

Cultivate Qi for Body, Mind & Spirit

Yang-Sheng

Nurturing Life

養生

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INTEGRATION OF BODY, MIND & SPIRIT

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- Staying Motivated in a Mind-Body-Spirit Practice
- Heart Qi: Some Clinical Vignettes
- Seasonal Harmony...and more!



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Cultivate Qi for Body, Mind & Spirit

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(Nurturing Life)

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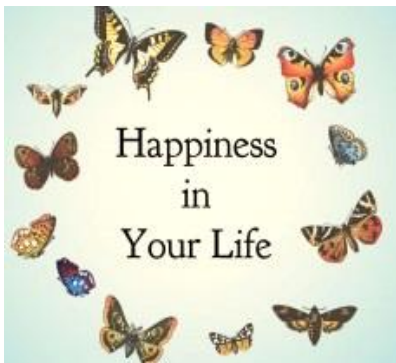


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Yang-Sheng (養生 Nurturing Life) is a FREE e-magazine and a network for health care professionals - complementary medical practitioners, Qigong, Tai Chi, Yoga, Reiki and other mind-body and spirit cultivators. It promotes methods of self-healing, positive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

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From the Editor



Welcome to the March-April issue of Yang Sheng! The theme this month is "Integration of Body, Mind and Spirit." What does it really mean when our body, mind and spirit are integrated? What supports it? Webster defines integrated "as combining or coordinating separate elements so as to provide a harmonious, interrelated whole." If our body, mind and spirit are not integrated are we disintegration? There certainly are many factors in our modern culture to make a person feel that way, sort of like our "particles" are not all together, fragmented. How do we get them back together? That has been a lifetime's quest for many; searching everywhere for the key to one's own wholeness, completeness, balance, healing. Looking outside of ourselves - when we really had all we needed

- were all we needed - all the time. Yang-Sheng practices supply the missing key.

There are many articles in this issue which offer insight on the integration of Body, Mind and Spirit. "Nurturing Mind is the Core of Nurturing Life (Yang Sheng) 养心是养生的核心" by Kevin W Chen, Ph.D. MPH - Yang Sheng (養生) which was presentation by Dr. Chen at the World Assembly of Yang Sheng, Dec. 28-30, 2011, Hangzhou, China stresses that nurturing mind is of primary importance in the process of nurturing life.

In "How Circularity Leads to Smoother Mind-Body Integration" Dan Kleiman tells us when it comes to movement practices like taiji and Qigong, the key to smooth mind-body integration is having more circularity in your art. He offers tips on learning to integrate circularity into your practices and glide through them more with a greater sense of internal connection. Jacob Newell explains that "Gongfu (功夫)" refers to special skill acquired by long, hard practice. Often equated with martial art, it actually applies equally to any kind of skill, such as excelling, creating beautiful art, or delivering an eloquent speech. Understanding the process of developing gongfu is important if we want to achieve excellence in any field including body, mind, integration. In "Taiji and Science Scientific Taijiquan" Chun Man Sit shares the importance of practicing Taiji in a scientific way and how understanding the principles of physics and using modern technology such as Video can help improve one's practice.

Arthur Rosenfeld offers sage advice on the wisdom and benefits of redirecting our efforts from compulsion to internal awareness, from materialism to spirituality in "Investing in Ourselves." Nan Lu, OMD offers insights on understanding why we really practice and keep motivated to do it in "Staying Motivated in a Body/Mind/Spirit Practice."

In "Daoist Body Cultivation and Behavioral Kinesiology" Livia Kohn, Ph.D. informs us that quite independent of the Chinese and Daoist understanding of body and *Qi*, the Western science of behavioral kinesiology developed a system that is surprisingly similar, equally valid and supports everything Daoists have been saying all along about the nature of body, self, and society. Michael Winn explains that the central purpose of nei dan practice is to re-grow the spark of Original Energy (yuan Qi) that is buried deep within each human being in "Daoist Internal Alchemy: A Deep Language for Communicating with Nature's Intelligence (part 3)." If this spark of original Qi is birthed into consciousness on Earth, it will restore life to its innate state of grace and effortless communication (wu wei) between Heaven, Earth, and Beings. Cultivating yuan Qi is actually growing Heaven on Earth.

In "What's Your Food's Nature?" Ellasara Kling shares information about the nature of foods, categorized by essential temperature, based on Five Element Theory. In "Food Healing: East Meets West" Aihan Kuhn, C.B.D, Dipl., OBT - tells us even though "You are what you eat," is not 100% true, it certainly rings a bell and gets our attention. Food can be our best friend or our worst enemy. Helen Hu, OMD offers insight into the causes of Asthma from the perspective of TCM as well as healing recipes for Ginger Rice Soup, Eight Treasure Chicken, and more.

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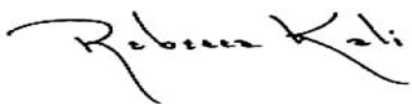
In "Changes" Doe Zantamata tells us routine can feel secure. It's familiar, we know what to expect. But, "routine" is not the way the world works. The world is constantly changing and becoming as curious and comfortable with change as you were when you were a child is a major life skill. In "Heart Qi: Some Clinical Vignettes - Body Mind Spirit ... Heart!" Nadia Linda Hole, MD shares some case studies and asks, "No matter what symptoms your clients present - What's the *root* source? What's their Heart of Hearts truly asking for?"

My role as the Editor-in-Chief of Yang-Sheng comes to an end with this issue. It has been a pleasure and a privilege. However, it is time for me to move on to take care of other responsibilities and respond to the demands on my time from my own business and Omega Point Multi Media, the business I own with my husband, and my teaching, retreat and China tour schedule and to share Yang-Sheng practices in other ways. Although I am not going too far, I will still be involved with Yang-Sheng as an Associate Editor.

I would like to send a hearty welcome to Christine Bera, one of our Yang-Sheng Associate Editors, who will step into the role of Editor-in-Chief beginning with the next issue.

As we approach Spring, the energetic expression is expansion. It is the season that naturally engenders our being more outgoing, expanding our experiences and horizons and giving expression to our sense of creativity. It supports us in manifesting what we want in our lives. I invite you to give yourself the gift of really taking time for yourself, take time to follow the Life Nurturing practices of Yang-Sheng and while you are at it... manifest greater peace, harmony, health, and well-being than you can imagine - for you and for everyone you meet.

Just do the practice...and expect miracles!



Rebecca Kali, Editor-in-Chief



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Nurturing Mind Is the Core of Nurturing Life (Yang Sheng) (養心是養生的核心)

by **Kevin W Chen**, Ph.D. MPH

(A Presentation at the World Assembly of Yang Sheng, Dec. 28-30, 2011, Hangzhou, China)

Yang Sheng (養生) -- nurturing life or cultivating health -- may be the most important concept in traditional Chinese medicine (TCM) and Chinese health culture. Yang Sheng inherently includes three interrelated components: nurturing body, nurturing mind and nurturing spirit, as all of these are necessary components of a healthy life. Here I would like to discuss the significance of nurturing mind in the process of nurturing life.

The Concept and Definition of Nurturing Mind vs. Nurturing Life

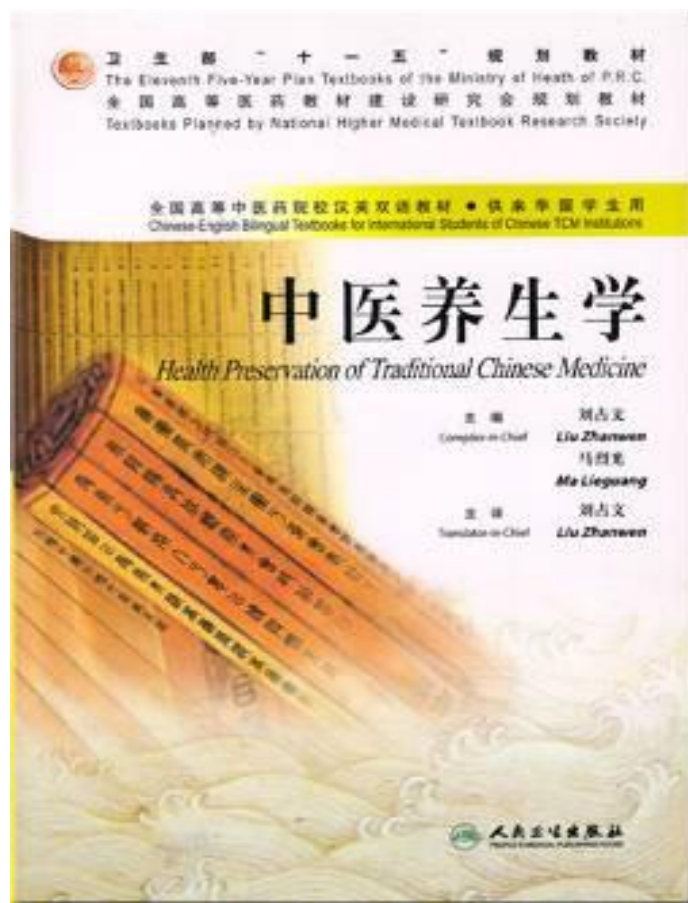
What is Yang Sheng? There are many different definitions out there. According to Baidu, the most popular Chinese online encyclopedia and search engine "Yang-Sheng is composed of traditional Chinese health preservation methods that apply adjustments of spirit, dao-yin, seasonal adjustments, nutrition, and medicinal techniques according to Chinese medical theory." [1] (養生是“根据中医理论,运用调神、导引、四时调摄、食养、药养等方法的中国传统保健方法). Do you find nurturing mind included in this definition?

According to the definition in a recent textbook on Yang Sheng, Life-Nurturing Science in TCM,[2] Yang Sheng is “the type of subjective and objective behavior with which people consciously take care of their life through various means and methods. It is the application of their deep understanding of the laws that encompass all of life's developments. ...It is also a mind-body health activity achieved through material and spiritual unification.” This definition does not really discuss the three levels of body, mind and spiritual cultivation.

If you read only the definition of Yang Sheng, or just the table of contents of Yang-Sheng books, you may be easily misled on what Yang Sheng is really about. More than 90% of the contents in Yang Sheng books or Yang-

Sheng programs are about physical health or bodily preservation, such as diet, environment, adjusting to climate, sexual activities, exercises, bathing, leisure activities, medicine, massage, techniques to take care of specific body parts and so on. Some even misspell Yang Sheng as nurturing the body (養身).

A famous Chinese scholar in the Qing dynasty,



Liang Wenke, once said, “nurturing life is mainly accomplished by nurturing one’s mind. If the mind is calm and clear, the spirit is in a pure and healthy world, if the spirit is healthy, no illness can enter you.” If we forget about the significance of nurturing the mind and

spirit, the practice of nurturing life will become invalid or baseless. I would like to share some of my thoughts on this matter.

What is Yang Xin (養心) or nurturing mind? Baike at Baidu (Chinese online encyclopedia) defines it as “nourishing and preservation of the mind and the will, the cultivation of personality, and reaching psychological balance.” (涵养心志; 养性; 心理平衡). Meng zi, an ancient Chinese philosopher, considered “Nurturing mind as mainly about minimizing desires” (养心莫善于寡欲); the *Yellow Emperor’s Internal Classic* set the ultimate goal of nurturing mind as “tranquil mind and nothingness” (恬淡虚无), implying a calm and peaceful mind state, being open and optimistic, and having a self-entertaining mood with a concentrated but restful spirit. [3] In general, nurturing mind refers to the process or the activities involved in nourishing the mentality, cultivating virtue, balancing the personality, calming one's mood and strengthening the will. In modern society, the training related to stress management falls into the category of nurturing mind. The concept of Emotional Quotient, or Emotional Intelligence (the ability or capacity to perceive, assess, and manage the emotions of one's self, and of others) is primarily about nurturing mind in modern science and psychology.

Why is Nurturing Mind Most Important in Nurturing Life?

1. Most physical illnesses are treatable, but not so for emotional or psychological illness.

The main purpose of nurturing life (Yang Sheng) is to maintain health and achieve longevity. According to TCM, good health is the result of harmony with heaven, the earth and humanity (天地人和). To be harmonious with heaven, we need to change clothing and adjust to the environment to synchronize with different climates or seasons; otherwise, our body may be invaded by wind, damp, cold or heat qi and become sick. To be harmonious with the earth, we need to have a balanced diet, and restrain ourselves from any excessive consumption of the five tastes (sour, sweet, salty, bitter and spicy); otherwise,

our body will lose balance, and develop illnesses such as obesity, heart disease and diabetes. To be harmonious with our fellow humans, we need to adjust or constrain

the five poisoning (negative) emotions – complaining (blaming), hatred, sorrow (annoyance), anger, worry (fear) (怨、恨、恼、怒、烦) so that we can get along with others peacefully and harmoniously. Many sicknesses are the consequence of excessive emotions, which can be very difficult to treat by any known medicine or simple formula. Complaint hurts the spleen, hatred exhausts the heart, sorrow depletes the lungs, anger hurts the liver and fear/worry affects the kidney.

When our lives are in discord with heaven, we could catch a cold or suffer heatstroke, which can be easily treated. When our lives are in discord with the earth, we can have an imbalanced intake of the five tastes. We may end up with high blood pressure, high blood sugar and/or high cholesterol -- very common in modern society. We may also develop chronic sicknesses, which are more difficult to heal, but still treatable by medicine. However, when our lives are in discord with other humans due to the five poisoning emotions, it becomes a personality and character issue and there is simply no medicine or formula that can effectively treat these disorder(s). The only known way to treat the symptoms due to discord with humans is through mind-body cultivation, such as meditation, Qigong, Taiji, Reiki and Yoga practice, to develop a detached attitude and to cultivate an empty mind. In other words, one must learn to not attach to the outcome of a given situation; thereby become detached with respect to your attitude. Achieving such a state can be quite challenging. This is why there have been so many different mind-body cultivation traditions throughout Chinese history. Most of them tried to achieve balance and harmony with the inner self through cultivation. I have heard many stories of people experiencing personality changes after Qigong or mind-body practices. In the addiction treatment facility where I conducted my studies, counselors told me that the clients tended to be much less likely to become angry or to fight with each other after starting the daily Qigong meditation program.



Some people may think that the development of modern clinical psychology should help reduce the occurrence of health problems caused by relationships and negative emotions. Theoretically, that should be what the clinical psychology is for, to solve emotional discomforts, and reduce mental health problems.



However, I am not sure how true it is in reality. Statistics show that, after WWII, the number of clinical psychologists in the U.S. increased by more than 50%. However, at the same time, the prevalence of anxiety disorders almost doubled. Currently about 18% of the adult population in the U.S. report some form of anxiety disorder in a given year [5]. A similar increase was observed in the prevalence of depression, but with an earlier age of onset. From 1991 to 2001 the prevalence of major depression among U.S. adults increased from 3.33% to 7.06% [6]. The most recent data by CDC indicates that 9.1% of American adults report symptoms of current depression [7]. An increase in the number of practicing psychologists did not slow down the growth of mental health problems in the U.S.

There is a Chinese saying, “the mind/heart diseases need to be treated by mind/heart.” (心病还得心来治) Among the ways to effectively treat the illnesses due to discord with humanity are self-cultivation and mind-body exercise, such as meditation, Qigong, taiji and yoga, as well as cultivation of a positive attitude and gratitude in daily life, or what we would call “nurturing the mind”. Gradually through these practices, a person can develop the ability to remain unattached to the outcome of situations, i.e. learn to have an unattached attitude toward life and the ability to cultivate a mentality of optimism and nothingness, which would protect them from discord with humanity.

2. Many physical health problems are the results of unresolved mental problems.

Stress and psychological distress is the number one cause of diseases in modern society. Recent studies (e.g. Sobel 1995) indicate that about 70% to 80% of all visits to primary-care doctors in the U.S. were related to chronic stress and psychological distress,[7] Stress-related health problems cost the U.S. about \$200 billion a year.

How is stress related to nurturing the mind? Stress is a feeling that's created when we react to particular events or demands. It's the body's way of rising to a challenge and preparing to meet a tough situation with focus, strength, stamina, and heightened alertness. Psychological distress develops when one remains under stress, over a relatively long period of time. Although the event or demand that generated the stress is objective, the feeling of stress or the degree of stress is completely subjective, and varies by individuals. Those individuals, who have had training in nurturing the mind by developing a detached attitude, would be able to manage the stress with calm and order, or perhaps they would not feel much distress at all under the same conditions.

Many physical sicknesses are partially or entirely caused by psychological illnesses. For example, 70% of all cancer patients had emotional disturbances 2-3 years before their cancer diagnosis. This suggests a strong connection between their psychological problems and the development of the cancer. Coronary heart disease (CHD) is the number one cause of human death around the world, while prospective studies [8,9] show that anger, hostility and anxiety are highly correlated with the outcomes of CHD in both healthy and diagnosed CHD population. These fatal diseases have a root in psychological illness with increased difficulty to treat or cure.

3. Healthy mind and an optimistic life-perspective is the best predictor for a long life

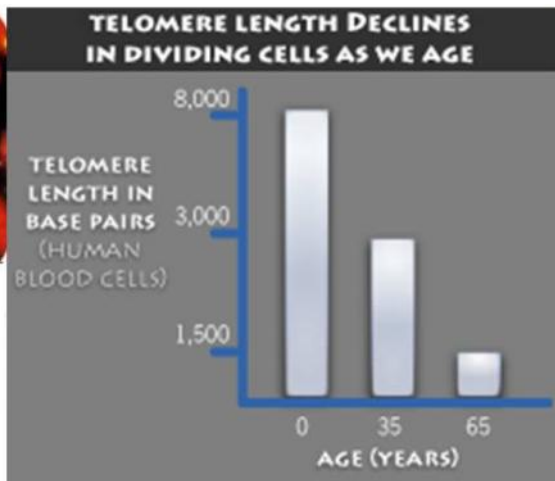
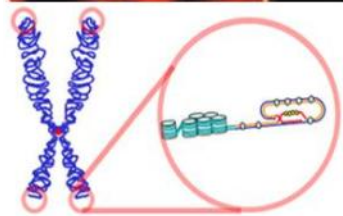
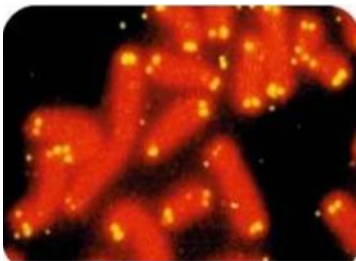
We know that the main purpose of Yang Sheng is to maintain health and achieve longevity. Nurturing the mind and developing an optimistic attitude may be the best way to attain lasting good health and longevity. A famous Chinese philosopher (Daoism) Zhuang Zi (lived to be 83 years old) shared his secret for longevity as “when the mind is broad and level, Qi is full, and the spirit is calm; an easily-satisfied person will always be happy.” As the Chinese proverb says, “anger accelerates your age, while joy returns your youth.”



Danner and colleagues (2001) conducted a longitudinal study on the factors related to longevity by following 180 Catholic nuns over 60 years. By carefully analyzing the nun's self-descriptions of world-view or life perspective at the time of entering the church (around age 22) and many other relevant materials, they found out the best predictor of longevity among these nuns, given the similarity in most other living conditions, was having an optimistic life attitude at the time when entering the church. By age 85, 90% of the top quartile of those with an optimistic life attitude were still alive, while only 34% of those in the bottom quartile was still

living. By age 94, 54% of the top quartile with an optimistic attitude survived, while only 11% of the bottom quartile survived. The difference is shockingly significant [10].

Telomeres are the protective caps at the ends of chromosomes in human DNA. The scientific finding on the relationship between the length of telomeres and the aging process won the Nobel Prize of medicine in 2009. Cells age as telomeres get shorter, and conversely, they don't age when telomerase activity is high and protects telomere length. A recent study by Epel et al (2009)[11] explored the relationship among cognitive stress, mindfulness, meditation and telomeres. This study found that long-term cognitive stress (feeling under stress) would accelerate the shortening process of the telomeres, while mindfulness, meditation, positive life attitude and relaxing life style would help reduce or stop the shortening of telomeres. Meditation can literally slow down the cellular aging process.... This is a scientific verification of the significance of nurturing the mind for longevity in TCM.



Therefore, Yang-Sheng or nurturing life should always consider the aspects of nurturing the mind since a healthy mind is the foundation of a healthy body. When we promote Yang Sheng or nurturing life in general, we should not ignore nurturing the mind and spirit. Unfortunately, the reality is the process of nurturing the mind has not yet been materialized into programs or products in the current commercial culture. The challenge will be to teach people how to nurture one's mind and have this fit easily into their daily lifestyle. There are not yet many companies that are able to market the techniques or products of nurturing the mind at this moment, so that most companies we see in this Yang Sheng assembly are dealing with products of nurturing the body. That is great to start with. However, Yang Sheng as an idea or a culture in health and living, we should never ignore the process of nurturing the mind and nurturing the spirit. Only if we will effectively nurture the mind can the real health and longevity be achieved.

Of course, the more important question after recognizing the significance of nurturing the mind will be how to nurture the mind. That is the challenge we are all confronted with in our daily lives and I will try to write a separate article on that subject soon.

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

Words of Wisdom from the Tao te Ching

The Tao begot one.
One begot two.
Two begot three.
And three begot the
ten thousand things.
The ten thousand things carry
yin and embrace yang.
They achieve harmony by
combining these forces.

Tao te Ching - chapter 42

The highest good is like water.
Water gives life to the ten
thousand things and does not strive.
It flows in places men reject and so
is like the Tao.

Tao te Ching - chapter 8

Yield and overcome;
Bend and be straight;
Empty and be full;
Wear out and be new;
Have little and gain;
Have much and be confused.

Tao te Ching - chapter 40

Thirty spokes share the wheel's hub;
It is the center hole that
makes it useful.
Shape clay into a vessel;
It is the space within that
makes it useful.
Cut doors and windows for a room;
It is the holes which make it useful.
Therefore benefit comes from
what is there;
Usefulness from what is not there.

Tao te Ching - chapter 11



With acknowledgement & appreciation to Gia Fu Feng & Jane English.

Food Healing: East Meets West

by Dr. Aihan Kuhn 爱寒



We frequently hear the saying "You are what you eat." Even though this is not 100% true, it certainly rings a bell and gets our attention. Food can be our best friend or our worst enemy.



It all depends on how much we know about food and how we use what we know. Many ailments can be traced to the foods that we consume on a daily basis. If we are knowledgeable about food healing, our healing journey can begin with proper food choices. There should be no separation between east and west when it comes to using food to heal.

Trained as a western practice physician in China, I now practice Chinese Medicine in USA. I see a tremendous value in both systems: western nutrition and eastern food healing. Each addresses the importance from different angles. We are able to use the western scientific nutritional approaches to balance our body's nutritional needs, which helps not only to maintain normal metabolism but also to prevent illness. We can then use eastern knowledge of food healing to assist in keeping our energy channels open, delay the aging process, and assist in healing.

For those on a limited diet, the addition of appropriate supplements is very important. If you have chronic ailments which will not go away, or if you have low energy or metabolism problems which are not getting better, no matter how hard you have tried to resolve these, the knowledge of an eastern healthy diet will greatly benefit you.



Healthful Herb: Wolfberry

Wolfberries are used in Chinese Medicine to lift the spirit and tone the liver, kidneys and blood. They are often combined with other herbs to slow the aging process by improving muscle growth and prevent premature gray hair, facial skin roughness and pigmentation. Additional uses are treatments for childhood pneumonia, diabetes, tuberculosis and dimmed vision due to malnutrition.

Wolfberries, as used in Chinese medicinal meals, are added to recipes for tonic soup, congee (rice porridge), and a spirit drink.

Healthy Recipe Blueberry Slush Smoothie



- 1 c. frozen blueberries
- ½ c. Lemon Recharge* or Fruit Juice
- 1 scoop of Whey protein powder
- 1 tsp ground flax seed
- 6 ice cubes

Combine the blueberries, Recharge/fruit juice, protein powder and ice cubes with ½ cup of water in a blender and puree. This is a light frothy drink with about 16 grams of protein.

(Recipe from One Bite at a Time by Rebecca Katz)

*Recharge by Knudsen's is an organic version of Gatorade. It replaces electrolytes which are important for many metabolic processes.

Backyard Herb: Sweet Violet

Sweet violet is a perennial, blooming from winter to spring. Its uses are varied - from flavoring sweets and liqueurs, to tossed in salads, and employed for more medicinal benefits.



Decocted flowers can be used to make an eye wash; violet leaf tea is used to treat varicose veins. Flower syrup is antiseptic and a mild laxative, and when combined with the leaves it is used to treat coughs, headaches and insomnia.

The violet root is used to treat bronchitis. The aerial parts of *Viola Tricolor* are cleansing, stimulate circulation and the immune system and are also used for chronic skin conditions.



Dr. Aihan Kuhn was a practicing physician in China before coming to America. A 1982 graduate of Hunan Medical University, she has now been practicing Chinese Medicine in the US. Dr. Kuhn is the founder of Chinese Medicine for Health in Holliston, Massachusetts, a Master of

Tai Chi and Qi Gong, an author of many books; three of which have been published, "Simple Chinese Medicine", "True Brain Fitness," and "Natural Healing with Qi Gong". Dr. Kuhn has extensive knowledge and experience in natural healing with: women's health, cancer prevention and healing, children's health, anti-aging education, and more. For more information about Dr. Kuhn, go to <http://www.draihankuhn.com>

How Circularity Leads to Smoother Mind - Body Integration

by Dan Kleiman

When it comes to movement practices like taiji and Qigong, the key to smooth mind-body integration is having more and more circularity in your art.

Now, when most people think of circularity, they think of breathing. The way that we are wired neurologically, breathing powerfully connects movement and intention. However, in the internal arts, breathing is only one way to make this link.

From now on, when you hear someone describe circular breathing, you should immediately think of the circularity as the important part, not just the breathing. In this article, I want to show you how to feel the difference between circularity and breathing and how to start forging a smoother link between your mind and your body by finding more circularity in your practice.



Circularity and Breathing Exercise

To develop a better feel for the link between circularity and breathing, try this little exercise. Take your finger and draw a square. Make a good square, with corners and edges and, as you are making the square, start to feel your breath.

For most people, it is not that easy to pay attention to your breathing and to what is going on inside your body at the same time. It is certainly not easy to have a smooth breath as you are making a sharp, linear movement.

Now make a circle. Feel the difference between doing the square and doing circles. You have much greater internal access when you are making a smooth, circular movement. As soon as you switch back to linear movement and corners instead of curves, you “lock yourself out” of internal access.

Circularity lets the mind and the body smoothly come together. Your breathing is smoothed out by doing circular movement, but breathing is not the root of this kind of mind-body integration.

The Inner Work of Taiji Also Relies on Circularity

Now let's look at another example of circularity that is independent of breathing. There is a technique in taiji called “opening and closing”. Opening and closing refers to the internal movement of the joints and fluids of the body.

For example, feel your hands open and close. Notice that this has nothing to do with the breath. The pulsing of your blood, the natural shrinking and expanding of the joint spaces, and the springy stretch and release of your soft tissue are all internal rhythms that are independent of the breath.



First, try the movement with corners and edges, in a linear fashion.



Now, smooth out the edges and move in a more circular way.

In fact, the entire taiji form has a cadence of open and close and each part of the body has its own open and close rhythm too. Coordinating all these openings and closings is one meaning of the phrase in the Classics that says, “When one part moves, all parts move.”

When you synchronize the rhythm of the physical movements with your breathing, you risk losing internal access. When you focus on breathing too much, as you try to listen to your other internal rhythms, you can cover up what is really going on inside your body.

Pick Your Favorite Movement and Make it Circular

Take a small chunk of your taiji or Qigong form, as in these pictures, and repeat it five or six times.

First, practice in a more linear way, with clear corners and edges. Next, try to make obvious circles

Do you feel a difference in terms of how the tissues, bones, and joints are moving? Can you feel the way that your nerves actually begin to relax and release through circularity, instead of re-tensing each time you have a jerky stop and start?

Finally, through sustained circular motion, can you begin to rest your mind inside your body and listen from the inside out?

Integrating More Circularity into Your Practice

Each time you practice, you make a choice and set a goal.

Are you practicing to simply relax? If so, emphasizing circularity over details will “unwind” your nervous system and let your mind and body find an equilibrium where they are more in sync.

If you are training new material, circularity has its place too. In this case, if you are learning a new technique or form, integrate circularity into the end of your practice.

Clear, linear movements do have their place. When you are going through the motor learning process for a new skill, be chunky. Stop, start, delineate. Go 1-2-3. That's fine. You need clarity and distinction so that new movements find their place in your nervous system.

An explanation from modern neuroscience makes this concept clear. In *The Brain That Changes Itself*, by Norman Doidge, Dr. Alvaro Pascual-Leone describes the effect of motor learning on the brain in much the same way. He says: "The plastic brain is like a snowy hill in winter. Aspects of that hill—the slope, the rocks, the consistency of the snow—are, like our genes, a given. When we slide down on a sled, we can steer it and will end up at the bottom of the hill by following a path determined both by how we steer and the characteristics of the hill. Where exactly we will end up is hard to predict because there are so many factors in play."

“But,” Pascual-Leone says, “what will definitely happen the second time you take the slope down is that you will more likely than not find yourself somewhere or another that is related to the path you took the first time. It won't be exactly that path, but it will be closer to that one than any other. And if you spend your entire afternoon sledding down, walking up, sledding down, at the end you will have some paths that have been used a lot, some that have been used very little.”

As you forge more stable neural pathways in your



practice, the possibility to glide through them more effortlessly, more fluidly, and with a greater sense of internal connection is just like sledding down a familiar track on the hill.

Use this analogy to start to see your regular practice in two stages, learning first and doing second. Make the distinction between them to have more satisfying practice sessions, always finishing with the goal of smooth integration.

As you get the hang of this exercise, you learn to pay attention to several other things, beyond breathing, that govern the flow of the movements through circularity.

When you start to experience taiji and Qigong in this way, where you are literally tracking four or five other rhythms that have a circular quality, but are not the breath, you are on your way to forging the connection between your mind and body.



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<http://www.brooklinetaichi.org>. Dan teaches weekly classes and workshops on Tai Chi and Qigong for adults seeking a calmer mind and more vibrant health. For more advice on developing a movement practice focused on relaxation and pain relief, visit www.DanKleiman.com/get-moving

Daoist Internal Alchemy

A Deep Language for Communicating With Nature's Intelligence - part 3

Alchemy Formulas, Qi Fields and Language Theory

by Michael Winn

The Cauldron as Portal for Communicating with Original Qi

The central purpose of nei dan is to re-grow the spark of Original Energy (yuan Qi) that is buried deep within each human being. If this tiny but powerful spark of original Qi can be birthed into consciousness on Earth, it will gradually dissolve one's suffering and struggle, and restore life to its innate state of grace and effortless communication (wu wei) between Heaven, Earth, and Beings. Cultivating yuan Qi is growing Heaven on Earth. The type of immortality sought in neidan is not eternal physical life in Later Heaven, but rather a spiritual immortality achieved by completing one's destiny in Later Heaven and integrating one's refined Later Heaven essence with Early Heaven, Primordial Heaven, to ultimately merge that refined personal essence with the unknowable Dao.

This alchemical theory of cultivating yuan Qi as one's personal essence contradicts the modern TCM (Traditional Chinese Medicine) theories promulgated by communists since the 1950's. TCM usually identifies yuan Qi as "source Qi" or genetic energy acquired from one's parents, and posits that a human being has only a finite amount of yuan Qi available during one's lifetime. When it is expended, one dies. TCM theory upholds a false separation between Humans, (Early) Heaven and Earth (Later Heaven), a

boundary that is frequently crossed during alchemical meditation. This is why a successful adept may be able to prolong their lifespan far beyond ordinary men or at least beyond what they inherited from their parents. Daoist theory is that one's true parents/ancestors are Heaven and Earth, and they constantly offer their Qi to humans to nourish their development.

The TCM theory unfortunately helps to perpetuate the mind state of people into thinking that their essence is limited, which thus becomes a self-fulfilling prophecy. In most people, Original Energy is reduced to a faint conviction of being somehow connected to the rest of nature. The Original Spirit functions as the mostly deep unconscious inner heart that silently witnesses, without judgment, the personality/ego/body spirit fragments in their reactive struggles with surface life. In Daoist depth psychology, the most important ego fragments are the five yin vital organ spirits -- jing shen of heart, kidneys, liver, spleen, lungs. These five connect to the inner realms of Early Heaven; the "yang" body spirits are linked with the six bowels (gall bladder, small intestine, stomach, etc.) and communication with the outside physical world.

In One Cloud's formulas, original shen can be cultivated by fusing these ordinarily polarized and divided yin "vital organ gods" of the human mind into a singular pure awareness. When this awareness (yuan shen) is impregnated into post-natal body essence (jing), the pre-natal (Early Heaven) field of jing opens and an "immortal embryo" (sheng tai) is formed. This embryo is a seed of conscious Original Essence (yuan jing) that will vibrate and enliven the body. It may be perceived by the adept as a kind of body-centered, continuous spiritual orgasm, a feeling of spiritual pregnancy that may last for months. It is slowly nurtured to maturity, fed an "immortal baby food diet" of unconditional qualities (de) from Early Heaven spirits. It is protected and nourished by the worldly post-natal body spirits if they have awakened to their spiritual destiny; otherwise they may resist this profound inner shift. The embryo, if properly cultivated, births an Immortal Child that is fed refined levels of yuan Qi, obtained by alchemical meditations that "cook" increasingly powerful yin-yang forces absorbed from Nature (male-female, sun-moon, star-earth). This Immortal Child, one's original essence that is growing in purity and substance, may mature to become one's true soul (ling).

The increased unity of original jing, Qi, and shen within a human makes possible a very long and healthy physical life and a true and lasting spiritual rebirth. This alchemical rebirth is not to be confused with the modern experience of being suddenly "born again", arising from religious acceptance of some new belief (which may indicate a real shift in emotional or mental functions of the believer's five jing shen). The formulas are a ladder on which the nei dan adept climbs gradually INWARD, refining the polarized and corrupted Qi of Later Heaven into the balanced and purified Qi of Early Heaven, and finally penetrating to the pure field of original Qi in the Primordial Origin. These higher heavens spa-

tially are not above the adept's head, as in a pyramidal type of spiritual hierarchy.

These heavens are hidden within the adept, in layered fields, within the center of an interiorized cosmic egg, whose outer boundary is defined energetically by the well known microcosmic orbit (also found in One Cloud's first nei dan formula). Each succeeding formula gradually awakens and enlivens the egg's deeper dimensions. The adept's power of communication with deep levels of the Qi field eventually signals the latent Original Self (a pearl-like embryo inside the energy egg) to birth its im-



mortal body of light, which then flies freely between all Heavens. There can be no rigid hierarchy in this cosmic process of regeneration, as every level needs the others to complete the process. A grandparent may be wiser than its grandchild, but it needs the child's vigor as a receptacle for its wisdom.

The doorways to these inner heavens are found inside the adept's body, in the center of a shifting cauldron or tripod ("ting"). The image of this three legged cauldron symbolizes the three currents of the Qi field (yin, yang, yuan) being cooked into their primordial unity. Its metal nature hints at the alchemical function of the po spirit, the "white tiger" shen that rules metal Qi and lungs, to transform itself from impure lead into gold. The po, the most selfish and earth-bound shen, with each formula

gradually becomes the container or cauldron for universal consciousness. This alchemical transformation ("hua") is accomplished within the cauldron's inner space, an elixir field (dan tien) that is created by the cooking or coupling of yin and yang forces.

The dan tien is an interdimensional portal into an inner space where all Qi completes itself by returning to its original state of primordial unity. The dan tien has no physical location within the body, although it has nexus points in the belly, heart, and head connecting it to personal physical, mental, and spiritual functions. The shape of the alchemical cauldron is a cube within a sphere. This cube touches the sphere at eight points, suggesting the eight forces of the Qi field of Heaven and Earth (symbolized by eight trigrams of the I Ching) finding a common meeting place. The dimensional opening into the pre-natal space of the dan tien is known by various alchemical code names, such as the Mysterious Female or Mysterious Pass. In One Cloud's formulas, this opening is energetically symbolized by a vesica piscis, the eye formed by two intersecting circles or spheres of yin-yang Qi. (17)

This vesica holds open a portal into Early Heaven (alchemical code: "true earth") between the "water and fire" spheres that control Later Heaven. From this portal within the cauldron arise neutral clouds of "steam", yuan Qi birthing within the body. The internally generated vapors of yuan Qi are circulated in various energy channels of the adept's body and in the three dan tiens, dissolving any Later Heaven patterns of false yin or false yang within the adept and replacing them with the harmony of True Yang and True Yin Qi. These patterns could take the form of physical, sexual, emotional, mental or spiritual imbalances in the adept, which have been acquired in this life or inherited from ancestors.

The vesica acts as a doorway of communication between the five post natal vital organ spirits (jing shen) and the one prenatal original spirit (yuan shen). Multiple refinings of the post natal yin-yang Qi can cause the yuan jing to crystallize into a pearl of golden radiant light within the refining vessel of the adept's cauldron. This pearl stabilizes the vibrational communication between one's physical self and the deep intelligence of nature, and may be experienced as calmness, a sublime peace, or an unconditionally accepting presence. It is the ground that has the potential for maturing into a golden light body of the Immortal self. The benefit of neidan is not only for personal evolution. When the adept shape shifts their Qi field through deep communication with the mind of the Dao, it shifts the entire Qi field of Heaven and Earth.



Through the portal of the Mysterious Female opened by the adept in the dan tien, hungry ghosts may pass to freedom and other ancestral spirits may speed their progress to completion. (18) The very presence of the alchemical adept as a living, deeply integrated body-spirit shifts the paradigm for the



family and community: internal harmony precedes external harmony. (19) On a simpler level, my experience of Daoist internal alchemy is that it opens up an internal space in the meditator that is so deeply embodied that its process continues undisturbed even when one returns to worldly activities.

Where does this alchemical process take the adept? After working through all seven formulas, having achieved clear and effortless communication with all of the many levels of collective intelligence embodied within Nature, the adept stands at the doorway to the Supreme Unknown. Having lived virtuously and transformed one's personal essences into original essence, one re-enters the primordial chaos-unity in order to merge with the profound and paradoxically unknowable Dao as oneself. This is not the end, but rather marks a new beginning of conscious creation. The adept may now function simultaneously within all.

FOOTNOTES:

(17) The "squaring of the circle" and vesica piscis are nearly universal icons in eastern and western alchemical systems, suggesting that the symmetries of sacred geometry are an important part of the grammar of Nature's deep language. The "egg" formed by

the microcosmic orbit and the vortices inside the egg's axis created by spiraling internal ba gua shapes are another yin-yang pair. In nei dan, these shapes are always moving volumetric geometries found within the adept's interior cosmos.

(18) Hungry ghosts ("po"), the earthbound soul fragments of deceased humans, are the unintegrated body spirits that lack the will and the yuan Qi to bind them to the celestial aspect of human souls ("hun") normally absorbed back into Early Heaven at death. These people have often died of trauma or with deep psychic conflict. During my neidan retreats, the group yuan Qi field seems to attract them. I often witness (by inner vision) a steady parade of faces passing through the vesica opening which I believe are hungry ghosts. They range in number from dozens to hundreds, and most appear around age 20 -25, the ideal healthy age the dead soul fragments see themselves at even if they died much older. The kinds of faces and their dress vary with geographical location. This occurs spontaneously, without any invocation or visualization on my part.

(19) Kristofer Schipper's *The Taoist Body* (UC Press, 1993) pg. 195, and entire final chapter.

Look for Daoist Internal Alchemy: A Deep Language for Communicating with Nature's Intelligence Part 4 in the next issue of Yang-Shen.



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study courses, as well as a free e-book, *Way of the Inner Smile*. All are available on www.HealingTaoUSA.com or call: 88-999-0555.

Scientific Taijiquan

by Chun Man Sit

Master Wu Tu Nan (1884 – 1989)

In the 1940s, Master Wu Tunan wrote a book called “The Scientific Way of Taijiquan”. Master Wu Tunan learned Taiji from two famous masters: Wu Jianquan and Yang Shaohou. Yet, in his book, he emphasized the importance of practicing Taiji in a scientific way.

In his youth, Wu Tunan studied medicine at the old Peking University in Beijing. He used biology, physics and medical knowledge in his Taiji research. One time he even paid for a complete set of Taiji postures of himself in x-ray so that he could study his muscles and bones in detail.

Master Wu was very sick as a child. He had liver and lung diseases, as well as epilepsy. His rich grandfather hired Taiji teachers to teach him for health purposes. After many years of hard work, he got rid of all his health problems and lived to the old age of 105. He had also reached the highest martial art level in Taiji. Obviously, his ideas of scientific Taiji practice had paid off. He said, “When you do research Taiji, you must be natural and keep an open mind. Don’t get stuck in a fixed idea. Go with the flow and let your research lead you to its destination.”



Xray and Video Camera

We should always find better ways to practice and research Taijiquan. X-ray was a new technology for Master Wu, and he used it. Today we have many new inventions to help us improve our art quickly. In my opinion, the best way to improve one’s Taiji form is to watch oneself in a video. I don’t mean a performance with silk uniform and on stage. What I mean is just a clear video of one’s Taiji form in simple, but fitted attire, so that one can see clearly what’s going on. I remembered the first time I watched myself practicing a Taiji form: I found out that I made many stupid mistakes; and I made the same stupid mistakes over and over. Within a month, those stupid mistakes were gone.

The most difficult thing is to know one’s mistakes. If one knows what is wrong, one can make it right immediately. We are the first generation of Taiji practitioners who can watch ourselves doing Taiji. No ancient Taiji masters had that privilege. Take my advice: use the video camera.



Image: [imagerymajestic](http://imagerymajestic.com) / FreeDigitalPhotos.net

Isaac Newton (1643 – 1727)

In China, we have many Taiji treatises and principles that were written by masters of the past. Studying those treatises is great for understanding Taijiquan. However, nothing can compare to Newton's three laws of motion and the law of gravity.

The law of gravity alone can solve many mysteries within the Taiji Classics. For example, the skill of rooting is best understood as to "let gravity do the job". It's that simple. The key is to align your partner's force with the direction of gravity.

There is a Taiji principle: regard motion as stillness and stillness as motion. This remark seems to make no sense. Most Taiji practitioners either ignore it or just get used to it. What does it mean? Are motion and stillness the same, or different?

Let's look at Newton's first law of motion:

"Bodies move in a straight line with a uniform speed, or remain stationary, unless a force acts to change their speed or direction."

This law says that an object is either in constant motion or in constant stillness. Therefore, that is your answer to "regard motion as stillness, and stillness as motion". Now how do you use this knowledge to improve? You must think about this a lot, until you realize the truth.

First of all, you should ask the right question. Why does an object stop moving? The first law says an object that moves will keep moving in a straight line. It's because of friction. We are blinded by common sense. Common sense tells us that things that move will stop moving soon. And this common sense creates another "common sense": If we want something to move, we must keep on applying force. Otherwise it will stop." Nonsense!

The truth is: force doesn't move an object; force changes the motion of an object.

Fly me to the moon

When the astronauts traveled to the moon, their spaceship blasted off from Cape Canaveral and put them into orbit around the Earth. Then they fired their rocket engine so that the spaceship could leave the orbit. Once they reached the right speed and direction, the astronauts shut off the engines. Following the principle of inertia, the spaceship flew to the moon, using no force, cruising at a speed of 3,000 miles per hour, for about three days, a total of 240,000 miles. Because there was no friction force to stop the spaceship.

In Taiji practice, we don't need to use much force. When we tense our muscles and lock our joints, we are creating friction force. This friction force acts to slow down or even stop our motion.

A student once asked the founder of Yiquan, "How much force should I use to move my hand?" Master Wang replied, "Just use enough force to cancel the friction of the air."

Using Newton's first law of motion, we know this is true.

And the truth shall set us free.



Chun Man Sit was born in the 1950s in southern China, his family moved to Hong Kong when he was six years old. He lived in Hong Kong for twenty years and in 1976, he moved to the United States. Master Sit began his martial arts training in 1969 and has studied and practiced continually for forty years; learning many styles such as Karate, Tai Chi, Qigong and Kungfu. He is the expert on

Wu style Taiji, Tai Hui Six Elbows Kungfu, and many Qigong methods, including 6 Healing Sounds, Drifting Cloud Moving Qigong, Nei Gong, Silk-reeling Gong, etc. Master Sit has been a chief judge in many national Tai Chi and Kungfu tournaments in the United States of America for the last 18 years and has taught Tai Chi, Qigong, and Kungfu workshops. His articles appear regularly in Tai Chi and Kungfu magazines and he is currently writing a book on Tai Chi. Master Sit and his wife Mary Ann, live in Overland Park, Kansas.

Gongfu

by Jacob Newell (Gu Shen Yu Daoshi)

Gongfu (功夫) is a Chinese term which refers to special skill acquired by long, hard practice. While often equated with martial art, it actually applies equally to any kind of skill, such as excelling in competitive sports, creating beautiful works of art, or delivering eloquent speech. Understanding the process of developing gongfu is important if we want to achieve excellence in our chosen field of practice - if we want our art to be a free expression of our inner nature.

The process of developing gongfu involves three essential ingredients: natural capacity, proper direction, and diligent practice. To develop gongfu, we need some degree of each; however a deficiency of one can sometimes be overcome by an abundance of another. Since I am a Taijiquan practitioner, I'll use the process of developing Taiji gongfu as an example.

Natural capacity – We each have our own natural capacity for different arts. Maybe we have an ear for music but cannot swing a baseball bat. When selecting a practice, we want to consider where our capacities are directing us. On one hand, we may want to challenge ourselves by pursuing something that doesn't come naturally; on the other it may be senseless to waste our time pursuing an art that is ill-suited to our nature.

If we are undertaking the practice of Taijiquan, our natural capacity is going to have a very strong influence on our ability to learn and effectively practice the art. We can't do anything about our natural capacity – it is inborn into our genetics and astrology and may change with age. It is important for us to have a sense of our capacity and to practice a suitable system of cultivation.

Proper direction – Some people may have such a high natural capacity for particular arts that they need little to no direction or practice to achieve ex-



cellence. Even the most gifted, however, benefit from a coach or teacher who can perceive our capacity and show us where we are weak, where we are strong, and help us to refine our skills. Even if we are pursuing an art without a teacher, the issue of direction is still there, but we are providing it ourselves. This of course would be ill-advised if we're undertaking a subtle art like Taijiquan.

In learning Taijiquan, it is very important for us to find an appropriate teacher. This doesn't necessarily mean the teacher with the most students, trophies, or trips to China. The right teacher needs to have discovered their own natural capacity, to have had the proper direction themselves, and to have diligently practiced until their own gongfu ripened into a free expression of their inner nature – and they

need to be someone who we resonate with on some level, someone we believe in. Our teachers leave a lasting imprint on our practice, so we are well-advised not to choose them lightly.

Diligent practice – Unless we are a true prodigy, and maybe not even then, regardless of how good our instruction is, we’re not going to develop any meaningful gongfu unless we practice diligently over a long period of time. This is literally the “gong” in gongfu. If we have a low natural capacity but good direction, then diligent practice may lead us to higher levels than a prodigy who neglects hard practice.

In the context of Taijiquan, this traditionally means that we must practice every day. Like Laozi says, “In learning, daily gain” (Dao De Jing Chapter 48). Many people who attend Taiji classes don’t practice on their own. That’s fine, I suppose, but without practicing regularly we’re just not going to get results. The Chinese have a saying: “If you want to taste sweet, you need to eat bitter.” The irony in Taijiquan is that our version of eating bitter is relaxing into the postures, continuously finding comfort, proper alignment, and smooth flow of energy. The Taiji form is actually very, very easy. The difficulty and bitterness is only in confronting our habits as we transition to a Taiji-way of composing ourselves. Like Laozi says: “Much ease requires much difficulty” (Dao De Jing Chapter 63).

People often get excited about the prospect of developing some kind of gongfu skill. I think this stems from our desire to stand out and feel special. Over the years, I have realized that special skills may boost our confidence and reputation but they don’t necessarily bring about inner peace. Gongfu alone cannot establish or sustain contentment. What is fueling our drive to develop gongfu? If it is the desire to feel special then our gongfu may actually just inflate our ego and create a greater obstacle to overcome down the road.

In my view, developing gongfu is less about becoming special and more about finding a way to express ourselves to resolve our karma and die content. Personally, I needed to develop a certain level of Taiji gongfu before I experienced much contentment in my practice. But as I advanced and observed others more advanced than myself, I realized that whatever our level, there is always an edge, always room



for improvement, so if we’re basing our inner peace on achieving perfection, we may be setting ourselves up for continuous discontent. At some point one of my teachers dislodged the self-reference from my Taiji practice; at that point, I started to experience greater beauty in the art and less pride as “my” Taiji gongfu continued to develop. I conclude that if we can drop the self-reference from our practice, then it can become a flawless expression of nature itself – true beauty, true virtue...true gongfu.



Jacob Newell (Gu Shen Yu Daoshi) teaches Taijiquan in Sonoma County, California through Old Oak Taiji School. His instruction emphasizes Laozi’s approach to meditation and qi-cultivation: wuwei-ziran. Jacob has been practicing Taijiquan and related arts since the early 1990’s and is an ordained Daoist priest. His book of poetry, *These Daoist Bones*, is available from his website, www.oldoakdao.org.

Mind– Body Medicine Research Update

compiled by Kevin W Chen, PH.D, MPH

Tai chi and postural stability in patients with Parkinson’s disease. The New England Journal of Medicine. 2012 Feb 9;366(6):511-9. by Li F, Harmer P, Fitzgerald K, Eckstrom E, Stock R, Galver J, Maddalozzo G, Batya SS. from Oregon Research Institute, Eugene, OR 97403, fuzhongl@ori.org

BACKGROUND: Patients with Parkinson’s disease have substantially impaired balance, leading to diminished functional ability and an increased risk of falling. Although exercise is routinely encouraged by health care providers, few programs have been proven effective.

METHODS: We conducted a randomized, controlled trial to determine whether a tailored tai chi program could improve postural control in patients with idiopathic Parkinson’s disease. We randomly assigned 195 patients with stage 1 to 4 disease on the Hoehn and Yahr staging scale (which ranges from 1 to 5, with higher stages indicating more severe disease) to one of three groups: tai chi, resistance training, or stretching. The patients participated in 60-minute exercise sessions twice weekly for 24 weeks. The primary outcomes were changes from baseline in limits-of-stability test (maximum excursion and directional control; range, 0 to 100%). Secondary outcomes included measures of gait and strength, scores on functional-reach and timed up-and-go tests, motor scores on the Unified Parkinson’s Disease Rating Scale, and number of falls.

RESULTS: The tai chi group performed consistently better than the resistance-training and stretching groups in maximum excursion (between-group difference in the change from baseline, 5.55 percentage points; 95% confidence interval [CI], 1.12 to 9.97; and 11.98 percentage points; 95% CI, 7.21 to 16.74, respectively) and in directional control (10.45 percentage points; 95% CI, 3.89 to 17.00; and 11.38 percentage points; 95% CI, 5.50 to 17.27, respectively). The tai chi group also performed better than the stretching group in all secondary outcomes and

outperformed the resistance-training group in stride length and functional reach. Tai chi lowered the incidence of falls as compared with stretching but not as compared with resistance training. The effects of tai chi training were maintained at 3 months after the intervention. No serious adverse events were observed.

CONCLUSIONS: Tai chi training appears to reduce balance impairments in patients with mild-to-moderate Parkinson’s disease, with additional benefits of improved functional capacity and reduced falls. (Funded by the National Institute of Neurological Disorders and Stroke; ClinicalTrials.gov number, NCT00611481.).

<http://www.nejm.org/doi/full/10.1056/NEJMoa1107911>

Impact of Tai Chi exercise on multiple fracture-related risk factors in post-menopausal osteopenic women: a pilot pragmatic, randomized trial. BMC Complement Altern Med. 2012 Jan 30;12(1):7. By Wayne PM, Kiel DP, Buring JE, Connors EM, Bonato P, Yeh GY, Cohen CJ, Mancinelli C, Davis RB.

BACKGROUND: Tai Chi (TC) is a mind-body exercise that shows potential as an effective and safe intervention for preventing fall-related fractures in the elderly. Few randomized trials have simultaneously evaluated TC’s potential to reduce bone loss and improve fall-predictive balance parameters in osteopenic women.

METHODS: In a pragmatic randomized trial, 86 post-menopausal osteopenic women, aged 45-70, were recruited from community clinics. Women were assigned to either nine months of TC training plus usual care (UC) vs. UC alone. Primary outcomes were changes between baseline and nine months of bone mineral density (BMD) of the proximal femur and lumbar spine (dual-energy X-ray absorptiometry) and serum markers of bone resorption

and formation. Secondary outcomes included quality of life. In a subsample (n=16), quiet standing fall-predictive sway parameters and clinical balance tests was also assessed. Both intent-to-treat and per-protocol analyses employed.

RESULTS: For BMD, no intent-to-treat analyses were statistically significant; however, per protocol analyses (i.e., only including TC participants who completed [greater than or equal to] 75% training requirements) of femoral neck BMD changes were significantly different between TC and UC (+0.04 vs. -0.98%; P=0.05). Changes in bone formation markers and physical domains of quality of life were also more favorable in per protocol TC vs. UC (P=0.05). Changes in sway parameters were significantly improved by TC vs. UC (average sway velocity, P=0.027; anterior-posterior sway range, P=0.014). Clinical measures of balance and function showed statistically non-significant trends in favor of TC.

CONCLUSIONS: TC training offered through existing community-based programs is a safe, feasible, and promising intervention for reducing multiple fracture risks. Our results affirm the value of a more definitive, longer-term trial of TC for osteopenic women, adequately powered to detect clinically relevant effects of TC on attenuation of BMD loss and reduction of fall risk in this population. Trail registration: clinicaltrials.gov NCT01039012.



Mindfulness meditation counteracts self-control depletion. *Conscious Cogn.* 2012 Feb 4. [Epub ahead of print] by Friese M, Messner C, Schaffner Y. from Department of Psychology, University of Basel, Missionsstr. 60/62, 4055 Basel, Switzerland.

Abstract: Mindfulness meditation describes a set of different mental techniques to train attention and awareness. Trait mindfulness and extended mindfulness interventions can benefit self-control. The present study investigated the short-term consequences of mindfulness meditation under conditions of limited self-control resources. Specifically, we hypothesized that a brief period of mindfulness meditation would counteract the deleterious effect that the exertion of self-control has on subsequent self-control performance. Participants who had been depleted of self-control resources by an emotion suppression task showed decrements in self-control performance as compared to participants who had not suppressed emotions. However, participants who had meditated after emotion suppression performed equally well on the subsequent self-control task as participants who had not exerted self-control previously. This finding suggests that a brief period of mindfulness meditation may serve as a quick and efficient strategy to foster self-control under conditions of low resources.

Fifteen minutes of chair-based yoga postures or guided meditation performed in the office can elicit a relaxation response. *Evid Based Complement Alternat Med.* 2012;2012:501986. by Melville GW, Chang D, Colagiuri B, Marshall PW, Cheema BS. From School of Biomedical and Health Sciences, University of Western Sydney, Locked Bag 1797, Penrith, NSW 1797, Australia.

Abstract: This study compared acute (15 min) yoga posture and guided meditation practice, performed seated in a typical office workspace, on physiological and psychological markers of stress. Twenty participants (39.6 ± 9.5 yr) completed three conditions: yoga, meditation, and control (i.e., usual work) separated by ≥24 hrs. Yoga and meditation significantly reduced perceived stress versus control, and this effect was maintained postintervention. Yoga increased heart rate while meditation reduced heart rate versus control (P < 0.05). Respiration rate was reduced during yoga and meditation versus control (P < 0.05). Domains of heart rate variability (e.g., SDNN and Total Power) were significantly reduced during control versus yoga and meditation. Systolic and diastolic blood pressure were reduced secondary to meditation versus control only (P < 0.05). Physiological adaptations generally regressed

toward baseline post intervention. In conclusion, yoga postures or meditation performed in the office can acutely improve several physiological and psychological markers of stress. These effects may be at least partially mediated by reduced respiration rate. www.ncbi.nlm.nih.gov/pmc/articles/PMC3265094

A systematic review of the effectiveness of qigong exercise in supportive cancer care. Support Care Cancer. 2012 Jan 19. [Epub ahead of print] by Chan CL, Wang CW, Ho RT, Ng SM, Chan JS, Ziea ET, Wong VC. From Centre on Behavioral Health, The University of Hong Kong, 5 Sassoon Road, Pokfulam, Hong Kong, China.

PURPOSE: Qigong as a complementary and alternative modality of traditional Chinese medicine is often used by cancer patients to manage their symptoms. The aim of this systematic review is to critically evaluate the effectiveness of qigong exercise in cancer care.

METHODS: Thirteen databases were searched from their inception through November 2010. All controlled clinical trials of qigong exercise among cancer patients were included. The strength of the evidence was evaluated for all included studies using the Oxford Centre for Evidence-based Medicine Levels of Evidence. The validity of randomized controlled trials (RCTs) was also evaluated using the Jadad Scale.



RESULTS: Twenty-three studies including eight RCTs and fifteen non-randomized controlled clinical trials (CCTs) were identified. The effects of qigong on physical and psychosocial outcomes were examined in 14 studies and the effects on biomedical outcomes were examined in 15 studies. For physical

and psychosocial outcomes, it is difficult to draw a conclusion due to heterogeneity of outcome measures and variability of the results in the included studies. Among reviewed studies on biomedical outcomes, a consistent tendency appears to emerge which suggests that the patients treated with qigong exercise in combination with conventional methods had significant improvement in immune function than the patients treated with conventional methods alone.

CONCLUSIONS: Due to high risk of bias and methodological problems in the majority of included studies, it is still too early to draw conclusive statements. Further vigorously designed large-scale RCTs with validated outcome measures are needed.

Taiji practice attenuates psychobiological stress reactivity - A randomized controlled trial in healthy subjects. Psychoneuroendocrinology. 2012 Jan 3. [Epub ahead of print] by Nedeljkovic M, Ausfeld-Hafter B, Streitberger K, Seiler R, Wirtz PH. From University of Bern, Institute of Complementary Medicine KIKOM, Imhoof-Pavillon, Inselspital, CH-3010 Bern, Switzerland.

BACKGROUND: Stress reducing effects of Taiji, a mindful and gentle form of body movement, have been reported in previous studies, but standardized and controlled experimental studies are scarce. The present study investigates the effect of regular Taiji practice on psychobiological stress response in healthy men and women.

METHODS: 70 participants were randomly assigned to either Taiji classes or a waiting list. After 3 months, 26 (8 men, 18 women) persons in the Taiji group and 23 (9 men, 14 women) in the waiting control group underwent a standardized psychosocial stress test combining public speaking and mental arithmetic in front of an audience. Salivary cortisol and α -amylase, heart rate, and psychological responses to psychosocial stress were compared between the study groups.

RESULTS: Stress induced characteristic changes in all psychological and physiological measures. Compared to controls, Taiji participants exhibited a significantly lower stress reactivity of cortisol ($p=.028$) and heart rate ($p=.028$), as well as lower α -amylase levels ($p=.049$). They reported a lower in-

crease in perceived stressfulness ($p=.006$) and maintained a higher level of calmness ($p=.019$) in response to psychosocial stress.

CONCLUSION: Our results consistently suggest that practicing Taiji attenuates psychological stress reactivity in healthy subjects. This may underline the role of Taiji as a useful mind-body practice for stress prevention.

Erratic control of breathing during exercise in patients with systemic lupus erythematosus: a pilot-study. *Lupus*. 2011 Dec;20(14):1535-40. by do Prado DM, Gualano B, Miozzi R, Lima FR, Roschel H, Borba E, Bonfa E, de Sá Pinto AL. from Division of Rheumatology, School of Medicine, University of Sao Paulo, Brazil.

PURPOSE: The aim of this study was to provide a comprehensive evaluation of the pattern and timing of breathing during incremental exercise in a sample of women living with systemic lupus erythematosus (SLE).

METHODS: In this cross-sectional study, 20 women with SLE without pulmonary involvement were compared with 20 gender-, body mass index (BMI), and age-matched healthy individuals. By using a cardiopulmonary incremental exercise test, the following parameters were assessed: tidal volume (VT); breathing frequency (BF); total respiratory time (TOT); inspiratory time (TI); expiratory time (TE); inspiratory time to total time (TI/TOT); mean inspiratory flow (VT/TI); ventilatory equivalent for carbon dioxide (VE/VCO₂) and end-tidal carbon dioxide pressure (PETCO₂).

RESULTS: BF and BF/VT were significantly higher in patients with SLE versus controls, whereas VT, TE, TI and TOT were significantly lower in the former group ($p<0.05$). Additionally, patients with SLE presented higher VE/VCO₂ and lower PETCO₂ than controls ($p<0.05$), suggesting a ventilatory inefficiency.

CONCLUSION: We reported compelling evidence of abnormal pattern and timing of breathing during incremental exercise in SLE. Considering that an erratic control of breathing may play an important role in exercise intolerance and fatigue, respiratory exercises emerge as a potential treatment for these symptoms in patients with SLE.

Effects of an 8-week meditation program on mood and anxiety in patients with memory loss. *J Altern Complement Med*. 2012 Jan;18(1):48-53. by Moss AS, Wintering N, Roggenkamp H, Khalsa DS, Waldman MR, Monti D, Newberg AB. From Jefferson-Myrna Brind Center of Integrative Medicine, Philadelphia, PA.



Background: This study assesses changes in mood and anxiety in a cohort of subjects with memory loss who participated in an 8-week Kirtan Kriya meditation program. Perceived spirituality also was assessed. Previous reports from this cohort showed changes in cognitive function and cerebral blood flow (CBF). The purpose of this analysis was to assess outcome measures of mood and affect, and also spirituality, and to determine whether or not results correlated with changes in CBF.

Methods: Fifteen (15) subjects (mean age 62 ± 7 years) with memory problems were enrolled in an 8-week meditation program. Before and after the 8-week meditation, subjects were given a battery of neuropsychologic tests as well as measures of mood, anxiety, and spirituality. In addition, they underwent single photon emission computed tomography scans before and after the program. A region-of-interest template obtained counts in several brain structures that could also be compared to the results from the affect and spirituality measures.

Results: The meditation training program resulted in notable improvement trends in mood, anxiety, tension, and fatigue, with some parameters reaching statistical significance. All major trends correlated with changes in CBF. There were nonsignificant trends in spirituality scores that did not cor-

relate with changes in CBF.

Conclusions: An 8-week, 12 minute a day meditation program in patients with memory loss was associated with positive changes in mood, anxiety, and other neuropsychologic parameters, and these changes correlated with changes in CBF. A larger-scale study is needed to confirm these findings and better elucidate mechanisms of change.

Treatment of fibromyalgia at the Maharishi Ayurveda Health Centre in Norway II-a 24-month follow-up pilot study. Clin Rheumatol. 2012 Jan 27. [Epub ahead of print] by Rasmussen LB, Mikkelsen K, Haugen M, Pripp AH, Fields JZ, Førre OT. From Maharishi Ayurveda Health Centre, Sjusjøvegen 1332, 2610, Mesnali, Norway, lars.rasmussen@ayurveda.no.

Treatments offered at the Maharishi Ayurveda Health Centre in Norway are based on Maharishi Vedic Medicine (MVM). MVM is a consciousness-based revival by Maharishi Mahesh Yogi, the founder of the Transcendental Meditation (TM) program of the ancient Ayurvedic medicine tradition in India. To extend from 6 to 24 months, a pilot study of the effects of the treatment program at the Health Centre on fibromyalgia. Retesting 2 years after a clinical trial. In this intention to treat study, 31 women with a diagnosis of fibromyalgia received an individually tailored program of (1) physiological purification therapy (Maharishi Panchakarma) and (2) Ayurvedic recommendations regarding daily routine and diet including a novel approach to food intolerance. Five subjects chose to learn TM for stress reduction, pain



management and personal development. All were recommended Ayurvedic herbal products for follow-up treatment.

A modified Fibromyalgia Impact Questionnaire (FIQ) that included seven dimensions. Scores at 24 months follow-up were compared with pre-treatment scores. At 24-months follow-up, there were significant reductions (26% to 44%) in six of the seven fibromyalgia dimensions: impairment of working ability, pain, tiredness, morning tiredness, stiffness and anxiety. The 7th, depression, decreased 32% (borderline significant). At 24 months, the four subjects who continued practicing TM, had almost no symptoms and significantly lower FIQ change scores (-92% to 97%) than the non-meditators on all outcomes. This pilot study suggests that the treatments and health promotion programs offered at the Maharishi Ayurveda Health Centre in Norway lead to long-term reductions in symptoms of fibromyalgia, which is considered a treatment-resistant condition, and further studies are warranted.

A comparative randomized controlled trial of the effects of brain wave vibration training, Iyengar yoga, and mindfulness on mood, well-being, and salivary cortisol. Evid Based Complement Alternat Med. 2012;2012:234713. by Bowden D, Gaudry C, An SC, Gruzelier J. from Psychology Department, Goldsmiths, University of London, ITC Building, New Cross, London SE14 6NW, UK.

This randomised trial compared the effects of Brain Wave Vibration (BWV) training, which involves rhythmic yoga-like meditative exercises, with Iyengar yoga and Mindfulness. Iyengar provided a contrast for the physical components and mindfulness for the "mental" components of BWV. 35 healthy adults completed 10 75-minute classes of BWV, Iyengar, or Mindfulness over five weeks. Participants were assessed at pre- and post intervention for mood, sleep, mindfulness, absorption, health, memory, and salivary cortisol. Better overall mood and vitality followed both BWV and Iyengar training, while the BWV group alone had improved depression and sleep latency. Mindfulness produced a comparatively greater increase in absorption. All interventions improved stress and mindfulness, while no changes occurred in health, memory, or salivary cortisol. In conclusion, increased well-being



followed training in all three practices, increased absorption was specific to Mindfulness, while BWV was unique in its benefits to depression and sleep latency, warranting further research.
<http://www.hindawi.com/journals/ecam/2012/234713/>



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

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

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Stay Motivated in a Mind/Body/Spirit Practice

by Nan Lu, OMD

Question: I have been practicing Qigong for almost half a year. At the beginning, I was very motivated, but now I feel it's getting repetitive—I do the same postures and movements day after day, month after month. I know Qigong can do some pretty amazing things for my health, yet sometimes I really don't feel like practicing and have to force myself. What is your advice on keeping motivated to do this kind of practice?

Answer: How can you continue to wash the same body—your body—for thirty or forty years? Why do you brush the same teeth day after day? It's the same concept: it's for yourself; it's for your health. Doing these things helps maintain your health. However, with Qigong, if you don't go to the next level, then you are just doing the same maintenance day after day. If you don't find the benefit, then you won't do it. So the key question is, Do you get a benefit? If you don't see a benefit then you have to ask yourself this: Do you practice Qigong well enough?

You think Qigong is good, but bottom line, you don't want to do the homework. What the Chinese



call “Kung Fu” means discipline and time. You need to have discipline; you need to have time, an accumulation of time. Discipline and effort—doing the practice long enough so you might catch something.

It's just like fishermen—they go fishing. Yet just because they go fishing, doesn't mean they catch something every time. Every day you take a shower. It doesn't mean that you have to meet someone afterwards—it's for yourself, so you are clean. With some things, you see the result immediately; with some things you don't see the result immediately.

However, if you don't see the result, it doesn't mean it doesn't have a result. It just doesn't have the result you expected. Because you think Qigong is something miraculous, you expect that because you practice a miracle thing you have to show a miracle result. However, a miracle result has to meet the miracle requirement.

The Universal is always true. Everything has a requirement. If you want to buy a mansion, you have to give a big down payment. If you want to go to the best school, your SAT scores have to be high. Everything has a minimum requirement that has to be met. A miracle has a miracle requirement. Prevention has a prevention requirement. To heal a health problem, there is a requirement to heal that problem that has to be met. If we talk about the physical level, everything is about energy. Different conditions require different amounts of energy to heal. Then how much energy can you create? How much energy can you save? People never look at things this way.

Everything goes back to the same principle. The basic principle is this: you use Qigong for what pur-

pose? There's always purpose. When you are practicing Qigong, what is your purpose? You have to ask yourself: When I am doing this, what is my purpose? Just like you sign up for a membership at a gym. You sign up for a purpose. Is the purpose to look good? Or is the purpose to find a new friend? Or to have a conversation with someone because you feel bored. There can be different purposes. With a different purpose, your effort will be different, and the result will be different.

Why do people sign up to exercise at a gym? That's more boring! How can you do the treadmill for forty-five minutes? Every day you are running on a machine! It's much more boring. Think of this concept. The most boring thing is to be willing to allow a machine to train you. Why are you willing to challenge your physical body and not willing to challenge your crazy mind? It's simple. You have to ask yourself, what are you trying to achieve? Are you trying to achieve something on the outside—visible reality—or do you want to challenge your inner peace? It's all about the purpose. When people ask these kinds of questions, you have to ask what the purpose is. Why do you do this? For what purpose? Once you know the purpose, the question has an answer. Qigong can create a miracle result; however, a miracle result has to meet the miracle requirement. Can you meet this requirement at the body-mind-spirit level?

Also, you have to understand what you are doing when you practice Qigong. You are doing energy exercise. But don't think of energy exercise—let's change the model to a business model. Let's say you are starting a new business. Think of this concept: You start a new business, and this business might help you make tons of money. However, at the end, the profit is based on your expenses, on how much investment you make, and also on how much debt you have. It's a simple business concept. Right away, people think, O.K., I'm starting to make net profit. For net profit, you have to take out your expenses—maybe there's a loan you owe. If you have a lot of debt, you have to pay it off, so you don't really have a profit. Maybe the first couple of

years of the business you have no profit because you have a lot of debt. This is a simple concept.

When you are doing Qigong, energy exercise, you are building up energy—that's true—but you also have debt for your own body. You carry a lot of debt. This debt is your original condition and also how off-balance your body is. That's what you have to deal with. Everybody has debt, just different levels of debt. Why? Because we're all getting older. "Getting older" means you have some kind of debt. Otherwise, you would be forever young. It's a simple concept. Also, you have to look at your daily expenses: your emotional expense, your physical expense. That's energy expense. All of these things



you have to look at. The basic thing is you are doing Qigong to build energy. It's the same thing as a basic business model. This business will help you make money, but you have to look at your skill, how you are running your business, and your business achievement. And in addition, you have to look at how much debt you have.

Then you have to look at how much effort you really put into making energy—to make money in our business model—and try to pay back debt. Look at the money model to understand. Even with the best model of business, you still have to put in the effort; you still have to work hard. Let's say you have a bagel business. Think about it: Generally speaking, with a bagel business you always see people start early in the morning. At 5:00 a.m. or 6:00 you already have opened the store. You don't open the store at 10:00 a.m.! With pizza, you can open at

10:00, but a bagel business you have to open earlier. It's a basic concept. A different kind of business has a different kind of requirement.

With Qigong, a miracle can happen. Yet even Qigong is not the best; God is the best. God has unconditional love. How can Qigong compare to God? How can Qigong compare to the sun, compare to the moon, compare to the ocean? It cannot! They have more power. Why is it, when the full moon is out, you don't get the total energy of the full moon? It would be much easier. You wouldn't have to practice; you'd only need to wait for that evening, once a month. It's the requirement, see? You have to meet the requirement to connect to the moon. Therefore, even though the moon has that kind of power, you wouldn't get it. The moon, once a month, can make 70 percent of the Earth change: 70 percent of the Earth is ocean—water. The full moon makes the tide change, all the water change, the whole Earth change. With the huge power from the moon to effect water and taking into consideration that your body is around 60 percent water; why don't you get all that power once a month from the full moon? You do, a little bit. If you were really open, you could increase the amount of energy you could take from the full moon.

At a certain level, it's not even about debt; it's about how much you can really open, how much you can meet the requirement of the connection. In essence, it's the requirement of the connection. If you have a good connection, you can connect to incredible things, and you'll wipe out all your debt. All you need to find is a good connection. Talk about business, talk about money—it's nothing to do with how much you can make, it's about how much you have a good connection. If you connect to a really rich guy, he will pay all the debt, right? One connection—boom!—it's done. It's the same concept. The "connection" meaning that at the body-mind-spirit level, you match the requirement 100 percent. That's it! Then you have a miracle.



Nan Lu, OMD, LAc, is the founding director of Traditional Chinese Medicine World Foundation and its sister organization, Tao of Healing, both based in New York City. He is clinical associate professor at the

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



DAOIST BODY CULTIVATION AND BEHAVIORAL KINESIOLOGY - PART 1

by Livia Kohn, Ph.D

“Every man, woman, and child holds the possibility of physical perfection: it rests with each of us to attain it by personal understanding and effort.” F. M. Alexander

Daoist practice proceeds on three levels: healing, longevity, and immortality, three different stages of perfection and empowerment along the same continuum of the human body, which consists of *Qi* in various degrees of subtlety and refinement. *Qi* is bioenergetic potency that causes things to live, grow, develop, and decline. People as much as the planet are originally equipped with prenatal or primordial *Qi* that connects them to the greater universe, but they also work with postnatal or interactive *Qi* which can enhance or diminish their primordial energy. As people interact with the world on the basis of passions and desires, sensory/sexual exchanges, and intellectual distinctions, they begin to lose their primordial *Qi*. Once they have lost a certain amount, they decline, experience sickness, and eventually die.

Healing, then, is the recovery of essence and replenishing of *Qi* with medical means such as medicines, herbal formulas, acupuncture, massage, and so on, from a level of severe deficiency to a more harmonious state. Longevity, next, comes in when people have become aware of their situation and decide to heal themselves. Attaining a basic state of good health, they proceed to increase their primordial *Qi* to and even above the level they had at birth. To do so, they live an overall moderate and natural lifestyle, follow specific diets, supplement their food with herbs and minerals, and undertake breath control, healing exercises, self-massages, sexual hygiene, and meditations. These practices ensure not only that people attain their natural life expectancy

but lead to increased old age and vigor.

Immortality, third, raises the practices to a yet higher level. To attain it, people have to transform all their *Qi* into primordial *Qi* and proceed to increasingly refine it to ever subtler levels. This finer *Qi* will eventually turn into pure spirit (*shen* 神), with which practitioners increasingly identify to become transcendent spirit-people or immortals (*xian* 仙). The practice that leads there involves intensive meditation and trance training as well as more radical forms of diet, healing exercises, and the mental guiding of *Qi*. In contrast to health and long life, where the body's system remains fundamentally unchanged and is perfected in its original nature, immortality means the overcoming of the natural tendencies of the body and its transformation into a different kind of energetic constellation. The result is a bypassing of death, the attainment of magical powers, and residence in heavenly paradises.

While the final goal of Daoist practice is this transformation to transcendence or immortality, practitioners from the early middle ages (3rd-4th c.e.) to modern times, when the techniques were adapted into Qigong, emphasize the importance of the more fundamental stages, the realization of health and long life. The goal here is a form of natural perfection. In the words of T. L. Nichols: “When a man is perfect in his own nature, body, and soul, perfect in his harmonious adaptations and action, and living in perfect harmony with nature, with his fellow man, and with God, he may be said to be in a state of

health” (1853, 227). Or, more recently, as formulated by Walt Whitman: “In that condition the whole body is elevated to a higher state—inwardly and outwardly illuminated, purified, made solid, strong, yet buoyant” (1954, 513). How, then, do Daoists pursue this goal? And how does Western science match or contradict it?

Daoist Cultivation

Above and beyond the medical vision of the body, which centers on the five inner organs and twelve paired meridians plus the various mental and physical energies of the body (emotions, senses, fluids, tastes, etc), the Daoist vision of the body proposes three major energy centers and four conduits or energy lines. These create a vertical-horizontal network which is at the very root of the human being, created when Heaven and Earth first provide the person with primordial *Qi*.

The three energy centers are commonly known as cinnabar or elixir fields (*dantian* 丹田). Located in the head, solar plexus, and lower abdomen, they house the three treasures: essence, *Qi*, and spirit. Matching the three cosmic levels of Heaven, Humanity, and Earth, they are also known as the Heaven Palace (*Qiangong* 乾宮), the Scarlet Palace (*jiangong* 絳宮), and the Earth Palace (*kungong* 坤

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宮). Also serving as the residence of body gods, they have the more mythological names Niwan Palace (*niwan gong* 泥丸宮), Purple Palace (*zigong* 紫宮), and Yellow Court (*huangting* 黃庭) (Neswald 2009, 37-38).

The upper elixir field in the head is the place from where celestial energies are accessed or through which, at the stage of immortality, the spirit embryo passes to ascend to the otherworld. The central field is placed in the solar plexus, between the nipples and also called the Cavity of *Qi* (*Qixue* 氣穴). Holding *Qi* for dispersal in the body either through ordinary activity or for immortality cultivation, it plays a key role especially in women’s practice, strengthening and enhancing life energy. The

lower field is commonly placed about 1.3 inches beneath the navel, in the center of the abdomen. Also called Ocean of *Qi* (*Qihai* 氣海), it is the point where adepts find their center of gravity, their reproductive power, and their stability in the world (Kohn 2005).

Connecting these three energy centers are four major energy conduits or extraordinary vessels. Most important is the Penetrating Vessel (*chongmai* 沖脈) which runs right through the center of the body. It begins at the perineum, a small cluster of muscles located between the anus and the genital organs, passes through the three elixir fields, and ends at the crown of the head, a point known as Hundred Meeting (*baihui* 白會; GV-20) in medicine and as Heavenly Pass (*tianguan* 天關) in Daoism. Connecting the kidneys and stomach, as well as the main energy centers, it is considered the main conduit of primordial *Qi*. Adepts use it to send healing and spiritual intention into the depth of the elixir fields, thus opening their centers and connecting to the primordially of the cosmos.

The second major energy line is the Belt Vessel (*daimai* 帶脈). It runs around the abdomen a few inches below the navel, connecting the Ocean of *Qi* in front with the Gate of Destiny (*mingmen* 命門) in the kidney area in the back and linking the vertical meridians and the major storehouses of *Qi*. Next are the Conception Vessel (*renmai* 任脈, yin) and the Governing Vessel (*dumai* 督脈, yang), which run along the front and back of the torso respectively, reaching from the pelvic floor to the head. They are of great importance both in all levels of Daoist practice, serving to mix *Qi* and blood and to guide the *Qi* along the major centers of the body.

The Conception Vessel begins at Meeting of Yin (*huiyin* 會陰) at the perineum, passes through the front of the body along its central line, and ends at the mouth. A carrier and major supporter of yin-*Qi*, it supports uro-genital, digestive, and thoracic aspects of the body and, together with the spleen meridian, controls pregnancy and menstruation. The Ocean of *Qi* in the lower abdomen is actually one of its points (CV-6) as is the navel known as Spirit



Tower (*shenque* 神闕) and the center of the chest, here known as the Ocean of Tranquility (*jinghai* 靜海). Two further points of Daoist importance are Central Court (*zhongting* 中庭; CV-16,) which matches the solar plexus and thus the middle elixir field, and Purple Palace (CV-18), i.e., the heart.

The Governing Vessel also begins at the pelvic floor, then passes along the back of the body, moves across the top of the head, and ends inside the mouth at the upper gums. It transports and aids yang-*Qi* and has many points connecting to channels and inner organs. Its twenty-eight points include also the more spiritual points Gate of Life (GV-4) at the 2nd and 3rd lumbar vertebrae, Numinous Terrace (*lingtai*; GV-10) at the 6th thoracic vertebra, as well as the Jade Pillow (*yuchen*; GV-17) at the back of the skull (see Kaptchuk 1983; Larre and de la Vallée 1996).

The two meridians connect at the mouth, with Fluid Receptacle (*chengjiang* 承漿; CV-24) located at the lower lip and Gum Intersection (*yingjiao* 巔交; GV-28) found at the upper gums. They also both continue internally, descending back to the pelvic floor and forming a continuous, intricate inner loop. Rather than using this path, however, adepts tend to activate them as one straight circle of *Qi*-flow. They

place the tongue at the roof of the mouth as a bridge between the meridians, then inhale deeply into the abdomen to enhance their Ocean of *Qi* or lower cinnabar field. From there, they breathe out, envisioning their *Qi* flowing downward to the pelvic floor and reaching the perineum.

Focusing on the coccyx (GV-1), they inhale the *Qi* up along the spine, passing through all the various points along the Governing Vessel. At Great Hammer (*dazhui* 大椎; GV-15) below the neck, they begin to exhale, carrying the *Qi* further up along the back of the skull, across Hundred Meeting (GV-20), along the forehead and to the nostrils. From here they inhale again, envisioning the *Qi* flowing down along the Conception Vessel and through the Ocean of *Qi* into the pelvic floor, thus establishing a cycle of *Qi* throughout the torso, which is known in Daoist practice as the microcosmic orbit (*xiao zhoutian* 小周天) (see Neswald 2009, 35-37).

The goal of Daoist practice is to activate the three energy centers and four key energy vessels to reach a state of energetic perfection where primordial *Qi* flows freely through the body and energizes every aspect of life. To reach this level, they are exceedingly conscious of personal energy management, both within the self and the environment. They exert strong control over housing, sleep gear, clothing, food, and social contacts and make sure to be active in self-management, working with physical movement, healing exercises, breathing, meditation, emotional modification, and the pursuit of classic virtues, such as honesty, wisdom, and benevolence.

Their efforts overall reduce stress and strengthen the adrenal glands, which in Chinese and Daoist medicine are part of the Kidney complex and thus the seat of essential vitality (*jing* 精). As a result, they prevent diseases and do not suffer from the common symptoms and signs of aging, not only creating a happier and more wholesome life for themselves but also contributing to a saner and more harmonious society.

Behavioral Kinesiology

Quite independent of the Chinese and Daoist understanding of body and *Qi*, the Western science of behavioral kinesiology has developed a system that is surprisingly similar and equally as valid. It sup-

ports everything Daoists have been saying all along about the nature of body, self, and society and emphasizes the very same measures—social, physical, and psychological—people should be taking to enhance their well-being and find perfection within this world.

Kinesiology is the science of movement: how to move the body and use its joints, tendons, and muscles to create maximum efficiency and best performance. It is best known from sports culture and studied widely in departments of physical education at Western universities (Luttgens and Wells 1989). Behavioral kinesiology adds the dimension of personal perfection into the mix: the attainment of health, the extension of life expectancy, and the realization of virtues and inherent goodness in self and society. In other words, it is the study of how we can realize ideal health and harmony by living and moving our bodies most efficiently.

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Investing In Yourself

by Arthur Rosenfeld



One worrisome development among many in the consumptive frenzy of our so-called culture is that our innate desire to improve *ourselves* has been transformed into a desire to improve our material position. Are there those among us who lack the basics of food and shelter? Sadly, yes. Those who stand to gain from our assets and efforts, however, have duped the rest of us into believing that growing *horizontally*, which is to say increasing our material footprint on the world, is a satisfactory substitute for growing *vertically* by increasing in wisdom, knowledge, peace, compassion, and illumination.

This widely pervasive shift is subtler and more insidious than we might think, so much so that our economy, so sorely in need of revamping, rests perilously heavily upon it. In addition to being about spending money we don't have on things we don't need (and thus plunging into debt) the shift is also, and more rationally, characterized by three common behaviors—restoring, protecting, maintaining—that between them eat up a huge amount of our time, assets, and energy.

Restoring is one of the sneakiest things we do, because on the surface it makes so much sense. Whether we are restoring an old house, an old boat, an old car, motorcycle, piece of furniture or art, it often seems financially prudent, and even green, to save something from the rubbish bin rather than throw it away or replace it with something new. There can be passionate, hobby-level satisfaction in

shining old automotive chrome, replacing worn parts, putting in a new kitchen floor, shoring up shaky beams, removing the patina of age from a painting, or refinishing an old table. Indeed, magazines, books, and television shows not to mention chain stores, have grown up around our desire to do restore things.

Ditto for *protecting* our property, both from thieves and the effects of the weather. Countless products (from paint sealers to security systems) have arisen to help us protect our stuff. We seek to keep interlopers out of our apartments, bird dung off our windshields, and floodwaters out of our homes. We try not to drop hammers on the tile floor. We try not to chip the counter. We try not to yank too hard on the kitchen cupboard or let our kids draw on the walls with crayons. We try not to put pistachio shells down the drain or paper towels in the toilet. We close the garage door when it rains so our possessions don't get wet and so our precious vehicles don't rust. We protect our sofas with fabric sprays; we guard our lettuce patches from the ravages of rabbits.

And then there's *maintaining*. In order to keep up our houses, we plug leaks, paint siding, adjust leaking faucets, seal cracked molding, vacuum, clean, polish and scrub the counters, walls, sinks, windows and floors. We change oil in our scooters, compound and wax the finish of our cars, tighten loose bolts, snug up belts, check fluids, run Q-tips through vents,

spit-shine leather, put air—and sometimes even nitrogen—in tires, and pay our local dealer or mechanic to do those more complex tasks that are beyond our ken. Of course, we maintain a lot more than our houses and cars. Our lives have become dependent upon electronic and other high-tech systems that require not merely regular maintenance, but constant supervision.

In a sense, restoring, protecting, and maintaining our material world all falls under the umbrella of *investing*. We have an *investment* in our goods, depending upon critical equipment and often profiting from material objects that we cherish, study, and collect. Be it stamps, old hi-fi equipment, vintage pocketknives, or real estate, when it comes to collectibles, our passions run hot. Many good livings have been made from investing in material things, and quite a few famous fortunes too.

There's a lot of good sense, it seems, to all this investing. Indeed, in our society, investing has a definite caché, a ring of street smarts and importance, even wisdom and elitism. And yet, for all that apparent prudence, what about investing in our most significant assets: our health and our spiritual life? Despite reams of self-help books, retreats, seminars, workshops, training centers, and even social movements, we remain, as a collective, more concerned with our external world than our internal world, more concerned—at least until we get old or sick—with our stuff than our selves. The result is that we consume too much, use too little, appreciate too rarely, and in doing so suffer greatly the consequences of ignoring what's most important—our bodies and our vertical, personal growth.

It doesn't have to be this way, of course. A bit of meditation, a bit of quiet consideration, and we all come to realize that the things we can't take with us are not nearly so worthy of our investment—restoring, protecting, maintaining—as is our state of health and our state of mind. While it makes good sense to be “green” about our important material possessions, it makes even more good sense to make strong efforts to avoid illness and decrepitude—along with depression, frustration, envy, disquiet, alienation, loneliness, and a lack of any sense of unity or belonging—by attending first and foremost to the needs of our body and mind.

Make a little change today. Choose to work out in-

stead of polish. Choose to meditate instead of repaint. Choose to stretch instead of shop. Make a mind/body practice your focus, thereby maintaining and restoring and protecting not your automobile, but yourself. Read up on nutrition rather than woodworking, on brain exercises rather than video games. Redirecting yourself thus, little by little, will set in motion a process that will yield great dividends in your longevity and your ability to enjoy life. Spread the word. Share these ideas with a friend. Every individual who moves from external compulsion to internal awareness, from materialism to spirituality, contributes to much-needed global change. If we all do this, we can truly expect a new economy and a revived society too.

Ask yourself if this isn't true.



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

WHAT'S YOUR FOOD'S NATURE

by Ellasara Kling

Last month we talked a little bit about the flavors of foods and some of the effects that those flavors have on the function of the various organ systems. Also based on Five Element Theory is the nature of foods, which is categorized by essential temperature. This is not the temperature of the food as it comes from the oven or freezer, but rather the innate essence of the food itself. An easy to see example would be that a spicy hot chili does not become less spicy hot in the palate simply because it is frozen. The superficial coldness quickly gives way to the chili's essential nature -- spicy hot. The essential natures of food are categorized as cold, cool, neutral, warm and hot. It's easy to know what some foods are, such as the chili, but others are a little more difficult. For example, the essence of a banana is cold. Beef is neutral in essential temperature, but deep frying it makes it hot.

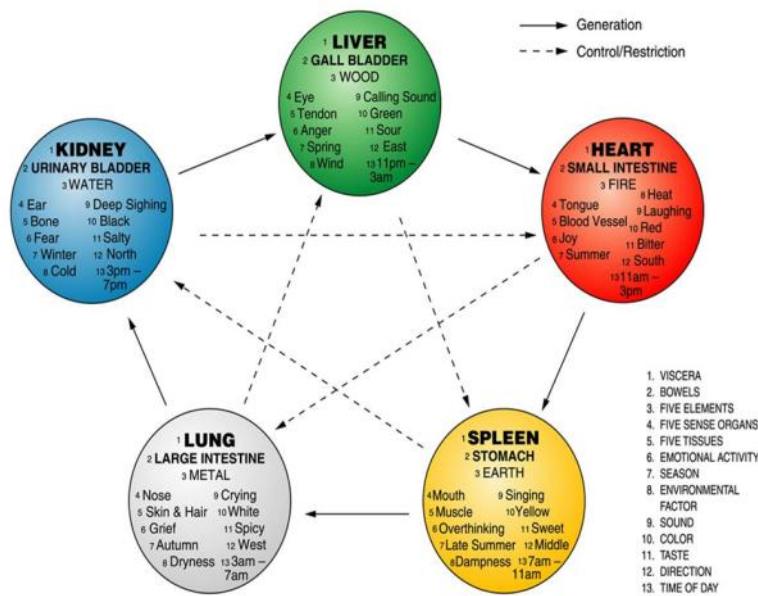
This is a good place to digress for a few sentences and consider cooking methods and temperature. There are many different methods of cooking foods and each influences the nature of the food in different ways. The coldest method is no cooking at

all. Eating raw food leaves it in its own essential nature but requires the body to use more energy to digest it and, depending on your own personal situation and how much raw food you are eating, can create other problems such as dampness. The manner in which food is cooked adds more or less heat to the food. Blanching, poaching, steaming, simmering, boiling and pickling are more cooling (yin) methods while stir frying, grilling, deep-frying and roasting are common cooking methods that add more heat (yang).

Rather than create lists of cold to hot foods, I would like to offer some "rule of thumb" ways of recognizing a food's innate temperature using Yin/Yang principles. Remember, Yin and Yang are rooted in each other. Their dynamic interaction is always seeking/creating balance. Consequently, separating them is only illustrative to demonstrate other ideas. Keep in mind that there are very few purely yin or yang foods so these are general guidelines.

Yin foods generate cold/cooler energy (grapefruit, chrysanthemum) and Yang foods warmer energies (cherry, spearmint). Neutral foods

CLASSIFICATION OF THINGS ACCORDING TO THE THEORY OF THE FIVE ELEMENTS



have a greater balance between the two such as rice and taro.

Yin foods are often soft, wet, can grow in little sunshine and can be salty whereas Yang foods are sweet, dry, spicy and grow under a hot sun.

How does the Yin and Yang of food affect us? If for example, you have an internally hot situation you might find that you are constipated. Increasing your intake of cooler/wetter foods (such as spinach, green tea, broccoli) to bring greater balance to your system. A too cold condition can make a person feel weak, tired, logy. Eating warming foods can help lessen or remove these symptoms.

How can you use this basic information? First, it is always best to combine flavors and the essential nature of foods along with cooking methods to create meals that are balanced. A couple of simple ideas to get you started are: if you are eating fried food, have lemon-barley water (no ice please) with you meal or to eat some fruit such a cooling watermelon; when eating cold foods, balance your meal with some ginger tea; or add some spice to the other dishes.

People who eat vegan/vegetarian meals often have a cold condition that can be balanced by making certain to include cooked root vegetables, dense squashes, nuts and seeds, and including spices such as ginger, turmeric, and cinnamon. In winter when the weather is cold, warming soups are a great way to go that will also make your stomach function very happy.

On the other hand great stress or very hot weather can cause an internal heat condition. Eating melon can assist in hot weather and green leafy vegetables, mung beans and pears are examples of cooling foods.

Ultimately following your intuition is always the best way to go. Pay attention to what your body tells you. Often, if you don't know what it means, using Five Element Theory as a framework can provide a window to understand more deeply what your intuition is asking of you.

RECIPES



Broccoli Rabe with Red Pepper & Walnuts

Ingredients

3-5 TB grapeseed oil
3-4 medium cloves garlic
3-4 slices fresh ginger (horizontal) =s about 1 TB
2 small red bird's eye chilies
1 medium to large red pepper
2 lb broccoli rabe
1 cup toasted walnut pieces
¼ cup Shao Hsing Rice Wine (or dry sherry)
½ tsp Salt
½ lemon
½ cup cooked rice or rice cake noodles per person

Directions

Wash the broccoli rabe carefully and drain the excess water. Then carefully remove all the large, tough stems, including the tougher stems which may be attached to the florets, leaving the leaves, the florets and tender stem pieces.

Cut the leaves into wide (2") horizontal ribbons, if possible. Set aside.

Cut the red pepper into large diced pieces.

Lightly crush the garlic, remove the papery skin, slice thinly lengthwise. Set aside with the sliced ginger and 2 chilies.

Heat your wok or large skillet and add the oil. Heat until the oil shimmers. Add the garlic, ginger and chilies. Stir fry for a minute to release the fragrance.

Add the broccoli rabe and toss in with the spices. Stir fry until it is about ¾ cooked. Add Shao Hsing wine and salt. By sprinkling them over the broccoli rabe. Toss well, but do not press the vegetable into the wok/skillet.

Add the red pepper and toss into the broccoli rabe. Stir fry until complete. (remove the chilis)

Plate over the rice or rice cake noodle. Squeeze the juice of the lemon over it and finally, top with the toasted walnut pieces.

The bitter flavor of the broccoli rabe is, according to TCM principles, a stimulant to the stomach. Looking above at the Five Element chart above, notice that the Heart energy (bitter flavor) generates the Stomach energy. So the bitter flavor is not only part of the essence of the Heart energy, but it also affects the Stomach in a positive way increasing its ability to produce, among other things, digestive fluids.

Kale & Kombucha Soup



Ingredients

2-3 TB grapeseed oil
1 large stalk celery - small dice
2 med. Carrots – small dice
2 cloves garlic, lightly crushed and sliced lengthwise
1 small bird's eye chili
5 scallion whites – finely sliced in little rings
¼ tsp. Salt
3 qts cold water
¼ cup short grain sweet rice
1-1/2 lb Kale
1 lb Kombucha squash (butternut or acorn can also be used)

Directions

Prepare the Kale: Remove all the tough stems and cut the leaves into 1" horizontal ribbons.

Prepare the Kombucha: remove the seeds and cut lengthwise and then in to 1-1/2" tall triangles.

Set them aside.

Heat your 5 qt. soup pot add the oil. Heat until it

shimmers. Add the garlic, celery, carrots, scallions, salt and chilies. Stirring a little Simmer for about 2 minutes or just until the ingredients are beginning to cook. Be careful not to burn or brown.

Add the water and short grain rice and bring to a boil. Reduce heat and bring to a low simmer.

Add the Kale and Kombucha . . Stir and check the level of liquid. Add some water if necessary. do not let it get too "dry". And return to a simmer.

Simmer until the squash is tender – about 20 minutes or so. . the kale should be cooked. The rice will naturally thicken the soup. Make certain to keep it from being too thick. Remove from the heat and cover and let it sit for at least 20 minutes.

Here, we have Kale with its slightly bitter edge combined with sweet squash and sweet rice. In the two above recipes, please note that the flavors of all the elements are represented.

Simple Chicken Triple Mushroom Soup

Ingredients

1 large chicken leg w/ thigh
2 TB ginger
1 large clove garlic
1 piece of astragulas (huang qi/yellow vetch)
1 TB black vinegar
2 TB soy sauce
1 tsp sugar
¼ cup Shao Hsing rice wine (or dry sherry)
3 cups of carrot
10 pitted red dates
2/3 cup dried black fungus
2/3 cup dried shitake mushrooms
2 cups fresh portabella mushrooms
Toasted Sesame Oil
Cilantro – chopped 2 TB

Directions

Mushroom preparation: Soak the black fungus and shitake mushrooms in hot water for about ½ hour. Reserve the liquid. Remove the stems from the shitake mushrooms and slice both the mushrooms and fungus into thin strips. Set aside. Slice the porta-

bella mushrooms into ¼” strips. If the strips are long, cut them in ½.

Remove any excess fat from the chicken and “hack” it in large pieces. Put it in a 5 qt soup pot with 4 qts of cold water

While the water is heating: Peel the ginger and julienne (shred) rather finely; slice the garlic lengthwise in several strips; and cut the carrots in ¼” inch thick slices

Add the ginger, garlic, astragalus, black vinegar, soy sauce, sugar, cooking wine, carrots, red dates and black fungus in the pot. Add the soaking liquid.

Bring to a boil, reduce the heat to a simmer and add the shitake mushrooms.

Simmer for ½ hour and add the portabella mushrooms.

Simmer for ½ hour.

In the meantime, chop 2 TB of cilantro leaves.

When the chicken is fully cooked, remove the chicken from the pot and strip the meat off the bone. Put the pieces of chicken in the serving bowls, ladle soup with mushrooms and red dates over the chicken. Remove the piece of astragalus from the pot as it tends to give too much of a bitter flavor when left in after cooking. Add a dash of toasted sesame oil and sprinkle cilantro on each bowl.

Because shitake mushrooms, black fungus, portabella mushrooms and astragalus are each purported to be immune boosters, this makes is an excellent warming winter soup that can bring you extra strength in this season.

Baked Spice Apple Non-Pie

This recipe was inspired by an apple dish my friend Dianne sent me. I wonder though if she will recognize it!

Ingredients

1-1/2 lbs of apples – preferably organic*

Juice of ½ a lemon

1-1/2 cups toasted walnuts

8 pitted mejdool dates

½ cup pitted red dates

¼ cup goji berries

½ tsp ground cinnamon

¼ tsp ground star anise

1/8 tsp fresh ground nutmeg

½ to 1-1/2 cups organic apple juice

If using conventionally grown apples, definitely peel first. If organic apples, peeling optional

Directions

(Peel) and slice the apples as if for a pie. (Halve the apple, core, and cut in slices) sprinkle and toss with the lemon juice. Place them in a 9” deep dish pie dish.

Chop the walnuts, set aside. Chop the dates (red and brown) with the goji berries and mix in with the walnuts. Add the spices. And mix thoroughly.

Mix in with the apples. Pour ½ cup of apple juice over the apple mixture. Place in a 350 degree oven. Bake for about 20 minutes. Check the apples for moisture. If they are dry add some more apple juice. Back for another ½ hour – or more depending on how soft you want your apples to be. You can also “baste” the apples with the liquid produced from the baking.

This is an extremely “forgiving” recipe. More brown dates will make it sweeter. The spices can be adjusted according to your taste. Fruits can be adjusted also as it can be made with pears in the autumn. Although sugar/honey is not used here, it could be. Orange or grapefruit juice can be substituted for the lemon juice.



Following the threads of her personal tapestry, Ellasara, a long-time student of Master Nan Lu, weaves her life around the exploration and sharing of self-healing through a variety of modalities, primarily

focusing on food, common herbal plants, Qigong Meridian Therapy and Qigong for Women’s Health. For comments, questions, consultations, ellasara00@gmail.com

Chinese Food Therapy for Asthma

by Helen H. Hu, OMD, L.Ac

Asthma is a disease of diffused airway inflammation caused by a variety of triggering stimuli, resulting in partially or completely reversible bronchi constriction. Symptoms and signs include dyspepsia, chest tightness, coughing, and wheezing. The diagnosis is based on the individual's medical history, physical examination, and pulmonary function tests. Treatment involves controlling the triggering factors and drug therapy, most commonly with inhaled β -adrenergic receptor agonists and inhaled corticosteroids.

The prevalence of asthma now affects an estimated 4-7% of the worldwide population. More than 20 million people in the US are affected. Asthma is one of the most common chronic diseases of childhood, affecting more than 6 million children.

In Traditional Chinese Medicine, it is believed that asthma is due to three main organ deficiencies, either from birth, and/or from a lifestyle that has a negative impact on the lungs, spleen, and kidneys, together with external pathogen invasion. Some cases, especially asthma that occurs at a very young age, are due to a family history of asthma in which there is more kidney organ weakness (that tends to trigger childhood asthma).

In some cases, there is more of a digestion system problem at a young age, with the tendency to have ear infections, upper respiratory infection, and asthma. These children tend to have spleen and lung deficiencies with asthma. The food therapy focus is different according to the case. Especially for those with a family history of asthma, there should be an emphasis on active preventative measures and the strengthening of the kidney organs after asthma remission. During the remission period, food therapy is one of the best remedies, along with acupuncture and an herbal formula, depending on the severity and frequency of the asthma attacks.

There are four patterns of asthma according to TCM diagnostic patterns. These are cold type, hot type, lung and spleen Qi deficiency type, and kidney deficiency types of asthma.

If there is actually an asthma attack, besides traditional bio-medicine intervention, I recommend that it be identified as a cold type or hot type of asthma attack. Then one should integrate the appropriate food therapy to assist the healing process.

During remission, try to consult a TCM doctor to determine which organ is deficient, and to apply Chinese food therapy and other preventive therapies.

Here are some samples, as a reference, for food therapy for cold and hot types of asthma, as well as for different organ deficiencies:

I. Cold Type of Asthma

This type of asthma presents with shortness of breath, more thin or watery mucus, no blood or pus-like discharge, and no feeling of thirst or desire to drink. The face looks dusty and there is a feeling of fullness of the chest.

Food therapy:

Ginger Rice Soup:

Fresh ginger: 9 grams (Cut into very small pieces.)
 Apricot kernel: 6
 Sweet rice: 50 grams

Cook sweet rice and apricot kernels together in water at low temperature; when the rice is very soft, the soup is done. Add ginger to the boiling soup before serving.

Take as breakfast and part of dinner.



Green Onion Rice Soup:

Fresh Green Onion: 15 - only use white part of green onion cut into 3 cm long pieces
 Spring rice: 50 grams
 Fermented soy bean (black color): 10 grams
 Salt

Cook rice with water first to make soup; when the soup is done, the rice becomes soft. Then add green onion, fermented soy beans and salt and then cook for another 20-30 minutes.

Serve: once day at dinner

Soothing Asthma Powder

Bone from octopus: 500 grams
 Wash bone clean and then bake it dry and then grind it into a powder.
 Organic brown sugar: 1000 grams
 Mix the octopus powder and brown sugar together.

Adult: take 20 grams with warm water, three times a day for 2 weeks.

(Young children should take 1/3 to 1/2 of adult dosage).

II. Hot Type of Asthma

This type of asthma manifests with wheezing and rasping breath, coughing up with a thick, yellow, hard-to-cough-up mucus, anxiety, sweating, red facial complexion, a bitter taste in the mouth, dry mouth and feeling thirsty.

With this type of asthma, one should seek medical care when the asthma attacks. Treatment along with food therapy will be of greater benefit for recovery and assist in faster healing.

Food therapy:

Tofu Turnip Juice

Fresh turnip: 500 grams juice it
 Fresh soft tofu: 500 grams cut into small pieces
 Light molasses: 100 grams

Juice the fresh turnip, then, add fresh tofu and molasses into the juice. Bring it to a boil. Take the juice in two parts, drinking twice a day for one day.

Green Tea Egg

Green tea: 15 grams
 Chicken egg: 2

Cook green tea leaves with the eggs in water until the eggs are done, then peel the eggs and put them back into the tea to continue cooking until the tea water is almost evaporated.

Eat the eggs.

Sang Ye Peanuts (one serving)

Sang ye: mulberry leaves; 15 grams (if fresh, 45 grams)
 Raw peanuts without the shell: 15 grams
 White rock sugar: 15 grams

Cook everything together in water, until the peanuts are done.

Serve: eat the peanuts only, once a day.

Single herbal tea:

Kuan dong hua (Coltsfoot Flower) or Kuan dong ye (leaves): one teaspoon

Boil in one cup of water for 30 minutes. Add little honey to taste.

Niu xin cao: (Cyathula Officinalis): mix one teaspoon with one cup of boiling water for 10 minutes.

Drink as tea with honey.

III. Asthma with Lung and Spleen Deficiency

The following recipes are food therapy treatment for harmonizing or strengthening the organs during asthma remission time. This is Traditional Chinese food therapy to strengthen and harmonize the lung and spleen organs, with or without an herbal formula.

White Fungus Mushroom Soup

White fungus mushroom: soak in warm water for 30 minutes, then tear it into small pieces

Rock sugar: 60 grams

Chicken egg: one (egg white only)

First, cook the mushroom and sugar in water until the mushroom is soft, then filter the mushroom out while the soup is still boiling. Gradually add the egg white into the soup, stirring the soup at the same time. Then serve.



Walnut Apricot Soup (one serving)

Walnut: 5 grams

Apricot kernel: 5 grams

Honey 30 grams

Put everything in a bowl and steam it until the nuts are cooked well. Take it out from the steamer; add fresh ginger juice: 20 drops. Then eat the nuts and drink the soup.

Intake: once every other day, 5-7 times.

Walnut Duck

One whole fresh duck

White sugar: 120 grams

White rock sugar: 120 grams

Honey: 120 grams

Walnuts 120 grams

Put all ingredients into the duck's stomach. Boil it in water until fully cooked.

Serve: as a dish. Eat two ducks as one course of treatment.

Eight Treasure Chicken: (4 servings)

One old hen chicken: about 500 grams

Sweet rice: 60 grams soak until soft in water

Lotus seed: 20 grams soak until soft in water

Chicken pea: 75 grams soak until soft in water

Cox seed: 30 grams soak until soft in water

Shitake mushroom: 20 grams soak until soft in water, then cut into small pieces

Ham: 30 grams cut into small pieces

Salt, ginger, other spices, as desired.

Put all ingredients into the chicken's stomach and sew it up. Boil it in water until fully cooked (it is best to steam the whole chicken until the meat is done).

Serve: as dish

IV. Asthma with Kidney Deficiency

People with kidney deficiency and asthma tend to have inhalation difficulties (besides of shortness of breath) exaggerated by movement, more weakness in both knees and the lower back, ear tinnitus, pale complexion, and a feeling of coldness. Some people might have red cheeks, and anxiety, with a warm feeling, and sweating.

Walnut Duck Soup:

One whole duck:

Walnut: 200 grams

Water chestnut: 150 grams cut into small pieces

Ginger, salt, cooking wine

Cook everything together until the meat is well-done.

Serve: as dish

Pumpkin Date

Fresh pumpkin: 500 grams peeled

Chinese red date: 15-20 (without kernel)

Boil together and mash it, like mashed potato

Serve: once a day as a side dish

Cordyceps Duck Soup

One old duck

Cordyceps: 3 grams

Put the Cordyceps into the duck stomach; add ginger, salt, and cooking wine in a slow-cooking pot until the meat is well-done.

Serve: drink the soup and eat the meat

Tea: Ginseng and walnut tea

Ginseng: 6 grams (cut into thin slices)


Walnut: three whole nuts

Boil in water; after boiling, cook at lower temperature for an hour. Drink it as tea. It can be taken for long time.




Dr. Helen Hu, originally from Beijing China, has studied Traditional Chinese Medicine (TCM) since the age of 12. A Cardiologist and practitioner of integrated medicine for nine years before immigrating to the United States, Dr. Hu passed the "U.S. Licensing Medical

Exam" (USLME) in 1997 while simultaneously obtaining her Oriental Medical Degree (OMD) in the US. Dr. Hu currently directs and manages a successful TCM practice in San Diego. She lectures locally on Acupuncture and the benefits of combining Eastern / Western styles of Medicine. Dr. Hu has been practicing Tai Ji and Qi Gong over 25 years, and she teaches these ancient Chinese arts Saturday mornings on Shelter Island in San Diego as a gift to the community and to help promote well being and longevity. www.bodywithoutmystique.com or www.OMDweb.net



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Heart Qi: Some Clinical Vignettes

Body Mind Spirit...Heart!

by Nadia Linda Hole, MD

“The root of all disease is in the mind, in the emotions,” Tae Woo Yoo, OMD, founder KHT
Love Love Love – The Beatles

Case #1: One day, a young woman came to my office, complaining of back pain. When I asked her what else was going on in her life, she replied with some irritation, “Nothing! I’m a therapist too. I know my feelings. I simply picked up my father’s suitcase, and pulled my back. Just make my back better!”

When we sedated her Heart (Fire) and Bladder (Water) meridians, her back immediately relaxed. With her physical pain handled, I gently asked if she’d like to know about the Five Element meridians which helped her. She replied, “Yes.” (See *Joyeux Noel*, Dec ’11)

As I explained to her how the Water Element has to do with fear, and the Fire Element with sadness and heartache, she burst into tears, “Oh Doctor - You’re so right. My father just had a heart attack. When I bent over at the airport, to pick up his suitcase to send him home, I was afraid I might never see him again...”

Case #2: A near grandmother once came to me, with classic signs and symptoms of pneumonia, audibly rattling with each breath.

We asked her to breathe into her heart, all the way to her belly; and to imagine some Divine presence, she felt safe to open her heart to. She began weeping uncontrollably, “Ten years ago, my son committed suicide.” We then guided her, in Remembrance, to breathe deeper and slower, to simply allow the Qi healing process. (Lung/Metal = Grief. See *Holy Shift*, Jan ’12)

As she wept, calmness came, and her breathing cleared. On follow up, she reported that her pneumonia resolved with no further medical intervention, and she now had a new sense of peace.

Case #3: A young man, working registration at a medical conference I was attending, stopped me, “Hey Doc – Anything you can do for my tennis elbow?”

We applied needle-less Qi KHT acupuncture,

dispelling his pain. As we talked about the Heart (Fire) imbalance that his elbow was expressing, he interrupted, “Geez!! The day it happened, I ran into my ex, whom I hadn’t seen in years - She was *the* Love of my life...”

Discussion: The above speak for themselves. No matter what symptoms your clients present - What’s the *root* source? What’s their Heart of Hearts truly asking for?

Heart is of course, about Love. Love is of course, the greatest healer of all. With our long standing triad of Body Mind Spirit medicine, time yet to place our Hearts at the center? What about bowing our monkey minds to One Heart, One Love?

Time flies - Already spring time in our auspicious year of the Water Dragon 2012! What’s *your* Heart of Heart’s true desire? Dreams? What’s *your* heart voicing via your body? What are your life roots? What would make *your* heart Happy?

Happy Qi!



Bio: Nadia Linda Hole MD is a long time Qi practitioner, teacher, and pioneer; with degrees from Princeton, Duke, and Oneness Universities; and author of chapters on QiGong and KHT for medical textbooks. One of her passions is healing in the way of Love, and

bringing a more Heart centered, Qi approach to medicine. Check out her Roots to Wellness, World Congress QiGong, May 25-28, 14wcq.com; and her Aloha Qi Pilgrimages 2012

CHANGES

by Doe Zantamata

When we're young, everything is new. We've tried no foods before. We've played no games yet, we've made no friends. New things and experiences are a part of our daily lives, and we welcome them with excitement and curiosity.

Choose to
see the world
through
grateful eyes.



It will never look
the same way again.

~Doe Zantamata

happinesinyourlife.com

Each new school year brings new classes, new teachers, new friends. Every day holds many lessons.

As we get older, we graduate from school, we make long term friends, we discover foods we like and places we like to visit. Change becomes less and less a part of life, as routine sets in.

Routine can feel secure. It's familiar, we know what to expect.

But, "routine" is not the way the world works. The world is constantly changing. People change. You change. To stay in the same routines may mean

that something that once allowed happiness, now only allows frustration. It's the same, but everything else has become different.

If you've become set in certain ways, a consequence is that your view on change...changes.

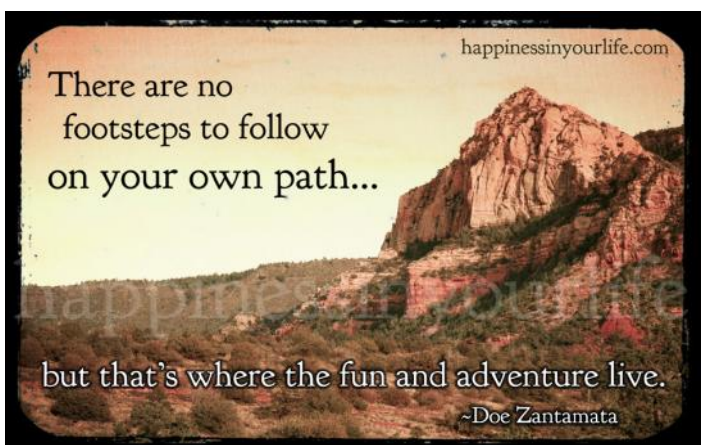
We get into a thought pattern that we like what we have, and wouldn't want to risk trying something else, in case it's worse. Well, sometimes it is worse. But sometimes it's much better. And sometimes, we don't truly like what we have, we're just used to it.

Becoming as curious and comfortable with change as you were when you were a child is a major life skill. A lot of anxiety can build over, "what if something awful happens?" That anxiety can become worse than the worst awful thing that could happen.

How to get comfortable with change again:

Have a look at your current status. Do you do the same thing, day in and day out? How long have you been in your self-imposed Groundhog Day?

-Make small changes. Try new restaurants, new recipes, take a different route home from work. Go



to a local park or venue that you've never been to before on a day off. Learn to become comfortable with doing things a different way in your daily life.

Talk yourself into it. Even as children, sometimes we need a little encouragement to try something new. That slide at the park was probably intimidating the very first time. Give yourself this encouragement, and when feeling a little anxiety about trying something new, think of what's the worst that could happen...most often, it's just that you won't like it. In which case, you'll know not to do that again.



As you become more comfortable with small changes, you'll find that you will become more aware of your feelings towards people and circumstances in your life. Re-evaluating what in your life allows you to be happy or not is a major benefit to overall happiness.

Do you ever hear someone complain about a friendship, relationship, or job? Then, if you ask, "Well, why are you there?" The answer is usually, "I've been there for 20 years."

How does this make sense?

20 years prior, that friendship, relationship, or job was probably unrecognizable to what it is today. So what brought that person into that circumstance does not exist anymore, yet there they remain, living on the habit of a long lost memory of happiness.

Change in a relationship, friendship, or job doesn't even necessarily mean dropping it like a hot potato. It can mean changing one's attitude. It can



mean communicating with the other person or people and starting with, "I'm not happy anymore."

Most people want to be happy. We all have different perspectives. By openly communicating with someone about unhappiness, you both can decide honestly to work together to improve the relationship, or mutually realize that it's just not something that's compatible anymore, and part separate ways in peace.

Change is natural. Change is good. Change goes in one direction or the other. Make certain your changes go in the direction of "better," as that's the one that both leads to, and maintains happiness.

Doe Zantamata is an inspirational author, photographer, and graphic designer.

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

Scientific Qi Exploration: Part 18

Relations Between Yin (Zhang) Organs

by Marty Elsen, Ph.D

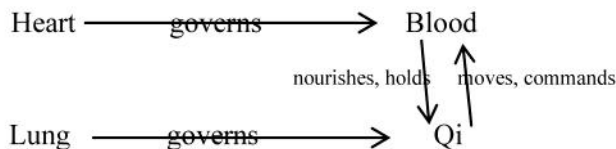
1. Introduction

Chinese medicine regards the body as a unified whole. It is not enough to just understand the different functions of individual Organs, but also how they interrelate. Health depends upon the maintenance of a proper balance between the Organs. Pathology also depends on their mutual influence. The interrelationships of the Yin Organs will be discussed below (1,2,3).

In a future article, the functions of the Yang (Fu) Organs will be discussed. Then, not only the interrelations between them, but also between the Yin and Yang Organs will be described.

2. Heart and Lungs

The Heart governs Blood and the Lungs govern Qi. The circulation of Blood by the Heart is aided by the propelling function of Qi. Qi is attached to the Blood to distribute it through the body, which aids the Lung in dispersing and descending Qi. Both the Heart and Lung, Qi and Blood, rely on each other, as show in Fig. 1.



Heart and Lung Interrelationship

Figure 1

Heart and Lung Interrelationship

Pathologically, weakness of Lung Qi results in a de-

ficiency of Pectoral Qi and will lead to stagnation of circulation of Blood. This produces chest stuffiness, shortness of breath, palpitations, purple lips and tongue.

Poor circulation of the Blood, because of Heart Qi or Yang deficiency, may impair the Lung’s descending and dispersing of Qi, resulting in coughing, shortness of breath, chest stuffiness and a sense of suffocation.

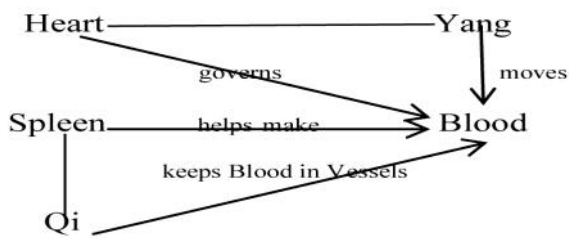
During the development of febrile disease, Pathogenic Factors in the Lungs sometimes invade the Heart. This is denoted as “invasion of Pathogenic Factors by contrary pathway”. This further illustrates the mutual connection of the Heart and Lungs in pathology.

3. Heart and Spleen

The Spleen and Heart are related through their connection with Blood. The Spleen helps make Blood by providing Food Essence which is essential for the Heart to manufacture Blood. Heart Yang circulates Blood in the Vessels. Heart Blood nourishes the Spleen and Heart Qi aids it so that the Spleen can transport and transform the essential substances of food and water and keep the Blood in the Vessels. The interrelationship between the Heart and Spleen is depicted in Fig. 2.

Deficiency of Spleen Qi so that enough Blood can not be made or hemorrhaging occurs will lead to a deficiency of Heart Blood. Overthinking consumes Heart Blood, which may affect the Spleen’s transportation and transformation functions, leading to a further deficiency of Heart Blood. Both of these conditions may produce symptoms such as, dizziness, poor memory, insomnia, palpitations, poor appetite, pale complexion and tiredness. This symptom-

complex is known as “deficiency of both Heart and Spleen.



Heart and Spleen Interrelationship

Figure 2

Heart and Spleen Interrelationship

4. Heart and Liver

The close relation between the Heart and Liver is a consequence of their Blood and mental functions as illustrated in Fig. 3.

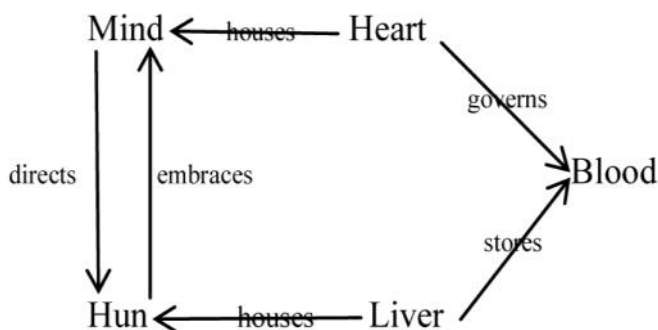


Figure 3

Heart and Liver Interrelationships

The Heart governs Blood while the Liver stores and releases Blood. There must be sufficient Heart Blood for the Liver to store and release to meet the body’s requirements. The Liver maintains the free flow of Qi to enhance the circulation of Blood and ensures that it does not stagnate. This helps nourish the Heart and aids the Heart in circulating Blood.

A deficiency of Heart Blood often results in a deficiency of Liver Blood, resulting in palpitations,

dream-disturbed sleep, insomnia, pale complexion, dizziness, blurred or impaired vision, oligomenorrhea or delayed menstruation. If Liver Blood is deficient, the Heart will not be properly nourished and a Heart Blood deficiency may arise, causing such symptoms as, palpitations and insomnia.

Psychologically, the Heart stores the Mind (Shen) and the Liver maintains a smooth, calm emotional life. Stagnation of Liver Qi may lead to unhappiness and constrained emotions causing the Mind to weaken and lower vitality. A weakened Heart may affect the Mind leading to unhappiness and constrained emotions.

5. Heart and Kidney

The Heart and Kidneys are related in two important ways: the balancing of Fire and Water and the common root of Essence and Mind, as shown in Fig. 4. Here Fire is Yang in nature and is used symbolically to denote properties like warming, evaporating and rising which are analogous to the actual characteristics of a real fire. Fire is the flame that supplies energy for metabolic functions. Water is also used symbolically, is Yin in nature and relates to functions like moistening and cooling the physiological functions to balance the warming action of Fire. They are also connected via Blood.

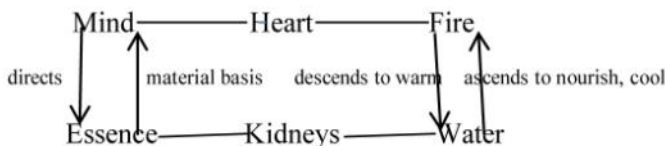


Figure 4

Heart and Kidneys Interrelationship

Normally, Kidney Yin ascends to nourish and moisten Heart Yang; Heart Yang descends to warm Kidney Yin, so that Yin and Yang balance is maintained. This constant interchange of energy is called the “mutual support or harmony of Heart and Kidneys” or “harmony of Fire and Water” in Chinese Medicine.

Pathological changes will occur when this Yin-Yang balance between the Heart and Kidneys is disrupted. For instance, if Kidney Yin is deficient it cannot rise to nourish the Heart resulting in hyperactivity of Heart Fire. This causes symptoms such as aching back, seminal emission and night sweats (Kidney Yin deficiency symptoms), mental restlessness, insomnia, dream-disturbed sleep, insomnia, red cheeks and a red, peeled tongue with a central crack (Heart Fire symptoms).

If Kidney Yang is deficient Fire cannot evaporate Water (the Kidneys cannot transform fluids), which then overflows, ascending to depress the function of Heart Yang. This pattern is called “Water insulting the Heart” causing manifestations such as, edema, chills, cold limbs, palpitations, shortness of breath and a stuffy chest.

The Kidney stores Essence, from which Marrow is produced and fills the brain. The Heart houses the Mind, which is an external manifestation of Essence. The foundation of the Mind is Pre-heaven Essence and the nourishment of the Mind is provided by Post-heaven Essence. Normal activity of the Mind requires an adequate supply of Essence and conversely, a properly functioning Mind is a necessary condition for properly functioning Essence. The integration of the body and mind, each influencing the other, is a fundamental tenet of Chinese Medicine.

If the Mind is emotionally disturbed, it will not direct the Essence and one will feel tired all the time and lack motivation. If the Essence is deficient, the Mind will be affected, causing a lack of vitality, will power and confidence.

The Heart dominates Blood and the Kidneys store Essence, which also can produce Blood. Essence and Blood are interrelated. Hence, a deficiency of Kidney Essence can result in a deficiency of Heart Blood and vice versa. Therefore, a deficiency of either of these two substances can lead to symptoms of disturbed consciousness such as insomnia, dream-disturbed sleep and poor memory.

6. Lung and Spleen

Spleen Qi is required for transformation and transportation of food and water. It extracts Food Essence and sends it up to the Lungs to combine with the air and form Gathering Qi. On the other hand, the transporting and transforming function of food

and water by the Spleen relies on the coordination of the Lungs’ dispersing and descending function. This mutual assistance is shown in Fig. 5.

If Spleen Qi is deficient, the production of Food Qi will be deficient. This usually leads to a deficiency of Lung Qi, resulting in poor appetite, abdominal distention and emaciation, accompanied by lassitude, weak cough and voice. Another consequence of Spleen Qi deficiency is that fluids will not be transformed and may accumulate to form Phlegm. This may settle in the Lungs and impair its functions.

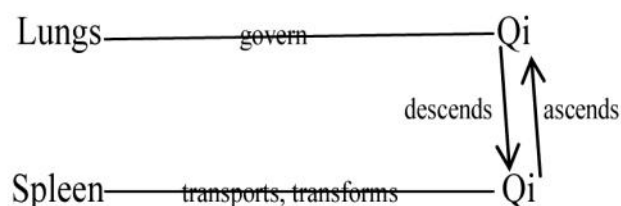


Figure 5

Spleen and Lungs Interrelationships

Deficient Lung Qi impairs its descending function and so the Spleen cannot ‘transform and transport fluids. This may lead to accumulation of body fluids and stasis and dampness in the Spleen, which results in chest stuffiness, coughing with a lot of mucous or abdominal distention, borborygmus and edema.

7. Lungs and Liver

The Lungs and Liver are interrelated through their regulation of Qi and Blood, as shown in Fig. 6. Normally, Lung Qi descends and Liver Qi ascends, in order to maintain the harmonious functions of the body. The Lungs govern Qi and the Liver stores and regulates Blood. The Liver relies on Lung Qi to regulate the Blood and the Lungs rely on the Liver for nourishment and smooth movements of Qi.

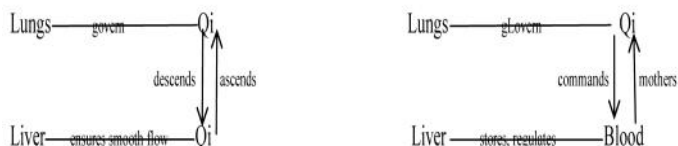


Figure 6

Lungs and Liver Interrelationships

Dysfunction of the Lungs in descending can result in dysfunction of the Liver's free flowing. A person will experience cough, dull pain in chest and hypochondriac region and depression, because of stagnation of Liver Qi. It can also result in stagnation of Liver Qi and after a long time, can lead to Liver Fire, which rises upward to consume the fluid of the Lungs (Lungs' Yin). This can give rise to symptoms such as hemoptysis (heat causes Blood to leave Vessels), pain on breathing; hypochondriac pain and is known as "invasion of the Lungs by Liver Fire".

Liver Qi stagnating in the chest can obstruct the Lungs' descending function causing breathlessness, cough or asthma.

8. Lungs and Kidneys

The main association between these Organs is through Water and Qi, as depicted in Fig. 7. The Lungs send Qi and Fluids down to the Kidneys and the Kidneys hold the Qi down and evaporate some of the Fluids, sending them up to moisten the Lungs.

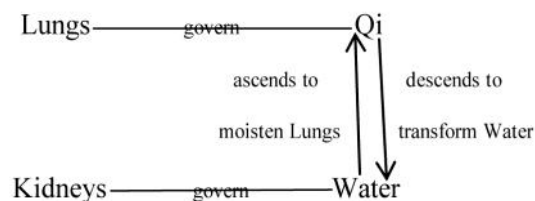


Figure 7

Lungs and Kidney Interrelationships

The Lungs govern respiration and Qi, sending Qi down to the Kidneys. The Kidneys respond by holding the Qi down. Deficient Kidney Qi can result from prolonged Deficiency of Lung Qi. If Kidney Qi is Deficient, it cannot receive Qi and it will flow up to the chest, obstructing the Lungs' descending function. This causes shortness of breath (more on inhalation and worsened on exertion), cough and asthma.

The Lungs govern Gathering Qi and Kidneys store Original Qi. Original Qi flows upward to aid respi-

ration and the production of Blood, while Gathering Qi flows downwards to the Kidneys for nourishment from the Original Qi. This is another example of the mutual assistance between the Kidneys and Lungs.

If Lung Qi is deficient, it cannot communicate with the Kidneys, which may result in incontinence or retention of urine, since the Kidneys control the lower orifices.

If the Lungs' dispersing and descending function fails, Water can accumulate in the chest, causing cough, shortness of breath and dyspnea when lying flat.

If the Kidneys cannot transform and excrete Fluids, they may accumulate to cause edema and so impair the Lungs' dispersing and descending function.

A Kidney Yin Deficiency results in Fluids not rising to moisten the Lungs causing a dry throat and dry cough at night, night sweats and a feeling of heat in the soles of the feet and the palms.

9. Liver and Spleen

These Organs are interrelated by their actions on digestion and Blood, as briefly summarized in Fig. 8.

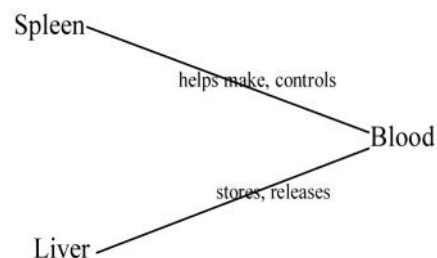


Figure 8

Liver and Spleen Interrelationships

The Spleen governs transformation and transportation and the Liver maintains smooth Qi flow. If this Liver function is normal, there will be coordination between the ascending function of the Spleen and the descending function of the Stomach so that normal digestion, absorption and distribution of food will occur. In addition, smooth Bile flow will occur, which also helps digestion.

The essential substance of food and water, transformed and transported by the Spleen, will be plentiful for Blood production. The Liver stores and releases Blood, while the Spleen keeps it in the Ves-

sels. They coordinate these activities to maintain normal Blood circulation.

Stagnant Liver Qi may affect the Spleen's transportation and transformation, producing poor appetite, lassitude, abdominal distention, hypochondriac pain, irregular bowel movement, mental depression and irritability. This symptom-complex is called "disharmony of Liver and Spleen" or "stagnation of Liver Qi leading to deficiency of the Spleen."

If Spleen Qi is weak, it may cause a dysfunction in transportation and transformation. Food will not be digested properly, which may affect the circulation of Liver Qi, resulting in the problems described in the preceding paragraph. In addition, there will be a deficiency of food Essence, which is the source of Blood; also the Spleen may not keep the Blood in the Vessels. Insufficiency of Blood or loss of Blood may lead to a deficiency of Liver Blood, producing additional symptoms such as blurred vision, amenorrhea or oligomenorrhea.

10. Spleen and Kidney

The Spleen and Kidneys are interrelated through their actions on Congenital (Pre-Heaven) Qi, Acquired (Post-Heaven) Qi and Body Fluids as illustrated in Fig. 9.

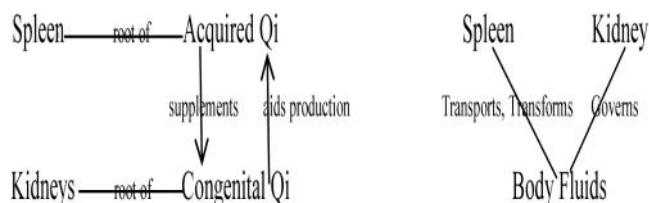


Figure 9

Spleen and Kidney Interrelationships

The Acquired Qi, obtained from the Spleen's transformation of food and fluids, continually replenishes, by the Spleen's transportation, the Congenital Qi. The Congenital Qi helps produce Qi by providing the Heat required for digestion and transformation by the Fire of the Ming Men (Gate of Vitality). The Spleen's transportation depends on the propelling force of Kidney Yang. Thus, the Congenital

and Acquired Qi mutually support each other.

If there is a deficiency of the Kidneys' Yang, the Ming Men Fire will not aid the Spleen in transformation and transportation, producing symptoms such as chilliness and diarrhea.

When Spleen Yang is deficient, it may lead to an excess of interior Yin and Cold. If this state prolonged, it may impair Kidney Yang and cause deficiency and the symptom-complex called "deficiency of Yang of both the Spleen and Kidney." This is characterized by symptoms such as abdominal distention, borborygmus, loose stools, pain in the lower back and knees, aversion to cold and cold limbs.

A Spleen Qi deficiency will lead to a deficiency of Kidney Essence, since not enough Qi will be produced to replenish it. This causes symptoms such as poor appetite, tiredness, dizziness, tinnitus and lower backache.

The Spleen and Kidney also aid one another in handling body fluids. If a Spleen Qi deficiency impairs transformation and transportation, fluid may accumulate causing Dampness. This Dampness can interfere with the Kidneys' function of Governing Water, which produces more Dampness.

If Kidney Yang is deficient, the Ming Men will not be able to provide enough Heat for the Spleen to transform Fluids, resulting in Dampness, edema, diarrhea and chilliness.

11. Liver and Kidney

The relation between the Kidney and Liver is a consequence of storing Essence and Blood, respectively, and the interaction of these two substances, as appears in Fig. 10. Liver Blood nourishes Kidney Essence. Essence produces Bone Marrow, which produces Blood. Hence, the saying "Essence and Blood have the same source," and "the Liver and Kidney have the same origin." In addition, Kidney Yin nourishes Liver Yin, which includes Liver Blood.

A Kidney Essence deficiency can cause a deficiency of Blood, causing symptoms such as dizziness, tinnitus or blurred vision. It can also lead to a deficiency of Liver Yin, resulting in "deficiency of Yin of both Liver and Kidney." Deficiency of Liver Yin leads to overactive Liver Yang rising to produce manifestations such as dizziness, blurred vision, tinnitus, headaches and irritability.

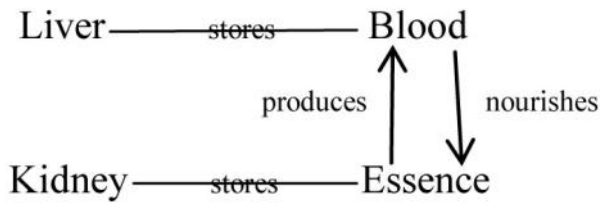


Figure 10

Liver and Kidney Interrelationships

In the reverse direction, a Liver Blood deficiency may lead to a deficiency of Kidney Essence, since it will not be satisfactorily nourished by Liver Blood. This results in tinnitus, deafness and nocturnal emissions.

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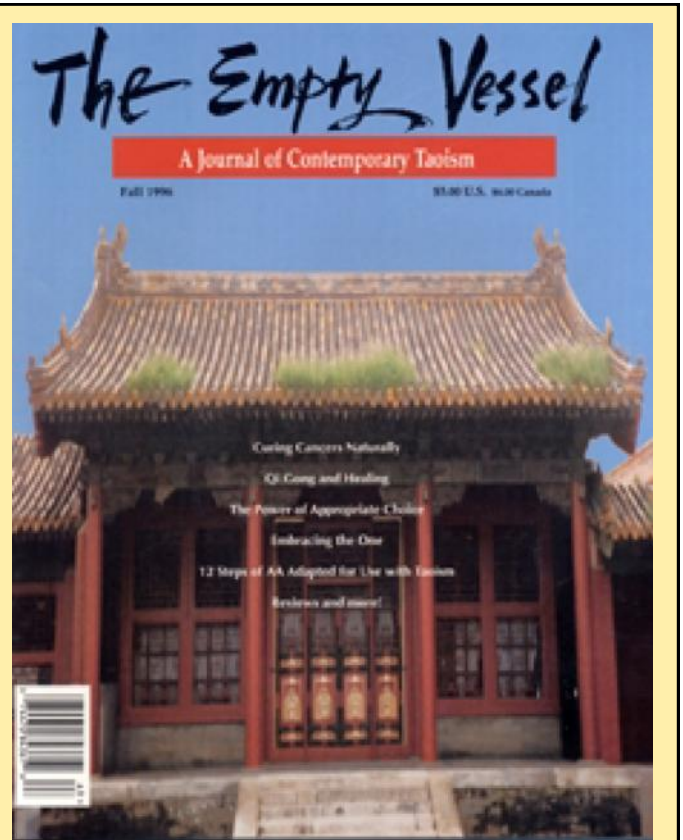
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Dr. Eisen is a retired scientist, who constructed mathematical models in medicine. He has studied and taught Judo, Shotokan Karate, Aikido, Qigong, Praying Mantis Kung Fu, and Tai Chi in different places. He took correspondence courses in Chinese herbology and studied other branches of Chinese medicine with a traditional

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The Era of Openness Through Raising the Kundalini

by Raven Cohan

Is it time? Can there be an era of openness? Can many people now begin to consider practices that have remained hidden? The practices of raising sexual-spiritual energy known as Kundalini are detailed practices that can be learned. (*see note # 1*) Most of such practices have you train to send this energy up the spine to the brain in special ways. Many people thought of these practices as too MYSTERIOUS and did consider learning them possible for most people. My supposition is that if a majority of people would begin these practices then openness will result and the "...world will be as ONE..." (as John Lennon sang in his song "Imagine.") This article invites you to consider various aspects and beliefs regarding Kundalini energy. So bring along your curiosity and remain open. A deep subject should be approached delicately and certainly not gobbled down in order to consider its veracity.

Why did a very natural practice of understanding how to tame and utilize our Kundalini energy get shrouded in India, Tibet, China and other cultures until several teachers in the last 50 to 150 years offered it to outsiders? A strong impression that has come through much investigation on my part is that leaders in politics, science and religion wanted to control the masses all throughout history. They still do. The common people of many cultures often took a back seat to these leaders. Even some of those who meditated and called themselves healers often took on the role of being apart from the masses as well and wanted to dispense their healing in a cloak of mystery.

What if everyone on this great planet could learn internal ways to heal themselves without even using a single medicine, herb, crystal or anything else external? What if there were ways to train to do what a medicine keeper, often called 'shaman,' could do?

All people potentially have such power. To this day, many leaders in science, religion, big businesses and politics, still do not wish that to occur. An often-used way of control has and still is to shroud power in language that puts fear, deception and/or confusion in people. I am not suggesting that such revelations could or should come to a public domain easily in a miraculous way like a blast of lightning. I have studied and taught this subject for thirty years and it still is regarded by many as obscure and a non-science. However, the belief that all humanity must at least eventually rise to become one and in oneness utilize this innate force called Kundalini has led me to write this article.

It is time to look for ways to bring about the era of openness. Leaders must LEAD the people toward discovering the individualized and independent health care system that exists in their own bodies. For three decades, I have been learning my Chinese teacher's system from the basics up to very advanced levels. I have gained an understandings of how it compares similarly with other systems.

All systems come from one. Every person can choose to move through fears from old beliefs that have been imposed upon them. Who can suggest that they seek training for themselves? Surely, it is an easier choice to discard or not even seek power due to fear. As a teacher and ever-learning human, I believe we must take our time and trust the pathways that lead to peaceful evolution! The more we open ourselves to possibilities, the more we share with each other. We may, coming from different cultures, not ever necessarily agree upon one variation of the One over another. However, we will gather and share views that will get us thinking and moving the spiritual, energetic, and creative energies of our bodies.

We will find health. We will be independent. POWER can arise from learning to be healthy and to stay healthy. Will we be able to get past the civilizations of now and yesterday that worship the idea that one reason to evolve is to tread on others and another reason is to gain wealth? Personally, I don't want to ever think that this natural evolution will get stuck again like it has up until now. An era of Openness has no doors shutting anyone outside due to their circumstances. ("You don't have hundreds and thousands of dollars to take this Wisdom Teaching Course Method? Well... too bad!") This type of elitism is in my opinion, a primary reason why humanity needs to recognize that we ARE ALL ONE PEOPLE.



Modern psychologists have come to understand, that it becomes unhealthy to suppress the gifts that arise from understanding and uniting of sexual and spiritual energy. The meaning of "Sexual" in this text is not our common picture that turns our minds instantly to a pornographic vision. There is an entirely different approach that will transform a newcomer's understandings. Please be patient.

The one source that is a creator source named by all those religious, political and scientific leaders, can ALL TOGETHER lead us to admire all the ancient peoples who attempted to retain memory of what came naturally to early humans in order to stay healthy as their spirit bodies became dense and denser. (I have read depictions of history going back to times that are explained by many teachers before you and I. Some have spoken of this as an era from long ago that some call 'Lemuria.' (Even earlier eras have been spoken of in accountings that can be understood despite being dismissed by both science and religious leaders.) Most people have heard of a later era which was called the continent of

Atlantis by some people. It is not just a gambling casino and resort in the Bahamas. (That sentence is similar to this one: Denial is not just a river in Egypt!)

If I mention Lemuria and Atlantis in an article, I risk being ignored by those who want history to be backed up with excavations that prove there were living beings that were buried and found thousands of years later. Please try to not call me and this information unscientific or against your religion for a few paragraphs more. Please stick with my trend of thought.

There are new findings being uncovered about the age of dense humanity. New articles are constantly making science news. How many years will it take to find the scientific ways to prove an existence that suggests a time when humanity was invisible? Lemuria and Atlantis are names referring to our history when we who call ourselves human, densified and began emphasizing our dense, visible physical bodies made of cells. Living cells all contain DNA. DNA existed in the Sea Water of early times of earth formation. Where was it before that? Did DNA just jump into existence? Did something materialize from nothing? Not so many years ago, quantum science believed that within black holes there was a vacuum, but now we know that there are living forces in what once seemed to be "nothingness."

Particle-Wave duality changed understanding for some people. In 1905, Einstein radically explained that particles can emerge out of waves of light. The intricacies of wave-particle duality are beyond the scope of this article. Most meta-scientists, however are like other teachers of spiritual evolutionary understandings and myself: people who have come to our beliefs in metaphysics without 'jumping' toward a conclusion. We understand things beyond Newtonian Physics. When will Quantum understandings become trusted and utilized by all of us intelligent human beings? When will we recognize the underlying vibratory, seemingly-invisible, spiritual bodies that were helpers who formed the many species of minerals, vegetables and animals that are documented and observed? Continual interest surrounding newly identified species are being discovered at ever increasing rates due to improved methodology. We must continue to improve methods to find more

ways to tap the visible that will lead to the invisible.

For readers who believe this way of thinking is opposed to bible understandings, if you hold on, perhaps you will begin to get the idea that truths of the times of the bible could no more be completely written into the bible more than 5,000 years ago even less than they can be revealed today! The world is not separate from God. One creation took place. However, now physics helps us to understand what was NOT put in any bibles.

We must advance or fast forward to the eventual discovery that there can be many ways to see Oneness that is so vast it must be a spiritual truth as well as a scientifically founded compilation of knowledge. Mind-boggling knowledge had to be written in poetry. Wondrous images had to be created for such amazing vastness to be digested. Edgar Mitchell, the former astronaut was so blown away by looking out the window of the spacecraft returning to earth, he created a research group to help humanity bring together the seemingly opposed ways of sciences and religions. It is called Noetic Science. You can Google it.

More Ancient information, however, continually needs to be protected from being destroyed. Much knowledge was hidden. In addition, it was hidden from humanity by our becoming so literal. By going into trance, some ancient tribes retained the knowledge of what it might have been like to be body-less human beings who could and did evolve. Ancient tribes in S. America were studied by anthropologist Jeremy Narby who wrote a book entitled, "The Cosmic Serpent." (See Note # 2) He observed tribes all over the continent, yet they never communicated with each other due to extreme distances. These same cosmic snake-images are found in every continent's ancient lore. So many tribes would see similar images, (while in trance) of snakes and/or sea serpents, twisted braids, lianas, (which are thick vines in the rain forest) and more. In trance, many tribe's shamanistic leaders could learn the usages of plant species for healing particular illnesses. It took Narby years to begin to understand that the images of snakes and, etc. were depicting the DNA molecule itself. It has now been observed by some scientists that 90% of DNA molecules are carriers of information, language and life force. It is the Everything and Nothingness. In Chinese understanding,

we call it 'Wu Chi.' (In the West we call it 'The Garden of Eden.' We got "thrown out of Eden" where there was no visible OTHER until Adam split into Eve, the feminine. It was not the sexual act or the eating of an apple that had us humans turn from visible to invisible. (That was the poetic image used to make it easier to digest.) We can also say it the Ancient Chinese (Daoist or Taoist) way: that Wu Chi split into Yin and Yang and other progressions that produced the world as we know it.



photo © Cera Spallone

Traditional cultures, Tribes all over the world foster a belief of a time when all the species, all the various intelligence levels, emerged from DNA with knowledge of ways to perpetuate the species. Certainly, a great deal of history was lost. Some of this information literally went underground.

A depiction of a mythical union of Fuxi and Nu Wu exists on tiles that date back to the Han Dynasty in China, only two centuries before Christ. (<http://www.templestudy.com/2008/09/17/nuwa-and-fuxi-in-chinese-mythology-compass-square>.) This is a typical illustration of a type found all over the world.) Fuxi and Nu Wu are a two human headed being with one snake body. This has been a theme of many texts throughout history. Recently a novel which won the Nobel Prize, Soul Mountain by Gao Xingjian, expresses this concept - animals becoming spiritual beings and the ancestral divinities. Quoted from page 307: "The individual did not exist... no distinction existed between 'you' and 'I'." I realize that this comes from a novel yet it is an expression of what the world's ancient people understood and cultivated: "ALL MY RELATIONS," which is a translation of a saying in the Lakota Sioux language. It is a greeting and hopeful admonition to stay aware

that the ones we may be temporarily separate from and call enemies, can be as close to us as blood relatives - all one - from the One Source.

In Taoism the belief is in a Oneness that must be UN-NAMED in order for it to remain ONE-NESS. Once upon a time, (and for me it is more than a dreamy fairy tale,) we did not have bodies, didn't speak but somehow carried the unspoken as Kundalini seems to carry information up our spines and through our nervous system. Kundalini transports through vessels and fluids at once via invisible and visible and is poetry and fact. As my teacher, Mantak Chia says, if you do it, you get it... If you don't do it, how can you get it?

Note # 1. Kundalini is defined as "vital energy that Hindus or earlier peoples who wrote in Sanskrit, believe lies dormant at the base of the spine until it is called into action, e.g. through yogic practices, to be used in seeking enlightenment and self healing. " The kula is the last point of the spinal cord. 'Ku' means "physical structure" and "la" means "container" So "kula" means 'the container of the physical structure.' One definition of the Spanish word culo, is "tail, " or rear end. The base of spine is our "root chakra." Chakra is a center of a specific type of energy. (Most of this info is from the free dictionary on the internet, called Encarta.)

Many spiritual and religious traditions throughout the ages have known this science of the 'kun'd'alinii' and its ascent: the Chinese alchemists and Taoists, and Hebrew

mystics. Some believe that the "seven churches" and the "mystery of the seven stars" referred to by John in Revelation represent the seven chakras. A great medieval Christian

mystic, Jacob Boehme, described his own experience: "For the Holy Ghost will not be

held in the sinful flesh, but rises up like a lightning flash, as fire sparkles and flashes out of a stone when a man strikes it. The Holy Spirit rises up, in the seven unfolding fountain spirits, into the brain, like the dawning of the day, the morning redness... though an angel

from heaven should tell this to me for all that I could not believe it. But the Sun itself arises in my Spirit, and therefore I am most sure of it."

Many modern Hindus believe that the 'Vedas were transmitted orally between eight and ten thousand years ago.' Yoga means Union or in other words understanding the one energy that people name as their God or gods. Many Ancient peoples named the Gods.

(Most of this above was edited by the author from a website from a Vedic group. Vedic is the ancient source of Hinduism, etc. and simply means "truth." And Hindus believe and respect all god energy.)

In Taoism the belief is in a Oneness that must be UN-NAMED in order for it to remain ONENESS. This is one reason I look to the early Chinese understandings. My own Judaism with its Kabalistic understandings, well corresponds to the Chinese understandings in many ways! So indeed, do you not want to call upon your own brand of God energy? Name the name you love! No one has to stop you if you don't stop anyone else from their beliefs! Sanskrit has been defined to influence far more than its present day speakers. Perhaps the ancient roots come to inform the French word, 'sans' for 'without' and the 'skrit' syllable would refer to 'script' or 'speech.' Once upon a time we didn't speak. We were DNA, carrying- beings of energy knowledge that simply knew things. Kundalini is One method to tap a transformable knowledge-carrying circuitry of information. It is the 'vessels' and the 'fluids' at once. It is visible and invisible all at once. It is poetry and fact at once.

Note # 2. The Cosmic Serpent: DNA and the Origins of Knowledge ISBN 0-8477-964-2 Penguin Putnam 375 Hudson St. NYC. NY, 10014 - 1998 copyright.



Raven Cohan is a teacher and author who is writing a book of her take of her teacher's system called Universal Healing Tao. His name is Mantak Chia. She has other teachers before, after and during and believes we all must find our own ways to come to Oneness of

respect and gratitude that will help us to better evolve as beings and care-takers of this one planet we know now with life that we call Earth. See her web site at www.taoTLC.com. There you can find other articles and links.

Joy in Recalibrating Bio-Energy Fluctuations

by Don E. Brown II, MSIS

The need to “recalibrate” is a catch phrase often used by the instructors of the Chi Energy Heals method in relation to volume of speech and tones; recalibration is a call to mindfulness.

Merriam Webster defines “calibrate” as: to adjust precisely for a particular function; to measure precisely; *especially*: to measure against a standard. Recalibration, then, is a resetting of these levels so as to continued predictable [and desired] results.

Recently I hit a new threshold in my energy development and found that recalibration was in order. My overall throughput of bio electromagnetic energy had increased exponentially and my previous default settings concerning my tones, volume of speech, and overarching chi building exercises required modification/ recalibration.

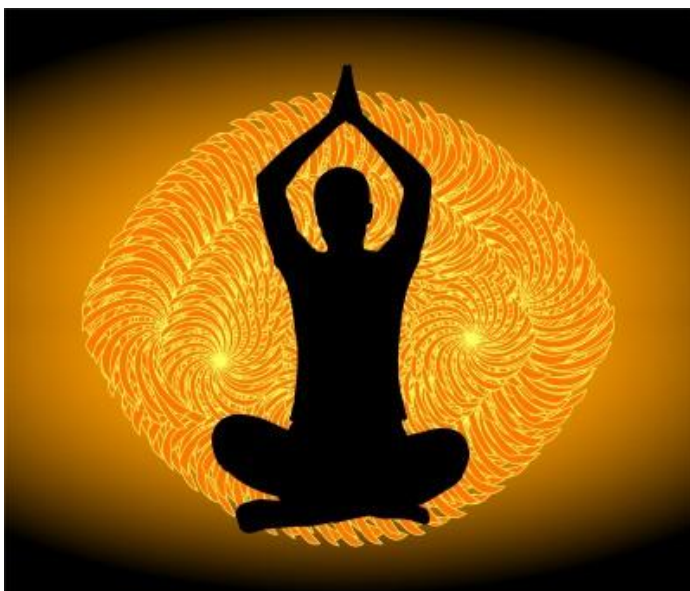
This is something with which I had been struggling for the past 3 weeks. Even as a Certified Instructor, the act of recalibrating is a challenge. It is mindboggling that an increase in chi can affect so many aspects of our lives. Tones that are personally comfortable come across as harsh, bordering on



“angry”; volumes that feel and sound appropriate come across as excessively loud, borderline “shouting”. It is a very frustrating and confusing phenomenon: during periods like this, individuals with whom we have had fantastic raptorts begin to physically back away during conversation and avoid us whereas they once upon a time drew-in simply to be closer to us.

I liken these challenges to a professional athlete—a golfer, basketball player, or quarterback. Our chi building exercises are similar, in this analogy, to traditional strength training. After repeated concentrated efforts, an athlete’s bench or military press may gain an increase of an additional 30 to 50 pounds. Interestingly enough, the celebration is short-lived. The increase in strength means that their previous strength related efforts need to be recalibrated. Something that once upon a time required a 35% effort to reach a target now requires less than that; the specifics can only be determined via continued trial and error- their newly developed strength requires less physical effort, but an increase in mindfulness and finesse.

I have experienced this firsthand on many occasions, and continue to do so. Years ago, via strength training, the same perceived percentage of efforts



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that I used open the car door resulted in me actually tearing the handle off. Amazing the first time; confusing the second; by the third time, my wife was utterly annoyed with me.

Although the challenge in recalibrating my energies is a frustrating task, I am teaching myself to enjoy it. It means that my energies are growing- which is the whole point of training. It also means that I am getting closer and closer to achieving my chi-related goals. Furthermore, although recalibration means

that I am technically “off” my desired levels, I view this as an opportunity to fine-tune my sensitivities not just against myself, but with others as well.

Many of you will nod your head in agreement with this article, as you have experienced this on occasion. As we grow our energies and abilities, the art of recalibration goes from a “task” to a profound “joy”. And for those of you who have not yet experienced this - you have something to look forward.



Don Brown , MSIS [certified instructor] Sifu Don Brown began his training with Sifu Jones in 1997. His background is an amalgam of intellectual curiosity, stemming from his introduction to the concept of chi in traditional martial arts [tai chi and kenjutsu] and similarities between the two. Don’s scientific curiosity, background in Engineering (Masters of Science in Information Sciences) and [admitted] skeptical nature make him a perfect research assistant for the Sifu

Don’s interviews focus on quantum physics and how the latest scientific data correlate to chi, and more specifically, the School of Chi Energy method. The information conveyed therein is backed with hours upon hours of research, and is explained in layman terms; Don takes great strides in not “dumbing it down”, but more importantly, step by step, educating you on the nuances of each topic, so that a complete and thorough understanding of the information can be shared by the practitioners, and incorporated into our daily lives.

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Qigong Master: My Life and Secret Teachings by Robert Peng with Rafael Nasser

Qigong Master: My Life and Secret Teachings

by Robert Peng with Rafael Nasser

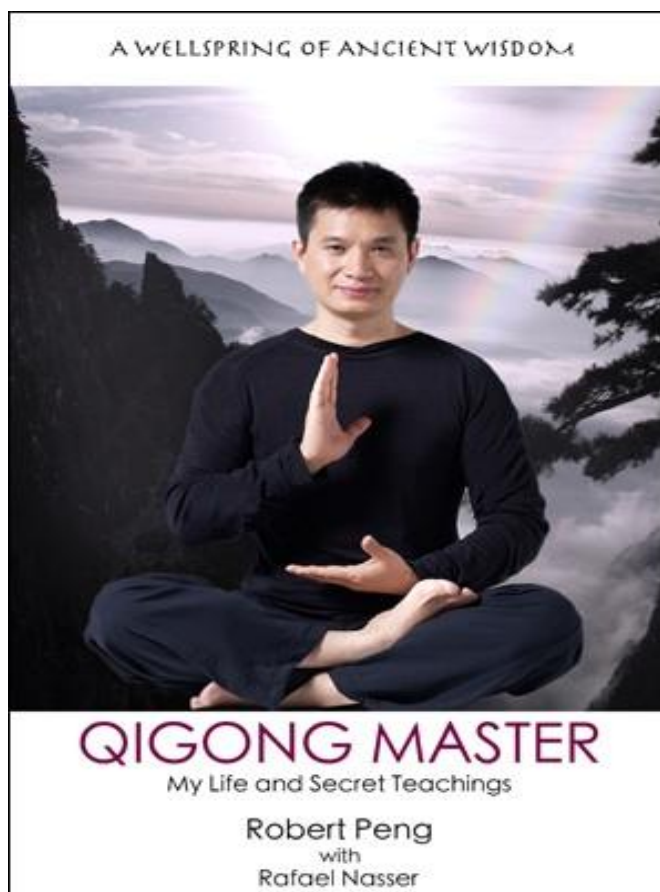
Softcover. 332 pp. \$28.00

Rainbow Tree Publishing, New York. 2010

ISBN: 978-0-9828465-9-9

This is a beautifully written and illustrated book on Qigong. The reader is guided through the experiences of Qigong practice as taught to the author by his Master teacher, Xiao Yao. The writing is clear, concise and in many ways poetic. What drew me to this book was the cover and title with the author holding his hands in the “universal hand position” with human connection to the heavens and the earth with inward calm and intention. The book is divided into four parts. In Part I, we are taken on a journey of the author’s experiences as a young boy describing how Qigong became such an important part of his life. In Part II, we are introduced to “The 4 Golden Wheels,” which make up the backbone of the human energy system as taught by Xiao Yao. These 4 energy centers are the upper, middle, and lower dan tien and the central meridian. **“Awakening, empowering, and then integrating the 4 Golden Wheels is the key to achieving real, sustainable happiness and spiritual well being” (p.4)** Part III introduces the “Essential Practices” of Elixir Light Qigong which are designed to enhance and refine the Qi stored in the 4 Golden Wheels. Part IV, offers practice guidelines and tells how the exercises described in the book can relate to our lives on a daily basis.

This is the type of book that one needs to read through first to understand the entire Qigong practice and its applications for daily living. Once the template has been set, the reader than can go back



and devote more study into the individual practices described. The author writes as your personal coach in helping to teach and comprehend the exercises presented. If anyone needs further illustrations and coaching, the author has a 4 DVD set which describes what is in the book as well as CD’s to help with the various practices taught in the book.

One of the many highlights in the book is a description of the *Began* practice the author underwent under the guidance of his Master which leads to empowerment. This practice consists of 100 days without food and in the dark. It is through this practice that the author is molded into being a “follower of the truth” (*xiu dao zhe*) Practicing modesty, com-

passion, loving kindness to others, and avoiding arrogance, impatience and coarseness as taught by his Master helped the author in his sojourn as a Qigong healer.

The reader is introduced to many exercises to help awaken Qi power, all presented with a smile and serenity. These exercises include lengthening fingers, sword finger, creating and playing with a Qi ball, nourishing Qi and hologram palm empowerment of the upper, middle and lower dan tiens. The photo illustrations really help the reader obtain a good visualization of the intent of the exercises. Like all Qigong practices, it is diligent practice over time that produces results.

In Chapter 13 we are introduced to the "Essential Practices" which over time build Qi awareness and power. These "Essential Practices" include "Three Treasures Standing Meditation", "Four Golden Wheels Exercises", "Lotus Meditation" and "Connecting Universe". The practice guidelines given in Chapter 17 are based on combining these "Essential Practices" on a daily, monthly and yearly basis. Learning these practices form the crux of the author's Qigong practice routine. The use of excellent photo illustrations help the reader in understanding all aspects of the exercises described.

"As Xiao Yao, my beloved Master taught me: Awaken the 4 Golden Wheels. Become wiser, more loving and more capable of taking action in the face of the unknown. Remain centered, balanced, and in a state of open flow. When the four wheels are turning smoothly, you find yourself in the right place, at the right time, doing the right thing, with the right people. A clearing appears before you. This path is your destiny, and with every step you take, you are happy and the whole world rejoices. (p. 313) In my opinion these teachings certainly apply to 2012 which is shaping up to be a year of global, economic, social, political and environmental change.

The author concludes the book with *"Your eyes are the eyes of the Universe. Your heart is the heart of*

the Universe. Your body is the body of the Universe. When you move, the Universe stirs. When you sing, the Universe dances, and when you cry, the Universe sheds a tear." (p. 313)

On a personal note, this book has awakened changes in me that I look forward to exploring. I highly recommend this book for your Qigong library. Wishing you good Qi.



Salvatore Casano R.N., PhD – a registered nurse with a PhD in Holistic Health, and is an ATCQZ certified Tai Chi and Qigong instructor. His Tai Chi and Qigong journey began over 20 years ago while working as a chemistry instructor, when he felt 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 Philips, Marc Issacs, Richard Chu, as well as two ATCQA advisors, Dr. Roger Jahnke, and Bill Douglas. Dr. Casano, along with his wife Veronica, often sojourn together on his healing path, as they use their skills in helping others connect the mind, body, and spirit. They have four adult children, seven grandchildren, and a cat, "Tiger."

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A Comedy Moment 开心一刻

Bholaji finds himself in dire trouble. His business has gone bust and he's in serious financial trouble. He's so desperate that he decides to ask Ganesh for help. He goes into the temple and begins to pray.

"Oh Ganesh, please help me, I've lost my business and if I don't get some money, I'm going to lose my house as well. Please let me win the lottery."

Lotto night comes and somebody else wins it. Bholaji goes back to the temple. "Ganesh please let me win the lotto. I've lost my business, my house and I'm going to lose my car as well." Lotto night comes and Bholaji still has no luck. Back to the temple he goes. "My Ganesh, why have you forsaken me? I've lost my business, my house, my car and my wife and children are starving. I don't often ask you for help and I have always been a good servant to you. Why won't you just let me win the lotto this one time so I can get my life back in order?"

Suddenly there is a blinding flash of light as the sky parts open and Bholaji is confronted by the voice of God: "Bholaji, buy a lottery ticket first."

A poor man walking in the forest feels close enough to God to ask, "God, what is a million years to you?"

God replies, "My son, a million years to you is like a second to me."

The man asks, "God, what is a million dollars to you?" God replies, "My son, a million dollars to you is less than a penny to me. It means almost nothing to me."

The man asks, "So God, can I have a million dollars?"

And God replies, "In a second."



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

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

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

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

A more experienced monk said: "Wind is flapping"

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

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

[Submitted by Laura Benzel]



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

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Although we are new in the field (initiated in February 2011), the precursor of Yang-Sheng, the *Qi Dao e-journal*, was founded in 2006, and has brought about 3,000 subscribers to the Yang-Sheng network. By the end of September, 2011 the Yang-Sheng website reached over 15,000 unique visitors per month. Our Facebook page has 2,100+ fans and 12,000+ users per month. In addition, around 2,500 subscribers download the PDF version of Yang-Sheng magazine each month to share with their friends and students. Approximately 70% of our visitors are from the USA, with the remainder primarily from Canada, Europe, East Asia, and Australia. Our audience consists predominately of practitioners of mind-body exercises (such as Qigong, Taiji, Yoga, reiki, mindfulness meditation, and other meditations) and people who are interested in taking care of themselves for health and happiness. **Yang-Sheng** offers a unique platform to reach a special health-conscious population. We offer a variety of advertising options to fit most budgets.

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We are actively seeking sponsors who share our philosophy and vision. Sponsors of Yang-Sheng are showcased on our website, Yang-Sheng.com, and our e-magazine and also in e-mail updates to our subscribers. Sponsorship levels begin at \$100 per month (*\$100 sponsor receives a 2 column-inch ad on the sidebar of every page of our website and a 1/4 page ad in the e-magazine*). Yang-Sheng functions under the umbrella of the non-profit World Institute for Self Healing (WISH), therefore your sponsorship is tax deductible.

Please contact us at editor@yang-sheng.com for more information on sponsorship opportunities.

ADVERTIZE on the YANG-SHENG WEBSITE & in the E-MAGAZINE

Website Sidebar and Footer Ads: We have limited display ad units available on the website main page (which appears on every page right now). They are located in the lower sidebar and footer of the page. These ads offer design flexibility and can include rich media (within specifications). The sidebar ad is available for \$35 per column-inch per month (CPM) (210 x 100 pixels), and the footer for \$30/CPM (180 x 200 pixels). Please contact us or refer to ad specifications listed on our website for additional size and technical details.

To add display ads on the PDF version of the magazine: add \$10 more per column inch. That is, \$45 CPM for both web site and magazine display. All advertising rates listed on our website are introductory rates and are subject to change. To take advantage of our introductory rate offer, you may purchase up to 12 months of display advertizing for the current rates; you will pay only the introductory rate, even if ad rates increase before your ads complete their run.

Multiple Volume Discount: Display ads of 3 column inches or larger get 10% volume discount, i.e. \$95 for 3 column-inches per month on web display, and \$120 for 3CPM on both web site and magazine display. Minimum time for advertising space is one month, multiple months purchased in advance get the following discount: 5% discount for 3 months, 10% discount for 6 months, and 20% discount on 12 months (all paid in advance).

Yang-Sheng E-magazine Advertizing: Full color display ads: Full page \$200 per month; 1/2 page \$120 per month; 1/4 page \$60 per month. Please contact us or refer to ad specifications listed on our website for additional size and technical details.

Custom Advertizing: We will accept custom advertising or sponsorship options. We would love to work with your company to create a positive-focused campaign. Our small team of developers, writers and designers can work with you to create a number of custom promotional opportunities including but not limited to: custom good news and positive content email newsletters; RSS and content feeds; original or exclusive content; or sponsorship of specific sections or columns of the Yang-Sheng.com web site.

As a 100% independently owned web site, we have the flexibility to create virtually any kind of campaign imaginable. If you wish to discuss a custom advertising campaign, please email admin@yang-sheng.com; or editor@yang-sheng.com.

We retain the right to refuse any advertising that we feel is inappropriate or we feel is in contrast to the positive image of the Yang-Shen network and web site.



Yang Sheng

Cultivating Qi for Body, Mind & Spirit

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

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

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

www.Yang-Sheng.com

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Mission Statements

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