

Qi Dao

Qi = vital energy, life force; Dao = law behind everything

Mar/Apr 2009

Qi Dao, the bimonthly E-newsletter designed for all qigong/Taiji practitioners and other spiritual cultivators, promotes philosophy and methods of human self-healing and mind power, and shares knowledge and experiences with those who are interested in human self-healing and mind power and their applications in health and healing. It is FREE to WISH members, and to those who are interested in the subjects. All contributions are welcome.

From the Editor ...

This issue of the Qi Dao newsletter is very late getting published. I take full responsibility for that and apologize.

Have you ever had something going on in your life that dragged you down and kept you there, because you could not let it go? Meanwhile everything in your life starts to join in until it all seems so bad and so large, and you think you will never be free. Oh, there are those occasions where you find yourself being happy for a few minutes, or you are able to get the weight of it all off yourself for a few minutes, but then it quickly returns to the ever churning bad thoughts and feelings.

This has happened to me and I'm sure I am not alone. Even after I got the good news that solved everything, I reacted by getting sick. I try to understand why sickness replaced joy, and it is a serious question to me. How do I go back and replace the sickness with the joy? My life feels like yin and yang at this moment with no movement from one into the other.

But this is not truly Yin Yang when it is described with no movement, for Yin Yang continues to flow, one into the other. My life from a Yin Yang standpoint is just tremendously out of balance.

Balance is a description that can be used for Yin Yang and the constant movement between the two. Regardless of what two opposites we choose to deal with, those two opposites continue to flow, one into the other, supporting each other. To me, the most important thing to know is that there is a possibility of a balance.

Yin Yang exists, but what is our responsibility in helping to keep that balance?

This issue of Qi Dao is dedicated to the Yin-Yang theory -- coming in the week of World Taiji and Qigong Day -- April 25, 2009. We all have our ups and downs even though we don't always recognize them. We all look for that balance in life. Read this issue with knowledge of yourself, both the good things and the bad things. Read this issue with an openness to balance.

Joy Staller

In This Issue...

- From the Editor
- Research Update -- How many people practice Qigong in the U.S.
- Topic on Research – Scientific Exploration of qi – part 5b
- East-West Perspectives – Yin Yang Theory
- From the Qi Dao Master
- A Comedy Moment
- Illuminating the Dao – Yang and Yin of mind-body creation cycle
- East-West Perspectives – Yin Yang and Work Life Balance
- Healing and Transformation
- Food as Medicine – Seasonal Harmony

- You are welcome to share *Qi Dao* with your friends in its original form.
- To subscribe to *Qi Dao*, send an email to Qi_Dao-subscribe@yahoo.com.
- To contribute to *Qi Dao* or contact us, please email to WISH_Qidao@yahoo.com.

[Research Update]

How Many People Practice Qigong in the U.S.?

Kevin W Chen, Ph.D. MPH

How many people are practicing qigong or mind-body exercises in the U.S.? This is a very challenging question. Three years ago I reported such an estimate based on the 2002 National Health Interview Survey (NHIS, an annual household health survey by the CDC), which included a special Alternative Health/Complementary and Alternative Medicine supplement with the Sample Adult Core component, and the Family Core component. In 2007, CDC repeated this supplement (with the support of National Center for Complementary and Alternative Medicine), which offers us an updated picture on how many adults in the U.S. are using mind-body therapies and other CAM practices. The supplemental questionnaire included questions on 27 various types of CAM therapies commonly used in the U.S. in 2002. This number expanded to 36 CAM therapies in 2007. Among them are Qigong and many other Qigong-related mind-body exercises, such as Tai Chi, deep breathing exercise, Yoga, Meditation and guided imagery. A total of 31,044 adults age 18 years and over were interviewed for this CAM supplement in 2002; and that number was 23,939 in 2007, representing a sample adult response rate of 74.3% in 2002, and 67.8% in 2007. According to the most recent report based on this survey, about 625,000 American adults (0.3%) have practiced qigong in the past 12 months, an 18.6% increase over 5 years ago (see Table 1).

Table 1. Frequencies and percents of adults 18 years and over who used complementary and alternative medicine by type of therapy: United States, 2002 and 2007

Therapy Type	2002		2007		Change
	Number in thousands	Percent (s.e.)	Number in thousands	Percent (s.e.)	Number in thousands (%)
Qigong in Narrow Sense					
Qigong (气功)	527	0.3 (0.04)	625	0.3 (.0.04)	+ 98 (18.6%)
Tai Chi (太极拳)	2,565	1.3 (0.08)	2,267	1.0 (0.08)	-298 (-11.6%)*
Qigong in Broad Sense					
Deep breathing exercise (吐纳)	23,457	11.6 (0.24)	27,794	12.7 (0.30)	+4,337 (18.5%)*
Yoga (瑜伽功)	10,386	5.1 (0.16)	13,172	6.0 (0.21)	+2,786 (26.8%)*
Meditation (静坐)	15,336	7.6 (0.20)	20,541	9.4 (0.27)	+5,205 (33.9%)*
Guided Imagery (观想)	4,194	2.1 (0.10)	4,866	2.2 (0.16)	+ 672 (16.0%)*
Energy healing/Reiki (灵气)	1,080	0.5 (0.05)	1,216	0.5 (0.06)	+136 (12.6%)

* $p < 0.01$

Some people may not agree with the way I include mind-body exercises like Yoga, guided imagery and deep breathing exercise as categories of Qigong. Therefore, I would like to clarify the concept and definition of Qigong that we are talking about here. “Qigong” is really a broad concept in Chinese that covers a variety of energy therapies and mind-body exercises. It is defined in a Chinese medical qigong textbook as follows, “Qigong refers to the mind-body operational skills and techniques that integrate the adjustments (regulations) of mind, body and breathing into Oneness.”(Liu, 2005) Historically, the mind-body exercises we call “Qigong” today have been called many different names by different traditions or schools, among those well-known terms include “Tu-na” (吐纳, exhalation and inhalation,) “Jin-zuo” (静坐, sitting meditation), “Cun-shi”(存思, mental visualization) , “Guan-xiang” (观想, observing imagination), “Dao-yin” (导引, guiding and conducting exercise), “An-qiao” (按跷, massaging or stepping on the body), and “Zuo-wang” (坐忘, sitting and forgetting). Today, all meditations and mind-body integrative exercises are being called “Qigong” in China. More specifically, Reiki was originated from one of the Chinese medical qigong traditions, and Zen is one of the major Buddhism qigong traditions. Yoga could be called Indian qigong or Buddhist qigong in China. In the broad sense, we would include Reiki, Yoga, meditation, guided imagery and deep breathing exercise in this category of Qigong, which has a much larger proportion of users or practitioners in the U.S., about 19% of the population have practiced one form or other “Qigong” in the past year (note: these categories are not exclusive, and many people practiced more than one form).

If we compare the numbers in 2007 with those in 2002, we find that there have been increases in most forms of mind-body exercises in the past 5 years, except for Taiji, which experienced some decrease in practitioners. The largest increase occurred in meditation with 5 million more people practicing, or a 34% increase. The next largest increase occurred in Yoga, with 2.8 millions more practitioners, or 27% increased over 5 years ago. In addition, there is an 18.5% increase of Tu-na practitioners, 16% increase of Guan-xiang practitioners, and 12.6% increase in people who used Reiki or energy healing. This is really a very impressive upward trend in the past 5 years.

Something new in the 2007 NHIS was the survey on children under 18 years of age who used CAM therapies in the past 12 months. With a nationally representative sample of 9,417 children aged 0-17, the highest proportion of mind-body exercise among children is deep breathing exercise (1.56 millions or 2.2%), the next is yoga (1.5 millions or 2.1%), and then meditation (725 thousands or 1.0%).

Who were those people who practiced these mind-body exercises? Table 2 presents the demographic characteristics of those who used selected mind-body therapies both in 2002 and in 2007.

Table 2. Age-adjusted percentages of adults 18 years and over who used selected CAM categories during the past 12 months, by selected characteristics: United States, 2002 and 2007.

Selected Characteristic	Any use of Mind-body therapies (%)	
	2002	2007
Total	16.9 (0.31)	19.2 (0.38)
Sex		
Male	12.5 (0.36)	14.4 (0.44)
Female	21.1 (0.42)	23.8 (0.53)
Age		
18-29 years	17.7 (0.62)	21.3 (0.92)
30-39 years	18.3 (0.57)	19.9 (0.81)
40-49 years	18.9 (0.59)	19.7 (0.81)
50-59 years	19.6 (0.67)	22.9 (1.00)
60-69 years	14.4 (0.70)	17.3 (0.88)
70-84 years	9.4 (0.58)	11.9 (0.69)
85 years and over	6.4 (1.14)	9.8 (1.58)
Race		
White, single race	17.0 (0.35)	21.4 (0.49)
Black or African American, single race	14.7 (0.69)	14.8 (0.76)
Asian, single race	20.9 (1.67)	23.3 (5.68)
Education		
Less than high school	8.0 (0.46)	7.6 (0.56)
High school graduate/GED	12.4 (0.46)	12.1 (0.53)
Some college – no degree	19.1 (0.60)	22.0 (0.84)
Associate degree	20.2 (0.92)	24.3 (1.26)
Bachelor degree	25.0 (0.79)	25.5 (0.85)
Graduate degree	26.5 (1.55)	34.2 (1.34)

Similar to the previous report, females are more likely to use CAM mind-body exercises than males; and educated people are more likely to use mind-body therapies than less educated people. All age groups have reported increased proportions of use. Asian-Americans reported a higher proportion of using mind-body exercises than other races; and both Asian and White races reported a significant increase of use in the past 5 years, but not so among African Americans. Hispanics have the lowest proportion in use of mind-body exercises (10.6%). In addition, those with private insurance are more likely to use these exercises (22.0%) than those with public insurance (18.7%) or those without insurance (16.2%); those who have been hospitalized in the past year are more likely to use mind-body exercises (23.7%) than those who did not (18.8%); and those who were delayed for conventional care because could

not afford it are more likely to use (27.7%) than those who did not (18.2%). The more health problems one has, the more likely she/he would use some form of mind-body exercises (range from 9.8% in those with 0 condition, to 16.2% in those with 1-2 conditions, to 30.6% of those with 6 or more conditions). People on the western coast are more likely to use mind-body exercises (23.2%) than other regions, while people in the south region have the lowest proportion in using mind-body exercises (15.0%).

For complete reports of the CDC NHIS, please go to web site:

<http://www.cdc.gov/nchs/data/nhsr/nhsr012.pdf>

REFERENCES:

Barnes PM, et al. Complementary and Alternative Medicine Use among Adults: United States, 2002. Centers for Disease Control and Prevention National Center for Health Statistics. Advance Data, No.343, May 27, 2004.

Barnes PM et al. Complementary and Alternative Medicine Use among Adults and Children: United States, 2007. Centers for Disease Control and Prevention, National Center for Health Statistics. National Health Statistics Reports, No.12, December 10, 2008.

Liu TJ, (ed). *Qigong Study in Chinese Medicine. 3rd edition.*(an official textbook used in Chinese universities and colleges of medicine). Beijing: China Publisher of Chinese Medicine. 2005.



There are no greater adversaries than yin and yang, because nothing in Heaven or on Earth escapes them. But it is not yin and yang that do this, it is your heart that makes it so.

Chuang Tzu (c.360 BC - c. 275 BC)

The Great One produces the two poles (Heaven and Earth), which in turn give rise to the energies of the dark (**yin**) and the light (**yang**). These two energies then transform themselves, one rising upwards, and the other descending downwards; they merge again and give rise to form.

Lu-sih ch'un-ch'iu - Spring and Autumn Annals

The created universe carries the **yin** at its back and the **yang** in front; Through the union of the pervading principles it reaches harmony.

Lao tzu, Tao-te ching

Reality cannot be found except in One single source, because of the interconnection of all things with one another. ... I maintain also that substances, whether material or immaterial, cannot be conceived in their bare essence without any activity, activity being of the essence of substance in general.

Gottfried Leibniz, 1670



[Topic on Research]

Scientific Exploration of Qi

Part 5b. Heaven Energy of the Stars

Marty Eisen Ph. D.

Part 5 (b) is a continuation of Heaven Energy of the Stars, from the previous issue of Qi Dao. Section 5 discusses the Chinese calendar, which can be used to describe time variations in Heaven's Qi. This leads to a discussion of fluctuations in the body's Qi in Section 6.

5. The Chinese Calendar

As early as 1500 to 2000 B.C., each year, month, day and hour was associated with one of the Twelve Earthly Branches and Ten Heavenly Stems. The Earthly Branches have several associations as shown in Table 3. Then Ten Heavenly Stems and their energetic relations appear in Table 4.

Table 3. The Twelve Earthly Branches

Pinyin	No.	Animal	Month	Time Period	Channel / Organ
Zi 子	1	Rat	Nov. 22 – Dec. 21	11 p.m – 1 a.m	Gall Bladder
Chou 丑	2	Ox	Dec. 22 – Jan. 20	1 – 3 a.m.	Liver
Yin 寅	3	Tiger	Jan. 21 – Feb. 19	3 – 5 a.m.	Lung
Mao 卯	4	Rabbit	Feb. 20 – Mar. 20	5 – 7 a.m.	Large Intestine
Chen 辰	5	Dragon	Mar. 21 – Apr. 19	7 – 9 a.m.	Stomach
Si 巳	6	Snake	Apr. 20 – May. 20	9 – 11 a.m.	Spleen
Wu 午	7	Horse	May 21 – June 21	11 a.m. – 1 p.m.	Heart
Wei 未	8	Sheep	June 22 – July 21	1 – 3 p.m.	Small Intestine
Shen 申	9	Monkey	July 22 – Aug. 21	3 – 5 p.m.	Bladder
You 酉	10	Rooster	Aug. 22 – Sept. 22	5 – 7 p.m.	Kidneys
Xu 戌	11	Dog	Sept. 23 – Oct. 22	7 – 9 p.m.	Pericardium
Hai 亥	12	Boar	Oct. 23 – Nov. 21	9 – 11 pm	Triple Burners

Table 4. The Ten Heavenly Stems

Name	No.	Yin - Yang	Element	Organ	Planet
Jia 甲	1	Yang	Wood	Gall Bladder	Jupiter
Yi 乙	2	Yin	Wood	Liver	
Bing 丙	3	Yang	Fire	Small Intestine	Mars
Ding 丁	4	Yin	Fire	Heart	
Wu 戊	5	Yang	Earth	Stomach	Saturn
Ji 己	6	Yin	Earth	Spleen	
Geng 庚	7	Yang	Metal	Large Intestine	Venus
Xin 辛	8	Yin	Metal	Lungs	
Ren 壬	9	Yang	Water	Bladder	Mercury
Kui 癸	10	Yin	Water	Kidneys	

In ancient China, the Twelve Earthly Branches represented two hour period time units. They were mainly used to represent the twelve months in the Lunar Calendar. Qigong doctors used the Heavenly Stems to determine the flow of Heavenly Qi and its corresponding relation to the Qi of man. Both the Branches and Stems represent the characteristics of growing, declining, and dying of all life as well as the development and transformation of all natural phenomena. The energy of the Stems appears within the five energetic movements (front, back, right, left, and center) as well as within the elemental energy of the body's main internal organs.

Table 5. the Sixty Year Cyclic Chinese Zodiacal Calendar

No.	Name in Chinese	Name in English	Year AD	No.	Name in Chinese	Name in English	Year AD	No.	Name in Chinese	Name in English	Year AD
1	jia-zi	Rat	1984	21	jia-shen	Monkey	2004	41	jia-chen	Dragon	2024
2	yi-chou	Ox	1985	22	yi-you	Fowl	2005	42	yi-si	Snake	2025
3	bing-yin	Tiger	1986	23	bing-xu	Dog	2006	43	bing-wu	Horse	2026
4	ding-mao	Hare	1987	24	ding-hai	Pig	2007	44	ding-wei	Sheep	2027
5	wu-chen	Dragon	1988	25	wu-zi	Rat	2008	45	wu-shen	Monkey	2028
6	ji-si	Snake	1989	26	ji-chou	Ox	2009	46	ji-you	Fowl	2029
7	geng-wu	Horse	1990	27	geng-yin	Tiger	2010	47	geng-xu	Dog	2030
8	xin-wei	Sheep	1991	28	xin-mao	Hare	2011	48	xin-hai	Pig	2031
9	ren-shen	Monkey	1992	29	ren-chen	Dragon	2012	49	ren-zi	Rat	2032
10	gui-you	Fowl	1993	30	gui-si	Snake	2013	50	gui-chou	Ox	2033
11	jia-xu	Dog	1994	31	jia-wu	Horse	2014	51	jia-yin	Tiger	2034
12	yi-hai	Pig	1995	32	yi-wei	Sheep	2015	52	yi-mao	Hare	2035
13	bing-zi	Rat	1996	33	bing-shen	Monkey	2016	53	bing-chen	Dragon	2036
14	ding-chou	Ox	1997	34	ding-you	Fowl	2017	54	ding-si	Snake	2037
15	wu-yin	Tiger	1998	35	wu-xu	Dog	2018	55	wu-wu	Horse	2038
16	ji-mao	Hare	1999	36	ji-hai	Pig	2019	56	ji-wei	Sheep	2039
17	geng-chen	Dragon	2000	37	geng-zi	Rat	2020	57	geng-shen	Monkey	2040
18	xin-si	Snake	2001	38	xin-chou	Ox	2021	58	xin-you	Fowl	2041
19	ren-wu	Horse	2002	39	ren-yin	Tiger	2022	59	ren-xu	Dog	2042
20	gui-wei	Sheep	2003	40	gui-mao	Hare	2023	60	gui-hai	Pig	2043

The 60 year cyclic Chinese zodiacal calendar is constructed by using a Stem and Branch to denote a year. The current cycle began on 2nd February 1984 AD. The beginning of the cycle is based upon the alignment of the sun, moon, Jupiter, and Polaris. The first year is associated with the first Stem and first Branch and so is designated jia-zi. Jia correspond to Wood and zi to the rat. Thus, the first year is the year of the Wood Rat in Chinese astrology.

The second year is represented by the second Stem and Branch, and so on. For the eleventh year, there are no new stems and so it is represented by the first Stem and eleventh Branch or jia-xu. Similarly, the thirteenth year is represented by the third Stem and first Branch or bing-zi. The cycle continues in this manner until it returns to the first Stem and first Branch. The 60 year cycle is shown in Table 5, together with the Gregorian year numbers for the current cycle.

From Table 5 this is the year of the Wood Ox. How do you find the Chinese year for a date not listed in Table 5? If you like to do mathematical calculations read (2) and (3); otherwise, use the program in (4). References (2) and (3) also show you how to find the Stem-Branch for any month, day, and bi-hour (column 5 in Table 3)

6. Qi and the Chinese Astrological Calendar

The variation in Heaven's Qi produces even more complex changes in the bodily Qi flow. At given time certain acupuncture points are open – that is, full of energy and are more responsive to treatment. At other times they are not open, have less energy and are less responsive to treatment. The Ancient Chinese, using astrology and metaphysics developed a theory to find open acupuncture points called “Zi-Wu Liu Chu Liao Fa” (5).

Zi-Wu Liu Chu Liao Fa consists of six Chinese ideograms. From Table 3, the Earthly Branch Zi denotes the time period 11 p.m. – 1 a.m., during which Yin is at its peak, and Wu the time period 11 a.m. – 1 p.m., during which Yang is at its peak. Recall that Zi also stands for November and Wu represents May. The winter solstice in November is the time when Yin begins to transform into Yang and the summer solstice in May is the time when Yang begins to transform into Yin. Thus, these two ideograms represent the change in Yin and Yang within a year as well as a day. Liu means flowing and Chu means entering. This can be interpreted as the energy and blood flowing and entering into acupoints varies with time. Liao means therapy while Fa means technique. Together, these six ideograms can be interpreted as the techniques of therapy according to the temporal flowing and entering of meridian energy.

The acupoints which are used in Zi-Wu Liu Chu Liao Fa are the Command Points – Jing (Well), Ying (Spring), Shu (Stream), Jing (River), and He (Sea). In addition, the Yuan (Source) Points are also employed. The Yang meridians have their own separate Source Points. However, the Yuan Points on the Yin meridians are the same as their Stream Points. Since there are 12 meridians and 6 Yang meridians, only 66 points are selected for treatment.

The five Command Points are also used in Five Element Acupuncture. For the Yin meridians, the above sequence of Command Points corresponds to the Wood, Fire, Earth, Metal, and Water Points, respectively; while for the Yang meridians the corresponding sequence is Metal, Water, Wood, Fire and Earth. The Five Element School of Acupuncture believes that most diseases can be treated by just using the Five Element Points.

References

1. Johnson, J.A. Chinese Medical Qigong Therapy. Int. Institute of Medical Qigong, Pacific Grove, Ca, 2000.
2. Fong, H. How to Calculate the Chinese Solar Equivalent date for any western dates without using the Ten Thousand Year Calendar? Part 1 of 2. <http://www.absolutelyfengshui.com/library/solar-year-month.php>.
3. Fong, H. How to Calculate the Chinese Solar Equivalent date (Ba Zi) for any western dates without using the Ten Thousand Year Calendar? Part 2 of 2. <http://www.absolutelyfengshui.com/library/solar-day-hour.php>.
4. Fong, H. Ten Thousand Year Calendar. <http://www.henryfong.com/10000.htm> This calendar gives you the Chinese Lunar and Chinese Solar (or Hsia) calendar equivalent of any Western Gregorian dates. Does it have 10,000 years of dates data? Nope, just a 100 years from 1924 to 2024.
5. Lu, H.C. The Time-Honored Techniques of Acupuncture. Academy of Oriental Heritage, Vancouver, B.C., 1978.

[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 Chinese medical doctor. He was the Director of Education of the Chinese Medicine and Acupuncture Institute in Upper Darby, PA.]

[East-West Perspectives]

Introduction to Yin-Yang Theory
 Prof. Dang Yi, (Beijing University of Chinese Medicine)

Ancient Chinese people were greatly interested in the relationships and patterns that occurred in nature. Instead of studying isolated things, they viewed the world as a harmonious and holistic entity. In their eyes, no single being or form could exist unless it was seen in relation to its surrounding environment. By simplifying these relationships, they tried to explain complicated phenomena in the universe.



Modern symbol of Yin Yang
 陰陽符號

What is the Yin Yang Theory?

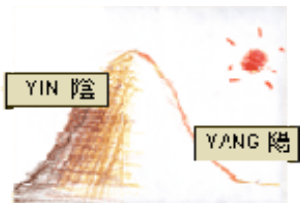
Yin yang theory is a kind of logic, which views things in relation to its whole. The theory is based on two basic components: yin and yang, which are neither materials nor energy. They combine in a complementary manner and form a method for explaining relationships between objects. Gradually, this logic was developed into a system of thought that was applied to other areas. Traditional Chinese Medicine (TCM) is an example of one area where the yin yang theory is used to understand complicated relationships in the body.



Early Daoism representation of Yin Yang
 陰陽之卦象形成的表達

The Origin of the Yin Yang Theory

The original concept of yin and yang came from the observation of nature and the environment. "Yin" originally referred to the shady side of a slope while "yang" referred to the sunny side. Later, this thinking was used in understanding other occurrences, which occurred in pairs and had complementary and opposing characteristics in nature. Some examples include: sky and earth, day and night, water and fire, active and passive, male and female and so on. Working with these ideas, ancient people recognized nearly all things could have yin and yang properties. Yin and yang can describe two relative aspects of the same phenomena such as the example of the slope, or they can describe two different objects like sky and earth.



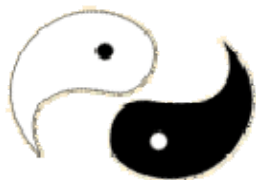
Usually, yang is associated with energetic qualities. For example, movement, outward and upward direction, heat, brightness, stimulation, activity and excitement are all yang qualities. Yin, on the other hand, is associated with the physical form of an object and has less energetic qualities such as rest, inward and downward direction, cold, darkness, condensation, inhibition, and nourishment. See Table 1 for a description of yin and yang characteristics.

Table 1 Examples of Yin Yang Pairs

	Yang	Yin
Light	Bright	Dark
Temperature	Hot	Cold
Position	Upper	Lower
Action	Movement	Rest
Direction	Outward	Inward
Physiological functions	Excitatory	Inhibitory

Properties of Yin and Yang

By describing how things work in relation to the universe and to each other, the yin yang theory establishes a dynamic thought process that can be applied to everyday life.



1. Yin and Yang oppose each other.

Yin yang theory believes everything has an opposing yin and yang aspect. These aspects are mutually controlled and inhibited by each other, which results in a continuous state of dynamic balance. For example, heat can dispel cold while cold can reduce heat. If there is not enough heat, it will become cold and vice versa. Another example is the physiological functions in our body. Both the excitatory (yang) and the inhibitory (yin) functions are in mutually controlled balance. If the dynamic balance is disturbed, one aspect may become excessive causing serious health problems.

2. Yin and Yang mutually create and depend on each other.

Both yin and yang cannot exist without each other or stand alone. They depend on each other for definition and can only be measured by comparing themselves to each other. For example, heat ceases to exist (yang aspect) if there is no such thing as cold (yin aspect). Without an understanding of hot and cold, there would only be one temperature. Height (yang aspect) cannot be measured if there is not a low reference point (yin aspect); otherwise, everything would be at one level. In addition, the comparisons between yin and yang are relative to the objects being compared. For example, when soup is first cooked it is hot but after it a while it becomes cold, but the hot cold distinction is relative to a cold an ice cube and boiling water.



According to the yin yang theory, our physical body is closely related to its physiological functions. The activity (yang) of our body is nourished by its physical form (yin), and the physical form is created and maintained by the body's activity. They rely on each other to achieve a balanced state of health.



3. Yin and Yang change and grow in a cyclic and balanced manner.

Yin and yang achieve a state of balance by mutual control and inhibition. The balance is neither static nor absolute, but is maintained within certain limits. At certain times, yin expands while yang diminishes. At other times, the opposite is true. The change of seasons illustrates this concept. From winter through spring and summer, the weather changes from cold to hot. This is a process where yang (heat) grows and yin (cold) diminishes. On the other hand, the weather will change from hot to cold from summer through autumn and winter. A process where yin expands and yang diminishes. Over time, the proportion of hot (yang) and cold (yin) weather will be balanced and in harmony.

4. Yin and Yang transform into each other.

When one aspect goes to an extreme, it will undergo a reverse transformation into the opposite character. This sudden transformation usually takes place in a particular situation. For example, when summer reaches the hottest day (extreme yang), the weather begins changing in a reverse manner. Instead of becoming hotter, it starts to become cooler. When winter reaches its coldest day (extreme yin), the weather reverses its direction and becomes warmer. This transformation is the source of all changes, which allow both yin and yang to create each other. In the body, the pattern of yin yang transformation happens when excitatory and inhibitory functions transform into one another.



The Application of Yin Yang Theory in Traditional Chinese Medicine

Application in human body structures

Traditional Chinese Medicine (TCM) believes the human body has organic unity. The sense of unity is based on the opposing and complementary relationships of yin and yang. The body's organs and tissues can be classified according

to yin yang theory based on their functions and locations. The upper body belongs to yang while the lower body belongs to yin. Other yin yang pairs in the body include the interior (yin) versus the exterior (yang), the front (Yin) versus the back (yang), the inside (yin) versus the outside (yang) of the limbs and the five yin organs versus the six yang organs. Each organ can also be further divided into yin and yang aspects such as heart yin and heart yang and kidney yin and kidney yang.

Physiological application

TCM believes health is achieved when yin and yang are in harmony. As already mentioned, the body's physical form belongs to yin while the body's activities or functions belong to yang. Because both the body's physical form and functions are dynamically balanced, they mutually restrict and depend on one another. The body cannot function if it doesn't have a physical form in which to perform them. Furthermore, physiological functions can consume certain physical forms (material) and metabolize these materials to obtain energy.

Pathological application

TCM believes yin yang disharmony is the cause of disease and physiological disorders. Disharmony means the proportions of yin and yang are unequal and unbalanced. When one aspect is deficient, the other is in excess. There are many factors that cause yin and yang disharmony, but they are all related to the "evils" (outside influences that cause disease) and the flow of qi throughout the body. When a person has normal qi flow, their body functions well and has good immunity allowing them to recover easier from illness. Normal qi is composed of yang qi (physiological functions and energy) and yin fluid (physical form and the physiological fluid of body) while the "pernicious evils" are composed of six evils. Cold and dampness belong to yin evils while wind, dryness, summer heat, and fire belong to yang evils. Hence in TCM, disease results from either a deficiency of normal qi (deficiency of yin fluid or a deficiency of yang qi) or an excess of the "pernicious evils" (excess of yin evils or yang evils). The conflict between resuming normal qi and getting rid of the "pernicious evils" is what allows the disease to either progress or transform back to a healthy state. By applying the yin yang theory to treat and diagnose diseases, yin yang harmony can be restored and health maintained.

Diagnostic application

TCM diagnoses patients according to their disharmony pattern. Preliminarily, all patterns are classified into a system known as the "eight principal patterns." The "eight principal patterns" contain four pattern pairs: interior and exterior, cold and heat, deficiency and excess, and yin and yang. Among the eight patterns, yin and yang are the most fundamental and essential pattern pair. (See Table 2.). Generally speaking, yang signs are associated with excitatory, active, hot, progressing externally and developing upward and improving manifestations. Yin signs, on the other hand, are associated with inhibitory, resting, passive, cold, progressing internally and developing downward and worsening manifestations. Table 3 illustrates the clinical signs of yin and yang patterns.

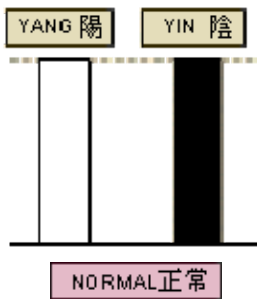
Table 2 Eight Principal Disharmony Patterns

	Disharmony Pattern	Yin/Yang	Manifestations
1	Exterior	Yang	An exterior pattern is generated by "external influences" such as wind and cold. (i.e. common cold)
2	Interior	Yin	An interior pattern is generated by internal disharmony such as a disorder of organ function.
3	Cold	Yin	A cold pattern is manifested by the signs such as a pale face, cold limbs, aversion to cold, clear urine, or watery stools. The signs are usually related to non-excitatory physiological functions.
4	Heat	Yang	A heat pattern is manifested by signs of a red face, high fever, dislike of heat, dark urine, or constipation. The signs are usually related to excitatory physiological functions.
5	Deficiency	Yin	Signs of frail and weak movements, tiredness, shortness of breath, low voice, or dizziness indicate a deficiency pattern. The signs are usually related to lack of energy of normal functions.

6	Excess	Yang	An excess pattern exhibits signs of heavy movements, heavy and coarse respiration, or discomfort when touched with pressure. The signs are usually related to an excess/accumulation of evils/metabolic waste.
7	Yin	Yin	General pattern groups for Yin manifestations include interior, cold and deficiency patterns.
8	Yang	Yang	General pattern groups for Yang manifestations include exterior, heat and excess patterns.

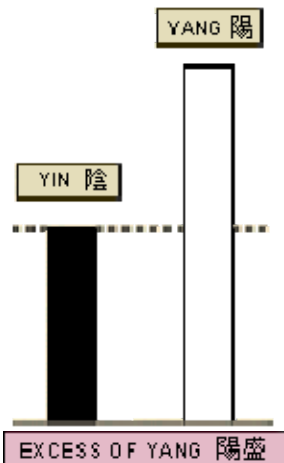
Table 3 Yin and Yang signs in the body

Body signs	Yang signs	Yin signs
Face	Red face, fever, hot feeling, agitated and active manner	Pale face, low spirit, feels cold, cold limbs, tired and weak,
Voice	Coarse and strong voice, coarse breath, dry mouth, thirst	Low voice, reduced appetite, no taste in mouth, little thirst
Urine	Constipation with awkward smell, dark urine	Copious and clear urine
Tongue	Red and scarlet tongue or yellow and black moss present on tongue	Pale and swollen tongue material
Pulse	Rapid and floating, flooded and strong, slippery and full pulse	Slow and sinking, weak, frail pulse



Therapeutic application of yin yang theory

Resuming yin yang harmony is the universal treatment goal of TCM. The therapeutic strategy is to replenish the deficiency and remove the excess. When one aspect is excessive and the other aspect remains normal, the treatment aims at clearing away the excess. On the other hand, when one aspect is deficient and the other remains normal, the treatment is to replenish the deficiency. If excess and deficiency take place simultaneously, both removing the excess and replenishing the deficiency are necessary.

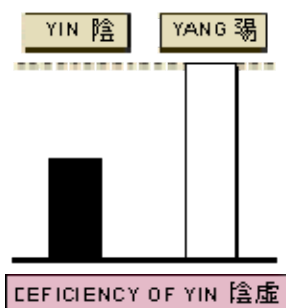


1. Excess of Yang

When the yang aspect is in excess and the yin aspect is normal, disharmony occurs. For example, persons with pneumonia (an infection of the lungs) may have a high fever, red face, coarse respiration and a rapid and big pulse. The physiological signs like fever and a fullness of the pulse are considered to be in relative excess of "heat." Since the yin aspect is still normal, the heat symptoms are an excessive type.

The therapeutic strategy for treating the pneumonia relies on cooling down "excessive heat" with "cold" herbs. (The word "cold" is used to describe the nature of certain herbs that have yin properties.) Once the heat is removed, yin yang balance and health are restored.

2. Deficiency of Yin



Normally, yin and yang mutually control and balance each other. If the yin aspect becomes deficient suddenly, a relative excess of yang develops resulting in a relative excess of heat. This type of heat is also called "virtual heat" because it is caused by a yin deficiency and not yang excess. For example, in hyperthyroidism, a state of yin deficiency, people can experience symptoms of insomnia, palpitations, irritability, and have a thin and rapid pulse. Unlike the condition of "excessive heat" described under yang excess, "deficiency or virtual heat" cannot be treated with "cold" herbs. Rather, the disharmony must be treated using yin nourishing herbs.

In TCM, yin deficiency also refers to the deficiency of yin fluids such as blood and body fluids. Without sufficient nourishment, excitatory functions become dominant leading to symptoms of afternoon fevers or night sweats. Table 4 illustrates more detailed symptoms of yin deficiency. In general, virtual heat symptoms will automatically disappear when the deficient yin is replenished, and the body resumes its balance.

Table 4 Signs of Yin Yang disharmony patterns

	Yin/Yang harmony	Signs	Tongue	Pulse
Excess Heat	Excess Yang	High and sustaining fever; thirst; abdominal distention and pain that intensifies with pressure, dark urine	Thick yellow moss; red tongue material	Rapid and flooded; slippery and full
Virtual Heat	Deficient Yin	Low grade fever; dry mouth; hot feeling in palms; night sweat; thin appearance; malaise	Little moss; red tongue material	Rapid and thin
Excess Cold	Excess Yin	Cold limbs; fear of cold; abdominal pain that intensifies with pressure; constipation	Pale tongue material; white thick and moist moss	Sinking; tight or wiry
Virtual Cold	Deficient Yang	Cold limbs; fear of cold; abdominal pain and pressure relieves discomfort; frail and weak manner; watery stool; copious and clear urine	Pale or swollen tongue material	Frail; sinking, slow and weak



Herb: DA HUANG
Taste: bitter
Nature: cold
YIN HERB

3. Importance of distinguishing disharmony pattern

Distinguishing the disharmony pattern is very important in TCM therapy. As in the previous example, both "virtual" and "excessive" heat have heat symptoms but there are differences in their presentations. "Excessive heat" can lead to a high fever while "virtual heat due to yin deficiency" may cause just a night fever or a low-grade fever. A person with "excessive heat" has a pulse that is rapid and full, while a person with "virtual heat due to yin deficiency" has a rapid and thin pulse.

Herbs and their Yin and Yang Properties



Herb: BA JI TIAN
Taste: sweet, pungent
Nature: slightly warm
YANG HERB

TCM also classifies herbs of different "natures" and "tastes" according to their yin and yang properties. Cold and cool nature herbs belong to yin while hot and warm herbs belong to yang. Yin herbs taste sour, bitter and salty, and yang herbs taste sweet and pungent. The yin yang theory also describes the effects of herbs. Herbs with floating and ascending properties are part of yang while herbs with sinking and descending properties are part of yin. In choosing the correct herbs for treatment using TCM, it is essential to first identify the disharmony pattern and then select herbs with the appropriate nature, taste and effect. By following these simple steps, Traditional Chinese Medicine can help maintain the body's balance and health.

Adopted from <http://www.shen-nong.com/eng/principles/yinyang.html>

[From the Qi Dao Master]

Exploration of Yin and Yang in the Movement Practice of Qi Dao

Lama Somananda Tantrapa

When learning the basic Qi Dao movements, you will learn to use both hands, one performing the primary movement and the other performing the secondary movement. Qi Dao respects the philosophical principles of *Yin* and *Yang* common in Oriental schools of thought, which oppose as well as complement and balance each other. Like a magnet where the positive and negative poles cannot exist without each other, *Yin* and *Yang* movements need to work together to balance and synchronize the body and its energy field. In each spatial plane of movement, such as the *mid-sagittal* (Centerline), *frontal* (vertical) and *transverse* (horizontal) planes, there are directions having *Yin* or *Yang* qualities.

Yin movements represent the feminine aspect of universal energy flowing forward, downward and inward, each viewed in relation to one's center. *Yang* movements represent the masculine aspect of universal energy flowing backward, outward and upward, again viewed in relation to one's center. It is interesting to note that Western medical terminology uses the identical categories of direction: *anterior* – forward, *inferior* – downward, *interior* – inward, *posterior* – backward, *exterior* – outward and *superior* – upward.

The basic directional movements of Qi Dao are paired up in each of the spatial dimensions. When one arm performs a primary movement, the opposite arm makes a secondary movement to provide counter-balance. By definition, primary movement is a movement that coincides with the direction of the motion of the body's center of mass. The power of the primary movement does not come from the tension of the arm muscles, but from the momentum of the whole body. By definition, secondary movement is usually the movement of the opposite arm in reverse. Most secondary movements have no inherent power because they move in the direction opposite to the momentum of the body.

Forward Push, Closing and Downward Press in this context require *transverse* motion of the legs – stepping towards the target with the opposite foot from the arm making the primary movement and bringing the weight on the front foot. Backward Pull, Opening and Upper Cut, on the other hand, usually require *homolateral* motion of the legs – stepping towards the target with the foot on the same side of the body as the arm making the primary movement. Imagine practicing these movements as if you are practicing Tai Chi – slowly and effortlessly. It will make your practice more meditative and pleasant. Qi Dao teaches that **only harmonious steps can lead you to harmonious goals**.

For more information on the art of Qi Dao, please visit www.qidao.org/article-artofqidao.htm.

Qi Dao Teleconference Celebrating the World Tai Chi & Qigong Day

For the first time, we are going to have a virtual event celebrating the World Tai Chi & Qigong Day this Saturday, April 25. From 12 noon to 1:00 pm, up to one hundred Qi Dao enthusiasts will join Lama Tantrapa for a free teleconference call, during which we will be able to discuss any specific details or challenges related to the Qigong practice in general and Qi Dao in particular. To RSVP and receive the phone number and password to join the conference call, please email us directly at academy@qidao.org. As the registration for this free event is on the first-come-first-serve basis, you need to do it today to be one of the first 100 people registered. If you are interested in more long-distance training opportunities, consider enrolling into the Qi Dao Practitioner Certification Program coming up in June. During the three months of this unique program, you will be able to learn the most practical principles of Energy Awareness, develop Harmonious Culture of Movement and enjoy Being in the Flow. You will also discover some very effective meditation practices, methods of self-healing and ways to improve your flexibility and balance. For more information about this program, please visit www.qidao.org/program.htm.



[Lama Tantrapa is the founder of Academy of Qi Dao, which trains Qi Dao coaches aspiring to develop new Qigong clinics, retreat centers or branches of Academy of Qi Dao. His private practice has also facilitated creative processes of many healers, actors, artists and athletes from all over the world to open themselves to the infinite source of intuition that exists within everyone. However, Qi Dao newsletter is not affiliated with Qi Dao coaching or Academy of Qi Dao at this time.]

[A Comedy Moment]

Great one-liners☺

- Jesus Saves. Buddha recycles.
- 'Two things are infinite: the universe and human stupidity; and I'm not sure about the universe.'
(Albert Einstein, 1879 - 1955)
- Despite the cost of living, have you noticed how popular it remains?
- Open your mind, I am sure it could use the fresh air.
- Acupuncture: a jab well done.
- Do not speak - unless it improves on silence.
- The surest sign that intelligent life exists elsewhere in the universe is that it has never tried to contact us.
Bill Watterson



Three Chinese brothers, Bu, Chu, and Fu, want to illegally live in America. The brothers decide to change their names to seem American. Bu changes his name to Buck. Chu changes his name to Chuck. And Fu got sent back to China.

Fred: "Why must we bow at the end of a meditation period?" Ho Chi Zen: "To thank God it is over."

Rene Descartes walks into a bar and has a drink. The bartender asks him, "Would you like another?" Descartes pauses and says, "I think not," and promptly disappears. The bartender is enlightened.

Have you heard of the cow who attained liberation (Moksha)? It was dyslexic and kept on repeating OOOOMMM !

If a tree falls in a forest, and there is no one around to hear, does it make a sound? This question was posed by philosophers of antiquity, and there is still no philosophical consensus as to what the answer should be. But ask a scientist the same question, and he'll go off for short while, apply for a grant or two, and come back saying, "Well, we've solved it for elm and birch, but we're still working on the general case"!

Submitted by Laura Benzel

Laughter, Remember to embrace it!

笑声

[Illuminating the Dao]

The yang and the yin of the mind-body creation cycle

By Michelle Wood

I'd like to share with you this great quote I discovered recently; I love it so much I've even started adding it on the back of my business cards:

"The body is the servant of the mind. It obeys the operations of the mind, whether they be deliberately chosen or automatically expressed.

Sickly thoughts will express themselves through a sickly body.

Strong, pure, and happy thoughts build up the body in vigour and grace."

~ As A Man Thinketh by James Allen ~

I know that you believe your thoughts create your reality, but, like many of us, you also tend to project it outward: your consciousness created your car, your house, your city, your family, your political system, your global awareness. Unless you are a regular practitioner of qigong, you don't often ponder the importance of your consciousness and its creative power in relationship to your heart or liver or lungs, or feet or teeth or bones for that matter.

However, those last creations should be at the top of your "creativity list" if you expect to experience even a moderate level of longevity not to mention good health.

So, here you are, experiencing a few chronic problems and hoping they aren't something serious, but you know you need to start addressing these before they balloon into something more acute, more severe, and perhaps more costly in health, time, and money.

The path that led you from a healthy "where you were" to a not-so-healthy "where you are" is of some importance when you try to decide which path will take you back to that "where you were" of physical wellbeing.

However, you can't simply reverse the chronic "where you are" condition back to "where you were" when it comes to your health. "Why not?" you ask. That is an excellent question, and the answer will explain why it often takes time for a mind-body practice to establish itself and start to reverse any illness or disease.

It is simply this: momentum. Just like your car, you cannot be driving forward and suddenly slam yourself into reverse and start barreling down the street backwards. You will do a lot of damage if you try! First you must slow to a stop, and then head in the opposite direction.

Just like you wouldn't throw a car into reverse while going forward, your thoughts and emotions, whether they are good or bad, do not usually create immediate and drastic change in your health. The exception to that is when a physical or emotional trauma is involved. Traumas tend to bend the rules of creation and have been known to cause immediate and severe problems.

More often, though, it takes months or years of stressed-out, disease-creating thoughts flooding your body with toxic emotions like anger, hate, and resentment that cause the greatest number and severity of illnesses. Of course this can be cycled back into health, but it must be done in a compassionate manner that is in harmony with personal and universal energies.

For example, you should avoid taking medication to reduce a fever unless it is life-threatening. For greater harmony and compassion, you should rest and make yourself as comfortable as possible with cool water and light clothing. When you wait for the fever to "break" naturally, you are allowing it to do its job of killing germs and fighting infection. Most of the time, your body will soon return to a normal temperature after the fever has done its work. In



fact, if you reduce a fever too soon, it will enable an infection to linger which will very likely cause the need for antibiotics.

To be in harmony with natural cycles, you always move forward along the path. Imagine that the measure of good health is daylight and the measure of illness is darkness. You wouldn't reverse the spin of the earth to go from darkness/illness back to daylight/health, you would wait out the night and, at the extreme of midnight/illness, the cycle would naturally lead the sun to rise and a new day of good health to begin again.

Consider this writing on "Cycles" from 365 Tao by Deng Ming-Dao:

*"Dawn is a shimmering of the horizon.
Dusk is a settling of the sky.*

"Dawn and dusk together represent the measure of a day. When the sun rises, the [full] moon sets. When the [full] moon rises, the sun sets. This represents the cycle of existence, for without such alternation, the power of the universe could not be generated. When the sun reaches its zenith, it will inevitably begin its descent toward its nadir. All events -- including our own plans and activities -- follow the same pattern.

"It is wisdom to know the cycles of life and where any particular circumstance that we are involved in stands on the curve. If we want to perpetuate something, we should join it to new growth to compound our progress. If we want to destroy something, we need only lead it to its extreme, for all things decline after their zenith.

"All too often, people express uncertainty about where they stand in life. It's important to examine both the short-range and the long-range. If you want to go far in a decade, you have to go far each year. If you want to go far each year, you have to make sure that you do something significant each day. Use the cycles of life to establish a measure to your life, and then arrange your plans according to the units that you have chosen. Then there will be no fear of not knowing your own progress."

My favorite part of that writing is the first paragraph, the yang of the sun and the yin of the moon: the moon would have no light if it didn't reflect the light of the sun. Your body works the same way: your thoughts are the sun, and your body is the moon reflecting those thoughts.

Another good metaphor is the comparison of the first two hexagrams in the Yijing, the Book of Changes. Your thoughts can be likened to hexagram one made up of six yang/unbroken lines and called Heaven or The Creative, and your body to hexagram two made up of six yin/broken lines and called Earth or The Receptive.

In his classic writing on the I Ching, Wilhelm calls hexagram one Ch'ien, The Creative, Heaven, and says this:

"The Image
"The movement of heaven is full of power.
"Thus the superior man makes himself strong and untiring."

Hexagram two, K'un, The Receptive, Earth, he says:

"The Image
"The earth's condition is receptive devotion.
"Thus the superior man who has breadth of character
"Carries the outer world."

The characters for Heaven and Earth enlighten us about their power and correspondences also. We are told by Master Alfred Huang in his book The Complete I Ching that Qian, which he calls "Initiating," is the "image of a rising sun radiating its light and energy – chi – and nourishing the whole world." Kun, which he calls "Responding," is comprised of brush strokes for the characters earth and field.



Just as the energies of the sun are absorbed by the earth, and the earth responds with the physical manifestation of the energies it was given, your mind-body system works that way, too. The thoughts in your mind are like the heat and light of the sun, and your body receives and absorbs those thoughts and makes them materially manifest.

If the sun became harsh and scorching, the plants and animals on the earth would be burned just as in a desert. (I know I've had a couple of nasty sunburns on those intense summer days, haven't you?) If your mind became harsh and scorching, your body would respond by creating certain hormones that cause bio-chemical imbalances. You might also begin to suffer muscular aches and joint pains, or perhaps your digestive system would cause vomiting or acid reflux, or the onset of blinding headaches would occur, or maybe even a chronic skin condition would appear. I'm sure you recognize these examples as the most common forms of protest your body sends in response to toxic thoughts, saying, "Hey, let up! It's getting pretty intense out here."

If this harmful mental outlook becomes chronic, if you live in relentless anger, resentment, or frustration, your body responds with worsening symptoms until the only way it can tell you to clean up your Initiating thoughts is to manifest in a debilitating disease, the very things you unconsciously create with toxic thoughts.

Once on that course, even though you realize what is happening and take steps to change, the creation – your body – has momentum on the path of disease and it's not so simple to turn back that clock. Just like the darkness has to reach midnight before another day can begin, it will take time for your disease to reach the extreme before healing can begin to occur.

The first step you can take to reverse disease is to watch your thoughts! Awareness is the key here. It is crucial that when you find yourself thinking angry, resentful, or jealous thoughts, you change directions.

Instead, think of something for which you are grateful; gratitude is a very powerful healing emotion. Make these thoughts as powerful as you can; use visualization or visual aids like photographs to evoke feelings of gratitude. You can even use this while doing qigong; as you consciously direct your qi, visualizing healthy organs at the same time, thank your organs for working so hard for you and keeping you alive and healthy.

Another very powerful healing practice is laughter. Laughter has been documented to boost the immune system and increase the beneficial and healing hormones that are often suppressed by stress and disease. One study showed that the people who were told they would be able to watch a funny movie experienced improved levels of healthy hormones. What a great example of how your thoughts create your body! Just the anticipation of watching a funny movie caused a favorable, healthy response in their bodies! If you would like to know more about how that worked, please see my blog article "Laughter, It Does A Body Good" at <http://successstressrelief.blogspot.com/2006/08/laughter-it-does-body-good.html>

Finally, turn your thoughts and behaviors over to compassion and unconditional love. Strive to emulate people whom you admire who show these qualities. It can be someone you know personally, a public figure you admire, or even historical or legendary figures who had these qualities. My personal favorite is Guan Shi Yin, the Bodhisattva of Compassion. It doesn't matter so much who it is, only that you follow their example. The more your thoughts radiate compassion and unconditional love, the more your body will manifest those thoughts making them your reality, and often restoring your health and vitality.

[Michelle Wood leads people to rediscover wellness through holistic mind-body health and relaxation techniques such as qigong and meditation. She offers articles and advice on her blogs "Heaven On Earth: Creative Health" <http://wayofcreativehealth.blogspot.com> and "Be Well with Qigong" <http://bewellqigong.blogspot.com>]

[East-West Perspective]

Yin, Yang and Work Life Balance

Peter Morgan

The typical soloist is a master of Yang, i.e hard work, striving and making things happen. But what about Yin, and the magic, ease, flow and balance it offers?

Most of us recognize the Yin-Yang symbol. The outer circle represents "everything", while the shapes within represent the interaction of the two energies - "yin" (black) and "yang" (white).

These two energies cause everything to happen. Yang is the masculine principle, and evokes words like active, creative and hard. Yin is the feminine: passive, receptive and soft. The key belief is that one cannot exist without the other.

The curse of unbalanced Yang

In the world of work, Yang predominates. Most workplaces are the domain of the masculine principle – hard work, busyness, long hours and making things happen. Yang is not a bad thing and many of our great achievements come as a result and the extra push it gives us.

However, the problem is *unbalanced* Yang. This can become a tyrant, leading to loss of work-life balance, stress, ill-health and burn-out. Unbalanced Yang doesn't let us switch off the computer. It torments us with ever growing to-do lists and unsympathetic schedules. It keeps us in work mode when we are with our loved ones and forces us to do things when our heart is telling us otherwise.

There's no doubt that using willpower and force means things get done, but does this fulfill us and what is the cost?

Ultimately, Yang on its own is highly inefficient and potentially very costly in terms of time and money.

The power of Yin

So how does bringing Yin into our working lives help us? For me, Yin is about the power of waiting and attracting. It's about becoming a magnet and allowing magic, ease and flow into our lives. It's about having the courage to wait, learning to use our intuition and the guidance of our feelings to discern the right time to act and the right thing to do.

Yin gives me the trust that the right people and information will turn up in their own natural, perfect time without my having to go out searching for them.

So, how can we bring more Yin into our work lives? The best way I find is to switch off my computer and get away from my desk. Most of my best work is done walking in nature, or whilst running or cycling.

It's at these times that I get answers to my most difficult problems, or clarity about my direction. Whether or not to make the follow-up phone-call, when it's time to wait for a client to contact me or put certain projects on the backburner.

Plus it is here I get my best and most creative ideas.

Other ways of connecting with Yin include meditation, conscious relaxation, yoga, getting a massage or simply spending time sitting and contemplating.

The key to Yin is to take a break from "trying" and all our agendas, and to become passive and receptive to our inner knowing or wisdom.

Creating real work-life balance

When I balance Yin and Yang work-life balance happens naturally. This is *real* work-life balance, not simply another item on my to-do list (“Go to Yoga – get Work-Life balance!”), but rather a natural state of being.

I feel more confident, clearer in my thinking, decision making and discernment and more relaxed. And even though I may occasionally find myself working some long hours from this place, it happens effortlessly and does not affect the overall harmony within my life.

Peter Morgan is a Personal and Business Coach, Group Facilitator and Trainer in Australia who is dedicated to creating a life he loves and inspiring others to do so too!

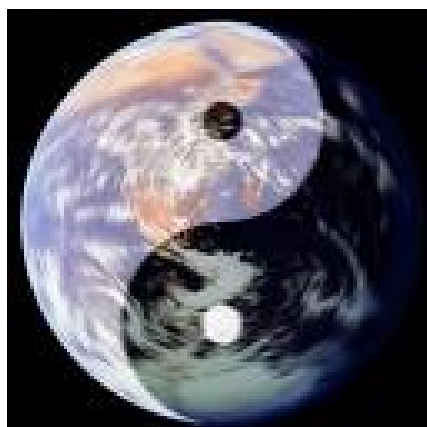
Variations on a Theme



Yin Yang Harmony



Yin Yang Fire



Yin Yang Cloud



[Method of Self Healing]

Healing and Transformation

Martin Brofman, PhD

Every symptom has a certain way of being with which it is associated.

In order to release a symptom, one must release the way of being associated with it. Thus, the process of healing implies a process of transformation.

Anything can be healed.



One or Two Months to Live

When I had terminal cancer in 1975, I had been told that I had one or two months to live, and that the end might come very suddenly, any moment, if I coughed or sneezed. I was faced with a reality in which each day was possibly my last day, each hour my last hour, and I recognized that for whatever limited time I had remaining, I wanted to be happy.

Living a compromise made no sense to me. Since each meal was possibly the last one I would ever have, I wanted to eat whatever I had an appetite for, whatever my body was asking for. It didn't make sense to me to eat food I didn't enjoy just because someone else thought it would be healthy for me. Their loving intentions were recognized, but I knew it was not my way. My path to health had to include a sense of enjoyment in all that I did, and I had to be true to myself, to be real. I had to believe in the recovery process.

Relieve!

Then, it was suggested to me that the cancer was the result of a process that had been going on in my consciousness, and that I could use my consciousness to get rid of it. My consciousness had been the effect of programming, in the same way that the results that a computer produces are the effects of the way had been programmed. I could reprogram my consciousness.

I was presented with the idea that our perceptions create our reality, and I realized that I had to reprogram my consciousness to create the perception that I was well. I was not prepared for such an abrupt shift from the perception of being terminally ill, but I realized that I could much more easily create the perception that I was getting better and better, until I was indeed well.

I had had the perception that I was in a state of deterioration, getting closer and closer to dying, and I knew that if I were to have as the end result the perception that I was well, I would have to change from getting worse and worse to getting better and better. I also knew that the turn-around could happen in any moment. It was a matter of turning a switch in my mind, and insisting on knowing that it had been turned. I decided that if the moment of change could be any moment, then let it be *now*.

The Change

I felt a shift in my consciousness, and I knew then that I was in a state of improvement. I also knew the importance of maintaining the integrity of that decision, and of that moment. I knew that all of my perceptions had to reinforce the idea that I was now getting better and better. For example, I could remind myself as I ate whatever food I wanted, that it was exactly what my body needed to accelerate the healing process.

Physical sensations that felt like electric shocks in my body, which before had reinforced the idea that the tumor was growing, now had to be perceived as evidence that the tumor was shrinking. My mind looked for more and more ways of knowing that the improvement was happening.

I knew I had to stay away from those people who insisted on seeing me as still terminal, not from any lack of love, but just to maintain my own positive attitude toward my healing process. I had to be with people who were willing to encourage me on this seemingly impossible task I had set for myself. When I was asked how I was doing, I insisted on answering, "Better and better," and seeing how that was, in fact, true.

I knew that it was vital to maintain the positive programming, and that putting myself in a relaxed state of mind and talking positively to myself for fifteen minutes, three times each day, was a part of the programming process I should in no way interfere with. There were temptations to not do the relaxations, and then I would remind myself that my life was at stake. Any temptation, then, was something that stood between me and my life, and had to be removed, so that I could live.

Holding the Perception

At first, it was very difficult. I found that the integrity of the moment of change was easily compromised, by my thoughts or words acknowledging anything other than the idea that I was improving, and I had to be honest with myself, and see that, and then know that I had "blown it." Then, I could tell myself that what had happened was just a practice run, and that the real moment of change was *now*.

It got easier and easier. I was able to maintain integrity for just hours at first, then a day, then two days, and then I was solid. I knew the program was working. I was able to recognize the doubting voice inside, and know that it did not represent truth. I was able to identify with the encouraging voice. It became my guide, leading me back to stable health. I was more and more able to maintain the single-pointedness of knowing that positive changes were happening. When I was not feeling a symptom, I told myself that perhaps now I would never feel that symptom again. If I experienced the symptom after that, I told myself that the process was just not yet complete, and that indeed I was feeling the symptom less than I had before.

I had to know that positive changes were happening *now*, possibly just at the threshold of notice-ability, so I could eagerly anticipate evidence to justify my perceptions. Naturally, I was always able to find something, and so assure myself that it was not something I was just imagining, but real, and more strength was added to the process.

The Program

During my relaxation periods, I imagined seeing the tumor which had been located in my spinal cord in the neck, and imagined that I was watching one layer of cancer cells dying, and being released, to be discarded by my body's natural elimination system. I knew that the change, perhaps not yet noticeable, was still definite. I knew that each time I released waste products from my body, the dead cancer cells were being eliminated, and I reminded myself of that each time. I insisted on *knowing* that it was true.

I knew that cancer represented something held in and not expressed, and since the tumor was located by my throat chakra (energy center), I had been holding back the expression of my Being. Since I wasn't quite sure what that meant, though, I decided that it was imperative that I express everything. Every thought, every feeling, whatever was in my consciousness that wanted to come out, I expressed, knowing that it was vital for my health. Before, I had had the perception that expressing led to discord, but now I saw that what I was expressing was appreciated by those around me, that expressing and communicating led to harmony.

Before, I had had the belief that if I expressed what I really wanted to, something bad would happen. I had to reprogram that to the belief that if I expressed what I really wanted to, something wonderful would happen. I made that decision, and it was so.

I found myself having less and less in common with my old friends. It was as though we had shared a common vibrational frequency before, say 547 cycles, whatever that means, and suddenly I found myself at 872 cycles, having few things to communicate with the 547-cycle people. I had to find new friends who were also at 872, to have someone to talk with.

I found myself attracted to the 872 crowd, and them to me, as though I had become selectively magnetic, and certain elements of my reality were being released which were no longer in accord with the new Being I was becoming. I knew the process was inevitable, and should not be interfered with. I developed a sense of compassion and understanding at that time. I knew that my life depended on releasing all elements of my life not in accord with my new vibration. The process was simple, though not always easy.

I began each day as a process of self-discovery, with no preconceived notion of who I was, yet with a willingness to discover the emerging Being, and a sense of delight with each new discovery.

I imagined the scene that would happen in the doctor's office after my work on myself was done. I could see him examining me, and finding no tumor, being puzzled. He might say, "Perhaps we made a mistake." I played the scene in my mind each day, in my relaxation periods.

I had heard that within the technology of mental programming, if I talked to myself for fifteen minutes three times each day, within 66 days, I could get myself to believe anything, and that whatever I believed to be true, would be true.

About two months after I started working on myself, I went to be examined by the doctor who had pronounced me terminally ill. On the way to the doctor, I knew that I had to maintain the perception that everything was all right. I replayed the scene in my mind, knowing it would happen like that.

Finally, the moment of truth arrived. The doctor examined me, and found nothing. He said, "Perhaps we made a mistake." I laughed all the way home.

Transformation

I have transformed my way of Being. My lifestyle has changed dramatically. It no longer makes any sense to work in any nine-to-five job, or to call any other Being my "superior," since we are all equal Beings, and all with infinite potential. I "retired" from Wall Street at the age of 38 with nothing but the dedication to the idea of doing what I really want to do and not doing what I really do not want to do, and trusting my trip, listening to my inner voice. It's a decision I have never regretted.

With what I learned of the body/mind relationship from my experience and the research I did during my own healing process, I developed a model of healing as a way to organize in my own mind what had happened for me, and what had worked.

I gradually became involved in healing others when conditions seemed to demand that, and in doing that I saw more and more examples of the body/mind interface covering many other symptoms. The model of healing I was using became more and more coherent and multi-dimensional.

I discovered the joy of sharing my experiences and ideas with others, and watching them benefit as they put the ideas to work in their own lives.

The work I do now as a healer and teacher is meaningful to me, important to others as well, and is of service to humanity, and I feel a "high" when I do it. I have a strong sense of doing my life's work. I know that I am doing what I came to this planet to do. I know it's right. It's not a feeling that I had had before.

The process of transformation is an integral part of the healing process, whether the Being is healing his/her vision or releasing some serious illness, and indeed also even when the out-of-balance condition has not reached the physical level, yet still exists on the mental or emotional level.

It is for those of us who recognize the process to encourage it, and assist it where we can, so that the planetary transformation now taking place within the individuals inhabiting it may be hastened, and made as gentle as possible.

Illness or injury shows on the physical level, metaphorically, what has been happening in the consciousness of the Being experiencing the symptoms. It is related to that person's way of Being. Once the elements of a person's Being

that relate to their physical out-of-balance condition are identified, they can be changed, and health and balance on all levels can be restored.

When we see the physical body as a map of the consciousness that wears it, and always balanced to it, we can also see that a change in one implies a change in the other. When a healing happens, a change in personality may be expected to reflect the change in the physical Being, and vice versa.

The "new" individual will have the same Essence of Being, yet with a different way of interacting with the environment, without what had been excessive tension for that individual. In fact, they will be more themselves, whom they *really* are.

It may seem as though the individual had awakened from a very real-seeming dream, and things will make sense in a different way. A perceptual filter will have been removed, a filter through which values had been determined, and without that filter, truer values will become evident. The "new" Being may even have different tastes in food and/or clothing, and different personal habits. It will be a welcome transformation.

Approaches to healing which consider the aspect of personality change, transformation, are keyed to the idea of an inner cause to any outer symptom. Without the inner changes, the symptoms may be relieved in the physical reality, but not yet the causes in the inner world, and the symptoms may get re-created again. The Being then considers that part of their energy system an inherent weakness, to be continually dealt with, until they can bring about the inner changes, after which the symptoms no longer manifest. After all, the symptoms were only necessary to give a message to the "old" Being. The "new" one, not having the built-in weakness, has no need of the symptom. As a matter of fact, the formerly weak part may even become the "new" Being's strongest part. Stories of formerly paralyzed or injured patients who became Olympic stars are evidence of this.

When transformation is focused on in addition to other parts of the healing process, another dimension is added, to accelerate the healing.

The Human Energy System

In the energy system that we each are, the energy is in a constant state of flow. This flow of energy is regulated by seven energy "pumps," called chakras. Each chakra represents specific emotions and levels of perception, elements of the Being's consciousness, and is also associated with specific parts of the body, specific functions within the body, specific endocrine glands, and specific nerve groups. Responses to a Being's perceived universe are reflected in the chakras as well.



The chakras have an optimal state of balance and flow. A healing of the individual balances the chakras. When this happens, in addition to restoring inner balance and a different state of consciousness, as well as physical balance, the rebalancing will also define different responses to the Being's perceived universe.

In other words, with a given state of balance of the chakras, a certain type of experience will be attracted to the individual, and certain types of people will be attracted, as well. When the energy changes in the chakras, as in a healing, the magnetic effect drawing a particular kind of person or experience is then released, along with the old way of responding.

For example, one Being, having different interactions with his/her mother may respond by blocking the chakra associated with security or trust. The effect would be insecurity as a perceptual filter. The individual would then attract precarious situations to justify the insecurity, as well as females who would remind that Being of his/her mother. When the chakra is cleared, the type of female formerly attracted would be attracted instead to other Beings with the same kind of blocked chakra as that formerly experienced by the Being who was healed, leaving room for interactions for that Being with females of a different energy. In addition, interactions with the mother-archetype will have a different resolution, more satisfying.

Situations presented to the Being will also have more of a sense of solidity, or the Being will have a new perspective of confidence with which to resolve the situation..

We can see, then, that not only do the chakras reflect the outer environment, but in a way they also create it.

With minor adjustments in a Being's energy system, only slight shifts in consciousness would be apparent. In the case of catastrophic illnesses, however, the Being was in desperate need of a major adjustment in consciousness, and then the aspects of transformation would be more profound.

Rebirth

While instantaneous change is always possible and available, most people do not seem to be prepared for so abrupt a shift in their way of Being. Gradual change seems generally more comfortable for the Being involved, as well as for others in the Being's environment.

With instantaneous change, there is the experience of sudden clarification of what had been obscure, and a sense something like what might be experienced by a Being suddenly finding itself in a body, and watching a movie unfolding around itself, a movie that had just begun. The Being would find itself as one of the characters, with a sense of seeming to be different than what the others seemed to see the Being as, and in fact, would be very different. Others would be holding the perception of the Being who no longer exists.

It would then be important for the Being to maintain his/her new way of Being, the new sense of clarity or enlightenment (yet possibly combined with the confusing sense of sudden newness), and establish quickly the way in which things make sense in the new reality, the new paradigm, with new perceptions. The new Being would have to see its relationship to the old Being's job, surroundings, home, partner, etc., and evaluate which aspects worked harmoniously, and which parts would have to change in some way.

In the case of a Being who had had a serious illness, and who recognized the relationship between lifestyle and the physical symptoms, there would have to be a willingness to change all aspects of the lifestyle that did not result in happiness, because it would be clear that it was those aspects which were directly related to the illness. It would be clear as well that to not bring about the necessary changes would be to recreate the symptoms of the illness.

When it becomes a matter of life and death, the choice becomes a clear one, and simple, although not always easy.

Interactions

To those people close to the Being, it could be a very confusing time, as well. It could seem as though the person they had known the Being to be, had suddenly changed in a way, gone crazy. Habitual patterns of behavior and responding would suddenly no longer be there, and it could be very confusing. For the Being's health and well-being, however, they would have to be totally supportive of the new Being, since attempts to re-create the old Being would be perceived by the Being involved (correctly) as a threat to its health, and perhaps even to its life.

There must be a willingness to adapt to the Being's new way of Being.

Gradual change is easier for most people, but it must be emphasized that the magnitude of the gradual change is no less than that of immediate change. It is just spread out over a longer period of time. The same issues must be examined. The same changes must be made. In addition, the Being must maintain a single-mindedness of purpose, and stay on purpose, with a total willingness to release all aspects of their life which are stress-related, and all patterns of interacting which are not success-oriented, until life is again harmonious, and the body's state of health and well-being indicate that the Being has returned to balance, and may now identify with the way they are. The transformation and healing will then be complete.

Anything Can Be Healed!

When an individual who has been out of balance has made the decision to return to balance, they must make it a high priority project. Nothing else must be more important. Particularly in the case of a catastrophic illness, the return to health necessarily becomes more important than family, friends, or job. When there has been the recognition of a path to health, nothing must interfere with that path. The development and maintenance of a positive mental attitude is imperative.

Each of us is a self-organizing autonomous system of consciousness. Each of us is an energy system. Energy flows through our Being, and is directed by our consciousness. This energy is in a state of movement, flow, and in a healthy organism the energy is harmonious, and flows smoothly. When the flow of this energy is blocked or interrupted, it is experienced by the organism as an imbalance, and the organism's tendency is to return to balance and harmony, to return to health. This tendency toward harmony is an aspect of love.

All illness, all injury, is energy blocked or interrupted, or a call for love. Each of us, including you, the reader, has the ability to sense energy, detect it, and direct it.

Ultimately, any energy block can be released by your consciousness. It is not a question of whether it can be done, but rather how it can be done.

Within your Being, within your consciousness, is the ability to love, to perceive without judgment or expectation, to care. You have a potential for infinite love, whether or not you choose to recognize it, and whether or not you choose to manifest it. In fact, this love is the very nature of your Being.

You have the ability to love wherever there was a perception of a lack of love, or a call for love. Love heals.

You have in your consciousness the potential and ability to heal anything, on any level, in yourself as well as in any other Being, since it's all just love and energy. What remains is for you to realize this fully and actualize that potential.

Anything can be healed.

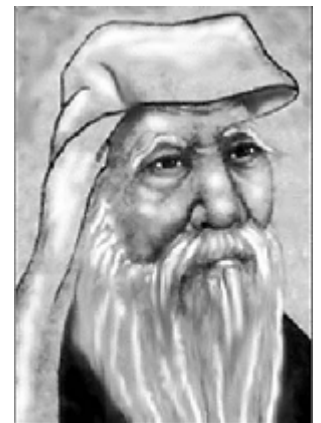
You can heal anything.

[Martin Brofman, PhD, author of *Anything Can Be Healed*, and *Improve Your Vision*, (Findhorn Press) developed the Body Mirror System of Healing and A Vision Workshop after having healed himself of terminal cancer in 1976. Brofman Foundation – www.healer.ch]

[Citation of the Month]

**Empty yourself of everything.
Let the mind become still.
The ten thousand things rise and fall while the Self watches their
return.
They grow and flourish and then return to the source.**

--- Lao Tzu



Lao Tzu

[Food as Medicine]**Seasonal Harmony****By Ellasara Kling**

All of life can be described by the dynamic interplay between the energies of Yin and Yang. Although we strive to create a balance between the flow of Yin and Yang, we do not want a cessation of movement. Generally speaking, we want the flow to be smooth, harmonizing, easy motions without obstruction. Consequently, when the season is highly Yang (summer) we want to eat foods that are more Yin in nature so that we do not become “too hot”. “Too hot” is also known as Excessive Summer Heat (a “Yang Evil”) and can be recognized by symptoms such as profuse sweating, excessive body heat, dry throat and mouth, being constantly annoyed, problems with sleeping, heart palpitations, constipation and is not checked can also include abdominal pain, vomiting and intestinal spasms if dampness is also involved.

When we look for foods that are cooling (Yin), it isn't just the essence of the food itself that we seek. We have to take into account the affect of the food on the body. For example, drinking hot chrysanthemum tea will cool the body and be exceedingly refreshing on a hot day as the heat will dissipate very quickly and the chrysanthemum flowers cause the body to cool off.

In each season we want to eat the foods of the season and also we want to keep in mind our own personal tendencies and what we uniquely need. So, if you are more of a cold essence (Yin) person, you might want to include warming foods/spices in your meals to help create more of a balance between Yin and Yang energies within yourself (and visa versa for people of a warmer more Yang nature). We are always interacting with the situation/circumstance that we are in right now. What is our own nature and how is that being affected by the situation/circumstance around us and how can we create greater balance and a more easy flow between the Yin and Yang energies that will lead us to greater health. It is this desire for balance in the flow of life that motivates the body in its choices.

Summer is the season of Yang energy. It is often that the most cooling foods are green, which is the color complement of Red -- the color of the Early Summer season. Green as you know is the color for the preceding season of Spring, which is also a Yang energy season. The sour taste of Spring tends to generate Yin and can calm excessive sweating, reduce sleeping difficulties -- a symptom of Summer Yang Evil. But, be careful as too much sour can, among other things, aggravate chronic pain. The bitter taste associated with early Summer can clear damp heat but too much bitter can be too drying for the Lungs. In the Spring season, new life is just coming through and the predominate movement is upward. This now continues as life begins to blossom and the predominate movement is expansion. The direction for the season is South. The Zang/Fu organs are the heart and Small Intestine whose sensory organ is the tongue while the complexion expresses the energy for this season. In the spring we looked to the nails for this expression. The emotion of the season is joy and laughter is its sound. So we are always going for this balance – some of this and a bit of that depending on who we are, where we are, what is going on. Our uniqueness, situations and circumstances will most determine if we need a more Yin or more Yang in our diets.

So the advice, generally speaking, is that we should “nourish” the season we are in and in Summer that might mean eating more pungent tasting foods and some, but not too much, bitter tasting foods. A summer diet should consist more of fruits and vegetables which are stimulating to the appetite and yet also contain warm foods that aid the digestive system. Greasy, fried, raw and frozen foods can damage the digestive system and should be avoided.

If you are uncertain about what you need at a given time, ask your body what it most wants. Trust your intuition as that will guide you the best and remember, as always, to smile warmly at your food.

Some foods that harmonize with the Early Summer Season:

Apricot, Asparagus, Bamboo shoot, Banana, Bitter melon, Bok choy, Brocolini, Cabbages, Cantaloupe, Caraway, Celery, Chicken Egg, Chrysanthemum flowers, Cilantro, Clam, Corn, Cucumber, Dill, Duck, Endive, Fennel, Fish, Ginger, Goji Berry, Grapefruit, Hawthorne berry, Job's tears (Chinese barley) because it removes dampness, Kale, Lily flower, Lotus Root, Lotus Seed, Mint, Mung Bean, Mustard Greens, Mushrooms, Nutmeg, Peach, Persimmon, Red Bell Peppers, Radish, Red grapes, Rose, Scallion bulb, Snow peas, Soy Oil, Spinach, Sprouts, Strawberry, Summer squash, Tamarind, Tea, Tomato, Water chestnut, Water spinach, Watercress, Watermelon, Wheat

Good Eats*Chrysanthemum/Mint Tea*

Chrysanthemum flowers
Mint Leaves
Water



Bring water almost to a boil and pour over a combination of chrysanthemum flowers and mint leaves (choose the balance to your own taste). Steep and drink. it is refreshingly cooling on a hot day.

Snow pea pods and mushrooms

3 Tb oil
2 thin slices fresh ginger
6 scallion whites cut into ½ inch pieces
10 oz. fresh mushrooms
½ lb. snow pea pods
¼ cup water or vegetable stock
1Tb soy sauce
1 Tb dry sherry or dry white wine
1 Tb Oyster sauce
1/8 tsp pepper
2 tsp. cold water
½ tsp cornstarch



Wash and clean mushrooms and slice. Blanch in boiling water, drain and set aside.
Remove fibrous string from snow pea pods and blanch in boiling water. Drain and set aside.

Heat half the oil in a heavy skillet or wok and add the ginger and scallion whites. Sautee until they begin to release their fragrance and add the mushrooms and sautee for two minutes. Add the stock, soy sauce, wine, oyster sauce and pepper. When the sauce begins to bubble, add the snow pea pods. Mix the cold water and cornstarch together. Remove a tsp of the sauce and mix into the cornstarch/water and then add back into the skillet. Thicken the sauce slightly and serve.
This dish is said to have a mild diuretic effect.

Water Chestnut Soup (This is a lovely dessert soup)

2/3 lbs fresh water chestnut, available at Asian markets or used canned.
¼ cup minced red cherries (pitted)
2 TB non GMO soy milk
3 cups water
1 cup sugar



Puree the water chestnuts with the water in a blender.
Pour the puree into a sauce pan and bring to a boil
Reduce the heat and add the milk – stir very well.
Pour into a serving bowl and sprinkle the cherries on the top.

Summer Vegetable Stock

2 qt water
2/3 lb soy bean sprouts

2 small carrots
 A couple of cabbage leaves (if readily available)
 ½ - 1 cup of stems of mushrooms

Wash the sprouts and place everything in a soup pot at the same time. Bring to a boil and reduce heat and simmer until liquid is reduced by half. Remove all the vegetables.

This gives you a flavorful but not intrusive vegetable stock that can be used as a base for most dishes.

Bitter Melon Soup

1 bitter melon, sliced
 2 tomatoes, cut into 4 wedges each
 3 shiitake mushrooms, stemmed and thinly sliced
 ½ cup sliced white mushrooms
 2 TB soaked goji berries
 4 thin slices ginger
 2 cups vegetable stock or water
 1-1/2 cups non GMO soy milk
 1 TB chopped parsley leaves
 Salt and pepper



Wash the melon, slice in half lengthwise, remove the seeds (easily done with the edge of a spoon) and slice into ¼” pieces.

Add the stock or water to a pot with the ginger and bring it to boil
 Reduce the hear and simmer for 2 minutes
 Add the bitter melon and simmer for about 2 minutes before adding the tomatoes and mushrooms
 When all the vegetables are tender, add the goji berries and soy milk
 Heat everything through
 Season with salt and pepper to taste and garnish with chopped parsley leaves.

Mung Bean Congee

1 and ½ quarts water
 ¼ cup mung beans
 ½ cup rice
 2 TB dried tangerine peel



Bring the water to boil and add the mung beans, minced tangerine peel and rice. Boil over low heat for about 30 minutes stirring occasionally. Add more water if necessary.

This congee is good for dispelling summer heat

Zucchini and Mint

4 TB walnut oil
 1-1/2 lbs zucchini
 1 small red onion cut into thin almost translucent circles
 2 TB fresh mint
 1 Tb lemon juice



¼ tsp salt

Wash the zucchini and cut lengthwise into ¼” wide slices. Spread the sliced onion in a baking dish and drizzle with 1-1/2 TB oil

Bake at 375 until they are beginning to bake through – set aside

Put the zucchini in the baking dish and drizzle with remaining oil and bake for about 12 minutes, turn and bake through

Plate the zucchini, arrange the onion over the zucchini, sprinkle with salt and lemon juice and fresh mint -- serve.

Roasted Red Pepper, Spinach Egg White Omelet

½ lb roasted red pepper

1 cup spinach leaves – stems removed and lightly chopped

6 egg whites

4-6 TB walnut oil

Salt & Pepper



Slice the roasted peppers into thin strips not more than 1-1/2” long

Heat 2TB of the walnut oil and add the peppers and spinach, salt and pepper

Sautee until the spinach begins to wilt and set aside

Lightly beat the egg whites – not too frothy

Heat a 9” skillet and add 3 TB of walnut oil (walnut oil is incredible for cooking eggs) continue heating until the oil is very hot, just before smoking.

Pour the egg whites into the center of the pan and reduce the heat to medium.

Do not stir

When the bottom is set, gently push the edges of the egg toward the center allowing the uncooked part on top to seep around the edges onto the hot pan.

When the egg whites are soft, but set on top, and not burned on the bottom, add the vegetables to the center of the pan.

With the spatula, turn the edges of the egg over the center wrapping the vegetables inside.

Slide onto the serving place, garnish with some cilantro or parsley,

[Ellasara is a long time student of Master Nan Lu. She is now participating in LifeForce, Tao of Medical Qigong with Master Lu. She has deeply studied Chinese Nutrition and Food Cures with Master Lu and at two different schools of TCM. Each school approached this subject in a completely different manner and different from Master Lu’s approach whose teachings have given her a solid foundation. She has a background as a chef, personal chef and caterer as well as having worked with many people on improving their perspective on food and health. She teaches “Seasonal Harmony” a cooking class for balanced eating according to the principles of TCM/five Element Theory.]



Transformation contains both change and stability, plurality and unity, movement and constancy. It has the nature of life, namely, to connect organically the polar opposites, the stumbling blocks of logic, and to unite them in an all embracing rhythm.

Lama Govinda

The most important characteristic of the Eastern world view - one could almost say the essence of it - is the awareness of the unity and mutual interrelation of all things and events, the experience of all phenomena in the world as manifestations of a basic oneness. All things are seen as interdependent and inseparable parts of this cosmic whole; as different manifestations of the same ultimate reality.
--- Fritjof Capra, *The Tao of Physics*, 1975



Qi Dao Editorial Board:

Publisher & Editor: Kevin W Chen, Ph.D. MPH

Editor-in-Chief: Joy E. Staller, B.A.

Executive Editor: Lily L. Zhong, MA

Associate Editors:

Ken Andes, L.Ac. D.Ac.

Marty Elsen, Ph.D.

Stuart Greenhouse

Aiguo Han, Ph.D.

Roger Jahnke, OMD, L.Ac.

Ellasara Kling

Lilly Lei, M.D.

Andy Rosenfarb, L.Ac.

Michelle Wood

Yang Yang, Ph.D.

Guest Editors:

Master Kenneth Cohen

Lama Somananda Tantrapa

- You are welcome to share *Qi Dao* with your friends in its original form.
- To subscribe to *Qi Dao*, send an email to Qi_Dao-subscribe@yahoo.com.
- To contribute to *Qi Dao* or contact us, please email to WISH_Qidao@yahoo.com.