is talked about in this chapter however is not the simple pump that propels blood through our arteries and veins. Rather, it is the symbol that describes the very spark of consciousness that defines being human. It is the sum total of our awareness, our emotions, and our affects. Thus, it truly is the sovereign of our life.

As someone who practices Chinese medicine, I find that treating this Heart in my patients is not so easy. Typical therapies of Chinese medicine, for example acupuncture and Chinese herbal medicines, are often ineffective at really bringing patients into a state of illumination of the Heart, and thereby ensuring long-term wellness. This understanding is even found in typical Chinese folk sayings such as, “Disease of the Heart has never been treated with medicine” (心病從來無藥醫) and, “Diseases of the heart must be treated in the Heart [i.e., diseases of the Heart can only be treated by working with the mind]” (心病還用心藥醫).

One of the solutions to this clinical conundrum that I have found for both myself and for my patients is the Japanese psychology method known as Naikan (内觀), and we will see how it is an effective prescription for the ailing Heart that is so common today.



Naikan

Naikan is a practice developed by Yoshimoto Ishin based on the Japanese tradition of Jodo Shinshu (Pure Land Buddhism), and can be traced to a rather austere meditation called Mishirabe (身調べ). Yoshimoto, who himself achieved enlightenment in 1937 by practicing Mishirabe, sought to take this reflective practice and make it more secular and gentle. In Naikan, the Naikansha (内観者, i.e., Naikan practitioner) reflects on their relationship with others using the framework of three seemingly simple questions about what they received, what they gave, and what troubles or difficulties they caused. Traditionally one begins by reflecting on their relationship with their mother in a specific time frame, the questions becoming:

母親からしていただいたこと – What have I received from my mother?

母親にして返したこと – What have I given to my mother?

母親に迷惑をかけたこと – What troubles or difficulties did I cause my mother?

However, the subject of one's reflections, can be on any individual, and even on a specific period of time, as when one uses the same questions to reflect on the past day (known as Nichijo Naikan 日常内観 – Daily Naikan). In this case, the questions remain the same, but encompass all encounters during the day with people, objects, and even forms of energy (e.g., heat or electricity).

In Japanese the word Naikan (内観, *Nei Guan* in Mandarin Chinese) means “looking within.” However, when we look at the deeper meanings and connotations of the Chinese characters used to write Naikan, we understand better what the practice really does. The character *Nai/Nei* (内) in the Shuo Wen Jie Zi, one of the earliest dictionaries of Chinese language that dates back to the 2nd Century C.E., is defined as “to enter.” (内：入也) The second character *Kan/Guan* is usually in modern times translated as “look.” However in the Shuo Wen Jie Zi the definition in Chinese is *Di*, “to examine” or *Shi* “to inspect.” (觀：諦視也) In Buddhism the same word *Di* also means “the truth” (such as in the “Four Noble Truths,” *Si Sheng Di* – 四聖諦).

In Naikan there is an intense focus on actual activities done or actual things given or received. This is done without reference to the motivation behind the giving or receiving, or the reason why trouble was caused. For example, today I received payment from my patients. The fact that I provided them with treatment in exchange does not change the fact that I benefitted from money they gave me. Likewise, my patients received treatment. The fact that they paid for it does not change that they benefitted from my labor. The particular night I started writing this essay I was running late and several patients had to wait. Even though I had a “good” reason for running late, it doesn't change the fact that it was an inconvenience and trouble that I imposed on several of my patients.

Therefore what Naikan does is asks us to look at the *objective facts* of our lives. By doing so we start, sometimes for the first time, to see the truth of the whole of our lives rather than just narrow slices of our experience, or what we want or have been conditioned to see. Put together we can see why Naikan is a practical method of “entering into the truth.”

Distancing From the Truth

Even though we previously mentioned three basic questions as the Naikan framework for reflection, we should be aware of a fourth question – “what troubles or difficulties did others cause me?” This question, known in Naikan practice as “Gaikan” (*Wai Guan* in Chinese 外觀), or “external viewing,” is purposely *not* asked during Naikan reflection. Focusing on how “I” have been wronged is, in many cases, the cause of one's suffering. This self-focus is the fast

track to missing the love, support, and grace that allows us to live at all in society. In the *Shuo Wen Jie Zi Gai/Wai* is defined as *yuan* - to distance oneself from something. (外：遠也) Thus this fourth question, Gaikan, can be seen as something that “distances oneself from the truth.” Interestingly, modern research bears this out. Self-focused attention is associated with depression, anxiety and a wide range of other psychological disorders (Ingram, 1990). Beyond that, self-focused attention is also associated with physical disorders such as chronic pain and cardiovascular disease (Turk, 1983; Scherwitz et. al., 1986).



Confucianism and the Heart

Confucianism is one of the native philosophical systems of China, and despite its reputation of being stuffy and conservative; some of the most important teachings of Confucius were specifically about the Heart. For example, in the text known as the Great Learning (Da Xue 大學) there is a beautiful cascade that reads:

“The people of ancient times wishing to illuminate brilliant virtue throughout everything under heaven first sought to order the country. Wishing to order the country they first regulated their families. Wishing to regulate the families, they first cultivated their selves. Wishing to cultivate their selves, they first rectified their Hearts.” 古之欲明明德於天下者，先治其國；欲治其國者，先齊其家；欲齊其家者，先修其身；欲修其身者，先正其心。

The way Confucianism rectifies the Heart can be explored by looking at some of the key concepts in Confucianism.

Goodness (*Shan* 善)

Confucianism teaches that the true nature of man is one of selfless goodness. In the Book of Mencius (Mengzi), one of the core texts of the Confucian tradition, the philosopher Mencius expressly states, “the true nature of man is goodness” (孟子道性善 Menzi, Book 5). However, because of how we live and are socialized, even though Goodness is our true nature it is something that always has to be practiced. The fifteenth book of the Analects, another core Confucian text recording the oral teachings of Confucius, says:

“Is there one word which may serve as a rule of practice for all one's life?” The Master said, ‘Is not Forgiveness such a word? What you do not want done to yourself, do not do to others.’” 子貢問曰：有一言而可以終身行之者乎？子曰：“其恕乎！己所不欲，勿施於人。

This line points out the idea, as mentioned above in the Great Learning quote, that the Heart has to be rectified somehow. Here Confucius recommends the practice of Forgiveness as one such method. In this way we can relearn our true heavenly nature of Goodness, rectify the Heart, and allow everything under heaven to prosper.

Ritual (Li 禮)

The word Ritual requires a little more explanation than Goodness to really understand because of its numerous connotations. In a very narrow context Ritual actually means the practice in ancient times of religious or other ritual. The purpose of ritual in ancient China was to create some sort of communication with either the ancestors, or the Heavens as the abodes of the gods and spirits. Thus the purpose of ritual was to reestablish some sort of proper relationship, and this idea of proper relationships permeates Confucian thinking. In more mundane settings Confucianism worries for example about proper social relationships, such as the relationship between parents and children or between friends. How we enter into these proper relationships is thus an aspect of Ritual as well.

The definition of ritual in the Shuo Wen Jie Zi is rather cryptic. In it, it says, "Ritual means shoes." (禮：履也) What do shoes have to do with Ritual? To understand this we have to think about why we wear shoes. We wear shoes of course so we can walk. Shoes are the tools that allow us to walk along a road or path of some sort. Likewise, Ritual is the tool that lets us walk along the path of Goodness. Thus, anything we do to enter into proper relationship and communication with our closest loved ones, our friends, and our communities is an aspect of Ritual. It can be as simple as holding open a door for someone in need, or taking care of young children. Everything we do with a Heart of goodness is an act of Ritual.

One of the classical phrases in Chinese medicine is that "pain arises from stagnation" (不通則痛). The word we translate as 'stagnation,' *tong* (通), also means communication. Therefore, the phrase can also be read as "pain arises from lack of communication." In the body this means that when the circulation of Qi and Blood are not moving smoothly there is physical pain. However, this also means when our relationships with people around us are broken and not an expression of our innate Goodness, we also experience pain. Thus Ritual can also be translated as "Sacred Connection."

Benevolence (Ren 仁)

Benevolence, also translated as Compassion, is one of the most important concepts in Confucianism, and in Chinese thoughts is one of the highest virtues. The definition of Benevolence in the Shuo Wen Jie Zi is the Chinese word 'Qin.' (仁：親也) This word 'Qin' can be translated as one's parents, intimacy, or closeness. The Chinese character itself is made up of the character for 'person' (人), and the character for the number two (二). Thus the meaning of Benevolence is that feeling of love and closeness that should be experienced when interacting with a close loved one or family member. Ideally it is also the feeling that arises when we interact with any other person, for real compassion is that which is felt for everyone universally.



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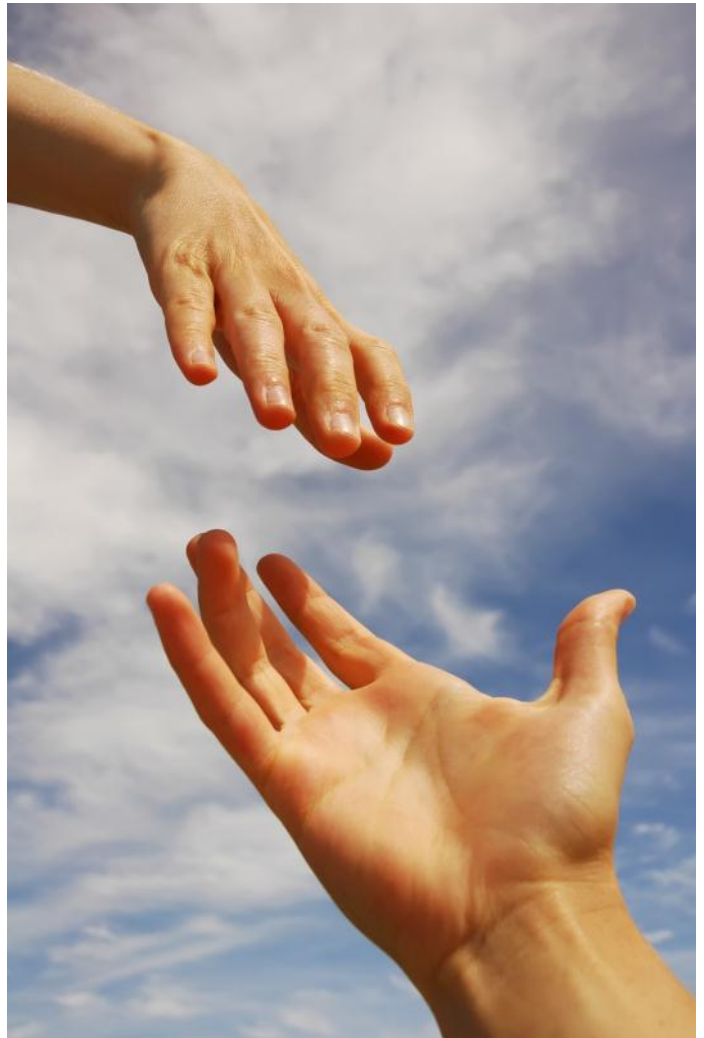
In the Confucian tradition this Benevolence is associated with selflessness. Here is the definition for Benevolence that Confucius himself gives us:

“Subduing the self and returning to the state of Sacred Connection (Li), this is what is called Benevolence.” 克己復禮為仁 (Analects Book 12)

Confucius links the Heart of compassion and benevolence with the practice of entering into relationships (Li, Sacred Connection) with others that express Goodness (Shan). The way this is done is by forgetting the self, or, in other words, turning away from selfish behaviors. This idea is certainly found in other traditions. Shinran, the founder of Jodo Shinshu Buddhism, believed that humility characterized the enlightened person.

“The person who has entered the gate of religion sees “zero” value in himself. Far from slighting or respecting the self, he does not recognize any value in the self [i.e., either slighting or recognizing because of the lack of true self]. Both our anguish and our grief exist because of our sense of self-importance.” Rev. Kiyozawa Manshi (1863-1903, Shin teacher)

Naikan teaches us, in a very real, simple and yet powerful way, that our life is full of Sacred Connection (Li). Practicing Naikan reflection engenders gratitude for all the support we receive on a day-to-day basis, and as such brings us better into Sacred Connection, specifically by subduing a sense of self-importance. As such, it perfectly embodies the Confucian definition of Benevolence and Compassion: “Subduing the self and returning to the state of Sacred Connection (Li), this is what is called Benevolence.”



Rectifying the Heart

ing Hearts, and

that the Chinese medical and Confucian classics call for as the way to health and wholeness. In Naikan we see an example of a real method that is practical and easy, and, with consistent effort, one that can bring about a rectification of the Heart. Once the Heart is rectified, eventually everything under heaven will become at peace. Once the Heart is rectified, Sacred Connection is reestablished, and pain finally disappears, like snow melting under hot water.

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Balanced Emotional Flow with Qigong

Dr.. George Love

We all have emotions. Emotions are meant to be expressed and when expressed in a healthy manner contribute to our overall well-being. What happens too often is that emotions are not expressed. In fact, they are suppressed, very often over a period of years. According to Chinese Medical diagnoses, sooner or later, this will cause illness in the body.

Whatever is not expressed remains in the body and becomes stagnant over time. The body fluids become like a swamp. In many cases, these suppressed emotions actually congeal and manifest in the form of tumors, rashes, irregular growths, illnesses and pain.

Emotions that are not expressed are as toxic to the body as any other kind of poison. In Chinese medicine there is a close link between the major organ systems and the main emotions. These links are so strong that disharmonies in organ function can be diagnosed by observing emotional holding patterns. Likewise, emotional disharmonies can be treated by the organ system that corresponds.

According to Chinese Medicine, Stagnant Qi can be caused by emotions stuck in the body. For example: anger causes the muscles to contract that restrict blood flow and blood oxygen.

Then nutrients don't get delivered, organs get starved, break down and disease results. The same is true for anxiety which causes the back and leg muscles to contract; worry, obsession, and compulsion cause the digestive organs to contract; and grief, loss and denial cause the respiratory muscles to contract.

We transform from emotional stagnation to emotional release through our Qing Lung Qigong and the 5 Transformations Dance.

Psycho-puncture

Emotional Balancing is our goal in Blue Dragon Qigong to create serenity, tranquility and quiescence. We identify the issues that are causing dys-



Figure 1: Stimulate Spleen

function: the 3 Poisons of anger, avoidance and addiction; the 4 Heart Hurts, the 7 Deadly Emotions, the 6 Energy Thieves of cravings and the 5 senses, and the Demon of Greed for power, possessions and perversion. If someone were to contact us for diagnosis pre-dance we can prescribe specific Qigong exercises from the 14 Meridian internal exercises that are appropriate.



Blue Dragon Qigong- 5 Transformations Dance

Qing Lung Qigong aka Blue Dragon Qigong is the antidote to this stuck energy and reverses stagnation by moving qi and blood through restricted areas. We perform specific movements to increase flow of blood and qi and benefit specific organ systems.

There are 14 exercises in this set of Medical Qigong that activate specific acupuncture meridians.

Exercise #2 stimulates Stomach and Spleen Meridians and we choose this one for the emotions of worry/obsession/compulsion. It is very similar to waving

Figure 2: Stimulate Lungs

hands like clouds in Taichi. The Dance move is rubbing your belly hand over hand in clockwise fashion while rolling hips side to side. {Figure 1}

Exercise #3 stimulates Large Intestines and Lung Meridians. We choose this one to antidote grief and sense of loss and denial. The Dance move starts with elbows out to side with hands down and then raising your hands in the air keeping arms perpendicular to the body with rhythm from side to side. We call this one "Lift your Lungs". {Figure 2}



Exercise #5 stimulates Pericardium and Triple warmer meridians. We call this one "Open your Heart". The Dance move raises arms in the air over your head and waving side to side in rhythm. {Figure 3}

Exercise #6 stimulates Liver and Gall Bladder meridians. We choose this one to balance anger, frustration, resentment, shame, blame and/or guilt. The Dance move is called "Pick up the bucket, Throw out the water". We shift the weight to left leg and lift out right heel while throwing water over left shoulder. We then shift weight to right leg and lift left heel. {Figure 4}



Figure 3: Stimulate Pericardium

Exercise #7 stimulates Kidney and Bladder meridians. The Dance move places feet together bent over at



Figure 4: Stimulate Live

waist with arms in prayer position and shift left and right like a windshield wiper. We call this one "Clean your Kidneys".

You can see all of these exercises and Dance moves on [Youtube.com/mysticmaster49](https://www.youtube.com/mysticmaster49)

Emotional Acupressure as Qigong Drumming

We utilize Acupressure to break up stagnation with the Mo points, sometimes mistranslated as Alarm Points. The 3 Dantians of Jing (CV3-4), Qi (CV15-17) and Shen (GV 23-24) are patted in a rhythmic pattern to the same music as the Dances. We call this Qigong Drumming. We also pat the Lung area (LU 1-2), Liver area right (Liv 14), Spleen Area left (Liv 13), Kidneys (GB 25). According to Manfred Porkert, the Mo points will treat energetic stagnation and chronic diseases of the organs. Soulie de Morant says the Mo points will tonify a meridian as supplementary to specific tonification points. He points out they are used for illnesses of the Yang in the Yin - e.g. if Organ problems (Yin) came from perturbed feelings (Yang). As part of the Blue Dragon Qigong Dance we pat or slap these areas as drumming the body Qigong for emotional release.

Background and History

14 Meridian Exercises is an authentic family Qigong

taught from 17th century by Master Li Bing Yuan aka John B.Y. Lee. Lung Qing Qigong or Blue Dragon Immortal Qigong was taught to me as the only medical Qigong that utilizes the 12 regular meridians and 8 extraordinary meridians. I learned the six healing breaths and the six magic sounds. Standing and Walking Qigong was taught as part of the healing practice of emitting Qi.

Prevention is the Only Cure

According to Chinese medical theory, all pain, all diseases have an emotional component. Blue Dragon Dance to the Cure saves lives by moving energy through organs deficient in Qi and blood. It is critical for people to be able to release their negative energy. For those with serious illnesses, it's the difference between life and death. If you are serious about healing yourself, it is important that you practice the Five Transformations Dance weekly.



George Love Jr. is a primary care physician licensed in Florida since 1986. As a Doctor of Oriental Medicine (DOM) and licensed Acupuncture Physician, he is qualified to

prescribe herbs (herbalist) and therapeutic diets (food therapist). He is the former Dean of Acupuncture Studies at Barna College of Health Science in Ft. Lauderdale, and the author of six health books including *S.H.I.E.L.D. Your Immune System in Just 12 Weeks*, *Meridian Chi Gong*, *You Won't find Love in the Refrigerator* and *Ear Reflexology Massage Your Ears to Health*. He has been involved in the Alternative Health industry for 30 years both as an educator and health care provider. He teaches *Self Healing* workshops across the country on *Ear Reflexology*, *Meridian Chi Gong*, *4 Doors to Healthy Happiness* and *21 Days to Wellness*. You can find more information about him at www.4DoorstoHealth.com

The Jingluo

Part 1: The Horary Cycle

By Marty Eisen Ph.D.

Introduction

Jing can be translated as “to pass through” or “pathway” and refers to the vertical channels or meridians. *Luo* means “network” and refers to the network of channels that branch off horizontally from the vertical channels. The Jingluo system consists of the 12 Regular Meridians, 8 Extra (or Extraordinary) Meridians (Ren, Du, Chong, Dai, Yangqiao, Yinqiao, Yangwei and Yinwei Meridians), 15 Collaterals, 12 Divergent Meridians, 12 Muscle Regions and 12 Cutaneous Regions (1,2,3,4).

Nearly every form of Qigong makes use of the meridians directly or indirectly. Qi is imagined to flow in the meridians or certain postures or exercises cause Qi to flow. Tapping or massaging certain acupoints affects the internal organs through their connecting meridians. Similarly sounds or mantras, by vibrations transmitted along the Meridians, can influence the internal Organs. Thus, every Qigong practitioner should be familiar with the Jingluo.

The great importance of mastering Jingluo theory was emphasized in ancient Chinese texts. Chapter 10 in the *Miraculous Pivot* states that the Meridians and Collaterals determine life and death in the treatment of all diseases and the regulation of Deficiency and Excess conditions so that one must gain a thorough understanding of them. In other words, the Jingluo system is not only necessary for treating diseases, but also for homeostasis. Chapter 13 states that internally, the 12 Regular Meridians connect with the Zang-Fu Organs and externally with the joints, limbs

and other superficial bodily tissues. Thus, the Jingluo system, carries Blood and Qi, nourishes the interior Organs, as well as the bones, tendons, muscles and skin.

Acupuncture points or acupoints on Meridians are located using anatomical landmarks and proportional body measurements in terms of the *cun*. The **cun** is the width of the distal interphalangeal joint of the thumb.

First, the ancient Chinese theory of Jingluo will be presented. Then, some western scientific attempts to justify the theory will be discussed in future articles.

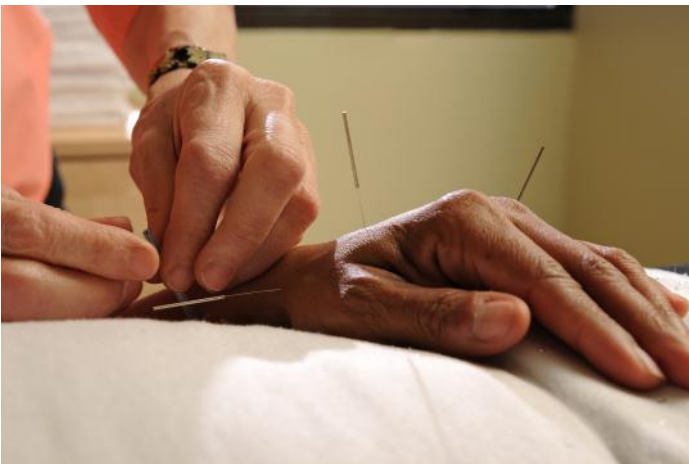
Chinese Classic Sources

The Jingluo concept was conceived during the long history of certain Chinese practices which include Shamanism, massage, primitive forms of Qigong, Taoist, Confucianist and Buddhist meditations, clinical observations of the development and cure of diseases and the propagation of needling sensations.

There are tales of ancient Qigong masters who could sense the energy flow in their own bodies and also in their patients by feeling or sight. Today, there are still methods of Qigong diagnosis being used by some practitioners based on feeling Qi and even some claiming to see Qi.

Two silk scrolls, written in 3 B.C., contain the earliest description of Meridians and Collaterals. However, the earliest major text on the Meridians and Acupuncture is the *Yellow Emperor's Inner Classic* (Huang Di Nei Jing) compiled during the period from 1B.C. to 1 A.D. It is

divided into two books, Plain Questions (Su Wen) and Miraculous Pivot (Ling Shu). Most of the Su Wen was written as a conversation between the Yellow Emperor, a legendary ruler, and his learned courtiers. It discusses physiology, morphology, pathology, morphology, pathology, diagnosis and prevention from the classical Chinese medical viewpoint. The Ling Shu contains clinical applications of acupuncture and moxibustions and describes the Jing-Luo and acupuncture points.



It is estimated that there are 10,000 traditional Chinese medical treatises still available. Only brief discussions of some of the important texts will be presented.

The *Nan Jing* (Classic of Difficult Issues) was compiled anonymously in 1 or 2 A.D. It was a unified and comprehensive treatise on the theory of Meridians, Collaterals and Points, as well as the etiology of diseases, their diagnosis and therapeutic needling. The *Shang Han Lun* (Systematic Classic of Acupuncture and Moxibustion), written by Zhang-Zhong Jing in 220 A.D., addressed acupuncture, moxibustion and herbal medicine. It became one of the clinical foundations of traditional Chinese herbology.

One of the oldest surviving texts, the *Zhen Jiu Jia Yi Jing* (Comprehensive Manual of Acupuncture and Moxibustion), written by Huang-Fu Mi in 282 A.D., described the important theoretical arrangement of acupoints into 3 continuous Channels originating from the feet and running to the hands, as well as 3 Channels starting from the hands and running to the feet.

The peak in education in Chinese acupuncture and herbology was reached during the Tang dynasty (618-907 A.D.). The Imperial Medical College was founded in 618 A.D. Later, similar Chinese medical colleges were established in each province.

The government continued to support acupuncture education during the Song Dynasty (960-1279 A.D.). Wang Wei-Yi, a court doctor, was ordered to revise and verify information about acupoints and Meridians. He precisely located 359 points on 14 channels, describing the medical indications and needling depth of each point. He also designed 2 life-size bronze figures inscribed with the acupoints and Channels. These statues were used for testing students. A figure was filled with water or mercury and coated with wax. The accuracy of a student's needling was determined by whether the intended hole was needled and so leaked fluid. Another famous text of the Song dynasty was Instruction



on the Pulse (Mai Jue) by Cui Jia-Yan. It was published in 1189 and translated into several European languages in the seventeenth century.

Research, education, clinical improvements, collation and commentary continued to flourish during the Ming dynasty (1366-1644 A.D.). The *Zhen Jiu Da Cheng* (Great Compendium of Acupuncture and Moxibustion), written by Yang Ji-Zhou and published in 1601, synthesized many classical texts and also unwritten, traditional practice procedures. It became one of the most influential medical texts for later generations. It was the major source of information transmitted to Europe in the nineteenth and twentieth centuries.

The Jingluo connect the Organs and tissues

Involved Organs

Heart and Lung

Liver

Spleen

Kidney

Location of Pathogenic Qi

elbows

axillae

groin

popliteal fossae

Table 1—Transmission of Pathogenic Qi via the Jingluo To Traversed Locations

Liver disease the hypochondriac pain may extend to the lower abdomen; in Heart disease there may be pain in the chest, fullness in the costal region, pain in the back, shoulder, and medial regions of the arms. Related tissues and sense organs may also exhibit signs. For example, Heart Fire flaring up may cause tongue ulcers, ascension of Liver Fire may lead to the eyes swelling; deficiency of Kidney Qi may impair hearing.

Functions of the Jingluo

of the body and important in physiology, pathology, prevention and treatment of diseases.

(a) Transport Qi and Blood Regulating Yin and Yang

Chapter 47 in the *Miraculous Pivot* states that the Jingluo transport Qi and Blood to adjust Yin and Yang, nourish tendons and Bones, and to improve joint function. Thus, all parts of the body can communicate with each other and normal life activities are maintained in equilibrium.

(b) Resist Pathogens and Serve as Passages for Pathogen Transmission

If the Antipathogenic Qi is strong Pathogenic Qi will not be transmitted to the interior. However, if the Antipathogenic Qi is weak, the Jingluo may serve as passages for Pathogen transmission.

(c) Reflect Symptoms and Signs and Signs of Diseases

Chapter 71 in the *Miraculous Pivot* points out that the Pathogenic Qi can manifest in different locations by its transmission via the Jingluo connecting the involved Organs as in Table 1.

Chapter 22 in *Plain Questions* states that in

(d) Transmit Needling Sensations; Regulating Deficiency and Excess

The medical text, *Precious Supplementary Prescriptions*, states that acupoints located on the Jingluo usher Qi to distant locations to achieve curative results. In Chapter 5 of the *Miraculous Pivot* postulates that the key point of acupuncture treatment is to know how to regulate Yin and Yang. Chapter 9 in the *Miraculous Pivot* says that acupuncture treatment must aim at regulating the flow of Qi. This means that the stimulation of acupoints is transmitted to the relevant Zang-Fu Organs. Consequently, normal free flow of Qi and Blood is restored, the function of the Organs regulated, and the disease is cured. None of this would be possible without the transmission function of the Jingluo.

In ancient times, the Chinese separated the

The Horary Cycle

day into 12 two hour periods, denoted by the **Twelve Earthly Branches**. These periods were based upon the movement of the Sun, with twelve o'clock midday being the most Yang point and twelve midnight the most Yin point. They discovered that the Qi flows cyclically through the Meridians and pertaining Organs so that each Merid-

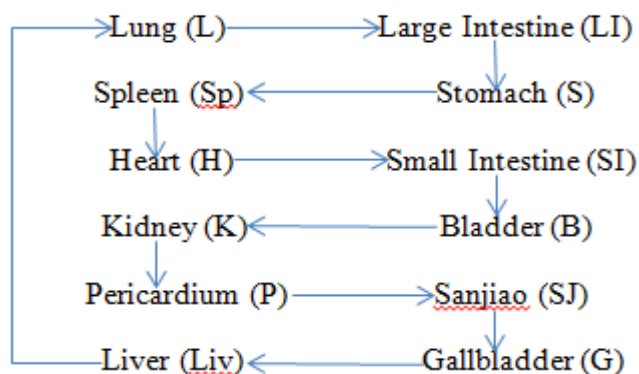


Figure 1—The Horary Cycle

ian and Organ experiences maximum physiological activity during a specific two hour period. This Qi flow is by the connection of the Meridians of the hand and foot, Yin and Yang, exterior and interior. This concept comes from the school known as "Zi Wu Liu Zhu Fa" and dates back to the Tang Dynasty (618 – 907 AD). This cyclic flow is called the **Horary Cycle**. It is also known as the **Midday/Midnight Law** because the energy of a given Meridian and Organ reach their minimum in the twelve hour later two hour period following its two hour maximum period. The flow in the Horary Cycle is depicted in Figure 1.

Each acupoint on an external Meridian is named in Chinese. It is also denoted by a letter or letters, as shown in Fig. 1, to denote its Meridian and also a number. The energy flows along a Meridian from the smaller to the larger number. The acupoints are numbered consecutively starting with 1. For example, the first point on the Lung Meridian is Zhongfu or L 1 and the last point is Shaoshang or L 11 and the Qi flows from L 1 to L 11.

In the Five Element style of acupuncture an important part of the treatment is to remove energy blocks – that is, when there is a relatively greater amount of Qi in the Meridian before the block and a relative deficiency in the Meridian after the block (5). The relative amount of energy in the Meridians is found by palpating the pulse. The energy can be made to exit the first Meridian in the order of Horary Cycle by first tonifying its **Exit Point** and enter the next Meridian in the Horary Cycle by then tonifying its **Entry Point**. These Entry and Exit Points are not necessarily

the first and last points on the Meridians. For example, in a Sp/H Block, the Exit Point of the Spleen (Sp 21, from Table 1) would be tonified. Next, the Entry Point (H 1, from Table 1) on the Heart Meridian would be tonified.

The most active acupoint during the maximum energy period of a Meridian is called the **Horary Point**. It corresponds to the same Element as the Meridian containing it – for instance, the Metal acupoint for the Lung and Colon meridians. The Entrance, Exit and Horary points for each Organ and its time period are listed in Table 2.

The Horary Cycle can be used to maintain maximum health by adjusting lifestyle in accordance to the body's natural biorhythms. For example, breakfast should be nutritious, since the Stomach is most active between 7 and 9 a.m., in accordance with the saying, "Breakfast like a king, supper like a pauper". In order to eliminate jet lag the body clock must be reset so that Horary Cycle functions in the same time as the local time of the destination. Stimulating specific Horary Points on the body allows the energy to transfer from one meridian to another, thus helping the biological clock update itself in mid-flight (6).

The practice of each third of the long Yang Lu-chan (1799 – 1872) Tai Chi form causes the Qi to circulate once through the Horary Cycle. This promotes smooth Qi circulation in the Meridians and so is beneficial to the practitioner's health. This form contained fast and slow movements. The (new) long form, practiced by most Yang stylists today, was devised by Yang Cheng – Fu (1883 – 1936) and only contains slow movements. This form may also promote the aforementioned Qi circulation. However, it is doubtful that practicing any of the modern, shortened versions of the Yang style will circulate Qi as occurs in the performance of the long Yang form.

Each of the twelve Regular Meridians has its own acupoints and pertains to a Zang (Yin) or Fu (Yang) Organ with the same name. There exists an exterior (Yang)-interior (Yin) relation of connection by the Meridians. Each Meridian exhibits its pathological manifestations in the event its Qi flow is not smooth. Those that pertain to the

Earthly Branch	Max. Energy Time Period	Organ or Meridian	Entry Point	Exit Point	Horary Point
Yin	3 a.m. – 5 a.m.	Lung	L 1	L 7	L 8
Mao	5 a.m. – 7 a.m.	Large Intestine	LI 4	LI 20	LI 11
Chen	7 a.m. – 9 a.m.	Stomach	S 1	S 42	S 36
Si	9 a.m. – 11 a.m.	Spleen	Sp 1	Sp 21	Sp 3
Wu	11 a.m. – 1 p.m.	Heart	H 1	H 9	H 8
Wei	1 p.m. – 3 p.m.	Small Intestine	SI 1	SI 19	SI 5
Shen	3 p.m. – 5 p.m.	Bladder	B 1	B 67	B 66
Yu	5 p.m. – 7 p.m.	Kidney	K 1	K 22	K 10
Xu	7 p.m. – 9 p.m.	Pericardium	P 1	P 8	P 8
Hai	9 p.m. – 11 p.m.	Sanjiao	SJ 1	SJ 22	SJ 6
Zi	11p.m. – 1 a.m.	Gallbladder	G 1	G41	G 41
Niu	1 a.m. – 3 a.m.	Liver	Liv 1	Liv 14	Liv 1

Table 2—Horary Cycle Maximum Energy Periods, En-

Zang Organ communicate with the related Fu Organ and vice versa. Hence, a pair of related Organs has a physiological and pathological influence on each other. Moreover, points on the related Meridians can be used to treat disorders on the related Organ – for instance, points on the Liver Meridian can be used to treat Gallbladder disorders.

In the following, the front refers to the surfaces facing forward when the arms are held down by the sides with the palms forward and the toes of the feet are facing the side with the heels touching each other and trying to form a straight line, like the first foot position in ballet.

Three Yin and Yang Meridians are located symmetrically on the front and back surfaces, respectively, of both arms and legs – see

<http://www.acumedico.com/arm.htm> and <http://www.acumedico.com/leg.htm>

For example, there is a Lung Meridian on both arms and a Stomach Meridian on both legs.

Meridians on the body are also located symmetrically on both sides, but are usually shown on only one side -see

<http://www.acumedico.com/torso.htm>

The exact course of the twelve Regular Meridians will be described in the order of their flow

in the Horary Cycle, beginning with the Lung Meridian. The route of each Meridian will only be described on one side of the body, since the Meridian with the same name has an analogous route on the other side.

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://](http://eastwestqi.com/)

eastwestqi.com/. For more information about Dr. Eisen please visit <http://home.comcast.net/~carolezak>



Traditional Chinese Medicine Views and Treatment of Eczema

By Helen H. Hu, OMD

The term eczema refers to atopic dermatitis which is inflammation of the upper layers of the skin, causing itching, blistering, redness, swelling, and sometimes oozing, scabbing, and scaling of the skin. Some types of dermatitis affect only specific parts of the body, whereas others can occur anywhere and in the oddest places (within the ear canal, above eyelids). Some types of dermatitis have a known cause, whereas others are idiopathic in nature, meaning they have no direct cause. In any event, dermatitis is the skin's way of reacting to severe dryness, scratching, an irritating substance, or an allergen. Chronic dermatitis may represent a contact, fungal, or other dermatitis that has been inadequately diagnosed or treated, or it may be one of several chronic skin disorders of unknown origin. Because chronic dermatitis produces cracks and blisters in the skin, any type of chronic dermatitis may lead to bacterial infection if left untreated. For some sufferers, dermatitis is not only an unpleasant nuance but also an embarrassment when lesions are located prominently on the hands or face.

Chronic sufferers usually have many allergic disorders, particularly asthma, hay fever, and food allergies. The relationship between dermatitis and these disorders is not clear because atopic dermatitis is not an allergy to a particular substance. Current biomedical treatments of eczema include the application of corticosteroid ointment or cream

For severe cases, the immune system can be suppressed with cyclosporine, azathioprine, or mycophenolate mofetil taken by mouth, or injections of interferon-gamma. The medication both topical and internal use carry many sides

effects because it is compromising the body's immunity by directly suppressing it. In Chinese Medicine, it is believed that internal organ disharmony with external pathogenic factor together can cause the skin disorder known as eczema. Organ disharmony

occurs when there is dampness accumulation and blood deficiency. The main internal organs that are related to eczema are the spleen and lung. External pathogens such as external wind and heat can also invade the skin giving rise to the presentation and symptoms of eczema.

The concept of pathogenic "Wind" in Chinese Medicine means seasonal and climatic changes that can impact the body. Spring time is characterized by more wind and thus chronic eczema patients tend to have recurrent episodes during spring time due to the prevalence of "allergens" being swept up in the air.

The concept of "heat" indicate that the "pathogen" can cause skin redness, without blister which can occur from infection, and/or reaction to plants, minerals and chemical substances



Certain food can provoke this skin disorder such as:

1. Shell fish: Chinese medicine believe that shell fish and shrimps classified as yang food that easily produce wind, if the body already has certain deficiency, this can lead to itchiness of the skin.

2. Hot spicy food: Spicy foods can cause more dryness due to its nature and ability to consume fluids, which is the body's source of yin energy that nourish and moisten the skin.

Too much sugar, starch products: All those refined carbohydrate food are classified as dampness generating food in the body, which may present as oozing or blistering skin.

There are acute and chronic stages of eczema which can be classified by its appearance. Acute eczema presents in the clinic with itching, redness and small blister with yellow exudates. Chronic eczema can be recurrent at the same place, skin become thicken, gray color with severe itching, especially itching at night time with redness scratching marks and scaling.



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Traditional Chinese Medicine treats Eczema by acupuncture and herbal medicine according to its pattern diagnosis and which organ involved in each individual. In severe case, external herbal formula can be applied locally with much success.

Chinese food therapy is one of important preventative measures and part of treatment during its recurrent stages.

In cases of acute stage of eczema:

Most use herbal formula internally and external to expel external pathogen invasion, such as heat and dampness, at the same time, try to avoid sea food and hot spicy food.

In cases of chronic condition eczema:

There are both organ deficiency and /or blood deficiency that are involved in chronic cases of eczema. One has to be evaluated by a TCM doctor in order to make pattern diagnosis, then treatment by acupuncture, herbology and diet therapy to address underline organ disharmony and the skin condition.

Chinese Food Therapy for Eczema:

I. Acute stage:

mung bean and hawthorn soup

Mung bean: 25g

Yi Yi Ren (Coix Seed): 25 g

Shan Zha (Hawthorn) 10g

Wash it in 500ml water to soak for a hour, the bring it to boiling for 5-10 min. Then cover the lid set for 15 min. Drink it as tea, once a day

Celery salad

Put fresh celery 250g in boiling water for one min. then take out soaking cold water. Cut it in small pieces adding sot and sesame seed oil. Serve. 1-2 time a day for 7 days.

Ku shen egg

One egg,

ku shen 30g,

white sugar 10g

Pre soaking Ku shen for 30 min, then bring to boiling for 20 min, then filter out herbs.

Add 10 g sugar and the pre- beat egg slowly in the boiling herbal juice.



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Then serve once a day for 6 day as a course of treatment

Kelp with mung bean soup

Kelp 15 g (soak till soft, cut into small pieces)

Mung beans 15 g

Tea Rose: 6 g (put into guz bag)

Sweet apricot kernel: 9 g

Put all above ingredient in pot with water to boil for 30-40 mins. Then take out tea rose bag. Add little dark brown sugar in. drink as tea. One dose a day, 10 days as a course of treatment.



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II.. Chronic Eczema : Less exudate, but itching is more prevalent most notably at night, there may be scratch marks, with dry skin, some with thickening of the skin, dry mouth and indigestion.

Apple and mung bean juice

Mung bean: 30 g. Boiling in water for 30-45 min

Juicing of: bay Choy, celery, bitter melon, green apple together.

Then mix mung bean juice with all veggie juice, add honey, and half lemon juice.

Drink once dose a day. 7 days as a course of treatment.

Pear and celery juice

Celery: 100g

Tomato: one

Asian pear 150 g

Lemon: half

Juicing all above ingredients. The add honey.

Drink one dose a day. 7 days as a course of treatment.

Walnut Hawthorn Congee:

Hawthorn: 9 g

Walnuts: 9 g

Lotus leaf: half

Sweet rice: 60 g

Cooking instruction: boiling the hawthorn, walnuts and lotus leaf for 30 mins. Then use the herbal juice only to cook sweet rice

to make congee.

Mushroom Pork Rice.

Shitake mushroom: 100g (soak 1 hour till soft , then cut into small thin piece)

Lean pork: 100g (grounded, or cut into small pieces)

Spring rice: 100 g

Add all ingredients together in rice cooker with propitiate amount of water.

Twice a day as regular meal.



Dr. Helen Hu has studied *Traditional Chinese Medicine (TCM)* since the age of 12, a cardiologist and practitioner of integrated medicine for 9 years. She immigrated to the United States in 1991. In 1997 Dr. Hu passed the "United States Licensing Medical Exam" while simultaneously obtaining her *Oriental Medical Degree (OMD)*. Dr. Hu is a specialist in Herbal medicine, nationally licensed in Acupuncture and has a Philosophy of life structured around Oriental traditions. She utilizes her expertise in these treatments along with a passion and wisdom for longevity to treat a variety of health conditions. To find more information about her, go to <http://www.omdweb.net/>

Top Pain Management Doctor Recommends Tai Chi For Pain Relief

By Violet Li

[Dr. Daniel Richman](#) is a board-certified anesthesiologist who has specialized in pain management since 1991. Some of the honors he has received include "One of the Top Doctors in Pain Management in New York area" by *How to Find the Best Doctors: [Castle Connolly Guide](#)*, New York Area, 5th Edition and "Best Doctors in New York," [New York Magazine](#), 2009, 2010 and 2011. Dr. Richman is also a Clinical Assistant Professor of Anesthesiology at the prestigious [Weill Cornell Medical College](#). Many foreign state heads and dignities come to New York seeking his advice and treatment for pain. But with all his training in the most advanced technology in medicine, he is recommending people including his patients to take the ancient Chinese martial art Tai Chi for

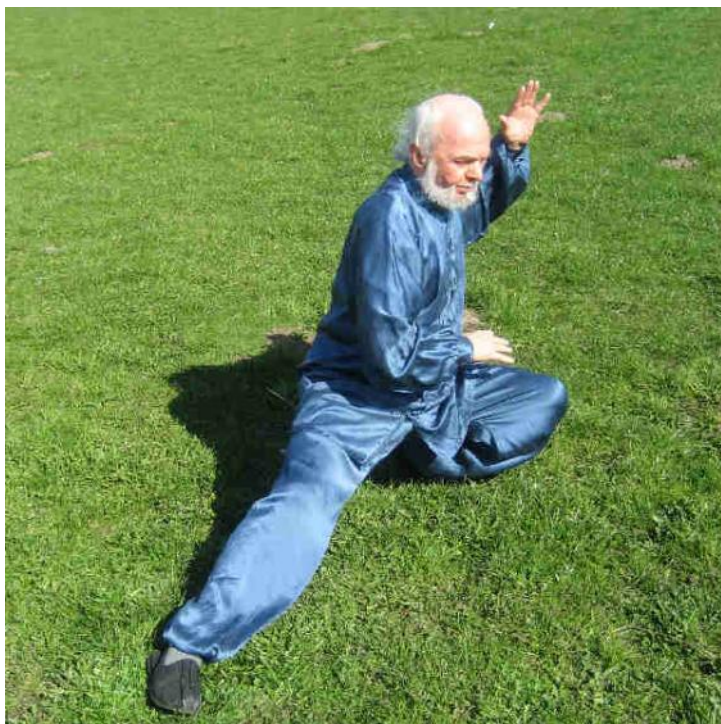
pain relief.

So why does he do that? Because Dr. Richman is a man of integrity, and he always wants the best for his patients. And also because that he suffered from severe pain before and Tai Chi eased the pain for him.

Dr. Richman is extremely fit and very athletic. He enjoys wind surfing and skiing among other sports. These strenuous sports can cause injuries. Wind surfing brought excruciating pain to Dr. Richman. As a pain specialist, Dan knows that western medicine is highly effective to bring down the pain. But without a proper maintenance program, pain can flare up again.

At the recommendation of a friend and his brother, he started his Tai Chi journey with Grandmaster Ren Guangyi in 2004. According to Dr. Richman, he had never studied martial arts before. He is very diligent and gets up daily at 5:15 am for Tai Chi. He meets Ren early in the morning for a 90-minute private lesson once a week. He also practices 90 minutes to 2 hours on the other days. In two months, his pain dramatically subsided.

He finds that Tai Chi gives him energy and brings him sense of balance. In my recent interview with him, Dan also admitted that Tai Chi is fun to practice. It is remarkable that in eight years he has learned Chen Style Tai Chi Forms 19, 21, 38, Old Frame Routine One, Old Frame Routine Two, New Frame Routine One and New Frame Routine Two. In 2009, he joined Grandmaster Ren to go to China and even visited Ren's hometown in the Shangdong province. He also





appreciated the opportunity to study directly from Ren's teacher, Grandmaster Chen Xiaowang.

Dr. Richman said that Tai Chi is a great exercise helps him with skiing too. To him, Tai Chi is the sport for life.



Violet Li – an award winning journalist, certified Tai Chi instructor, and certified Heart Zone Trainer, has studied Tai Chi, Qigong, and heart fitness with many grandmasters and experts, and has taught Tai Chi, Qigong, and other fitness programs to various groups.

Her passion for Tai Chi, Qigong, and fitness motivates her to write articles on the related events, people, theories, techniques, practices, and health benefits for individuals. NBC of St. Louis featured one of her classes in "100 Year Old Tai Chi Artist". Ms. Li writes regularly for the St. Louis Tai Chi Examiner and the National Tai Chi Examiner, and has readership from over 18 different countries. Do you have a story or comment to share? Please contact her at violet.li@tadi.com.



The Life Trade

By Doe Zantamata

Trade your Fears for Courage.
Trade your Regrets for Lessons Learned.
Trade your Worries for Surrender,
Trade your Doubts for Trust,
Trade your Sorrows for Joy,
your Anger for Compassion,
and without even realizing it,
you will have traded
your Misery for Happiness.

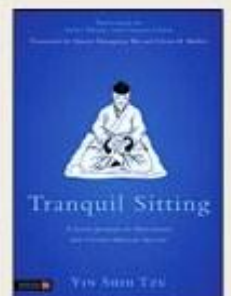
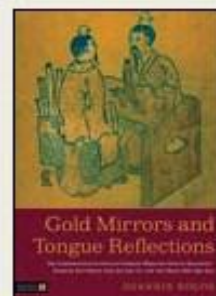
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HEALTH USE OF SEAWEED

By Yuan Wang, OMD

Many western nutritionists mostly teach patients how to take vitamin supplements and rarely on food intake. Medical practitioners also suggest patients' diet based on allergy history, and then patients have less and less variety of food intake and their health conditions do not improve. So now we should bring the Eastern wisdoms to supplement what we have in Western medicine. In traditional Chinese medicine, it says supplements through diet are more beneficial than those found in medications and its effects have been proven for thousands of years.

Sea weed is also called Hai Zao, or Kun Bu in Chinese medicine and has been used in medication and food therapy. Chinese medicine doctors believe that it has many benefits including balancing cholesterol, lowering blood pressure, improving mucus secretion, etc.

Sea weed has a large variety of vitamins and minerals and other nutrients including protein, fat, carbohydrates, fiber and it is one of the most important food supplements in food therapy.

Clinical case 1

S, male 36,y/o, overweight, likes drinking alcohol and has serious acne on his face. I prescribed a soup of sea weed and green bean once a week. After several weeks, his weight was back to normal and the acne was gone. Now, he just drinks socially and eats sea weed often and he recommends it to his family and

friends.

Case 2.

K, 62 y/o, female, had mastectomy 10 years ago. Since surgery, she had edema over her left arm. She was looking for help from several doctors but to no avail. The circumference of the edema was twice as much as the right arm. She also suffered from pain and numbness. I suggested she use sea weed externally 20 -30 mins once or twice per day. The edema was significantly reduced and the pain was relieved after 1 week of food therapy. She started house work at home and was able to travel, something she always dreamed of doing.

Case 3

D 55y/o male, he pays attention on his health and eats only vegetables most of the time. He also takes vitamin supplements and fish oils, but he suffers from constipation. I suggested he eat sea weed, to which he stated that he had never heard of before. At the beginning, he resisted, but after he saw the effects and clear signs that his symptoms got better, he started taking sea weed regularly. He found surprisingly that his cholesterol and blood pressure were also improved.



Yuan Wang, OMD—grew up in Sichuan Province, China, where she learned to cook by helping her mother and grandmother prepare meals for the extended family. Following her interest in traditional Chinese medicine and nutrition, Dr. Wang pursued a rigorous course of study and eventually became a lecturer, researcher, and physician-in-charge of several departments at the Chengdu Traditional Chinese Medicine Hospital. Now a member of the faculty at the Pacific College of Oriental Medicine in San Diego and practitioner at The Source Chinese Medical Clinic in Poway, California, Dr. Wang finds that food tends to be a neglected area in Western medicine. Both in the clinic and in the classroom, Dr. Wang hopes to raise awareness about the importance of food for health and healing.



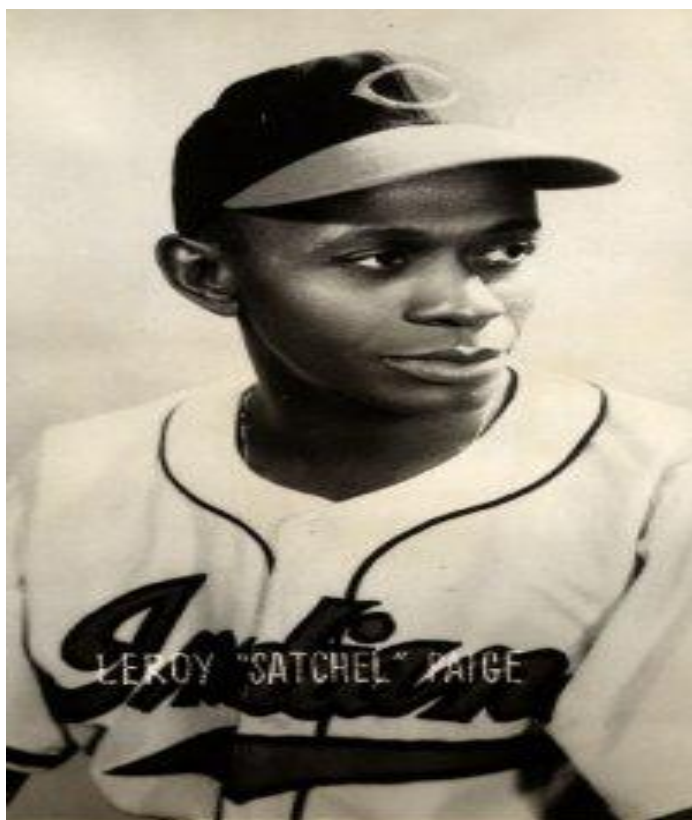
开心一刻

Comedy Moment

How to Stay Young

by Satchel Paige

Leroy Robert "Satchel" Paige was an American baseball player who pitched in the Negro leagues and in Major League Baseball



1. Avoid fried meats which angry up the blood.
2. If your stomach disputes you, lie down and pacify it with cool thoughts.
3. Keep the juices flowing by jangling around gently as you move.
4. Go very light on the vices, such as carrying on in society.

The social ramble ain't restful.

5. Avoid running at all times.

6. Don't look back. Something might be gaining on you.

MONK GLOATS OVER YOGA CHAMPIONSHIP

"I am the serenest! " he says.

LHASA, TIBET - Employing the brash style that first brought him to prominence, Sri Dhananjai Bikram won the fifth annual International Yogi Competition yesterday with a world-record point total of 873.6.

"I am the serenest! " Bikram shouted to the estimated crowd of 20,000 yoga fans, vigorously pumping his fists. "No one is serener than Sri Dhananjai Bikram - I am the greatest monk of all time!"

Bikram averaged 1.89 breaths a minute during the two-hour competition, nearly 0.3 fewer than his nearest competitor, second-place finisher and two-time champion Sri Salil "The Hammer" Gupta.

The heavily favored Gupta was upset after the loss. "I should be able to beat that guy with one lung tied," Gupta said. "I'm beside myself right now, and I don't mean trans-bodily. "

Bikram got off to a fast start at the Lhasa meet, which like most major competitions, is a six-event affair. In the first event, he attained total consciousness (TC) in just 2 minutes, 34 seconds, and set the tone for the rest of the meet by repeatedly shouting, "I'm blissful! You blissful?! I'm blissful!" to the other yogis.

Bikram, 33, burst onto the international yoga scene with a gold-mandala performance at the 1994 Bhutan Invitational. At the competition he premiered his aggressive style, at one point in the flexi-



bility event sticking his middle toes out at the other yogis. While no prohibition exists against such behavior, according to Yoga League Commissioner Swami Prabhupada, such behavior is generally considered "unBuddhalike."

"I don't care what the critics say," Bikram said. "Sri Bikram is just gonna go out there and do Sri Bikram's own yoga thing."

Before the Bhutan meet, Bikram had never placed better than fourth. Many said he had forsaken rigorous training for the celebrity status accorded by his Bhutan win, endorsing Nike's new line of prayer mats and supposedly dating the Hindu goddess Shakti. But his performance this week will regain for him the number one computer ranking and earn him new respect, as well as for his coach Mahananda Vasti, the controversial guru some have called Bikram's "guru."

"My special training diet for Bikram of one super-charged, carbo-loaded grain of rice per day was essential to his win," Vasti said.

The defeated Gupta denied that Bikram's taunting was a factor in his inability to attain TC. "I just wasn't myself today," Gupta commented. "I wasn't any self today. I was an egoless particle of the universal no-soul."

In the second event, flexibility, Bikram maintained the lead by supporting himself on his index fingers for the entire 15 minutes while touching the back of his skull to his lower

spine. The feat was matched by Gupta, who first used the position at the 1990 Tokyo Zen-Off.

"That's my meditative position of spiritual ecstasy, not his," remarked Gupta. "He stole my thunder."

Bikram denied the charge, saying, "Gupta's been talking like that ever since he was a 3rd century Egyptian slave-owner."

Nevertheless, a strong showing by Gupta in the third event, the shot-put, placed him within a lotus petal of the lead at the competition's halfway point.

But event number four, the contemplation of unanswerable riddles known as koans, proved the key to victory for Bikram.

The koan had long been thought the weak point of his spiritual arsenal, but his response to today's riddle - "Show me the face you had before you were born" - was reportedly "extremely illuminate," according to Commissioner Prabhupada.

While koan answers are kept secret from the public for fear of exposing the uninitiated multitudes to the terror of universal truth, insiders claim his answer had Prabhupada and the two other judges "highly enlightened."

With the event victory, Bikram built himself a nearly insurmountable lead, one he sustained through the yak-milk churn and breathing events to come away with the upset victory.

From <http://ompage.net/humor.htm>



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Yang Sheng

A Network for Health, Happiness and Harmony

Yang-Sheng (養生 Nurturing Life; ISSN: 2326-277X) is an E-magazine and a network for all healthcare professionals, practitioners of mind-body exercises (such as Qigong, Tai Chi, Yoga, Reiki, mindfulness and meditation), health seekers and spirit cultivators. It promotes methods of self-healing, positive mind and health preservation. *Yang-Sheng* merges traditional knowledge with modern scientific research and clinical evidence, combines ancient wisdoms with our own experience to support daily practice and well-being in body, mind and spirit...Your participation, contribution, sharing and feedback are truly appreciated.

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

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