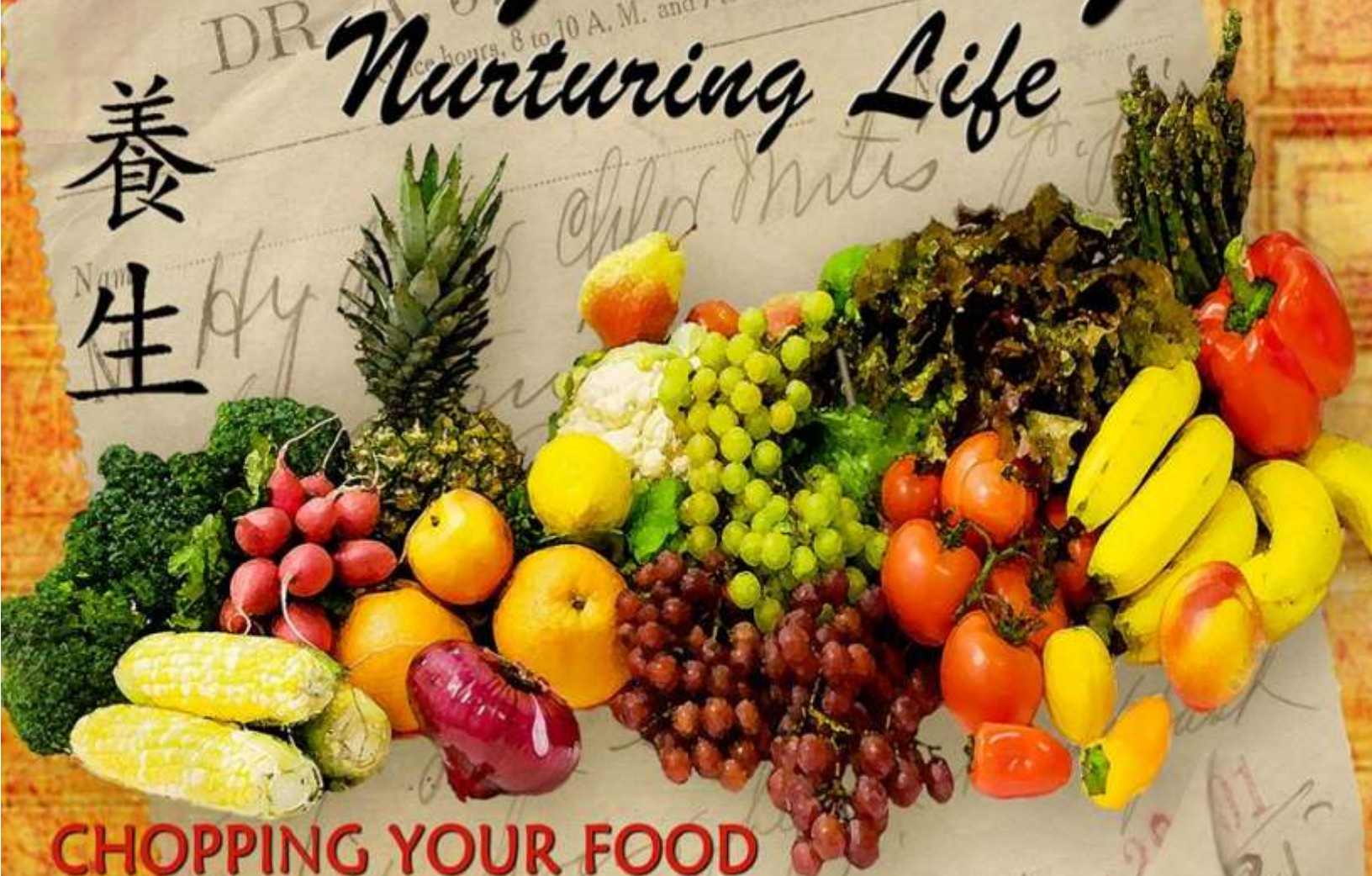


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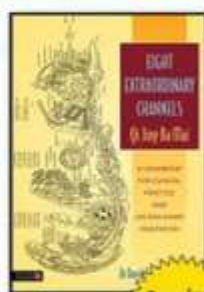
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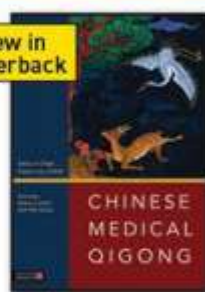
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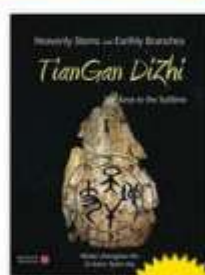
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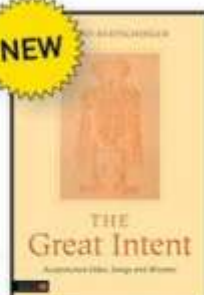
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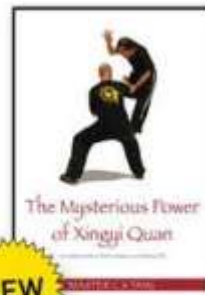
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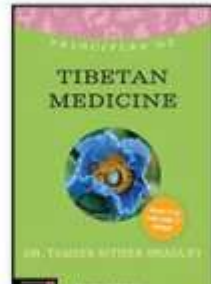
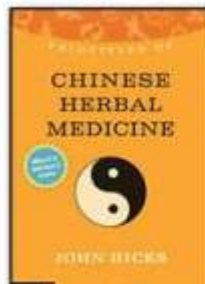
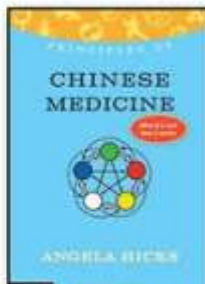
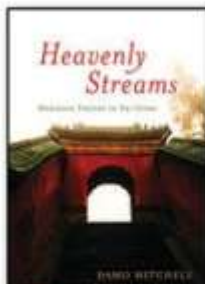
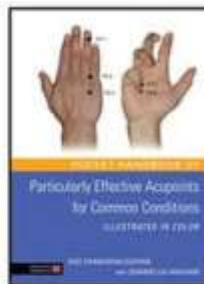
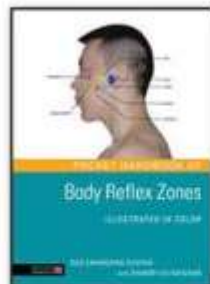
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From the Editor 编者的话

Welcome to the June-July issue of Yang-Sheng Magazine! Our theme for this issue is Food as Medicine, a topic which has a broader range than might appear at first glance.

When most people think of Food As Medicine, they ponder herbal medicine and the use of roots and leaves and flowers in tinctures and teas. Certainly, there is great benefit to herbal medicines which help the body to overcome diseases, infections, and other challenges to regain internal balance.

However, there are other aspects to medicinal foods. One is that a basic, Life-Nurturing nutrition plan (aka diet!) supports the immune system and helps to prevent disease. I think we can all agree that illness prevention is an excellent choice to make given the costs of health-care.

All it takes is some thoughtful meal planning, and we have three articles this month that offer nutrition information and some delicious recipes: **Perilla Seed Congee** by Yuan Wang, **Food – It's More Than You Think** by Ellesara Kling, and **Herbs and Qigong for Cheer, Mood, and Sleep!** by Katrina Everhart

Purchase of live, healthy and health-giving foods like fresh fruits and vegetables, and other organic products is, in my opinion, beneficial as well. There are conflicting reports on this, but I do believe that organic foods contain higher levels of nutrients than non-organic. People sometimes think that eating organic is expensive, but my personal experience has been that the cost is about the same. I have fewer food cravings, and actually eat less when eating organic. I believe this is due to the food's higher nutrient levels; my body receives the vitamins and minerals it requires because the quality is high even though quantity is lower. This also means fewer calories ingested which contributes to a healthy weight for my age, size and body type.

A second aspect that many people don't think of is the preparation of food which reminds us of the bigger, expanded picture when contemplating Food As Medicine. Doing any healthful activity with mindfulness and intent will nurture the body as well as the mind and the spirit. In **Chopping Your Food While Using Tai Chi Rooting, Alignment and Attentiveness**, Raven Cohan talks about preparing food with intent, and shows the posture for Tai Chi Rooting so that you may do it, too. Another of this month's articles, **Raising Healthy Eaters – Part III: Cooking in the Kitchen with Your Kids** Dr. Mark Hyman, reminds us that kids learn best by doing, and starting at an early age is an excellent way to foster life-long healthy eating habits and nutrition. My three-year-old grandson loves to help us cook, and is always eager to eat "his" nutritious meals!

Please enJOY this month's issue of Yang-Sheng!

Many Blessings,

Michelle



Cover Design by: Rebecca Kali

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Herbs and Qigong for Cheer, Mood, and Sleep!

by Katrina Everhart

Herbs, beautiful in some cases, sticky, prickly, and even ugly by some standards, look pretty while adding flavor to meals. When added to soups, condiments, salsa, chili, rice, grains such as wheat, barley, or quinoa, herbs provide vitamins, minerals, and amino acids necessary for the human body, in addition to flavors that taste good. Yet for centuries, herbs have also been used to heal the human body, physical conditions from high blood pressure and anemia to controlling cholesterol functions which affect brain functions. Our organs, including our skin, work together. When one is not working as well as it should, or it is overworking, other organs begin to work harder. Cues often used to indicate health issues are moods. For example, in cases of unexplained anger, herbalists look for problems with the liver and how it metabolizes food. Issues with melancholy often referred to as situational depression now, could be problems with the gallbladder. Both wreak havoc on the heart, brain, and blood, which can increase the blood pressure, glucose, cholesterol, white blood cell count, and change our

moods.

It is important to remember that our bodies are different every 72 hours. Waiting is good sometimes; waiting is not good for other things. Pills can work quickly for certain conditions, yet

often they damage other areas. One example would be antibiotics. We use antibiotics to kill bacteria that cause infections. Yet, antibiotics kill all bacteria. This leads to problems with processing foods leading to problems with the intestines absorbing vitamins and minerals correctly, and elimination issues from constipation to diarrhea. The latter can also cause bloating and edema within certain areas of the body.

Eating dairy products may help, but only after you have finished all the antibiotics. Eating dairy while taking antibiotics renders them less effective. While delaying healing overall, antibiotics interrupt the

effectiveness of prescription drugs from heart medications to birth control. Antibiotics can render some types of birth control pills ineffective. Many women have become pregnant while using antibiotics even when they are on birth control pills. Herbs will not work as fast on the body as



pills, yet, herbs help organs and the interlocking systems to work together. Rather than destroying cells pervasively and causing certain organs to work harder or stop working altogether, herbs work to destroy certain cells and encourage organs to function to help each other, like the team they were meant to be.

Cultivated or wild, herbs help us process foods as well as environmental issues from stress to air pollution. Sometimes referred to as Energy, both humans and plants have internal and external energy. As internal energy increases in one area such as the lungs, external energy can increase in other areas spurring growth of certain plants. Choctaw/Apache Claude Medford, JR. said *"The elders believe that when we see increases in some of the wild medicine plants, this is the creator's way of showing us that we will have an increasing need for these plants"* (as quoted by Kavasch & Baar, 1999, p. 178).

Neutraceuticals, simply called healing foods that have nutritional value, are available to anyone and everyone from regular grocery stores to window gardens to specialty stores. Herbs that improve or alter moods include sage, yarrow, morning glory, catnip, yellow Lady's slipper, pink

Moccasin flower, and St. John's wort. Teas and tinctures are made out of these to help the body deal with anxiety and promote sleep. As the body deals with anxiety, a person feels more calm and the mood changes. In controlled clinical trials, **taking herbalists' preparations of St. John's wort** have, over time, been more effective than placebos as well as pharmaceutical antidepressant pills (Kavasch & Baar, 1999, p. 126).

Exercise is a necessary part of any diet. It helps move blood, oxygen, hormones, as well as helps the absorption of food for energy, minerals, and amino acids. Qigong, sometimes referred to as moving meditation, helps improve anxiety, depression, and psychological well-being. The Qigong Eight Brocade or Precious Eight series also helps increase flexibility and muscle tone as well. A meta-analysis of five clinical studies demonstrates preliminary evidence that performing a Qigong series over time with healthy subjects as well as subjects with chronic illnesses and subjects with depression, the Qigong exercises were effective in reducing depression and anxiety, and improving overall psychological well-being as measured by the Symptom Checklist 90 and the Diabetes Specific Quality of Life Scale. One part of the beginning practice of these Qigong exercises



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is to smile from the heart, mind, body, and mouth. Simple smiling increases the endorphins in the blood stream within 30 seconds. The effects of just 30 seconds of smiling can last for more than two hours. While endorphins are raised, cortisol, a stress hormone, decreases. As cortisol decreases, stress decreases. As stress decreases, mood improves thus breaking a cycle of decline. As the body improves during the day, sleep improves at night.

Food combined with exercise and smiling maintains more than just weight. It helps monitor and maintain mood and organ health while decreasing stress, anxiety, and limits some forms of depression. Bodies experiencing frequent exercise and proper eating are more able to handle stress internally and externally within the environment. They are less likely to catch colds, flu, and other illnesses such as pneumonia, partly because all the organs are working together, and exercise is helping move blood, hormones, oxygen, and toxins through the body and out of body. Certainly individuals with clinical or ongoing mood issues need allopathic or traditional western medicines and treatments. Yet folks with situational stressful issues that are not described as clinical can use these herbal teas and tinctures as well as Qigong to help improve mood, decreasing anxiety and depression. Everyone deals with issues that depress them. Eating the wrong types of foods as well as not being active enough can decrease good moods. Eating the right types of foods and exercising regularly increase our good mood and overall health. Qigong, smiling, and nutraceuticals help!

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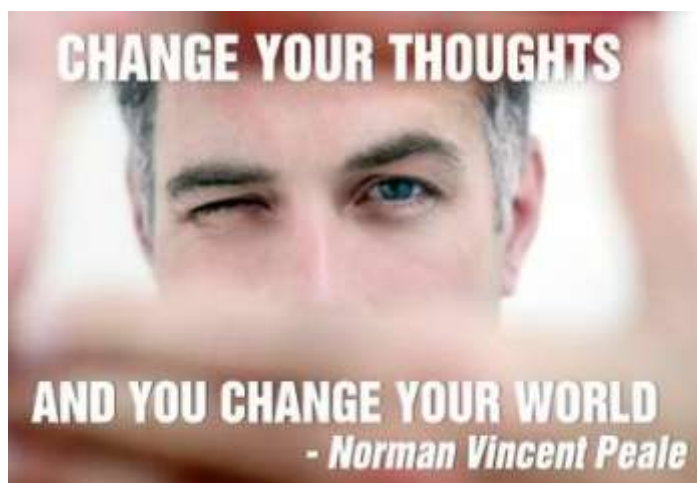
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Katrina grew up in LA, earned her Bachelor's at Stephens; Masters at University of Missouri, and is ABD at Walden University. Specializing in conflict resolution/mediation, qualitative/quantitative research, systems theory, organizational behavior, project management, competitors, integrative medicine/research, in stress, productivity, innovation, and decision making. She's worked in China, Hong

Kong, Malaysia, Vietnam, and the U.S., training & conducting product research, product/service development and marketing. Past projects include Sprint's DSL, Talking Call Waiting, P&G Floor Care, American Express's Leadership Development. An author, Certified Project Manager, Mediator, Researcher, Indexer, Parliamentarian, and WoodCarver, she manages her 180 year-old cattle farm and volunteers in Civil Air Patrol, USAF Auxiliary.

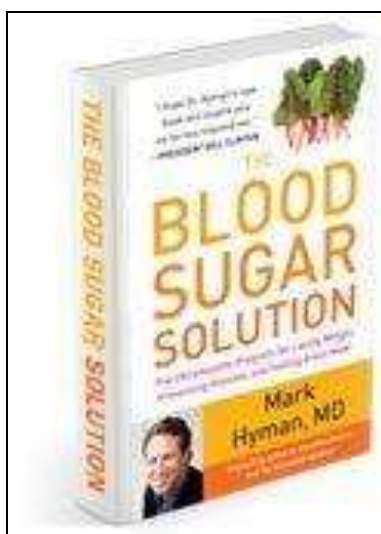


Book Review: The Blood Sugar Solution

By Dr. Mark Hyman

Reviewed by Fiona Tobler

Image courtesy of rakratchada torsap / FreeDigitalPhotos.net



First, forget everything you've been told about the blood sugar problem you've "inherited" from your mother's side or your father's side, or from your ethnic or racial ancestry.

Truth is, the insulin resistance at the root of weight gain, diabetes and a host of deadly diseases is al-

most 100% preventable and curable no matter what your family history. So if you'd like to ...

Pass every blood sugar test with flying colors for the rest of your life

Melt extra pounds away and never feel starved or deprived

Feel years younger as a surge of energy fills your body and mind

Experience freedom from nagging chronic illnesses of all kinds

Eliminate depression so often triggered by blood sugar problems

And never let insulin-resistance lead you down the deadly path to diabetes, heart disease, Alzheimer's, and cancer...

then The Blood Sugar Solution is exactly what you've been waiting for, and I promise you won't be disappointed.

Why The Blood Sugar Solution Is So Different From Any Program You've Tried Before

The Blood Sugar Solution is a personalized approach to health that works by pinpointing and then eliminating the true underlying causes of your blood sugar dysfunction.

It treats the imbalances in your body that are driving the disease, rather than merely treating symptoms as they pop up. Put another way, it treats the true causes of your weight gain and illness instead of just papering over symptoms with medications.

The rationale behind this approach is simple: **when you restore balance to the seven key areas of your biology, great health happens!** Illness and disease go away, practically as a side effect.

With **The Blood Sugar Solution**, there's no misguided effort to "stabilize" your blood sugar or "manage" the problem with drugs. That's where conventional medicine takes a wrong turn.

In fact, taking the prescription drug route is usually the worst thing you can do because your problems will just keep snowballing.



You'll start with a pill for blood sugar ... then soon you'll need another pill for cholesterol ... then another pill for high blood pressure ... and then even more pills for depression, neuropathy, and other problems triggered by blood sugar disease. Then, you'll need insulin injections as well when you cross over into full-blown diabetes.



It's not a pretty picture. And it's made worse by the fact that these drugs are ineffective, have side effects, and can even increase your risk for death in some cases.

Rather than letting you fall into this trap, *The Blood Sugar Solution* helps you treat the underlying root causes of the condition. I want to help you cure your diabetes once and for all, not just "control" it!

*The above was taken with permission from Dr. Mark Hyman .

Go to www.drhyman.com for additional information.

On a personal note from Fiona Tobler, Assistant Business Manager, Yang-Sheng.com:

Kevin Chen and I were fortunate enough to attend a lecture by Dr. Mark Hyman in May 2013 on his latest book "*Blood Sugar Solution*." The lecture was eye-opening!

The book "*Blood Sugar Solution*" includes real life cases of illness that were reversed by diet, life style changes, and supplements. The book includes various "Ultra-Wellness Quizzes" that

make you stop and think, big time! The book recommends diet changes and nutritional supplements. One of the things I like best about the book is that specific blood tests are recommended to see if you are on the path to poor health.

The chapters are concise, the case studies are brief, the descriptions of supplements and food choices are very clear – also, awesome recipes are included in the book.

This book got my attention — while I am not overweight and did rank low on almost all of the "UltraWellness Quizzes," I got my big "AH-HA" moment when I took the quiz for food addiction. Oh my goodness, now I understand my addiction to sugar and am successfully on the path to drastically reduce my sugar in-take with the goal of eliminating my desire for sugar altogether. At this moment, I have no desire for SUGAR!

I have bought two copies of this book already for gifts. I highly recommend this book for everyone!



Mark Hyman, M.D. has dedicated his career to identifying & addressing the root causes of chronic illness through a groundbreaking whole-systems medicine approach known as Functional Medicine. He is a family physician, a six-time New York Times bestselling author, and an internationally recognized leader in his field. Dr. Hyman strives to improve access to Functional Medicine, and to widen the understanding and practice of it, empowering others to stop managing symptoms and instead treat the underlying causes of illness through healthy eating and lifestyle. Get more info about Dr. Hyman at <http://drhyman.com>



Fiona enjoyed a fulfilling 34-year career with the Nuclear Regulatory Commission as a Program Manager. For the last three years, she has been practicing qigong. Qigong played a key role in healing a back issue that had side-lined her for a year from doing all the things she loves: running, yoga, swimming and biking. Back to an active life again, Fiona especially enjoys hiking with her precious pup, Marty! Fiona has been a student of Buddhism for many years. She is certified in Reiki Level II and has experienced healing from this modality as well. Fiona feels strongly that we should empower ourselves to be the best we can be and that we should walk in nature every day!

Recent Research Findings on Diet and Nutritional Therapy

Compiled by Kevin Chen, Ph.D.

Effect of lower sodium intake on health: systematic review and meta-analyses. *BMJ.* 2013 Apr 3; 346:f1326. By Aburto NJ, Ziolkovska A, Hooper L, et al. from Dept of Nutrition for Health and Development, World Health Organization, Switzerland. nancy.aburto@wfp.org

OBJECTIVE: To assess the effect of decreased sodium intake on blood pressure, related cardiovascular diseases, and potential adverse effects such as changes in blood lipids, catecholamine levels, and renal function.

DATA SOURCES: Cochrane Central Register of Controlled Trials, Medline, Embase, WHO International Clinical Trials Registry Platform, the Latin American and Caribbean health science literature database, and the reference lists of previous reviews.

STUDY SELECTION: Randomised controlled trials (RCT) and prospective cohort studies in non-acutely ill adults and children assessing the relations between sodium intake and blood pressure, renal function, blood lipids, and catecholamine levels, and in non-acutely ill adults all cause mortality, cardiovascular disease, stroke, and coronary heart disease. Potential studies were screened independently and in duplicate and study characteristics and outcomes extracted. When possible we conducted a meta-analysis to estimate the effect of lower sodium intake using the inverse variance method and a random effects model. We present results as mean differences or risk ratios, with 95% confidence inter-

vals.

RESULTS: We included 14 cohort studies and five RCTs reporting all cause mortality, cardiovascular disease, stroke, or coronary heart disease; and 37 RCTs measuring blood pressure, renal function, blood lipids, and catecholamine levels in adults. Nine controlled trials and one cohort study in children reporting on blood pressure were also included. In adults a reduction in sodium intake significantly reduced resting systolic blood pressure by 3.39 mm Hg (95% confidence interval 2.46 to 4.31) and resting diastolic blood pressure by 1.54 mm Hg (0.98 to 2.11). When sodium intake was <2 g/day versus ≥ 2 g/day, systolic blood pressure was reduced by 3.47 mm Hg (0.76 to 6.18) and diastolic blood pressure by 1.81 mm Hg (0.54 to 3.08). Decreased sodium intake had no significant adverse effect on blood lipids, catecholamine levels, or renal function in adults ($P>0.05$). There were insufficient RCTs to assess the effects of reduced sodium intake on mortality and morbidity. The associations in cohort studies between sodium intake and all cause mortality, incident fatal and non-fatal cardiovascular disease, and coronary heart disease were non-significant ($P>0.05$). Increased sodium intake was associated with an increased risk of stroke (risk ratio 1.24, 95% confidence interval 1.08 to 1.43), stroke mortality (1.63, 1.27 to 2.10), and coronary heart disease mortality (1.32, 1.13 to 1.53). In children, a reduction in sodium intake significantly reduced systolic blood pressure by 0.84 mm Hg (0.25 to 1.43) and diastolic blood pressure by 0.87 mm Hg (0.14 to 1.60). **C**

ONCLUSIONS: High quality evidence in non-acutely ill adults shows that reduced sodium intake reduces blood pressure and has no adverse effect on blood lipids, catecholamine levels, or renal function, and moderate quality evidence in children shows that a reduction in sodium intake reduces blood pressure. Lower sodium intake is also associated with a reduced risk of stroke and fatal coronary heart disease in adults. The totality of evidence suggests that most people will likely benefit from reducing sodium intake.

Dietary fiber intake and risk of first stroke: a systematic review and meta-analysis. *Stroke.* 2013



May;44(5):1360-8. By Threapleton DE, Greenwood DC, Evans CE, et al. from School of Food Science & Nutrition, University of Leeds, Leeds, UK. D.E.Threapleton@Leeds.ac.uk

BACKGROUND: Fiber intake is associated with reduced stroke risk in prospective studies, but no meta-analysis has been published to date.

METHODS: Multiple electronic databases were searched for healthy participant studies reporting fiber intake and incidence of first hemorrhagic or ischemic stroke, published between January 1990 and May 2012.

RESULTS: Eight cohort studies from the United States, northern Europe, Australia, and Japan met inclusion criteria. Total dietary fiber intake was inversely associated with risk of hemorrhagic plus ischemic stroke, with some evidence of heterogeneity between studies ($I(2)$; relative risk per 7 g/day, 0.93; 95% confidence interval, 0.88-0.98; $I(2)=59\%$). Soluble fiber in-

take, per 4 g/day, was not associated with stroke risk reduction with evidence of low heterogeneity between studies, relative risk 0.94 (95% confidence interval, 0.88-1.01; $I(2)=21\%$). There were few studies reporting stroke risk in relation to insoluble fiber or fiber from cereals, fruit, or vegetables.

CONCLUSIONS: Greater dietary fiber intake is significantly associated with lower risk of first stroke. Overall, findings support dietary recommendations to increase intake of total dietary fiber. However, a paucity of data on fiber from different foods precludes conclusions regarding the association between fiber type and stroke. There is a need for future studies to focus on fiber type and to examine risk for ischemic and hemorrhagic strokes separately.

<http://stroke.ahajournals.org/content/44/5/1360.long>

Nutritional support and functional capacity in chronic obstructive pulmonary disease: a systematic review and meta-analysis. *Respirology*. 2013 May;18(4):616-29. By Collins PF, Elia M, Stratton RJ. From Institute of Human Nutrition, Southampton General Hospital, University of Southampton, Southampton, UK.

Currently, there is confusion about the value of using nutritional support to treat malnutrition and improve functional outcomes in chronic obstructive pulmonary disease (COPD). This systematic review and meta-analysis of randomized, controlled trials (RCT) aimed to clarify the effectiveness of nutritional support in improving functional outcomes in COPD. A systematic review identified 12 RCT ($n = 448$) in stable COPD patients investigating the effects of nutritional support (dietary advice (1 RCT), oral nutritional supplements (10 RCT), enteral tube feeding (1 RCT)) versus control on functional outcomes. Meta-analysis of the changes induced by intervention found that while respiratory function (forced expiratory volume in 1s, lung capacity, blood gases) was unresponsive to nutritional support, both inspiratory and expiratory muscle strength (maximal inspiratory

mouth pressure +3.86 standard error (SE) 1.89 cm H₂O, $P=0.041$; maximal expiratory mouth pressure +11.85 SE 5.54 cm H₂O, $P=0.032$) and handgrip strength (+1.35 SE 0.69 kg, $P=0.05$) were significantly improved and associated with weight gains of ≥ 2 kg. Nutritional support produced significant improvements in quality of life in some trials, although meta-analysis was not possible. It also led to improved exercise performance and enhancement of exercise rehabilitation programmes. This systematic review and meta-analysis demonstrates that nutritional support in COPD results in significant improvements in a number of clinically relevant functional outcomes, complementing a previous review showing improvements in nutritional intake and weight.

Systematic review and meta-analysis of different dietary approaches to the management of type 2 diabetes. *Am J Clin Nutr.* 2013 Mar;97(3):505-16. By [Ajala O](#), [English P](#), [Pinkney J](#). from Dept of Diabetes and Endocrinology, Peninsula College of Medicine and Dentistry, Plymouth, UK. olubukola.ajala@nhs.net

BACKGROUND: There is evidence that reducing blood glucose concentrations, inducing weight loss, and improving the lipid profile reduces cardiovascular risk in people with type 2 diabetes.

OBJECTIVE: We assessed the effect of various diets on glycemic control, lipids, and weight loss.



June-July 2013

DESIGN: We conducted searches of PubMed, Embase, and Google Scholar to August 2011. We included randomized controlled trials (RCTs) with interventions that lasted ≥ 6 mo that compared low-carbohydrate, vegetarian, vegan, low-glycemic index (GI), high-fiber, Mediterranean, and high-protein diets with control diets including low-fat, high-GI, American Diabetes Association, European Association for the Study of Diabetes, and low-protein diets.

RESULTS: A total of 20 RCTs were included ($n = 3073$ included in final analyses across 3460 randomly assigned individuals). The low-carbohydrate, low-GI, Mediterranean, and high-protein diets all led to a greater improvement in glycemic control [glycated hemoglobin reductions of -0.12% ($P = 0.04$), -0.14% ($P = 0.008$), -0.47% ($P < 0.00001$), and -0.28% ($P < 0.00001$), respectively] compared with their respective control diets, with the largest effect size seen in the Mediterranean diet. Low-carbohydrate and Mediterranean diets led to greater weight loss [-0.69 kg ($P = 0.21$) and -1.84 kg ($P < 0.00001$), respectively], with an increase in HDL seen in all diets except the high-protein diet.

CONCLUSION: Low-carbohydrate, low-GI, Mediterranean, and high-protein diets are effective in improving various markers of cardiovascular risk in people with diabetes and should be considered in the overall strategy of diabetes management.

<http://ajcn.nutrition.org/content/97/3/505.long>

Fat Intake After Diagnosis and Risk of Lethal Prostate Cancer and All-Cause Mortality. *JAMA Intern Med.* 2013 Jun 10;1-8. By Richman EL, Kenfield SA, Chavarro JE, et al.

Nearly 2.5 million men currently live with prostate cancer in the United States, yet little is known about the association between diet after diagnosis and prostate cancer progression and overall mortality.

OBJECTIVE To examine postdiagnostic fat intake in relation to lethal prostate cancer and all-cause mortality.

DESIGN AND PARTICIPANTS: Prospective study of 4577 men with nonmetastatic prostate

cancer in the Health Professionals Follow-up Study (1986-2010).

EXPOSURES: Post-diagnostic intake of saturated, monounsaturated, polyunsaturated, trans, animal, and vegetable fat.

MAIN OUTCOMES: Lethal prostate cancer (distant metastases or prostate cancer-specific death) and all-cause mortality.

RESULTS: We observed 315 events of lethal prostate cancer and 1064 deaths (median follow-up, 8.4 years). Crude rates per 1000 person-years for lethal prostate cancer were as follows (highest vs lowest quintile of fat intake): 7.6 vs 7.3 for saturated, 6.4 vs 7.2 for monounsaturated, 5.8 vs 8.2 for polyunsaturated, 8.7 vs 6.1 for trans, 8.3 vs 5.7 for animal, and 4.7 vs 8.7 for vegetable fat. For all-cause mortality, the rates were 28.4 vs 21.4 for saturated, 20.0 vs 23.7 for monounsaturated, 17.1 vs 29.4 for polyunsaturated, 32.4 vs 17.1 for trans, 32.0 vs 17.2 for animal, and 15.4 vs 32.7 for vegetable fat. Replacing 10% of energy intake from carbohydrate with vegetable fat was associated with a lower risk of lethal prostate cancer (hazard ratio [HR], 0.71; 95% CI, 0.51-0.98; $P = .04$) and all-cause mortality (HR, 0.74; 95% CI, 0.61-0.88; $P = .001$). No other fats were associated with lethal prostate cancer. Saturated and trans fats after diagnosis (replacing 5% and 1% of energy from carbohydrate, respectively) were associated with higher all-cause mortality (HR, 1.30 [95% CI, 1.05-1.60; $P = .02$] and 1.25 [95% CI, 1.05-1.49; $P = .01$], respectively).

CONCLUSIONS: Among men with nonmetastatic prostate cancer, replacing carbohydrates and animal fat with vegetable fat may reduce the risk of all-cause mortality. The potential benefit of vegetable fat for prostate cancer-specific outcomes merits further research.

Nutritional interventions for reducing morbidity and mortality in people with HIV. Cochrane Database Syst Rev. 2013 Feb 28;2:CD004536. By Grobler L, Siegfried N, Visser ME, et al. from Centre for Evidence-based Health Care, Stellenbosch University, Cape Town, South Africa. li-esl.nicol@gmail.com.

BACKGROUND: Adequate nutrition is important for optimal immune and metabolic function. Dietary support may, therefore, improve clinical outcomes in HIV-infected individuals by reducing the incidence of HIV-associated complications and attenuating progression of HIV disease, improving quality of life and ultimately reducing disease-related mortality.

OBJECTIVES: To evaluate the effectiveness of various macronutrient interventions, given orally, in reducing morbidity and mortality in adults and children living with HIV infection.

METHODS: We searched CENTRAL (up to August 2011), MEDLINE (1966 to August 2011), EMBASE (1988 to August 2011), LILACS (up to February 2012), and Gateway (March 2006-February 2010). We also scanned reference lists of articles and contacted authors of relevant studies and other researchers.

SELECTION CRITERIA: Randomised controlled trials evaluating the effectiveness of macronutrient interventions compared with no nutritional supplements or placebo in the management of adults and children infected with HIV.

DATA COLLECTION & ANALYSIS: Three reviewers independently applied study selection criteria, assessed study quality, and extracted data. Effects were assessed using mean difference and 95% confidence intervals. Homogenous studies were combined wherever it was clinically



meaningful to do so and a meta-analysis using the random effects model was conducted.

MAIN RESULTS: Fourteen trials (including 1725 HIV positive adults and 271 HIV positive children), were included in this review. Neither supplementary food nor daily supplement of Spirulina significantly altered the risk of death compared with no supplement or placebo in malnourished, ART naive adult participants in the two studies which reported on this outcome. A nutritional supplement enhanced with protein did not significantly alter the risk of death compared to standard nutritional care in children with prolonged diarrhoea. Supplementation with macronutrient formulas given to provide protein and/or energy and fortified with micronutrients, in conjunction with nutrition counselling, significantly improved energy intake (3 trials; $n=131$; MD 393.57 kcal/day; 95% CI: 224.66 to 562.47; $p<0.00001$) and protein intake (2 trials; $n=81$; MD 23.5 g/day; 95% CI: 12.68, 34.01; $p<0.00001$) compared with no nutritional supplementation or nutrition counselling alone in adult participants with weight loss. In general supplementation with specific macronutrients such as amino acids, whey protein concentration or Spirulina did not significantly alter clinical, anthropometric or immunological outcomes compared with placebo in HIV-infected adults and children.

CONCLUSIONS: Given the current evidence base, which is limited to fourteen relatively small trials all evaluating different macronutrient supplements in different populations at different stages of HIV infection and with varying treatment status, no firm conclusions can be drawn about the effects of macronutrient supplementation on morbidity and mortality in people living with HIV. It is, however, promising to see more studies being conducted in low-income countries, and particularly in children, where macronutrient supplementation both pre-antiretroviral treatment and in conjunction with antiretroviral treatment might prove to be beneficial.

Threshold for Improvement in Insulin Sensitivity with Adolescent Weight Loss. *Journal Pediatr.* 2013 May 22. pii: S0022-3476(13)00420-4.

By Abrams P, Levitt Katz LE, Moore RH, et al. from Division of Endocrinology and Diabetes, Department of Pediatrics, The Children's Hospital of Philadelphia, Philadelphia, PA. Email: abramsp@email.chop.edu.

OBJECTIVES: To assess the association of weight loss and insulin sensitivity, glucose tolerance, and metabolic syndrome (MS) in obese adolescents following weight loss treatment, and to determine the threshold amount of weight loss required to observe improvements in these measures.

STUDY DESIGN: A randomized, controlled behavioral weight loss trial was conducted with 113 obese adolescents. Changes in fasting insulin, homeostasis model assessment of insulin resistance, whole body insulin sensitivity index (WBISI), body mass index (BMI), and MS criteria were assessed at baseline and at month 4. **RESULTS:** There was significant improvement in all measures of insulin sensitivity at month 4. Mean fasting insulin dropped from 22.3 to 16.6 $\mu\text{U/mL}$ ($P<.0001$). Homeostasis model assessment of insulin resistance decreased significantly from 4.9 to 3.7 ($P=.001$) and WBISI increased significantly from 2.87 to 3.98 ($P<.0001$). An 8% reduction in BMI led to a significant improvement in WBISI ($P=.03$) and was the optimal threshold. Fewer individuals met criteria for MS after weight loss ($P=.0038$), although there were no significant changes in the individual features of the syndrome.

CONCLUSIONS: In this trial, weight loss at month 4 was associated with improved insulin sensitivity in obese adolescents. An approximate



decrease in BMI of 8% was the threshold level at which insulin sensitivity improved. As more weight loss programs are designed for obese adolescents, it will be important to have reasonable weight loss goals that will yield improvements in metabolic and cardiovascular disease risk factors. [http://www.sciencedirect.com/science/article/](http://www.sciencedirect.com/science/article/pii/S0022347613004204)



[pii/S0022347613004204](http://www.sciencedirect.com/science/article/pii/S0022347613004204)

Early parenteral nutrition and growth outcomes in preterm infants: a systematic review and meta-analysis. *Am J Clin Nutr.* 2013 Apr;97(4):816-26. By Moyes HE, Johnson MJ, Leaf AA, Cornelius VR. From National Institute for Health Research Foundation Trust, Southampton, UK. h.e.moyes@soton.ac.uk

BACKGROUND: The achievement of adequate nutritional intakes in preterm infants is challenging and may explain the poor growth often seen in this group. The use of early parenteral nutrition (PN) is one potential strategy to address this problem, although the benefits and harms are unknown.

OBJECTIVE: We determined whether earlier administration of PN benefits growth outcomes in preterm infants.

DESIGN: We conducted a systematic review of randomized controlled trials (RCTs) and observational studies.

RESULTS: Eight RCTs and 13 observational studies met the inclusion criteria ($n = 553$ and 1796 infants). The meta-analysis was limited by

disparate growth-outcome measures. An assessment of bias was difficult because of inadequate reporting. Results are given as mean differences (95% CIs). Early PN reduced the time to regain birth weight by 2.2 d (1.1, 3.2 d) for RCTs and 3.2 d (2.0, 4.4 d) in observational studies. The maximum percentage weight loss with early PN was lower by 3.1 percentage points (1.7, 4.5 percentage points) for RCTs and by 3.5 percentage points (2.6, 4.3 percentage points) for observational studies. Early PN improved weight at discharge or 36 wk postmenstrual age by 14.9 g (5.3, 24.5 g) (observational studies only), but no benefit was shown for length or head circumference. There was no evidence that early PN significantly affects risk of mortality, necrotizing enterocolitis, sepsis, chronic lung disease, intraventricular hemorrhage, or cholestasis.

CONCLUSIONS: The results of this review, although subject to some limitations, show that early PN provides a benefit for some short-term growth outcomes. No evidence that early PN increases morbidity or mortality was found. Neonatal research would benefit from the development of a set of core growth outcome measures.

<http://ajcn.nutrition.org/content/97/4/816.long>

Nonpharmacological interventions for ADHD: systematic review and meta-analyses of randomized controlled trials of dietary and psychological treatments. *Am J Psychiatry.* 2013 Mar 1;170(3):275-89. By Sonuga-Barke EJ, Brandeis D, Cortese S, et al and European ADHD Guidelines Group. From Dept of Psychology, University of Southampton, UK. ejb3@soton.ac.uk

OBJECTIVE: Nonpharmacological treatments are available for attention deficit hyperactivity disorder (ADHD), although their efficacy remains uncertain. The authors undertook meta-analyses of the efficacy of dietary (restricted elimination diets, artificial food color exclusions, and free fatty acid supplementation) and psychological (cognitive training, neurofeedback, and behavioral interventions) ADHD treatments.

METHOD: Using a common systematic search and a rigorous coding and data extraction strategy across domains, the authors searched elec-

tronic databases to identify published randomized controlled trials that involved individuals who were diagnosed with ADHD (or who met a validated cutoff on a recognized rating scale) and that included an ADHD outcome.

RESULTS: Fifty-four of the 2,904 nonduplicate screened records were included in the analyses. Two different analyses were performed. When the outcome measure was based on ADHD assessments by raters closest to the therapeutic setting, all dietary (standardized mean differences=0.21-0.48) and psychological (standardized mean differences=0.40-0.64) treatments produced statistically significant effects. However, when the best probably blinded assessment was employed, effects remained significant for free fatty acid supplementation (standardized mean difference=0.16) and artificial food color exclusion (standardized mean difference=0.42) but were substantially attenuated to nonsignificant levels for other treatments.

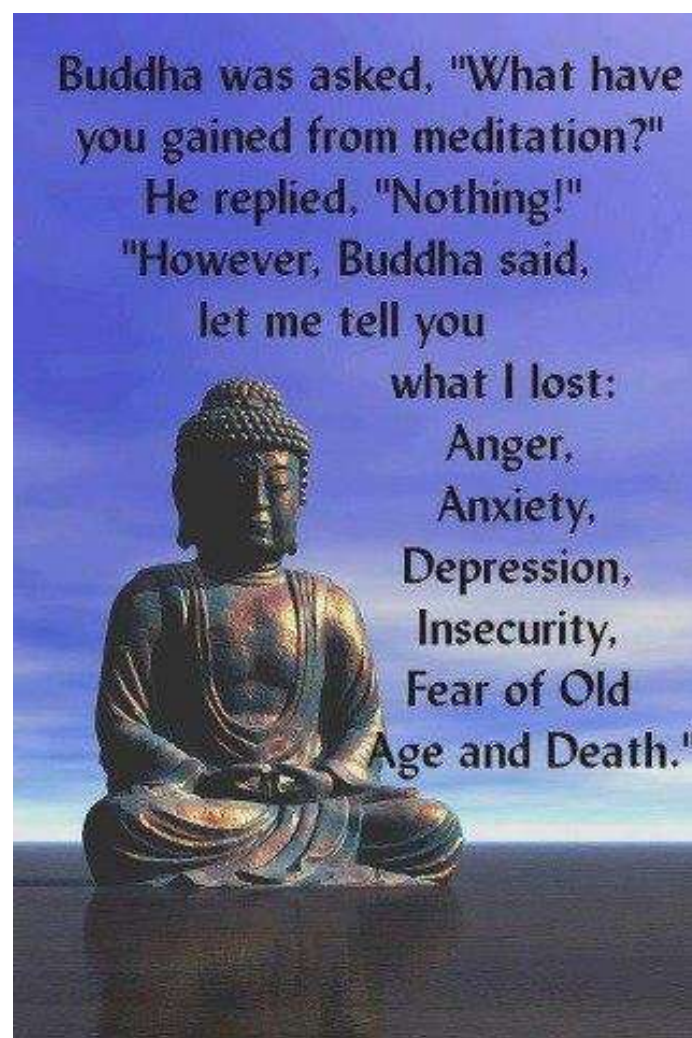


CONCLUSIONS: Free fatty acid supplementation produced small but significant reductions in ADHD symptoms even with probably blinded assessments, although the clinical significance of these effects remains to be determined. Artificial food color exclusion produced larger effects but often in individuals selected for food sensitivities. Better evidence for efficacy from blinded assessments is required for behavioral interventions, neurofeedback, cognitive training, and restricted elimination diets before they can be supported as treatments for core ADHD symptoms.



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 meth-

ods. 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>).



Recipe for Perilla Seed Congee

By Yuan Wang and Mika Ono

Congees (rice porridges) are a staple in East Asia. This congee features perilla seeds (a.k.a. Beef-steak plant seeds or "zi su zi" in Chinese), which are used in traditional Chinese medicine to ease coughs and asthma. The leaves and stems of the perilla plant are also featured in traditional Chinese medicine.



This recipe makes 2 servings.

Ingredients

2 teaspoons (1/5 ounce or 5 grams) of perilla seeds
1/4 cup short-grain white rice
2 1/4 cups of water
2 green onions, cut into 1/4-inch pieces, roots and tough tips discarded
Soy sauce or salt to taste
Condiments: grated fresh ginger, sesame oil, minced garlic, roasted nori seaweed (cut into 1/4 x

1/8 inch strips), etc. (all optional)

Directions

1) Heat a dry frying pan over medium high heat. Add the perilla seeds and roast for about 60 seconds, shaking the pan the whole time. Be careful not to burn the seeds. The seeds are done when a nutty fragrance is released and the seeds are crunchy but not burnt. Immediately pour the seeds out of the pan and let them cool for at least a minute.



2) Put the seeds in a spice mill or coffee grinder and whirl until powdery (for us, this took 5 to 10 seconds).

3) Add the ground perilla seeds, rice, and water to a small-to medium-size pot. Cover and bring to a boil.





For the full blog entry, see Mika's Adventures with Perilla Seeds .

<http://ancientwisdommodernkitchen.blogspot.com/2010/01/adventures-with-perilla-seeds.html>



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.



Mika Ono is a writer and editor who is fascinated by issues in health, science, and society. Mika, who grew up in a rural area outside of Toronto, Canada, earned a **bachelor's degree in English from Reed College** and a **master's in international affairs** from The Fletcher School of Law and Diplomacy at Tufts University. She is currently director of communications at The Scripps Research Institute, one of the largest independent biomedical research institutions in the world. Her work—from magazine articles to web content—has won awards from organizations including the International Association of Business Communicators, the Communicator Awards, the Mercury Awards, and HOW Design. For more information, see www.mikaono.com

4) Lower the heat to achieve a simmer and leave the lid slightly ajar to let a little bit of the steam escape. Stir occasionally to push the seeds that clump onto the sides of the pot back into the mixture and to make sure the rice is not sticking to the bottom of the pan. Cook for 40 to 60 minutes or until the rice is soft and your congee is the desired consistency. Add more water if your congee is drying out; if there is too much water, remove the lid to boil off some of the water.

5) Spoon the congee into serving bowls and garnish with the green onions and any other condiments you desire. Add soy sauce to taste.

Themes and Variations

Different varieties of rice will require different cooking times and different amounts of water. If you prefer brown rice, for example, use 1/6 cup of rice and about 2 ¾ cups of water then cook for 1 ¾ to 2 hours.

Especially Good for

Anyone suffering from a cough or asthma.

For Those Familiar With Chinese Medicine

Perilla seeds, which are considered pungent and warm, redirect the qi downward to treat coughing and wheezing, often when the patient has copious phlegm.

Raising Healthy Eaters – Part III: Cooking in the Kitchen with Your Kids

By Mark Hyman, M.D.

In this blog on raising healthy eaters I share effective tactics to introduce your little ones to the kitchen, create a playful and safe space for experimenting and learning, and instill a lifelong love for the process of nourishing themselves and their loved ones.

Employing excellent tactics for tricking your kids into preferred behavior is underrated in parenting today. This may sound sneaky but bear with me. Think for a minute about the foods you disliked as a kid, and possibly still dislike today. Brussels sprouts? Yuck! Fish? Eww!

Even one of our most notable leaders, George H.W. Bush, proclaimed to detest broccoli (perhaps one of the healthiest vegetables available). **Chances are President Bush's parents (nor yours for that matter) did not employ creative ways to get him onboard with healthy eating.** They probably relied on the old fallback, **"Because I said so!"** (Sound familiar?!)

Getting kids to love the process of planning, preparing, serving, and enjoying healthy meals is rewarding for parents and involves simple yet effective marketing tactics on your behalf. Get ready—here comes your future chef!

First Tactic: Involvement

We know children need to feel included and, just like adults, they crave meaning and purpose. Involve children in meal preparation to help build their self-esteem and identity within the family.

Culinary skills build on so many different areas of **learning and cognition that enhance your child's brain.** Think about the math, reading, creativity, planning, science, culture, and history that you

pass on as you teach your child how to cook!

And, a playful milieu is the best environment for kids to learn in, mixing fun into their kitchen experience only serves to enhance their experience. With my kids, we loved listening to music while we cooked together. To this day, I still turn up the tunes as I cook!

Figuring out how to make cooking attractive and **"cool" is not hard when you have a few tools at your disposal.**

So, are you ready to get cooking? Here are some ways to involve your child in the kitchen:

Meal Planning: Brainstorm with your child about your weekly menu. Kids like to have options, provide them with some ideas and have them weigh in. Keep your sentences short and the meal names simple and easy to visualize. Children look forward to these meals and you get to teach them about how to compose a healthy plate, using local and seasonal foods. A double winner! For more information on how to make a healthy meal visit [The Blood Sugar Solution](#) and previous blogs in this series on [Raising](#)



Healthy Eaters.

Grocery Shopping: Have your child help you create the shopping list. If they are too young for this, you can talk out loud to help familiarize them with the names of foods. At the store they can help you find the foods on your list. Most stores have mini shopping carts for your child to help you – encourage them to use these to gather non-breakable items (this



teaches them shopping cart etiquette as well). You can teach them how to select the highest quality fruits or vegetables by showing them what to look for in texture, color, and aroma. You can also teach them how to shop the perimeter first and why the choices offered in the middle aisles aren't as healthy.

Back at Home: Have them help bring in the groceries if they are old enough and put everything away where it belongs. I told you cooking with kids would be rewarding!

Get Cooking Together: Starting around the age of 3 (depending on your child's readiness), kids can begin to help you in the kitchen. Kids can have fun, feel important, and learn a lot by doing everything from taking ingredients out of the pantry or refrigerator, to going outside to pick herbs from the garden. What else can they do?

- . Wash vegetables, fruits, and herbs.
- . Help assemble dishes, especially simple and colorful ones such as salads.
- . Help with measuring, keeping track of time, and testing food (their favorite).
- . Crack eggs, grind grains, and prepare nuts

and seeds if you are toasting them.

. And, as they get older, peel, grate, or cut vegetables (usually around 5 years of age is when a child has the coordination to hold a **child's knife but you should still supervise** their every move).

Serving: Nothing makes a child feel more special than knowing they get to be the star of everyone's favorite time of day—dinner! Allow your little helper to serve your family by teaching them how to set the table and encourage them to make it a beautiful space. Creating idyllic “meal-scapes” is not only fun, but also teaches your young eater that meal time is a sacred time when nourishment and community take place. Teaching this at an early age encourages lifelong healthy eating habits and fosters a happy and healthy association with food. Have them decorate the table with flowers, candles, clean place mats, cups, utensils, and napkins. Every once in a while, have your child make place cards for family members and ask them to place them around the table—this gives your child the control they crave and **let's them be in charge!**

Clean Up: Your little chef needs to understand how to complete the cycle of fun in the kitchen by learning how to properly clean up after him or herself. You will reap the benefits of this for years to come! Your child can help carry dishes to the sink, wash and dry them, or work the dishwasher. To complete the cycle, teach them how to recycle and compost discards and leftovers, if your family does this.

Tactic Two: Presentation

Marketing healthy food to your young eater is a chance for you to think like a kid again. Getting your child interested in the kitchen is easy if you turn on your creativity and appeal to their interests! When I wanted to encourage healthy eating in my children I realized that it wasn't as simple as saying “eat your spinach because it is good for you”. I had to get them interested and excited.

I'm sure you can relate to having a picky eater or an eater who goes through a picky phase. Either

way, make your food come alive in the eyes of your child and you will be very pleased with the end results.

Some tried and true tricks:

Disguise vegetables by putting them in healthy [muffins](#). Squash, carrots, sweet potatoes, and even spinach work well in muffins. Soups, sauces, dips, spreads, and smoothies are also ways to sneak those vegetables in.

Sometimes changing the appearance of a vegeta-



ble is all you need to refocus your child's opinion of food, especially vegetables. Use cookie cutters, ice cream scoops, or fun-sized bowls for food presentation. My family loves Asian food so we learned that Asian markets are a great place to find all sorts of utensils to cut fun shapes from food. Have your little chef turn that zucchini into a flower and watch them smile! Hearts, letters, stars, and leaves are also winners.

Make plate-art by creating pictures, designs, or fun colors with food. Instead of a pile of turkey, some sweet potato and asparagus, how about asparagus "trees", a sweet potato "sun", and turkey "clouds"? Making stories from food can get any picky eater interested in their meal. Just remember to keep your child focused on erasing the canvas for the next meal by eating their art!

Tactic Three: Being a Good Role Model

Having fun in the kitchen is really effortless when

all the right precautions are in place. It is always important to set the tone about being safe and responsible around hot stoves and ovens, sharp knives, glass, and all the other potential hazards in your kitchen. Practicing safety is the first thing you always do when working with *anyone*, not just kids! Practice careful cooking and your child will too.

Here are my basics of kitchen safety to remember each time you cook.

Always clear and clean before, during, and after cooking. Use non-toxic soap or cleaners to prep your space. Make sure your utensils, counters, and hands are clean, your cutting boards are washed/sterilized, and your work area is cleared from all food, crumbs, or kitchen equipment not in use.

Practice working slowly and deliberately—no running in the kitchen! If you walk around with a knife, hold it so the blade is facing down. And of course, this should remind you to wear close-toed shoes in the kitchen and definitely ensure your child is properly dressed.

Make sure you read the recipe carefully and have all your ingredients in place and organized from the start. This makes cooking not only safe, but less stressful! Once you are ready, assemble all gadgets and safety tools you will need such as oven mitts, cooling racks, or towels for cleaning up spills. And when those inevitable spills happen, clean them up right away to prevent injuries.

Always stay in the kitchen with your little chef, especially when the stove or oven is on.

Let your child know you are available for questions and that you want to help and cook together as a team. Learning how to work together in the kitchen teaches your child to share space and communicate clearly.

Most of all make the kitchen welcoming for your child. In my family, we had special cooking tools, utensils, bowls, boards, cups, plates, etc. for our kids to use. Their smaller hands **won't feel as awkward handling a kid-friendly knife**, and you will feel safer about them using it.

If your child can walk, then he or she can certainly start to learn just how transformative the magic cooked up in a healthy kitchen is. Every age presents new milestones for you to introduce new tasks and a way for your child to be more involved.

Enjoy this time watching your little chef blossom because before you know it, they will be all grown up, asking you for that recipe you used to



Image courtesy of Aileen Cho Joo Young / FreeDigitalPhotos.net

make together when they were kids!

To read the previous blogs in this series please click on [Raising Healthy Eaters-Part I](#) and [Raising Healthy Eaters-Part II: A Journey Throughout Your Baby's Lifecycle](#).

Please leave your thoughts by adding a comment below—but remember, we can't offer personal medical advice online, so be sure to limit your comments to those about taking back our health!

To your good health,

Mark Hyman, MD

To view the original blog for this article please visit: <http://drhyman.com/blog/2012/12/06/raising-healthy-eaters-part-iii-cooking-in-the-kitchen-with-your-kids/>



Mark Hyman, M.D. has dedicated his career to identifying & addressing the root causes of chronic illness through a groundbreaking whole-systems medicine approach known as Functional Medicine. He is a family physician, a six-time New York Times bestselling author, and an internationally recognized leader in his field. Dr. Hyman strives to improve access to Functional Medicine, and to widen the understanding and practice of it, empowering others to stop managing symptoms and instead treat the underlying causes of illness through healthy eating and lifestyle. Get more info about Dr. Hyman at <http://drhyman.com>

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Proprioception and Kinesthetic Sense

By Eric Borreson



Taiji is a great exercise to improve proprioception and kinesthetic sense. During movement of any kind, we are constantly losing our balance and regaining it quickly. The better our ability to regain balance, the safer and more skillful our movement. Better balance makes athletes less likely to be injured and reduces falls among the elderly.

Balance is improved by improving your proprioception and kinesthetic sense.

Proprioception represents your body's ability to react to external forces. A kinesthetic sense is your ability to sense where your body is in space. It should be pointed out that not everyone agrees on the definitions of these terms.

Proprioception

Proprioception is an inner sense that works with the central nervous system. It is the ability of your brain to communicate and coordinate the movement of different parts of your body. It is your reflexes working to keep your body in balance. Good exercises to improve proprioception are those that challenge your balance and equilibrium, like taiji.

Proprioception works through proprioceptive nerve endings to sense your body's location. Muscle spindle fibers in the muscles communicate information to allow the muscles to maintain proper muscle tension to support the joints. These nerve endings and muscle spindle fibers degenerate without regular use. Taiji works many muscle groups to restore and improve function.

Kinesthetic Sense

Kinesthetic sense, or kinesthesia, is an outer sense that works with your body in space and time. It is your mind knowing where each part of your body is in relation to things around you. Good exercises to improve

kinesthetic awareness are those that require coordination and movement control.

Your kinesthetic sense can improve through practice. Just be aware of every movement in your taiji forms. Be precise about placing your hands and feet. Check your placement to give yourself feedback, and learn from that feedback.

Conclusion

Combining proprioception and a kinesthetic sense improves your ability to control your body's movements. Improving your proprioception and kinesthetic awareness can turn you from an eternal klutz into a skilled athlete. It helps you make more precise movements with less effort. In other words, it improves your balance and coordination. Taiji is very precise and controlled. This brings the player's focus to the movement and that focus transfers to everyday life.



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. Paul Lam's Taiji for Arthritis) 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 Contribution of Daoist Yang-sheng Philosophy to the Modern Self-Care Movement

By Ande Pula

The concept of self-care, especially in health related disciplines, has become increasingly relevant in today's world. The main reason lies in the slow realization that modern medicine only focuses on the symptoms rather than the cause. Looking to medicine to treat illnesses and injuries has become unquestionable. These attitudes often neglect to pay sufficient attention to the causes of the contracted diseases. These are the main reasons why self-care has become more popular than ever. Today's generations have real-



ized the importance of taking care of their health and are continually looking out for ways and methods to preserve health and attain longer life. One of the challenges of the modern world is its fast-paced environment which leaves little time for the individual's needs. High stress lifestyles and a constant lack of time have created unhealthy habits. Mind-Body exercises and philosophies have gained recognition as a way to regain control and balance in one's life.

Amongst different philosophical ideas Daoist Yangsheng is one that is becoming more popular. Yansheng literally means nurturing and preserving life's energy. In a similar way to the modern self-care movement, it looks into keeping one's body healthy by means of proper diet and various exercises. This essay is going to explore Daoist Yangsheng and its beneficial qualities. I will look into the modern self-care movement today and at the ways Yangsheng philosophy can be of great help to those who are looking to improve their lifestyle, those looking to achieve better health and longer life, and most importantly those looking to achieve a level of balance and harmony within themselves and the environment they live in.

Before the first scientific achievements in medicine, people had to cope on their own in the face of illness. The era of modern medicine has changed all of that. "At the low point of self-care – around the 1960's in the West – self-care and self-medication were regarded as unnecessary and potentially even unhealthy practices. This paternalistic approach to medicine, supported by health systems designed to treat sickness (rather than to prevent disease) remains a familiar aspect of healthcare in many countries to this day." Undeniably medicine has had a positive impact on generations of people. Statistics show that "In 1900, the leading cause of death was influenza and pneumonia - which peaked in 1918 when between 50 and 130 million people around the world died in a pandemic." Because medicine has improved greatly since then, the statistics nowadays display a completely different picture. Research done by the World Self-Medication Indus-

try shows that “Chronic “lifestyle” conditions such as cardiovascular disease, cancer and diabetes are taking over from infectious diseases as the primary cause of death and disability in most countries. These chronic non-communicable diseases are significant in that they are substantially preventable through better self-care – by individuals avoiding risk factors such as smoking and **obesity.**” This clearly illustrates the relation between illness and lifestyles led by many people nowadays.

According to the American Heart Association statistics, in 2012 in the US: “among children ages 2-19, about 1 in 3 are overweight and obese.” As well as in the US, obesity is one of the developed world’s problems that are in many cases directly caused by poor lifestyle habits. Besides physical issues, mood disorders and depression can also be caused by the pressure of the stressful environment we live in today. “Approximately 18.8

million American adults, or about 9.5 percent of the U.S. population age 18 and older in a given year, have a [depressive disorder.](#)” In order to avoid these health issues, the importance of self-care has to be strongly highlighted. Proper, balanced diet and exercise is important to each individual and it is also each individual’s personal responsibility.

“Self-care is what people do for themselves to establish and maintain health, prevent and deal with illness. It is a broad concept covering hygiene, nutrition, life-style, physical activity, avoiding risks (e.g. smoking, obesity) and responsible self-medication with nonprescription medicines (OTCs).”

The concept of personal responsibility to live healthily is widely recognized today and has generated a demand in the global market. The industry of self-care products has become incredibly wealthy. The products in demand include but are not limited to “...over-the-counter medicines and complementary medicines, such as vitamins and minerals, herbals, homoeopathic and aromatherapy products.” Market research shows that “The global market for over-the-counter (OTC) drugs is expected to surpass \$70 billion by 2015.”

The increasing understanding of the importance of self-care clearly demonstrates that people around the world are eager to have more knowledge and control over their health. Daoist Yangsheng has a great potential to provide the knowledge necessary without unnecessary costs. Yangsheng is a body-mind philosophy in Chinese Traditional Medicine which has helped generations of people to find balance and harmony in their lives. The health issues addressed are of particular relevance nowadays when the impact of incorrect eating and sedentary lifestyle has started to show. As Mike Adams once said, “Today, more than 95% of all chronic disease is caused by food choice, toxic food ingredients, nutritional deficiencies and lack of physical exercise.” It is significant that Yangsheng practice focuses on preserving life and health before the illness, therefore it has much to contribute to the



Image courtesy of marin / FreeDigitalPhotos.net

Western approach where the main focus lies on healing diseases after they have been contracted. Despite the concept of self-care becoming more and more popular in the West, not many pay sufficient amount of thought to it before experiencing some health difficulties of their own.

In the Yellow Emperor's Classic of Medicine, the Emperor asked his minister Qi Bo if he thought people had started to age faster and die younger than they used to. The answer to that was: **"In the past, people practiced the Tao, the Way of Life. They understood the principle of balance as represented by the transformations of the energies of the universe. They formulated exercises to promote energy flow to harmonize themselves with the universe. They ate a balanced diet at regular times, arose and retired at regular hours, avoided overstressing their bodies and minds, and refrained from overindulgence of all kinds. They maintained well-being of body and mind; thus, it is not surprising that they lived over one hundred years."**

In order to understand the ways Yangsheng can contribute to the modern self-care movement in the world, it is important to understand how Yangsheng works and how it can bring individual benefits to those who practice it. It is essential to first appreciate the importance of the life force *Qi* (气) (in order to unlock the potential healing powers our bodies possess. "*Qi* is the foundational energy of the universe, the basic stuff of the Dao, the life force in the human body, and the basis of all physical vitality." *Qi* has many levels of energy and one of the strongest *qi* levels is *jing* (精 (which is the essence. "The basic concern for all longevity seekers and Daoist practitioners is to regulate and slow down this process of decline, to keep *jing* in the body, and to reverse the downward movement of *qi*. By reverting essence back to *qi* through various physical disciplines and meditation practices, they renew life and enhance vigor, laying the foundation for ultimate energetic refinement." It is believed that unbalanced *qi* energies lead to diseases and ill health; therefore the concept of Yangsheng self-care practices is based around balancing and nurturing them.

The various practices and aspects of Daoist Yangsheng include food Yangsheng, Yangsheng mind-body exercise, balancing emotions, environment and lifestyle that promote personal well-being. Each of them is designed to help people regulate their *qi* and return to their more balanced and natural state, which in turn will reward them with better health, energy levels and longevity. Since Daoism promotes returning to the natural state and living in harmony with nature, it is essential to return to the natural state as often as possible. Yangsheng principle states that: **"one should attempt to spend as much time in the midst of natural settings, far from the pollution and artificial environs of cities, as possible."** Whilst it is sometimes complicated, if not impossible, to influence the environment, all the



other aspects of Yangsheng are easily manageable by practitioners regardless of their gender, age, location or wealth.

One of the aspects often discussed around the world is the topic of healthy eating. One has to agree that the unhealthy eating habits are common nowadays and are a cause of health issues such as obesity and chronic illnesses around the world. A lot of money is spent on diet pills, health supplements and implementing fad diets that **simply aren't healthy and the results are not efficient enough.** CBS news have reported that Americans spend about 35 billion dollars a year on weight loss products, however the results are

far from ideal: “I estimate I spent, you know, tens of thousands — maybe \$100,000 — on different kinds of diet products, diet services,” says Wendy Shanker. “And I was still fat.” The main problem lies in the fact that diet industry makes people **believe the weight loss is easy and they don’t** have to change their lifestyles in order to regain fitness.

“The Taoist diet relates the five basic flavors with an element of nature: sweet (earth), salty (water), sour (wood), bitter (fire), spicy (metal). They believe that becoming greedy and putting one flavor on a pedestal above another causes you not to taste at all, so it is important to balance **the flavors in order to reach internal harmony.”** Daoist diet offers its own philosophy to everyone who is open to use it in their daily life. It does not require expensive food ingredients or a radical lifestyle change in order to become healthier. The main focus lies on consuming home grown, **seasonal ingredients: “Each individual generally be-** comes adapted to the climate; foods that are eaten in a hot country may not be suitable for a colder climate. It is advisable to eat food that is grown locally and in season. Food that comes from a distance may not be fresh or may have been stored, but above all it is probably out of **season.” It is also essential to enjoy food slowly so** that each different taste can be fully appreciated. The art of mindful eating includes the knowledge of when to stop. Yangsheng practitioners suggest that stopping before being full is the best way in **controlling one’s portion size and preventing** overeating. It comes as no surprise that Daoist diet has already sparked some interest around the world.

People were born to eat different types and varieties of food. Daoists agree that having small amounts of different food is essential in the quest for long and healthy life. Niraj Naik in his essay **“Twelve longest living cultures in the world’** points out that: “Long living cultures tend to eat a wide range of foods everyday. Japan recommends eating 30 different varieties of food daily. Macau and Singapore have some of the world’s largest ports providing a richly diverse range of cuisine

from around the world.” Unfortunately, nowadays many countries produce and consume large amounts of the same type of food which can be the cause of health related issues. These patterns can be changed with sufficient knowledge that can be readily provided by Daoist Yangsheng food philosophy.

“Those who think they have not time for bodily exercise will sooner or later have to find time for illness.”

Regular exercise is one of the modern self-care’s corner stones. **Exercise has the ability to** strengthen the body and immune system, improve wellness and physical fitness. It has also proved to help with mental disorders, such as depression. Daoist Yangsheng exercise includes Taiji, Qigong, Daoyin, Daoist breath regulation, Five Animal Frolics and others. Daoist exercises focuses not only on the body itself, but also the mind and spirit. Kevin W. Chen in his essay on **Yangsheng points out:** “These exercises focus on the integration of body-mind-spirit, cultivate oneness or emptiness through regulating breathing, body and mind, and intend to eventually achieve a state of harmony and peace within, or reach a **high level of spirituality.” These exercises are** used to relieve tension, stress and anxiety in the body and mind. There has been much research done on the subject and the outcomes demonstrate the potential benefit Yangsheng exercise could bring to the modern self-care movement. One such research was conducted in the United





States, by Dr. Cecilia Rosenfeld in 1976.

“After practicing the Internal Exercise and experiencing an immediate improvement in health, Dr. Rosenfeld decided to prescribe these exercises to her patients. Internal Exercises were taught to her patients and within one week, about 80% of the patients showed positive results. Then eight nurses were hired, taught about the Internal Exercises, and trained in the instruction and supervision of patients. Afterward, several patients were assigned to each nurse after the patients were examined and given a prescription of specific Internal Exercises. Most patients reported that they experienced immediate improvements in health, without feeling pain or discomfort, and the nurses themselves reported that they had boundless energy even after a day of performing and demonstrating the exercises.”

Since the pace of life in today’s world has greatly increased compared to fifty years ago, another major problem today’s generations face is stress. Researchers have proven that stressful lifestyles cause many health issues: “...evidence shows that chronic stress can result in muscle tension and fatigue for some people. For others, it can contribute to stress hypertension, migraine headaches, ulcers, or chronic diarrhea.” Whilst there are many self-help books available on stress management in daily life, they tend to focus on dealing with stressful events and experiences rather than taking a better look at one’s lifestyle and

well-being requirements. It is hard to find harmony when emotions are out of balance; therefore balancing them is of the utmost importance in Yangsheng philosophy. “Acting in accordance with Yin Yang theory, fear restricts joy, anger restricts anxiety, joy checks grief, grief blocks anger, and anxiety prevents fear. In this way it is possible to allow the emotions to check and balance themselves in a very natural manner.” Interestingly, these Daoist ideas have already reached the Western world in the field of psychology. “The principles of Taoism are an integral element of many Western counseling theories. Principles such as authenticity, or being true to oneself, and the need for balance in the universe, the yin and yang, are two examples that can be found in many theoretical practices. Methods based upon the teachings of Tao have been effectively interwoven into Western therapy.”

The concept of Daoist well-being lifestyle describes each person’s daily routine and includes the activities conducted throughout the day such as walking, sleeping, eating and having sex. “A Taoist lives each day fully and actively. This means life is rich and full of experience. This is important to provide an edge to keep one healthy, flexible and strong.” Yangsheng practices also highlight the importance of sex. A satisfying sex life can be an essential part of personal well-being. Dr. Felice Dunas believes that: “Not only does a healthy body lead to better sex, but better sex produces healthier bodies and souls.” In the end, Daoist beliefs are that life should be enjoyed and every new day should be welcomed with excitement.

As previously mentioned, the modern self-care concept includes all of the things individuals can do for themselves in order to increase the well-being and quality of their lives. Nowadays people are aware they need to take care of themselves, eat proper diet and exercise; however it is not easy for everyone. Christine Meinecke in her article ‘Self-care in a toxic world’ points out that “Medical and mental health professionals pio-

neered the concept of *self-care* by prescribing healthy lifestyle changes and [stress management](#) behaviors. Unfortunately, these prescriptions are often ignored because they require hard work and perseverance.”

Daoist Yangsheng offers a different perspective on self-care whilst still focusing on the issues that are relevant around the world. By implementing designed self-cultivation practices, such as Taiji and Qigong, while applying Daoist knowledge to the food choices and daily activities, it is possible to achieve a healthier body and a happier mind without needing unnecessary health supplements or medical drugs.

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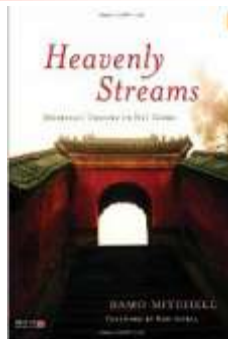


Book Review: Heavenly Streams: Meridian Theory in Nei Gong

by Damo Mitchell

Review by Marty Eisen

The title "Heavenly Streams" refers to the Meridians which contain streams of heavenly energy. This book should be studied by students and practitioners of Chinese internal martial arts, Chinese medicine, and all others using Meridians in their practices.



Most people, even after years of study and memorization of the Meridians, are still dissatisfied because they cannot feel, sense or see the Meridians in themselves or others. Also, there is no modern scientific device for visualizing them. This is one of the few books that gives a Qigong practice which allows you to feel or sense your own Meridians and Acupoints. It also teaches you how to inject Qi into Acupoints.

This last procedure will help acupuncturists to improve their treatment. It also paves the way for "needleless acupuncture." How this Qigong method is used to treat various Chinese disease patterns is also described.

Being able to sense or feel your own Meridians would dispel the nagging doubt about their existence and lend credence to one the historical ideas that the Meridians were discovered through meditation.



Marty Eisen, PhD, a retired scientist, who constructed mathematical models in medicine. He has studied and taught Yoga, Judo, Shotokan Karate, Aikido, Qigong, Praying Mantis Kung Fu, and Tai Chi. Dr. Eisen studied Chinese Medicine through apprenticeships and correspondence courses. His latest project is to help arrange free courses for veterans in Chow Qigong for health or as a vocation - see <http://eastwestqi.com/>. For more information about Dr. Eisen please visit <http://home.comcast.net/~carolezak>



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Chopping Your Food While Using Tai Chi: Rooting, Alignment and Attentiveness

by Raven Cohan

Any mundane routine requires alignment. Those who study tai chi/taiji and chi kung/qigong and/or the more internal counterpart, called neigong, can discover many things along the path that is your Tao. You begin to notice that you are not in your best learned alignment when doing your daily life performances of routine things. It becomes a blessing when you begin applying a better posture to everything you have previously done via an automatic pilot type of regimentation which may well be cluttered with stray and distracting thoughts and actions.

Cooking for others and yourself is a gift you are giving to the food itself as well as those who will eat it. The eating of it will offer to you more health benefits by improving **the food preparer's attitude** and posture. That will continue into the cooking. The food may not be genuinely alive in the sense that we think of when it is no longer rooted into Mother Earth. There remains a soul nature that the plant world maintains. Some believe in it while others do not, (just as some believe that a part of a human continues after we die. Others do not.). This article is not in-

tended to judge the right or wrong of one side of this opinion. However, some of those who study **Tao speak of the part of the soul that "lives" in the Liver organ. It is known as the 'hun' soul, while the part of the soul that does not "continue," lives in the Lungs and is known as the 'po' soul. The author has experienced this understanding from a connection to spirit she has long been in touch with since childhood. Perhaps if you don't resonate to that idea, you might still improve some techniques for cooking.**

When one begins respecting life, whether it is human, animal, vegetable, and even **mineral... one has an attitude of gratitude that can enhance your existence. When you are cooking attentively and thinking of the food in a grateful way, the author is of the opinion that the meal comes out tasting better and benefiting the body in a way that you become more sensitive toward and more easily notice.**

The author herself has been a person (and can still revert to one) who curses when things go wrong. Chopping food requires a great deal of attention. That attention can be made



The author reminds you that this pose shows a left push which is adapted as a cutting hand and right handed ward off hand which is now holding the food to be cut. Please use your imagination.

more awakened and real to you if you are connected to the knife that chops as it slices and dices your food. (People who do sword forms might well relate.) How are you holding the knife? Are you thinking of unrelated thoughts or listening to radio or TV, or are you on the phone? How can your food be given the attention it needs? If you curse when you cut yourself, or simply because the food slipped to the floor, this negative energy is around your rather sacred space that you might come to enjoy. If you were to take on the task of cooking with a sense that you are making a better meal by being more alert and in a more joyful mood, consider the idea that your food might be enjoyed more by you and others who eat it. If a voice inside is objecting loudly, hold on for a bit to hear more points that will be made.

Your attention and attitude play a great part in how you are approaching your role as chief cook and possibly bottle washer, too. A better mood emerges simply by standing in bow and arrow stance, as done in most tai chi/taiji forms. It is a strong point to note that standing with your feet together too closely, (or even in a horse stance,) causes you extra tension. Your feet and legs are **less likely to grab Mother Earth's gravity with rooting power.**

Let us review what you do in any 'ward off' motion in tai chi. (Newcomers can well get the picture by looking at the photo of the author supplied here.) Connecting with Mother Earth happens when you use martial art power most effectively transformed into healing power:

Your back leg is behind you in a somewhat long stance with your own L. heel being lined up with your left eye if you are left handed. (the photo is showing the pose as required for lefties.) The knife would be held in the left hand. Right handed people, please reverse this and all further points.

1. The toe of that back foot is rotated at a 45 degree angle between your side and front.
2. Your belly, sternum, eye and your right hand is holding the food you are cutting up all lined up

with your center.

3. Your weight in your back Left leg is 30%. The front, Right leg has 70%. It connects down into the earth via your Kidney 1 point and brings up the plant world spirit. (This position is a variation of holding a small chi/qi ball, in my humble opinion. The way a ball in tai chi/taiji, is held comfortably is **a facing of the back of the 'ball' with base of palm out and it's fingers up. (L. hand) and front of the ball with your R. hand. It's palm faces you with and its' fingers to the L. (Please remember this must be reversed for 'righties.')**

4. To get the most relaxation and power into your knife, please, put the cutting board close to the edge of the counter. The first slice will be made, (certainly attentively,) while you feel the chi/qi power coming through your back leg from the foot up the inside and back of your leg and bring chi/qi to your L. front-of-hip-joint, as it shows in the photo.

5. From there, the energy travels up your spine via the governor route, then it goes over your L. shoulder and down your upper L. arm and knife-holding hand. (The inside of the hand is quite empowered due to the laogong point being at palm center. It is projecting the Mother Earth qi/chi into **your knife that is cutting straight into, let's say... a cucumber.**) Your cutting arm is round-in straight at a 135 degree angle or a bit smaller.

The round-in-straight elbow points down to the floor. This is why you must stand enough of a distance away from the counter. If you have been previously tense when cutting food, this will change the tendency to tighten your chest when cutting or mixing food. Your shoulders and elbows of the front, food holding hand are also relaxed. Letting go of muscles is the key. It helps if you keep your all your shoulder and elbow joints down.

How many chops will you need? Maybe you might engage your mind in counting them. Counting them keeps you in rhythmic relationship with your food rather than jumping steps ahead in your

cooking process. Each slice you make projects the cut cucumber to fall nicely on the board. Successive cuts enable the chi to go into the food and enlist it to iterate the power of Mother Earth below. This will be especially true if you also engage Father Heaven, (Universal and/or Cosmic energy,) to co-join in a flirtation with your cucumber. Each slice can enjoy being attended to in this loving way. You may get a warm feeling in your belly, (lower tan tien,) as if you already ate the great meal you are making.

Like all chi kung/qigong practices, the more you do it, the smoother it gets. So please do not insist that the process should happen overnight. (Yet perhaps you were a cook in another life for a Taoist Monastery many years ago in Ancient China? Maybe it will feel totally natural to chop this way. In that case, you can write your own article through your own vantage point. We are all so unique.)

Apply this same process to mixing food on the counter or at the stove and in fact, every move you **make in life. Your muscles won't bully you and** wind up aching anymore. Now your stomach will be hungrier, and the author would imagine you (and your dining companions) will have a meal **which you will digest as easily as mother's milk** when you were just a baby.



Raven Cohan is a Senior Instructor for Mantak Chia's Universal Healing Tao system of internal practices and many medical and martial practices that consider the impor-

tance of Chinese Alchemy. She began in Chia's first class given to Westerners in 1981 in N.Y.C. She resides and teaches in Hollywood Beach FL, 33019 between Miami and Ft. Lauderdale. Please look at her Web address: <http://www.taoTLC.com>

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Internal Alchemy Q & A

By Shawn Cartwright

We received a number of questions about Internal Alchemy as a result of the publication of our recent whitepaper *Interpreting the Ancient Codes: Exploring the Classics of Taoist Alchemy, An Introduction to the Zhou Yi Can Tong Qi*. We have consolidated them here for your convenience.

Q: What is Internal Alchemy?

A: Internal Alchemy or Nei Dan (内丹) is China's most important contribution to the world. Internal Alchemy provides a set of principles and techniques for the sincere practitioner to transcend the mundane and realize perfection in this lifetime.

Stated classically, the Nei Dan practitioner transmutes the three treasures of the body, Jing (精) (Qi (氣) and Shen (神) (to reunite with the Dao (道). For this reason, Nei Dan is also sometimes called "Immortality Training."

Many forms of Qigong (氣功) (also called Nei Gong (内功) are influenced by Nei Dan. However, even if Nei Dan can be called the highest the form of Qigong, all Qigong is not Nei Dan. Qigong, however, can be very good preparation for beginning Nei Dan practice.

Q: What are the main parts of the Nei Dan teachings??

A: The Nei Dan teachings usually consist of three parts: 1) Dao (道) (the great principles behind the work, 2) Fa (法) (the actual methods or approach

used by various schools, and 3) Shu (術) (the specific techniques of the practices.

Collectively, they serve as a guide to inform your understanding and practice. The Dao is usually available openly to anyone who is interested. The Methods are generally available to students, although occasionally certain methods are considered secrets. The Techniques are rarely written down and when they are, certain key parts are **usually omitted, the so called "oral secrets."**

These teachings are organized into a series of stages with associated designations:

1. Building the Foundation: Human
2. Transmuting Jing to Qi: Ren Xian (Human Immortal)
3. Transmuting Qi to Shen: Di Xian (Earthly Immortal)
4. Refining Shen to Void: Shen Xian (Spirit Immortal)
5. Shattering the Void to Realize the Dao: Tian Xian (Celestial Immortal)

The number of stages may vary by teacher of tradition, but the overall progression is similar. In this model, the first three stages are called Cultivating Immortality (Xian Gong), the last two, Cultivating Dao (Dao Gong).

Q: What are the major schools of Nei Dan?

A: There are many different lineages of Nei Dan which are generally grouped in a few categories:

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 the general principles utilized by the various schools and lineages are similar, there is often quite a bit of variation in the specific practices. This is because the specific techniques are often tailored to the needs of an individual student.

Q: Which Internal Alchemy school is the best?

A: This question is like asking, “What is the best cuisine in the world?” The answer is unique for each person and depends upon the common affinity between the student, teacher and art.

Q: I don’t have a teacher, how do you start practicing Nei Dan?

A: The best way to start Nei Dan practice is, of course, to find a teacher.

If you are serious about wanting to study Nei Dan but do not have a teacher, then the best advice I can give without knowing you personally would be to establish a diligent Qigong practice of some sort. By diligent I mean daily and committed. A committed daily practice is essential for success in any art, especially internal cultivation. There is a saying “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” (聞道者多如牛毛，得道者鳳毛麟角, Wen Dao Zhe Duo Ru Niu Mao, De Dao Zhe Feng Mao Lin Jiao). That is, many people learn it, but few are committed enough to follow through with the practice. If you have established a good daily practice ethic, you will have a good foundation to learn Internal Alchemy when the time, place, and people are right.

Q: Can you recommend any good sources for further reading or self-study?

A: One of the most accessible introductions to the

principles and language of Nei Dan is found in **Fabrizio Pregadio’s translation of *Foundations of Internal Alchemy: The Taoist Practice of Neidan*** by Wang Mu. Although the texts it cites are from Nan Pai tradition, other schools use them as well.

If you want to experience traditional Nei Dan meditations based on the Sun and Moon and Wu Xing visualization see *Yin-Yang Harmony Qigong Meditation: Restore Vitality & Inner Power* and *Five Element Qigong Meditation: Rejuvenate with Nature*, both published by TCCII.

For those of you who want to read one of the important classical Nei Dan texts see Pregadio’s translation of Zhang Boduan’s (張伯端) *Awakening to Reality: The “Regulated Verses” of the Wuzhen pian, a Taoist Classic of Internal Alchemy*. Pregadio offers a scholarly summary of the history of Nei Dan in his free ebook, *The Way of the Golden Elixir: A Historical Overview of Taoist Alchemy*.



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.

A Consideration of “Transactional Energetics” for Qi Cultivators and Healthcare Providers

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

When Taoist practitioners develop the energetic body via qigong and/or martial arts practice, in addition to developing the power of the muscles and tendons, there's also a development of the reflexes, which may become so quick they're almost imperceptible. However, this type of rapid reaction can also have drawbacks. In the case of martial arts practitioners and qigong practitioners whose bodies are extremely advanced, there may be a discrepancy between body and mind if the awareness is not advanced enough to keep the practitioner balanced. For example, excellent reflexes can be led by external stimulations easily and automatically without the individual's being consciously aware of it at the level of the intellectual mind; this may cause unexpected energy loss, or undesirable energy exchanges, or unexpected outcomes. This kind of unconscious dynamic energy exchange might be termed “transactional energetics.”

When such discrepancies between reflexes and mind, body and mind - in other words, when such passive-reactive “transactional energetics” - are pronounced, the awareness will have to work to keep pace with what happens to the body when the body and its energetic development have become advanced.

Transactional Energetics and Passive Reactive Responses

In order to overcome reactions relating to “transactional energetics,” practitioners must go deep into the level of the organs and, thus, of the virtues. The energetic development of the virtues of the internal organs takes place as the practitio-

ner comes to regard situations with enhanced clarity. This is a grass roots development, and forms a central focus in many Taoist schools. It's not that we decide intellectually, ‘oh, I should be more virtuous because it will make me more holy and that will make me look good.’ It's more the case that the energetic development of the organs themselves makes the new vantage point and/or course of action possible. In all cases, the real issue is one of mastery. A reaction, whether in behavior or in emotion, that does not flow from the higher ground of the virtues and alignment with the Tao, is not a decision. A decision is an entirely different order of creation, intent, and will, than an emotionally or behaviorally passive-reactive response.

It is, therefore, very helpful to engage in practices that quiet the mind, allowing the catch-and-



Image courtesy of isolated images/ FreeDigitalPhotos.net

release of thought forms (and thereby slowing the pace of reactivity), to cultivate the energies of the mind, and firmly bridge the energies of the mind and ground them into the body. Doing so allows a greater range of responses, a broader spectrum or array of possibilities, and more skillful management of those possibilities.

When we look at transactional energetics, those **who “get it,” (i.e. who learn the ropes of transactional energetics, who learn to recall the mind, to go to the higher ground, etc.)** continue to enrich themselves as those who do not “get it,” continue to lose energy, stature, treasure, and time.

Development of Body-Mind Union

When practitioners begin to synchronize the mind and the body, they also become aware that **the body itself has “mind” in all of its parts.** As qi flow is enhanced and increases, this awareness that the body is also the mind, grows intuitively and experientially. There is a mind in the liver. There is a mind in the stomach. There is a mind in the heart. There is mind in the knees, in the hip joints, in the blood. There is mind in the intestines. All of these parts of the body, all parts of the body, are mind and all are associated with emotions, with virtues, and with particular elements. This is not intellectual book learning, but the body-mind union learning to read the book of itself!

Reunion with the True Source of Healing

As mind and body become more comfortable and established in this connection and their synergy, an understanding comes about regarding expenditures of energy. It is important to note here that the attainment of the virtues described is not just occurring within the ordinary, mundane parameters of the persona, or with self control or with concern over appearances. The level of attainment described above is a reflection of the harnessing of highly conscious energies that have been grounded at the level of the internal organs and have thus created the spontaneous emanation of a higher-order of energies within the or-

gans. To reach this degree of realization requires dis-identification from previous habits we may **have considered to be our “self.”** This “self” is very much tied up with body memories of wounds received by that personality, and while that personality may not have any ultimate reality, the body has stored the wounds of that personality and those vibrations become real and self-perpetuating in the body because the body remembers all injuries.

The saving grace is reunion with the one qi, the true source - a quiet and powerful and concentrated source and communicating reality that allows new possibilities to emerge. It will, for example, allow us to observe energies at a lower level with which we may have previously identified - to observe them, see them trying to find their way back to us (e.g. belligerence, depression, apathy, etc.) and with time and repeated practice and experience, see them lose their strength so that instead of the old reflexes of our **old “self,”** there may come to be new reflexes



which are developed and which have a tremendous power behind them.

Transactional Energetics and Healthcare Providers

How does the development of such awareness relate to the field/s of healthcare, and how might it be applied within them? Energetic communications are happening in many situations, such as

between physician and patient, between nurse and patient, between therapist and client, between colleagues, between friends, between family members, between the individual and his/her living environment, and so forth. Again, such energetic communications might be called **"Transactional Energetics,"** or perhaps even **"Qi-mail communications."**

For example, in psychotherapy treatment sessions, a phenomenon has been observed, since **1946, which is termed "Projective Identification."** Projective Identification occurs in circumstances where A (psychotherapist) experiences feelings that belong to B (client) but that B is unable to access; and instead "projects" them into A (his or her therapist).¹ Projective Identification has been known as unconsciousness communications between therapist and client. The problem is that both the therapist and client are not aware or not conscious of these kinds of communications during psychotherapy treatment sessions. If the therapist is not aware of projective identifications from their clients, over time, the projective identifications can become a root cause of compassion fatigue and burnout of the therapist, or the **therapist can become a victim of the client's projections.**

Or to take some other examples, while the medical profession prepares for treating millions of patients who will be newly insured under the current healthcare law, the Mayo Clinic (Rochester, Minn.) reports that nearly one in two (45.8%) of the nation's doctors already suffer a symptom of burnout.²

Most nurses enter the field of nursing with the intent to help others and provide empathetic care for patients with critical physical, mental, emotional, and spiritual needs. Empathic and caring nurses, however, can become victims of the continuing stress of meeting the often overwhelming needs of patients and their families, resulting in compassion fatigue.³ One of the causes of compassion fatigue and burnout for healthcare providers may be inadequate awareness of transactional energetics and therefore of the skills required to do healing and service work in a bal-

anced way over an extended period of time.

Importance of Authentic Qi Cultivation for Healthcare Providers

When healing chronic health conditions, the health condition might require attention not only at the level of the physical symptoms, but may also need to be treated at the internal energy level, emotional level, mental level, spiritual level, or in relation to habitual behavior, personal and professional relationships, and so forth. The authentic qi cultivation can assist healthcare providers in seeing the client as a whole person at all different levels. The study and practice of medical qigong, as well as medical Yijing, greatly **enhances healthcare providers' ability and performance** in understanding the root cause of health conditions and fosters an ability to treat a patient or client not only at the level of the symptoms but at the global level, as a whole person.

Medical Qigong and The Healthcare System

Medical Qigong is the study of authentic qi cultivation and management of the body based on classical Taoist alchemical cultivation, traditional Chinese medicine, as well as modern life science. Medical Qigong techniques can be practiced on oneself for self-healing, self-care and self-cultivation or can be performed to facilitate the healing process of others. The authentic Qi holds



the key to the healing and improvement of chronic health conditions.

Qi is a complex of bioenergy and intelligence of the body including different forms of energies and health-related information and healing intelligence. Medical Qigong exercises can be used for specific health conditions such as type 2 diabetes, chronic pain, hypertension, arthritis, cancer recurrence prevention, chronic fatigue symptoms, fibromyalgia, chronic migraine, chronic anger, depression and so forth.

and circulation of internal Qi-energy. The Qi pathways or acupuncture meridian system are an **interface between the physical body's hardware and the body's "software"** - e.g., the mind, consciousness, memories, emotions, and intelligence of the body. The Qi network is responsible in greater measure than is generally realized by Western medicine practitioners for the management and coordination of the activities of the internal organs, tissues, cells, genes, and also for **the sharing of the body's resources.**



The integration of human body hardware care with human body software care holds great promise for the future of human healthcare. There is, currently, a big gap in understanding between the East and West regarding **the human body's hardware and the human body's software.** The authentic Qi represents a bridge between the West and East, as well as a bridge between the **human body's hardware and human body's software.** Medical Qigong offers

Qigong is a several-thousand-year-old internal authentic qi cultivation practice that empowers individuals to explore and develop their inherent potentials for self-healing, self-care and for **improving the quality of practitioners' lives.** When a Qigong practitioner has mastered the techniques and skills of internal authentic qi cultivation and management, she or he will be able to facilitate healing for others as well.

Whereas modern western medicine has focused **on the body's "hardware" care and management from an "objective" anatomical and physiological point of view,** Medical Qigong excels at healing of non-crisis illness (such as chronic pain, type 2 diabetes, arthritis, insomnia, fibromyalgia, and so forth) by improving the balance and harmony

new light and brings new hope to health care, particularly regarding chronic health conditions, and it also offers important awareness and self-care practices to both eastern and western providers of healthcare.

An accomplished Medical Qigong practitioner will **be aware of "transactional energetics" in Qigong** class settings, professional consultation sessions, and even during phone conversations and email communications. An important aspect of training in Medical Qigong is the overcoming of the passive/reactive behaviors of the body at energetic and information levels, which are then redirected consciously and proactively. Thus an accomplished Medical Qigong therapist becomes able to cultivate their awareness and, thereby, to release,

neutralize, and transform unhealthy or undesirable energies and information from their clients, work place or living environment. Such knowledge and techniques can be extremely valuable for healthcare providers in terms of self-healing, self-care and coping with stress from their working environment as well as for enhancing the effectiveness of treatments for patients and clients.

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Jill Gonet, MFA earned her BA at the University of Massachusetts, and her MFA from the University of Washington. Her writing has appeared in numerous literary journals over the years, including Poetry, Ploughshares, The New England Review, The Gettysburg Review, and The Best American Poetry, among others. She is the recipient of awards from the Poetry Society of America, as well as grants from the Seattle Arts Commission. She was interested in ancient Daoist classics since high school years, and has studied Dao De Jing-the Way of Virtues, Yi Jing-the Book of Change, Ling Shu-the Spiritual Pivot, Zhuang-Zi, Lie-Zi, diligently. She meditated and practiced Qigong daily for over 20 years. She has combined

her interests in writing, Chinese culture, and the art of internal cultivation by collaborating on many writings with Dr. Sun.



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

Japan Society for the Promotion of Science. From 1994-1997 Dr. Sun conducted postdoctoral research in molecular endocrinology at the University of Washington. This research enriched his theory and practice of Qigong. His understanding of modern molecular genetics and scientific principles, as well as his experience with internal cultivation, allowed him to create a unique bridge between cultures. Dr. Sun has spent over 35 years refining his skills and has developed a new system of Qigong called "Yi Ren® Qigong" (<http://www.iqim.org/>), and two Medical Qigong Certificate Programs—Medical Qigong Self-Care Program, and Medical Qigong Therapist Program—through Bastyr University, Seattle, Washington (<http://www.bastyr.edu/continuing-education/certificate-training-programs-non-credit#Medical-Qigong>).

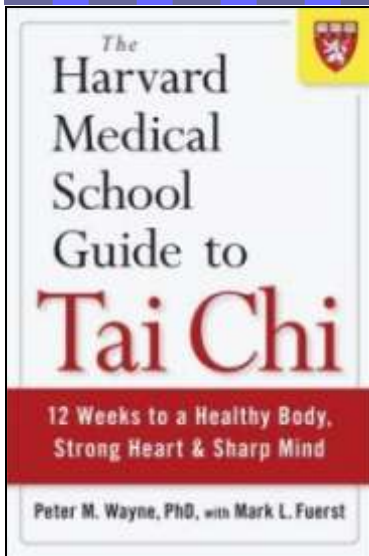


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The Harvard Medical School Guide to Tai Chi by Peter M. Wayne and Mark L. Fuerst

Reviewed by Salvatore Casano



This book is for anyone interested in tai chi and how it relates to good health. This is not a manual on tai chi forms, nor does it promote any specific style of tai chi. It is obvious to all Americans that our health care system is in need of change. Due to escalating costs of our current medical care system, there is a

movement towards preventative medicine. This book helps to bridge the gap of how concepts from Eastern medicine can integrate with allopathic medicine thereby helping to reduce medical costs.

"A 2009 study by Harvard Medical School faculty found that more than 60 percent of personal bankruptcies are due to medical costs, and in the majority of these cases, those claiming bankruptcy were medically insured." The World Health Organization rated America 37th in health outcomes, putting us equal with Serbia. Our citizens are paying more and becoming less healthy showing an increase in chronic diseases and decreasing life span. Susan Blumenthal, MD, former Assistant Surgeon General of the United States stated *"Today's health-care reform efforts must reestablish public health and prevention as priorities-transforming our country from a sick-care system to a health-care system."*

This book provides insights into the traditional principles of Tai Chi through the eyes of modern medicine, gives a simplified Tai Chi set of exercises that were used for a number of clinical studies, insights on the physiological processes that explain how Tai Chi can improve health, discussions of the many research studies provided in the literature supporting the health benefits of Tai Chi, and how what the author terms **"The Eight Active Ingredients of Tai Chi"** can be integrated into everyday life.

The Eight Active Ingredients of Tai Chi provided a means of performing double-blind research studies to measure the effectiveness of tai chi practice on the mind-body-spirit connection and the resulting health benefits. These ingredients include awareness, intention, structural integration (dynamic form and function), active relaxation, strengthening and flexibility, natural breathing, social support and embodied spirituality (including philosophy and ritual). In Chapter 3, the author provides a detailed 12-week simplified tai chi program which includes warm up exercises, and specific tai chi movement exercises. The exercises are thoroughly explained and easy to follow photos of the movements provided.

The remaining chapters in the book deal with the medical aspects of balance, the musculoskeletal system, bone density, and how tai chi exercises can have a positive effect on helping with these issues. Aches, pains, arthritis, postural alignment, meditation and psychological components, breathing are discussed and how tai chi practices can

make a difference in outcomes. Chapters 6 and 7 reflect on the cardiovascular and respiratory conditions that have been helped with tai chi practices based on clinical studies. Chapters 8 and 9 involve how tai chi affects mind enhancement, stress reduction and sleep disorders. In Part III of the book, Chapters 10-14 discuss how tai chi practices can have a positive effect on everyday living, socialization, cross training for other sports, corporate wellness programs, enhanced creativity and how to develop a good tai chi practice.

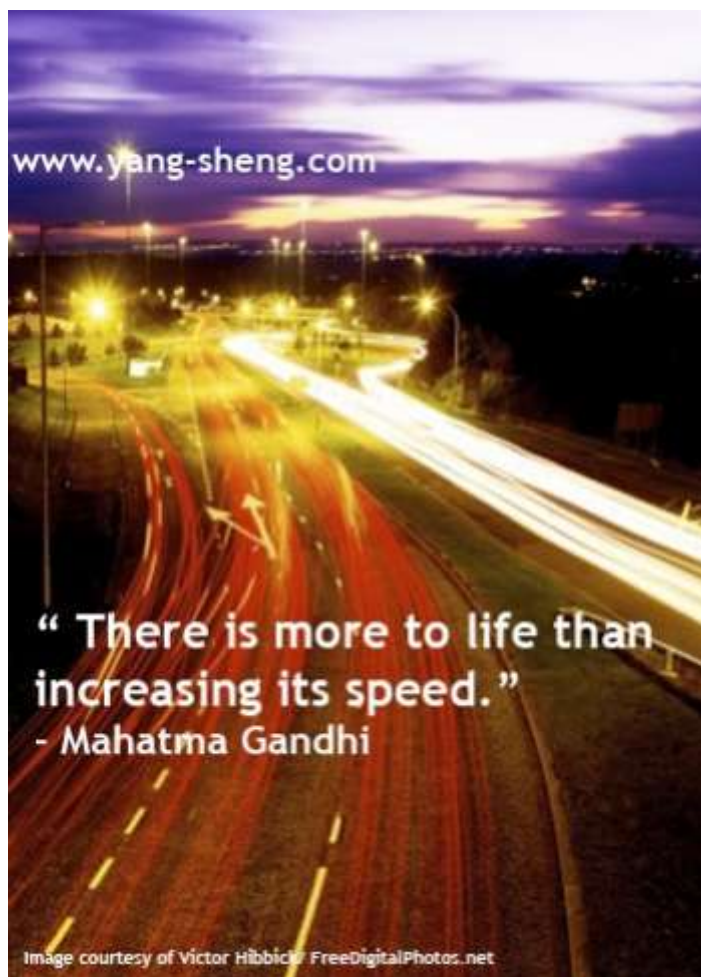
This book is well researched and has over 50 pages of citations and notes for all the chapters if the reader wishes to follow up on the many aspects of the presented material. This book was a joy to read, and I would recommend it for all health-care workers, tai chi players, and the general public for each group will gain insights into this complex martial arts form based on Traditional Chinese Medicine.

I would like to end this review with a quote from Thomas Edison, *"The doctor of the future will give no medicine but will interest his patients in the care of the human frame, in diet and in the cause and prevention of disease."*



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

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



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Tai Chi Chuan Chang Chuan: The Mysterious Traditional Yang Family Fist Form

By Renee J. Navarro

In the presence of several knowledgeable martial artists, I recently mentioned the Traditional Yang Family Tai Chi Chuan Chang Chuan form. Nobody recognized it. Not even the master who had studied many systems.

Yang Jwing Ming, the famous martial arts author and teacher in Boston, does not appear to have studied or heard about it himself. In his book "Tai Chi Theory and Martial Power" published in 1996, he does not mention it. He does say, however, that:

"Chang Chuan (Changquan): ... Long Fist or Long Sequence. When it means Long Fist, it is northern Shaolin Chinese martial style which specializes in kicking techniques. When it means Long Sequence, it refers to Taijiquan and implies that the Taiji sequence is long and flowing like a river." (p. 255)

In his list of Tai Chi Chuan forms in the same book, nothing is mentioned about Long Boxing/Chang Chuan which seems to show that he did not know of the existence of the Tai Chi Chuan Chang Chuan form when he wrote the book in 1996.

Jou, Chung Hua, author of the book "The Tao of Tai Chi Chuan," one of the most comprehensive books on Tai chi Chuan, did not mention it either. (1)

Neither did Zheng Man Zhing, the legendary Tai chi chuan master and "Master of the 5 Excellences," nor martial arts authority Robert Smith.

Nor did Wayson Liao, author of "Tai Chi Classics," which is probably one of the best books on

Tai Chi Chuan. It is only one of two books I know of that list the 34 or so types of jing (the other is Yang, Jwing Ming's cited above). More than any other book I have read, it lays a program for the development of fa jing (transfer or discharge of energy). Sadly, it does not mention Tai chi chuan Chang Chuan, although it suggests auxiliary training like the weapons, and especially the sword.

What he also said significantly is, "... the modified form of Tai chi became today's Tai Chi Chuan, or the so-called Tai Chi Exercise. This is the Tai Chi practiced publicly in China today; it is the Tai chi Dance, also called the Chinese Ballet by some Westerners. In these modern times, a person may receive instruction in and practice the art of Tai Chi for years, and, regardless of which style is being taught, still stands a very good chance of learning only 'public Tai Chi.' In other words, most of the Tai Chi practiced today is not the original Tai Chi, and it is devoid of meaning... It is when a person becomes serious in the study of Tai Chi that the search for the authentic art, the temple style, begins. One can only then appreciate the courage and dedication of the masters who have preserved the line of temple Tai Chi down through the centuries. This is our heritage." (pp. 14-15). I wonder what he would have said about Traditional Yang Family Tai Chi Chuan Chang Chuan.

That many Tai chi chuan practitioners do not know - or at least do not mention - Chang Chuan is a mystery, isn't it?

Chen Weiming, who studied with the legen-

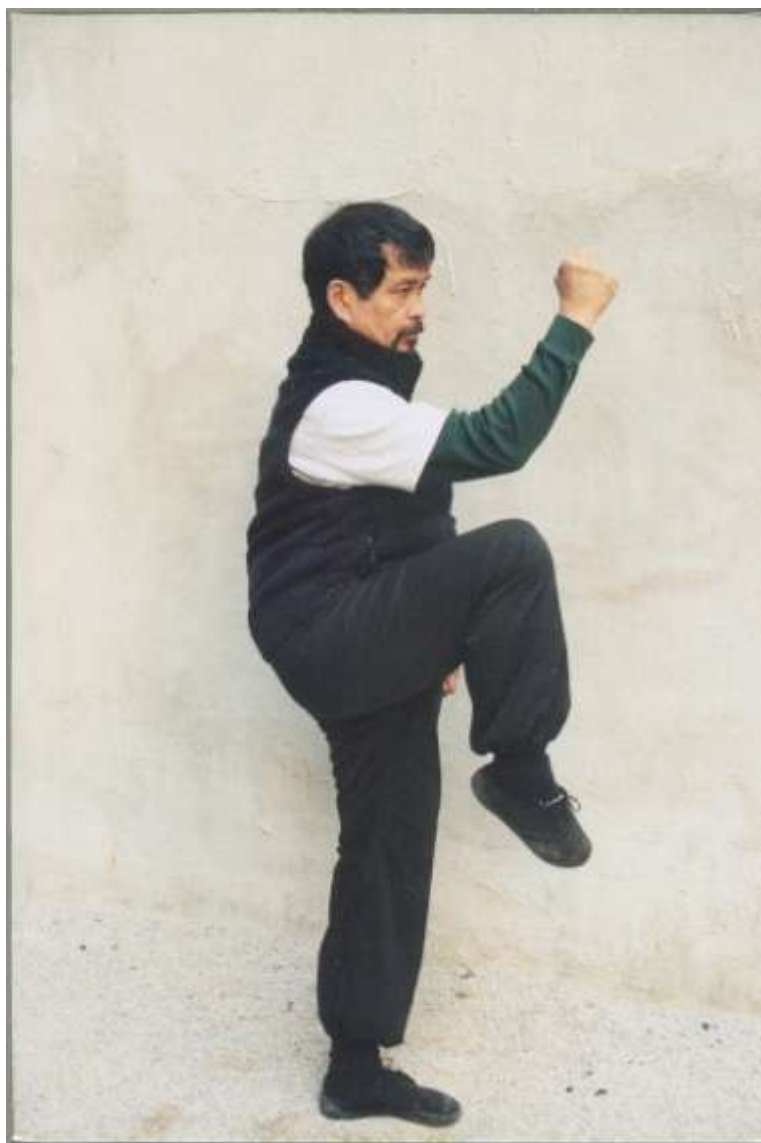
dary Yang Cheng Fu, mentioned the form in his book on the Tai Chi Chuan sword and gave the names of the postures, but he did not explain or illustrate them.

The Traditional Yang Family Tai Chi Chuan (2) curriculum is composed of many varied forms - standing postures (Zhan Zhuang), fist sets (for solo and partner training), Push Hands (one-hand, 2 hands, single step, double step, Broken Flowers, etc.) and weapons (3 Knife forms, 2 Sword forms, 2 Spear forms), halberd and qigong forms. There are also varied ways of doing the forms depending on the frame (Small, Medium and Large) and levels (Snake, Tiger and Crane). What became popular was the slow Solo form in different versions, especially the Large Frame, Crane level, which Yang Cheng Fu taught publicly. In the public perception, this slow form became identified as the Yang Family Tai Chi Chuan.

In the book "Tai Chi Touchstones: Yang Family Transmissions" translated by Douglas Wile, Yang Cheng-Fu is quoted as saying that there are fist and weapons forms. Among the fist forms, he mentioned the Tai chi chuan solo form and Long Boxing. I claimed in an earlier article entitled "Yang Family Tai Chi Chuan Curriculum" (written originally for and published in Rapid Journal) that the solo form is the 108 movement set while Long Boxing is Chang Chuan. Depending on the lineage, different schools call the Chang Chuan form differently. Sometimes it is called Small Frame Form or Fast Form.

Among the children of Yang Cheng Fu, it was

the oldest son, Yang Sau-Chung, who mastered the curriculum of the family. He was only 18 or 19 when he was regarded as a master of the art and taught in his father's behalf. The other children learned, but not as extensively since they were still small when their father died and they learned from each other and from older relatives. Yang Zhendo, the third child, and the most popular, promotes not the traditional Yang Family forms, but the Wu-shu style competition forms. It



is probable that the two older surviving children may have learned the Tai Chi Chuan Chang Chuan form, but we have no way of verifying at this point. According to Vincent F. Chu, son of Chu Gin-Soon of Boston, one of the surviving children, Yang Zhen Ji, claimed to have studied the form; Vincent also said that there are a couple of books on the Chang Chuan form in Chinese.

Master Gin Soon Chu of Boston, Massachusetts, second disciple of Grandmaster Yang Sau-Chaung, teaches the Chang Chuan

form in his school. It was directly from him that I learned Traditional Yang Family Tai Chi Chuan Chang-Chuan in the early 90s. Chu sifu teaches Chang Chuan when the student is ready for it. When it is taught at all, it often comes after at least 5 years of training, i.e., after the Solo form, Push Hands, staff-spear, knife and sword, and

sometimes the 2-man sparring set (san-sou).

Tung family patriarch Tung Ying Jieh choreographed a dynamic form known as the Tung Fast Set which is now a part of the Tung Family Tai chi chuan curriculum. According to the Tung family in Hawaii, Yang Cheng Fu and Tung Ying Jieh were planning to choreograph a fast Tai chi chuan form but it did not materialize. The Tung Fast Set is not the same as the Traditional Yang Family Chang Chuan set. From what I have seen and heard, the Tung Family does not have the Traditional Yang Family Tai chi chuan Chang Chuan form.

Note some of the names like "Shoot the Goose" and "Fishtail Single Whip." The postures are actually similar to "Shoot the Tiger" and "Single Whip" respectively but with some variation in the speed and the trajectory and form of the hand.

Although the names of the Chang Chuan postures are the same as in the solo form, they are different in the execution, so much so that the two sets appear to be from different schools. In the Chang Chuan set, one version of the Single Whip has the right hand open, that's why it is called a "fishtail;" in the "Shoot the Goose" posture, the strike is upwards. There are other differences.

It is true that the Chang chuan form is shorter than the 108 solo form, but because of the fast movements alternating with slow movements, the Chang Chuan is more difficult and tiring.

What is it in the Chang Chuan form that makes it an essential training for martial art?

The Chang Chuan form is not the solo form done slow and fast. It is an entirely different set. I have no information as to when it became part of the Traditional Yang Family Tai chi chuan curriculum. But unlike the solo form, it seems to have undergone the least change through its history.

The form is unpredictable. One time the practitioner is moving slowly and then suddenly, without warning, goes fast and back to slow. Unlike the solo form that's done slowly through-

out, you can actually change the speed of the Chang Chuan form as you wish. Sometimes the person doing it begins to look like a cartoon character or a clock that's been wound up.

There are many explosive martial techniques in the form. You can picture the slow movements gathering chi and the fast movement discharging it. There are also kicks and jumping movements in Chang Chuan that are not in the solo form. **Some people call it Tai chi Fast Form," because some of its movements are fast; others call it "Fa Jing Form" because of its explosive movements.** But to Traditional Yang Family Tai chi chuan practitioners, it is "Tai Chi Chuan Chang Chuan."

It is always a pleasure to watch a good performance of the Traditional Yang Family Chang Chuan set. This unique set is a real heirloom. No wonder the Yang Family taught it only to their close relatives and trusted students.

We are fortunate that the faithful practitioners of Traditional Yang Family Tai Chi Chuan like Sifu Gin Soon Chu of Boston have rescued the Chang Chuan form from obscurity and shared it with their students. Now, like the classical solo form, Chang Chuan can be a gift to the Tai chi chuan world.

1. I am not sure either if he verified his information about the Yang Family, but he said that Yang Cheng Fu "had four sons. They are teaching Tai chi in either Hong Kong or Hawaii." (p. 47). He must have had in mind the descendants of Dong Ying Jieh who lived in Hong Kong and Hawaii. The children of Yang Cheng Fu lived in China and Hong Kong. Only Yang Sau-Chaung lived in Hong Kong. The rest of the children lived in China. The Tung family re-settled in Hawaii. The most famous was Dong Ying-Jieh's son, Tung/Dong Hu-ling, who died many years ago in Hawaii. I interviewed his son Tung (now spelled Dong) Sheng Chen and grandson Alex Dong and observed their classes doing Fist and Knife and Sword forms at the Chinese school in Oahu's Chinatown. One of

the senior students, a disciple of Tung Hu-Ling, privately demonstrated some of the forms to me.

2. Master Gin Soon Chu prefers to describe the lineage system he teaches as Traditional Yang Family Tai Chi Chuan as distinguished from other derivatives of the style (like Cheng Man-Ching's and Wu-Shu competition forms).

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***This article was first published in Rapid Journal, an internal arts magazine in the Philippines edited by Daniel Go, a Tai chi chuan teacher and martial arts scholar.



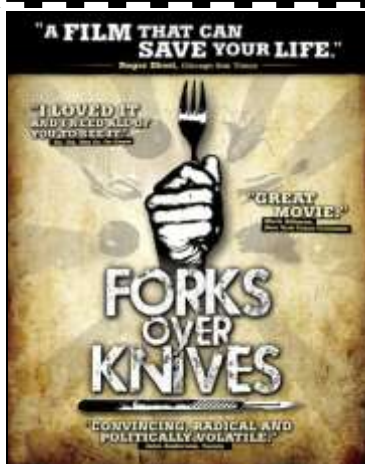
Rene J. Navarro, Dipl. Ac. (NCCAOM), a licensed acupuncturist, is a senior instructor of the Healing Tao. He edited Grandmaster Mantak Chia's "Greatest Enlightenment of Kan and Li" and "Sealing of the Five Senses," manuals in the high Taoist spiritual

practice of internal alchemy, "Chi Nei Tsang Internal Organs Chi Massage," the master guide on abdominal manipulation, and "Dao-In," the book on meridian activation and muscle stretching. His training in Chinese arts started 50 years ago when he studied Shaolin Dragon-Tiger Kung-Fu with Master Johnny Chiuten and later with Grandmaster Lao Kim of the Philippines and Hongkong. In 1989 he was chosen Healing Tao Instructor of the Year. Rene has been studying the curriculum of Traditional Yang Family Tai Chi Chuan, including fist and weapons forms and Push hands under Masters Gin Soon Chu and Vincent Chu, lineage masters of the system. Aside from a diploma in acupuncture and certificate in Chinese herbology, Rene holds a Bachelor of Arts degree in political science and a Bachelor of Law. In an earlier incarnation, he worked as a lawyer for indigent clients. He teaches on four continents. For more information, go to www.renenavarro.org



Review: Forks Over Knives - DVD

Reviewed by Fiona Tobler



Oh WOW, is this a film to watch! Doctors T. Colin Campbell and Caldwell B. Esselstyn present world-wide studies that support a plant based diet. Forks Over Knives show us that we can reverse or control diseases by eliminating processed and animal based food

AND that by eating

whole foods and a plant-based diet we can dramatically improve our health. Research by both doctors, who independently came to these conclusions, show us that degenerative diseases like heart disease, type 2 diabetes, and even several forms of cancer, could almost always be prevented - and in many cases reversed - by adopting a whole-foods, plant-based diet.

A common misunderstanding among those interviewed in the film was that you need animal based foods for protein - it seemed as if few knew that healthy amounts of plant-based food also contain adequate amounts of protein. The film includes a study that shows a link between dairy protein and cancer. Any of the beneficial nutrients found in milk, like calcium, are found in sufficient amounts in a healthful plant-based diet.

"Forks Over Knives" presents many research studies and very cool presentations that clearly get your attention. A must see for those inter-

ested in improving their health!

"He that takes medicine and neglects diet waste the time of his doctor" Chinese Proverb

Dr. Campbell, a nutritional scientist at Cornell University, was concerned in the late 1960's with producing "high quality" animal protein to bring to the poor and malnourished areas of the third world. While in the Philippines, he made a life-changing discovery: the country's wealthier children, who were consuming relatively high amounts of animal-based foods, were much more likely to get liver cancer.

Dr. Esselstyn, a top surgeon and head of the Breast Cancer Task Force at the world-renowned Cleveland Clinic, found that many of the diseases he routinely treated were virtually unknown in parts of the world where animal-based foods were rarely consumed.

The film is available on Netflix's and on Amazon movies. For more details about the film go to : <http://www.forksoverknives.com/>



Fiona enjoyed a fulfilling 34-year career with the Nuclear Regulatory Commission as a Program Manager. For the last three years, she has been practicing qigong. Qigong played a key role in healing a back issue that had side-lined her for a year from doing all the things she loves: running, yoga, swimming and biking. Back to an active life again, Fiona especially enjoys hiking with her precious pup, Marty! Fiona has been a student of Buddhism for many years. She is certified in Reiki Level II and has experienced healing from this modality as well. She practices QiGong regularly with Kevin Chen in Baltimore. Fiona feels strongly that we should empower ourselves to be the best we can be and that we should walk in nature every day!

Scientific Qi Exploration Part 3.

Horary Cycle Qi Pathways from 3 p.m. to 3 a.m.

by Marty Eisen Ph.D

The Meridian pathways of the Qi flow in the Horary Cycle, from 3 p.m. to 3 a.m., is described below. Recall that each Organ and its corresponding Meridian energy is at its peak during a two hour period in the Horary Cycle, and is at its minimum during the two hour period twelve hours later.

The flow is maximal in Bladder Meridian from 3 p.m. to 5 p.m. and then in the Kidney Meridian from 5 p.m. to 7 p.m. and so on, flowing in the order in which the Meridians are described below.

11. The Bladder (Foot-Taiyang) Meridian (B)

See <http://www.acumedico.com/bladder.htm>

The Bladder Meridian starts from B1 (Jingming), .1 cun superior to the inner canthus. Ascending to the forehead, it joins the Du Meridian at Du 20 (Baihui) after passing through B 7 (Tongtian) but before B 8 (Luoqque). Two branches emerge from Du 20, on the midline of the head, 5 cun above the anterior hairline. One runs to the temple and the other enters the brain and emerges to join the external Meridian. The external Meridian bifurcates at B 10 (Tianzhu), .5 cun above the posterior hairline (PHL) and 1.3 cun lateral to the midline on the lateral aspect of the trapezius. The branches descend along the posterior aspect of the neck.

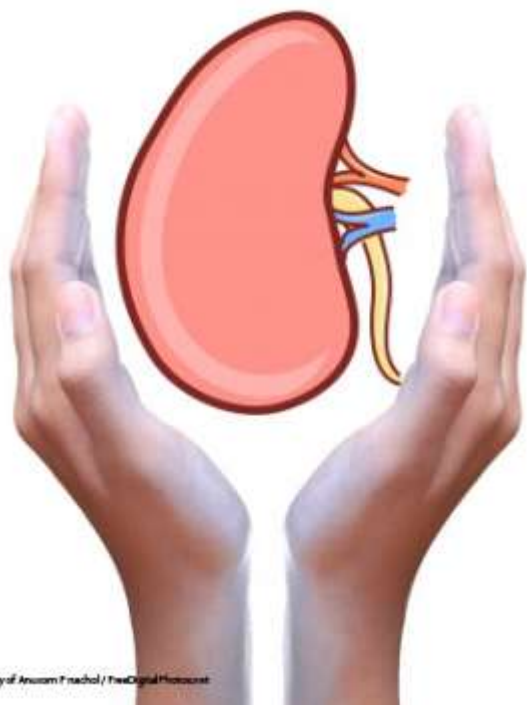
One branch runs alongside the medial side of the

scapula and parallel to the vertebral column down the back from B 41 (Fufen) to B 52 (Zhishi) and passes through the gluteal region, meeting G 30 (Huantiao) at the junction of the lateral 1/3 and medial 2/3 distance between the prominence of the greater trochanter and the hiatus of the sacrum. It continues down the posterior aspect of the thigh to meet the other branch at B 40, at the midpoint of the transverse crease of the popliteal fossa.

The second branch from B 10 runs parallel to the first branch, midway between the first branch and the vertebral column, down the back from B 11 (Dazhu) to B 30 (Baihuanshu) in the gluteal region. It then turns upward to reach B 31 (Shangliao), then turns down to run through the gluteal region and the posterior thigh. It descends lateral to the first branch and then crosses it, passing through B 39 (Weiyang), medial to the biceps femoris tendon, and finally meeting the first branch at B 40.

An internal branch arise from the second external branch at B23 (Shenshu) and enters the body through the paravertebral muscles to connect with the Kidney and join the Bladder, its pertaining Organ.

The external branch from B 40 descends to the calf, to the posterior aspect of the medial malleolus, and then runs along the tuberosity of the fifth metatarsal to reach B 67 (Zhiyin), on the lateral



the Kidney, its pertaining Organ, and then descends to the Bladder and returns to K 11 (Henggu), 5 cun below the navel on the superior border of symphysis pubis, .5 cun lateral to the midline of the body.

From K 11, the external Meridian ascends the abdomen and chest to terminate in K 27 (Shufu), in the depression on the lower border of the clavicle, 2 cun lateral to the midline.

A branch emerges from the Kidney ascends, passes through the Liver and diaphragm, enters the Lung, runs up along the throat and terminates at the root of the tongue.

A branch emerges from the Lung, joins the Heart and flows into the chest to link with the Pericardium Meridian.

13. The Pericardium (Hand-Jueyin) Meridian (P)

See <http://www.acumedico.com/pericardium.htm>

The Pericardium Meridian originates in the chest and enters its pertaining Pericardium Organ. Then, it descends through the diaphragm to the abdomen connecting with the Upper, Middle and Lower Burners or the Sanjiao.

A branch arising from the chest runs inside the chest and emerges at P 1 (Tianchi), in the fourth intercostal space, 1 cun lateral to the nipple. It ascends to the P 2 (Tianquan), 2 cun below the end of the anterior axillary fold, between the two heads of the biceps brachii muscles. From P 2, it descends the medial aspect of the upper arm, between the Lung and Heart Meridians, to P 3 (Quze), on the transverse cubital crease, at the ulnar side of the tendon of the biceps brachii muscle. Continuing down the forearm, it passes between the tendons of the palmaris longus and

side of the small toe, about .1 cun posterior to the nail's corner. B 67 is the point linking the Bladder Meridian with the Kidney Meridian.

2. The Kidney (Foot-Shaoyin) Meridian (K)

See <http://www.acumedico.com/kidney.htm>

The Kidney Meridian starts at B 67 and runs obliquely from the inferior aspect of the little toe towards the sole to K 1 (Yongquan), located between the second and third metatarsal bones, approximately one third of the distance between the base of the second toe and the heel, in a depression formed when the foot is plantar flexed. Emerging from the depression on the lower border of the tuberosity of the navicular bone at K 2 (Rangu), it runs behind the medial malleolus at K 3 (Taixi) to the heel at K 4 (Dazhong). Then, it ascends along the medial side of the leg to

K 9 (Zhubin) and to the medial side of the popliteal fossa to K 10 (Yingu). Then, it runs further upward along the postero-medial thigh towards Du 1 Changqiang), midway between the tip of the coccyx and anus. There it runs upward to enter

flexor carpi radialis muscles, ending in the palm at P 8 (Laogong), on the transverse crease of the palm, between the second and third metacarpal bones. From there it traverses the middle finger to terminate at P 9 (Zhongchong), in the center of its tip.

Another branch arises from P8, runs along the ring finger to SJ 1 (Guanchong) on the ulnar side, about .1 cun posterior to the corner of the nail, to link with the Triple Burner (Sanjiao) Meridian.

14. The Sanjiao (Hand-Shaoyang) Meridian (SJ)

See <http://www.acumedico.com/sanjiao.htm>

The Sanjiao Meridian originates at SJ 1 and runs upward on the dorsum of the hand, between the fourth and fifth metacarpals, to SJ 4 (Yangchi) on the transverse wrist, in the depression lateral to the tendon of the extensor digitorum communis muscle, and continues on the lateral aspect of the forearm between the radius and ulna to SJ 10, in the depression when the elbow is flexed about 1 cun superior to the olecranon. It continues along the lateral aspect of the upper arm until it reaches SJ 14 (Jianliao), at the origin of the deltoid muscle, in the depression which lies posterior and inferior to the lateral extremity of the acromion. Turning toward the medial upper corner of the scapula, it crosses the Gallbladder Meridian, circles down to the supraclavicular fossa, enters the chest to connect with the Pericardium Organ and de-



Image courtesy of photostock / FreeDigitalPhotos.net

scends through the diaphragm to the abdomen to join the upper, middle and lower Jiao, its pertaining Organ.

A branch from the chest flows upward, emerges from the supraclavicular fossa, connects to

SJ 17 (Yifeng), posterior to the lobule of the ear, in the depression between the mandible and mastoid process, runs along the posterior border of the ear and further to the anterior corner of the hairline. Then, it descends to the cheek to terminate in the infraorbital region.

Another branch arises from SJ 17 and enters the ear from SJ 21, in the depression anterior to the supratragic notch, just above the condyloid process of the mandible. Then, it emerges in front of the ear connecting with SJ 22 (Erheliao) and reaches SJ 23 (Sizhukong), in the depression at the lateral end of the eyebrow, to link with G 1 (Tongziliao), .5 cun lateral to the outer canthus, in the depression on the lateral side of the orbit.

15. The Gallbladder (Foot-Shao Yang) Meridian (G)

See <http://www.acumedico.com/gb.htm>

The Gallbladder Meridian originates from the outer canthus of the eye at G 1, ascends to the corner of the forehead to G 4 (Hanyan), curves downward around the posterior of the ear to G 12 (Wangu), ascends to G 14 (Yangbai) on the forehead, 1 cun directly above the midpoint of the eyebrow and circles down to G 20 (Fengchi), in the depression between the sternocleidomastoid and the trapezius muscles, level with a horizontal line passing directly below the external occipital protuberance. It runs down along the side of the neck in front of the Sanjiao Meridian to G 21 (Jianjing) on the crest of the trapezius directly above the nipple, curving to the back it crosses and passes behind the Sanjiao Meridian down

through the supraclavicular fossa and the lateral side of the chest to G 22 (Yuanye) on the mid-axillary line when the arm is raised, 3 cun below the axilla. The external Meridian zigzags downward from G 22 to G 24 (Riyue) to G 25

(Jingmen), on the lower border of the free end of rib 12, to G 28 (Weidao) to G 29 (Juliao) to reach G 30 at the junction of the lateral 1/3 and medial 2/3 of the distance between the greater trochanter and the hiatus of the sacrum.

Another branch arises from G 12, behind the ear, and goes to G 2 (Tinghui), anterior to the intertragic notch, at the posterior border of the mandible, and enters the ear. This is why G 2 is often used for ear problems. Then, it reemerges and flows through the preauricular region to the posterior aspect of the outer corner of the eye.

Still another branch arises from the outer canthus, descends to S5 on the anterior border of the masseter muscle, in the groove appearing when the cheek is bulged, and crosses the Sanjiao Meridian. It passes through S 6 (Jiache), about one finger width (middle finger) anterior and superior to the angle of the mandible at the belly of the masseter muscle with teeth clenched, descends the neck and enters the supraclavicular fossa where it meets the main Gallbladder Meridian. From there it runs down into the chest, passes through the diaphragm to connect with the Liver Organ and enters the Gallbladder Organ. Then, it flows inside the hypochondriac region, emerges at the lateral side of the lower abdomen near the femoral artery in the inguinal region. Next, it runs superficially along the hair of the pubic region to cross down to G 30.

From G 30, the main external meridian descends the lateral aspect of the thigh to G 33 (Xiyangguan) lateral to the knee joint, between the tendon of the biceps femoris and the femur. Running further down from G 34 (Yanglingquan),

in the depression anterior and inferior to the head of the fibula, it travels along the anterior aspect of the fibula to G 39 (Xuanzhong), 3 cun above the tip of the external malleolus, in the depression between the posterior border of fibula and the tendons of the peroneus longus and brevis muscles, to reach G 40 (Qixu), anterior and inferior to the external malleolus, in the depression on the lateral side of the tendon of the extensor digitorum muscle. Then, flowing along the dorsum of the foot, between the fourth and fifth metatarsals it reaches G 44 (Zuqiyin), on the lateral side of the fourth toe, .1 cun posterior to the nail's corner.

The branch linking to the Liver Meridian originates from G 41 (Zulingqi), in the depression distal to the junction of the fourth and fifth metatarsals, lateral to the tendon of extensor digiti minimi muscle, runs between the first and second metatarsals terminating in Liv 1 (Dadun), on the lateral side of the dorsum of the big toe, between the lateral corner of the nail and the interphalangeal joint.

16. The Liver (Foot-Jueyin) Meridian (Liv)

See <http://www.acumedico.com/liver.htm>

The Liver Meridian starts from Liv 1, on the lateral side of the terminal phalanx of the big toe, 0.1 cun from the corner of the nail, runs upward along the dorsum of the foot to Liv 4, 1 cun anterior to the medial malleolus, in the significant depression just medial to the tendon of tibialis anterior when the ankle is dorsiflexed, ascends to Liv 6 (Zhongdu), 7 cun above the tip of the medial malleolus, on the midline of the medial surface of the tibia. It crosses the Spleen Meridian to reach Liv 7 (Xiguan), 1 cun posterior to the depression formed by the tibia and the lower border of its medial condyle, in the upper portion of medial head of the gastrocnemius muscle. It ascends to Liv 8 (Ququan), in the depression above the me-

dial end of the popliteal crease (formed when the knee is flexed), on the anterior part of the insertion of the semimembranosus and semitendinosus muscles, posterior to the medial epicondyle of the femur.

Then, it runs further upward along the medial aspect of the thigh to reach Liv 12 (Jimai), 1 cun inferior and 2.5 cun lateral to the pubic spine, in the inguinal groove where the pulsation of femoral artery is palpable. The main external Meridian continues up to Liv 13, (Zhangmen), on the lateral side of the abdomen, below the free end of the eleventh rib, and ends on the chest at Liv 14 (Qimen), in the sixth intercostal space, directly below the nipple.

A branch arises from Liv 12, goes to the pubic hair region, curves around the external genitalia, enters the abdomen, runs upward through the abdominal wall to reach the Liver, its pertaining Organ. Four branches are formed in the Liver Organ.

The first and the shortest branch, flows to its associated Yang Organ, the Gallbladder.

The second, short branch penetrates the diaphragm and enters the Lung Organ, where it connects to the Lung Meridian to complete the Hourly Cycle, as shown in Fig. 1.

The third and largest branch penetrates the diaphragm, goes up the side of the inner chest wall and along the back part of the larynx. Then, it enters the posterior nasal tract and enters the tissues around the eyes. Running further upward, it emerges from the forehead and meets the Du Vessel at the vertex.

Another branch arises from the tissues of the eyes, descends into the cheek and curves around the inner surface of the lips.

The fourth branch is probably a branch of the third branch, before it penetrates the diaphragm. It runs to the top of the Liver Organ, toward the side of the abdomen and descends in the abdominal cavity to end at the level corresponding to Liv 13.

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By profession, Dr. Eisen was a university Professor specializing in constructing mathematical models such as those in cancer chemotherapy and epilepsy. He has studied and taught Yoga, Judo, and Aikido. Dr. Eisen was the founder and chief-instructor of the Shotokan Karate Clubs at Carnegie-Mellon and Duquesne Universities and the University of Pittsburgh. He helped teach Yoga in Graterford prison. His curiosity about the relation of Qi to healing and martial arts led him to study TCM, Tai Chi and Praying Mantis Kung Fu. He was initiated as a Disciple of Master Gin Foon Mark. Dr. Eisen now teaches (at his Kwoon and by webcam), writes and researches Praying Mantis, Qigong and Yang Tai Chi - see <http://home.comcast.net/>

Food - It's More Than You Think

By Ellasara Kling

Diet Therapy is one of the healing modalities of Chinese medicine. Diet Therapy is applied not only to alleviate ailments, but is utilized for day-to-day living. Choosing foods that are fresh, unadulterated, follow the patterns of nature, and are appropriate for your individual state at that time, are basic general criteria for everyone at all times. The **choice of foods for supporting one's health** using the principles of Chinese medicine need not be exotic, nor cost a great deal. Rather, local, seasonal foods are utilized to address out of balance conditions, and/or to reinforce/augment the health that one has obtained. It has long been understood by Chinese medicine that the correct daily diet can prevent disease, prolong life, strengthen the body/mind.

Diet Therapy utilizes the principles of yin/yang; hot/cold; dry/damp; calming/stimulating; internal/external; color, taste; relationship to the organ systems; the five elements; cooking techniques; and much more. Even though that seems to be a complex list, it is possible to incorporate this **method of considering food into one's daily life with a little attention, practice, some guidance, and by following one's intuition.** Five Element Theory is an excellent place to start. For a person who is practicing some method of energy cultivation (qigong/taiji/yoga/meditation, for example) or receiving treatments from a TCM doctor or acupunctur-

ist, then paying attention to diet can be of significant support to these activities, and can be viewed as an extension of them. Viewing food from the framework of Five Element Theory is quite different than the usual western food lists. Foods are categorized by season, taste and flavor along with the organ system that they support. Foods are meant to be appetizing through aroma, visually and taste. Preferably, foods are combined in dishes to enhance each other and help to bring about greater health balance. In these ways, even simple meals can add health benefit.

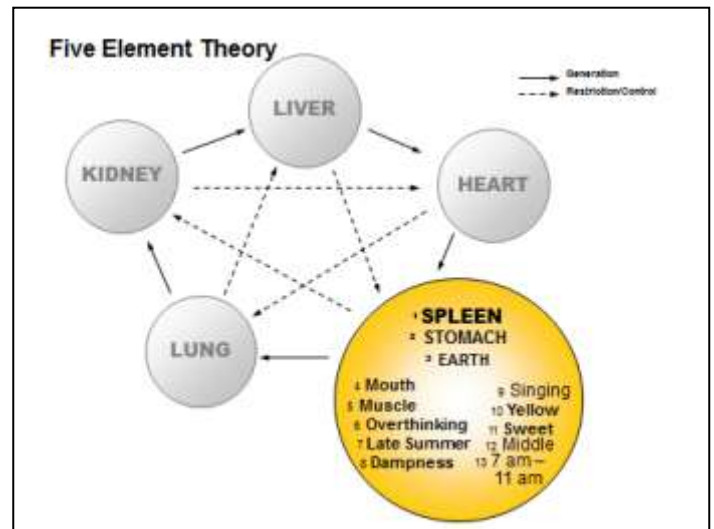
Consider these ideas: Each item we ingest has its own level of life force available to us - clearly, the fresher the food, the greater the vibrant energy. Each food item also has its own distinct message within its energy pattern. It has its own level of consciousness. When we eat some food, we are literally taking into ourselves a form of energy and incorporating that energy into the fabric of our physical body. From this point of view, every time we eat it is potentially an act of healing. We give our body/mind/spirit powerful messages through the choices that we make regarding our diet. What would it be like for you to choose your foods for just one day keeping in mind this idea? How would that change your choices? What changes would you make? How would that affect how you feel? Perhaps, you would like to challenge

This year's Building Bridges for Traditional Chinese Medicine Conference October 17-20, 2013 (www.tcmconference.org) will have seminars on Food as Medicine by James Gordon, M.D. (Center for Mind-Body Medicine, Georgetown University School of Medicine, Washington, DC) and The Spirit of Food by Nan Lu, OMD. Additionally, featured speakers include Dr. Amit Goswami (Professor of Theoretical Physics (retired), University of Oregon) *The Quantum Physics of Vital Energy and Energy Healing* and Lama Surya Das, Tibetan Buddhist Teacher/lecturer/author, among many others.

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Some important relationships of Late Summer: In Chinese Medicine, Late Summer starts around mid-August and lasts until the Autumn Equinox. It is related to the Earth element, the color yellow, the Spleen/Stomach organ-meridian systems, it is nourished by the sweet/blanc flavor, it comes forth from the bitter taste and is going into pungent taste. The flavor **which balances it is Spring's sour taste**. Its environment is damp, its direction is Middle/Center. The Late Summer flows out of Early Summer and then into Fall.

This placement of Late Summer is one of balance. In order to stay in balance, a person must have a deep feeling of trust/faith. The deeper our trust, the stronger our balance. During Late Summer, the early summer heat **is beginning to cool and the earth's energy is** beginning to prepare for the Fall. The environment is going from damp to dry. Although fruits are prevalent in this season, overeating of sweet fruits can cause too much internal dampness later on.



Some Foods That Are Harmonious With Late Summer Include:

Almond, Apple, Barley, Blueberries Buck-wheat, Cabbage, Carrots, Cherry, Chestnuts, Chicken, Chive, Coconut, Cooked onion, **Corn, Cow's milk, Crab, Cucumber, Dates, Duck eggs, Eggplant, Figs, Fruits (sweeter), Garlic, Ginger, Grapes, Hawthorne Berries, Hazelnuts, Honey, Job's tears (Chinese Barley Coix Seeds), Lamb, Licorice, Lotus root, Man-gos, Melons, Millet, Molasses, Mushrooms (especially button mushrooms), Oats, Or-anges, Peanuts, Peaches, Peas, Potato, Pumpkins, Red Chinese Dates (Jujube), Rye, Squashes, Strawberry, Sugar, Sweet pota-toes, Tumeric, Water chestnut, Watermelon**

Get that mid-afternoon drowsy feeling? A *cup of Spearmint tea* will perk you up without any shaky side effects. It's refreshing and easy to find at your local market. Two good brands are **Traditional Medicinals' Organic Spearmint** and Bigelow's Plantation Mint. Peppermint tea does not have the same effect, it's purpose is somewhat different.

Dill Weed (used as an herb in many salads and soups) is great for the stomach as both a stimulant and for its carminative properties. Additionally, it will "diffuse Qi"

which is where its stimulant properties come from.

RECIPES

Red Date Congee w/Toasted Sesame and Peach (or Mango)

Ingredients:

1 TB each: Sesame seeds black and white,

½ cup dried red dates - rinsed

½ cup short grain sweet rice

**6-8 cups cold water

1 Peach or 1 cup mango

Optional: Raw Honey/sugar as needed

Directions



To make congee, place 6 cups cold water in a pot with the well-rinsed short grain sweet rice; bring to a boil and reduce heat to simmer,

Add the rinsed red dates, cover and simmer, Toast the sesame seeds and add to the congee,

Add honey to sweeten (if necessary),

Dice the peach(mango) and garnish each bowl with some.

Benefits: Helps reinforce yang energy and boost circulation

** Depending on your pot, heat, and so on, you might need to add water to the congee **so that you have a "cereal-soup" from the rice** and not simply overcooked rice.

Cucumber/Pineapple/Goji Berry

Per Person:

Ingredients

1 cup cucumber

1/2 cup pineapple

1 TB goji berries

1 TB walnut oil

1/4 cup rice vinegar

salt/ground pepper or red pepper flakes - to taste

1/4 cup either ginger rice or ginger Chinese barley

optional garnishes: cilantro leaves, crushed toasted walnuts, sesame oil, mint leaves, other ???

Preparation

Unless using organic cucumber, peel the cuke. Cut lengthwise into wedges and then horizontally into 3/4" chunks,



Cut pineapple into small pieces - not too thin so that they maintain their integrity and do not melt into strands,

Rinse and then Soak 2 TB goji berries in warm water till soft and then strain

Directions

Heat the walnut oil in a skillet/wok until shiny.

Add the cucumbers and heat for 30 seconds, then add the pineapple, and rice wine – toss.

Saute for 1 minute, add the goji berries and sauté everything until well-heated through,

remove from heat and add the salt and pepper - toss lightly,

put the rice or barley on a plate, making a thin layer of it, place the cucumber/pineapple/goji berries over it

Use a bit of any or all or other of the garnishes and serve/eat

Refreshing Summer Breakfast or Dessert

Ingredients

1 cup Chinese Barley (coix seeds/jobs tears)

½ cup diced pineapple

½ cup diced papaya

¼ cup goji berries

2-3 fresh mint leaves

1 tsp honey

¼ cup chopped walnuts or almonds

Directions

Rinse the barley thoroughly and let soak for about an hour in cold water. Cook it thoroughly in 3 cups of water.

Soak the goji berries in a little warm water to rehydrate,

Make a small dice of the pineapple and papaya.

When the barley has cooled down a bit, add all the other ingredients except the nuts and mix them together.

If using right away, add the nuts. If not, store in the refrigerator and let come to room temperature, add the nuts and serve.

(2 servings)

Making this several hours before serving will allow the flavors to meld. This is a very cooling recipe that also aids digestion.

Carrot/Celery Root/Apple "Salad"

Ingredients Per Person

2 tbs walnut oil

1 rounded TB finely minced ginger

¼ tsp salt

¼ tsp fresh ground pepper

½ cup diced carrot

½ cup diced celery root

½ cup diced apple – preferably red

2 TB fresh squeezed orange juice

1 tsp. orange zest



1/2 lb lotus root sliced into thin circles
 a couple scallion whites cut into 1" pieces
 1/2 a red pepper sliced into thin strips
 1 cup mushrooms - sliced
 1 tbs soy sauce
 1 tbs sugar
 1 1/2 tbs rice vinegar
 1/2 tbs Hsiao Xing wine
 1 tsp sesame seeds

Directions:

Heat a wok or heavy skillet and add oil. Add the lotus first for a couple minutes. Then add the scallions and red peppers and mushrooms just until they begin to wilt. Add all the seasonings and stir-fry well. Plate and sprinkle sesame seeds on top. Tip: This is a fibrous root and cutting it crosswise against the fibers is best for most uses.

Lotus root has a cold nature and sweet



flavor. Among other things it can stimulate the appetite (in a good way), produce muscle, relieve diarrhea, and is also a Yin tonic food. It has a crisp, fresh taste. The pretty, lacy look of the cross sections are created

1/3 cup toasted cashews

Directions:

Heat a wok or heavy skillet and add oil. When the oil is warm, add the ginger and salt and pepper and heat until the ginger is heated through, but not browned. Add the carrot, celery root and apple (please note that the dices should all be about the same small size) and stir into the ginger, add the orange juice and zest and stir fry for a couple of minutes until the vegetables are tender but still a bit crunchy.

Serve over steamed greens, or rice, or Chinese barley, and put the toasted nuts on top.

The kidney shaped Cashew is balanced in its energy nature and neutral/mildly sweet in taste. Cashews are a good complement for sweet carrots and sweet and sour red apples, both of which are cooling in nature.

Simple Lotus Root Stir Fry

Ingredients

2 tbs walnut oil

from the plant's air channels. Lotus root can be sliced and steamed, added to soups, and stir fried with other vegetables. Some people shred it raw and use it in salads. When eaten raw it is said to "cool the blood"

RED DATE/CHRYSANTHEMUM TEA:

Looking for a sweet tea treat? Red Dates and chrysanthemums that you can sweeten with a bit of rock sugar produce a sweet tea that is cooling on hot, humid day. The dates and flowers are both sweet, so you may not want too much rock sugar.

Red dates are said to calm the mind and make your skin glow. Chrysanthemums are cooling and refreshing especially on a hot humid day.

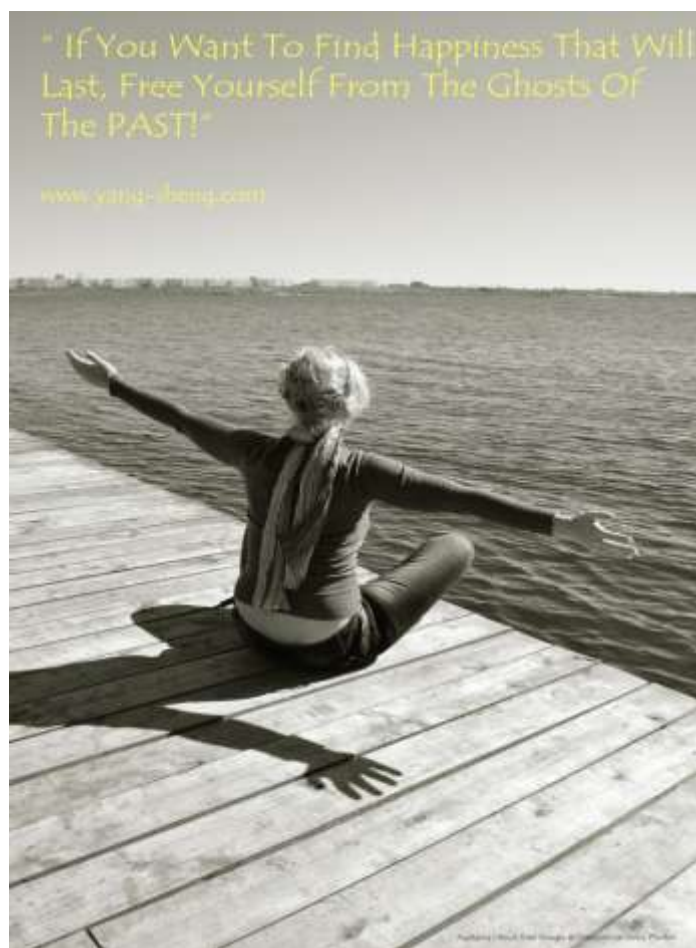
Preparation: Do not boil the water. Use water that is just about to boil to allow the dates and flowers to steep for several minutes in the hot water while the sugar (if using) dissolves for a few minutes before drinking it warm – not overly hot.

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



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

and has participated in special classes through TCM World Foundation and the Tao of Healing in New York City. *For comments, questions, consultations, ellasara00@gmail.com*



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COMEDY MOMENT 开心一刻



A dietitian was once addressing a large audience in Chicago. "The material we put into our stomachs is enough to have killed most of us sitting here, years ago. Red meat is awful. Soft drinks erode your stomach lining. Chinese food is loaded with MSG. Vegetables can be disastrous, and none of us realizes the long-term harm caused by the germs in our drinking water.

"But there is one thing that is the most dangerous of all and we all have, or will, eat it. Can anyone here tell me what food it is that causes the most grief and suffering for years after eating it?" A 75-year-old man in the front row stood up and said, "Wedding cake."



(source: http://www.jokebuddha.com/joke/Nutrition_expert#ixzz2W6w6bNLV)

According to a recent article I just read on nutrition, they said eating right doesn't have to be complicated. Nutritionists say there is a simple way to tell if you're eating right. Colors. Fill your plates with bright colors. Greens, reds, yellows. In fact, I did that this morning. I had an entire bowl of M&M's. It was delicious! I never knew

eating right could be so easy.

(source: <http://www.jokebuddha.com/Nutrition/recent#ixzz2W5kc60pN>)

Compiled by: Fiona Tobler



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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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