

Qi Dao



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

Sept/Oct 2009

Qi Dao, the E-newsletter of World Institute for Self Healing (WISH) designed for all Qigong/Taiji practitioners, and mind-body or spiritual cultivators, promotes philosophy and methods of human self-healing and positive mind power, and shares knowledge and experiences with those who are interested in human self-healing and consciousness power and their applications in health and healing. It is FREE to those who are interested in the subjects. All contributions are welcome.

From the Editor ...

Hang on!
 Hang on to that. It's worth something.
 Hang on to that. It's bound to be worth something someday.
 Hang on to me. You are worthless without me.
 Hang on to that idea. It could make you rich.
 Hang on to your dreams. You can live them.
 Hang on to your 20 year old child. He is the only thing that gives you worth.
 Hang on to your purse. Someone could steal it.
 Hang on to the clothes line. The wind will blow your clothes away.
 Hang on to your home. It's who you are.

Or is it?

Sometimes we spend a lot of time and energy just trying to hold on to something. We believe that something has worth. We believe it could change our lives. We believe we might be different without it and we're afraid. We think we can protect it – whether it be made of wood or terry cloth, or whether it be another human being. We wind up giving up our own lives, our own sense of self, in order to take care of it, in order to hold on to it.

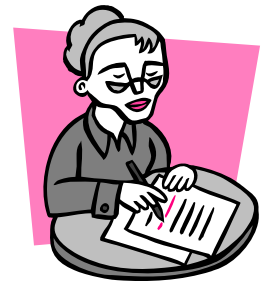
We become attached to things. We start to define who we are by the things we become attached to. We cry when we lose them, as though that was what made our life worth living. The problem is we lose sight of ourselves, we lose who we really are.

We need to allow ourselves to detach from those things which keep us from being in touch with who we are.

Read more about ideas on attachment and detachment as you look inside this issue of *Qi Dao*. Read and allow yourself to know what others think and then allow yourself to know who you are without any attachments, even attachments to this newsletter.

We welcome new columnists to our *Qi Dao* newsletter: *Qi-Cultivation and Dao* by Guan-Cheng Sun and Jill Gonet and *Taiji Examiner* by Violet Li.

Joy Staller



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[Research Update]

Quality of Reporting of Randomized Clinical Trials in Tai Chi Interventions: A Systematic Review. *Evidence-based Complementary and Alternative Medicine.* eCAM advance access published on April 7, 2009. by Li JY, Zhang YF, Smith GS, Xue CJ, Luo YN, Chen WH, Skinner CJ, Finkelstein J. (Department of Epidemiology and Preventive Medicine, University of Maryland School of Medicine, Baltimore)

Objectives: To evaluate the reporting quality of published randomized clinical trials (RCTs) in the Tai Chi literature following the publication of the CONSORT guidelines in 2001. **Data sources:** The OVID MEDLINE and PUBMED databases **Review methods:** To survey the general characteristics of Tai Chi RCTs in the literature, we included any report if (i) it was an original report of the trial; (ii) its design was RCT; (iii) one of the treatments being tested was Tai Chi; and (iv) it was in English. In addition, we assessed the reporting quality of RCTs that were published between 2002 and 2007, using a modified CONSORT checklist of 40 items. The adequate description of Tai Chi interventions in these trials was examined against a 10-item checklist adapted from previous reviews. **Results:** The search yielded 31 Tai Chi RCTs published from 2002 to 2007 and only 11 for 1992-2001. Among trials published during 2002-2007, the most adequately reported criteria were related to background, participant eligibility and interpretation of the study results. Nonetheless, the most poorly reported items were associated with randomization allocation concealment, implementation of randomization and the definitions of period of recruitment and follow-up. In addition, only 23% of RCTs provided adequate details of Tai Chi intervention used in the trials. **Conclusion:** The findings in this review indicated that the reporting quality of Tai Chi intervention trials is sub-optimal. Substantial improvement is required to meet the CONSORT guidelines and allow assessment of the quality of evidence. We believe that not only investigators, but also journal editors, reviewers and funding agencies need to follow the CONSORT guidelines to improve the standards of research and strengthen the evidence base for Tai Chi and for complementary and alternative medicine. For full article, go to: <http://ecam.oxfordjournals.org/cgi/content/full/nep022v1?maxtoshow=&HITS=10&hits=10>



T'ai chi and qigong for health: patterns of use in the United States. *J Altern Complement Med.* 2009 Sep;15(9):969-73. by Birdee GS, Wayne PM, Davis RB, Phillips RS, Yeh GY, (Osher Research Center, Harvard Medical School, Boston, MA 02215, USA. g2birdee@gmail.com)

BACKGROUND: Little is known in the United States about those who practice t'ai chi and qigong, two mind-body techniques that originated in Asia. **OBJECTIVE:** The objective of this study is to characterize use of t'ai chi and qigong for health with regard to sociodemographics, health status, medical conditions, perceptions of helpfulness, and disclosure of use to medical professionals. **METHODS:** We analyzed associations of t'ai chi and qigong use for health using cross-sectional data from the 2002 National Health Interview Survey (NHIS) Alternative Medicine Supplement (n = 31,044). The 2002 NHIS estimated the number of t'ai chi and qigong users for health to be 2.5 and 0.5 million persons, respectively. We collapsed t'ai chi and qigong use into a single category (TCQ) for analysis, representing 2.8 million individuals. **RESULTS:** We found that neither age nor sex was associated with TCQ use. TCQ users were more likely than nonusers to be Asian than white (odds ratio [OR] 2.02, 95% confidence interval [CI] 1.30-3.15), college educated (OR 2.44, 95% CI 1.97-3.03), and less likely to live in the Midwest (OR 0.64, 95% CI 0.42-0.96) or the southern United States (OR 0.51, 95% CI 0.36-0.72) than the West. TCQ use was associated independently with higher reports of musculoskeletal conditions (OR 1.43, 95% CI 1.11-1.83), severe sprains (OR 1.65, 95% CI 1.14-2.40), and asthma (OR 1.50, 95% CI 1.08-2.10). Half of TCQ users also used yoga for health in the last 12 months. Most TCQ users reported their practice to be important to maintain health, but only a quarter of users disclosed their practice to a medical professional. **CONCLUSIONS:** In the United States, TCQ is practiced for health by a diverse population, and users report benefits for maintaining health. Further research is needed to establish efficacy and safety for target populations, including those with musculoskeletal and pulmonary disease, as well as for preventive health.

The effectiveness of Tai Chi for chronic musculoskeletal pain conditions: a systematic review and meta-analysis. *Arthritis Rheum.* 2009 Jun 15;61(6):717-24. by Hall A, Maher C, Latimer J, Ferreira M (The George Institute for International Health, The University of Sydney, Sydney, New South Wales, Australia. amandahall@george.org.au)

OBJECTIVE: To determine whether Tai Chi improves pain, disability, physical performance, and/or health-related quality of life (HRQOL) in people with chronic musculoskeletal pain. **METHODS:** Eight databases were

searched for randomized controlled trials (RCTs). Two independent reviewers rated trial quality and extracted trial data. Effect sizes and 95% confidence intervals were calculated for individual trials, and pooled effect sizes were calculated using a random-effects model. **RESULTS:** Seven RCTs were selected for inclusion in the review. Of these, 6 studied people with chronic arthritis and 1 studied people with chronic tension headaches. The trials were typically small and of low methodologic quality. The pooled effect size for arthritic populations on a 0-100 scale was 10.1 (range 6.3-13.9) points for pain reduction, and was 9.6 (range 5.2-14.0) points for disability reduction. Additionally, physical performance and HRQOL outcomes favored the Tai Chi intervention, but of these outcomes, only the level of tension and satisfaction with general health were statistically significant. **CONCLUSION:** The available data on the effect of Tai Chi are sparse and derived principally from low-quality studies. These data suggest that Tai Chi has a small positive effect on pain and disability in people with arthritis. The extent to which it benefits other forms of musculoskeletal pain is unclear.

The Efficacy of Mindfulness-Based Meditation Therapy on Anxiety, Depression, and Spirituality in Japanese Patients with Cancer. [J Palliat Med.](#) 2009 Aug 28. [Epub ahead of print] by Ando M, Morita T, Akechi T, Ito S, Tanaka M, Ifuku Y, Nakayama T. (Faculty of Nursing, St. Mary's College, Fukuoka, Japan).

Objective: The primary goal of the study was to assess the efficacy of mindfulness-based meditation therapy on anxiety, depression, and spiritual well-being of Japanese patients undergoing anticancer treatment. A secondary goal was to assess the relationships among anxiety, depression, spiritual well-being, growth, appreciation, pain, and symptoms. **Methods:** The subjects were 28 patients who were receiving anticancer treatment. The subjects participated in two sessions of mindfulness-based meditation therapy, including breathing, yoga movement and meditation. Each patient was taught the program in the first session, then exercised at home with a CD, and subsequently met the interviewer in a second session after 2 weeks. Primary physicians recruited the patients and interviews were conducted individually by nurses or psychologists with training in the program. Patients completed preintervention and postintervention questionnaires on anxiety and depression (Hospital Anxiety and Depression Scale [HADS]), spiritual well-being (Functional Assessment of Chronic Illness Therapy-Spiritual [FACIT-Sp]), and appreciation, growth, pain, and symptoms. **Results:** HADS scores significantly decreased from 12 +/- 5.3 to 8.6 +/- 6.3 ($p = 0.004$) after the intervention, and FACIT-Sp increased from 32 +/- 6.5 to 33 +/- 6.9 ($p = 0.69$), but the change was not significant. There were significant associations between FACIT-Sp and HADS ($r = -0.78$, $p = 0.000$), FACIT-Sp and growth ($r = -0.35$, $p = 0.04$), FACIT-Sp and pain ($r = -0.41$, $p = 0.02$), and growth and appreciation ($r = 0.45$, $p = 0.009$). **Conclusions:** Mindfulness-based meditation therapy may be effective for anxiety and depression in Japanese cancer patients, and spiritual well-being is related to anxiety and depression, growth, and pain. The negative correlation of spirituality with growth differs from the results of previous studies and the mechanism of this effect needs to be investigated further.

Can meditation slow rate of cellular aging? Cognitive stress, mindfulness, and telomeres. [Ann N Y Acad Sci.](#) 2009 Aug;1172:34-53 by Epel E, Daubenmier J, Moskowitz JT, Folkman S, Blackburn E. (University of California San Francisco, Department of Psychiatry, San Francisco, California 94143, USA. eepeel@lppi.ucsf.edu)

Understanding the malleable determinants of cellular aging is critical to understanding human longevity. Telomeres may provide a pathway for exploring this question. Telomeres are the protective caps at the ends of chromosomes. The length of telomeres offers insight into mitotic cell and possibly organismal longevity. Telomere length has now been linked to chronic stress exposure and depression. This raises the question of mechanism: How might cellular aging be modulated by psychological functioning? We consider two psychological processes or states that are in opposition to one another—threat cognition and mindfulness—and their effects on cellular aging. Psychological stress cognitions, particularly appraisals of threat and ruminative thoughts, can lead to prolonged states of reactivity. In contrast, mindfulness meditation techniques appear to shift cognitive appraisals from threat to challenge, decrease ruminative thought, and reduce stress arousal. Mindfulness may also directly increase positive arousal states. We review data linking telomere length to cognitive stress and stress arousal and present new data linking cognitive appraisal to telomere length. Given the pattern of associations revealed so far, we propose that some forms of meditation may have salutary effects on telomere length by reducing cognitive stress and stress arousal and increasing positive states of mind and hormonal factors that may promote telomere maintenance. Aspects of this model are currently being tested in ongoing trials of mindfulness meditation.

Tai Chi Qigong for the quality of life of patients with knee osteoarthritis: a pilot, randomized, waiting list controlled trial. *Clin Rehabil.* 2009 Jun;23(6):504-11. by [Lee HJ](#), [Park HJ](#), [Chae Y](#), [Kim SY](#), [Kim SN](#), [Kim ST](#), [Kim JH](#), [Yin CS](#), [Lee H](#). (Acupuncture and Meridian Science Research Center (AMSRC), Kyung Hee University, Seoul and Department of Meridian and Acupoint, College of Korean Medicine, Kyung Hee University, Seoul, Republic of Korea.)

OBJECTIVE: To evaluate the effects of Tai Chi Qigong training on the quality of life and physical function of patients with osteoarthritis of the knee. **Design:** A preliminary, single-blind, randomized controlled trial. **SETTING:** General community, performed at Hwaseong City Health Center. **PARTICIPANTS:** Forty-four elderly subjects (mean age, 69.1 +/- 5.4 years) with knee osteoarthritis. **Intervention:** The patients were randomized (2:1) to: (1) an eight-week Tai Chi Qigong training programme or (2) a waiting list control group. The programme involved eight weeks of group Tai Chi Qigong sessions, with 60 minutes per session twice a week. **Main outcome measures:** The primary outcome was quality of life measured with the Short Form 36 (SF-36) at baseline and week 8. Secondary outcomes included the Western Ontario and McMaster University Osteoarthritis Index (WOMAC) and 6-m walking time. **RESULTS:** The training group had statistically significant improvements in the quality of life (changes of SF-36, Qigong versus control: 21.6 +/- 16.8 versus 9.8 +/- 13.6, $P < 0.05$) and 6-m walking test (change in walking time, Qigong versus control: -1.6 +/- 1.7 versus -0.2 +/- 0.8 s, $P < 0.01$). The WOMAC scores in the training group were markedly improved, although the differences were not statistically significant. **CONCLUSIONS:** Tai Chi Qigong training appears to have beneficial effects in terms of the quality of life and physical functioning of elderly subjects with knee osteoarthritis. However, more rigorous trials are needed to confirm the efficacy of this training for patients with osteoarthritis of the knee.

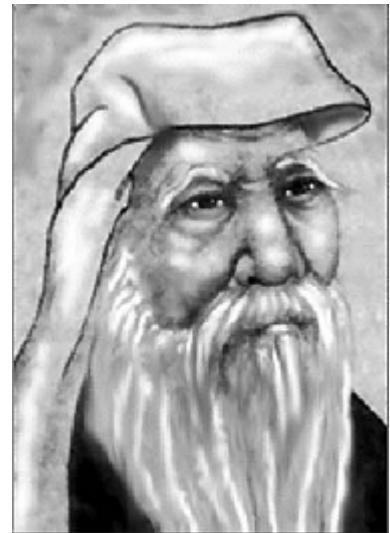
[Citation of the Month]

81st Verse

True words are not beautiful;
 beautiful words are not true.
 Good men do not argue;
 those who argue are not good.
 Those who have virtue do not look for faults;
 those who look for faults have no virtue.

Sages do not accumulate anything
 but give everything to others;
 having more, the more they give.

Heaven does good to all,
 doing no evil to anyone,
 The sage imitates it, acting for the good of all,
 and opposing himself to no one.



Lao Tzu

- [Tao Te Ching](#) by [Lao Tzu](#)

[From the Qi Dao Master]

Never Get Stuck in a Perspective

(Excerpt from *Qi Dao – Tibetan Shamanic Qigong* by Lama Somananda Tantrapa)

It would not be too great of an exaggeration to say that most people have a culturally programmed frame of mind, which helps them keep their attention focused on certain things in their lives that they deem especially important. Yet, what is utterly important to one person may be irrelevant to another, or even ridiculously unimportant to others. How often do people experience misunderstandings concerning the most basic things or ideas such as money issues, family relationships, religious beliefs, etc.?

Metaphorically speaking, humankind can be viewed as an island in the ocean of life with a number of villages located on different sides of the island. The islanders in each village have historically developed a tradition of building their houses in a particular direction. It may simply be the direction towards the ocean, which varies depending on the side of the island. If you were born and raised in one of the villages on this island, then you were most likely taught from very early age that, when you grow up, you should build your house facing the specific direction customary to your native village. You would be thoroughly indoctrinated to make sure your identity, beliefs and worldviews were aligned with the conventional views of your village.

People living on different sides of the island may at times try to communicate with each other, but most of their communication only causes more trouble because of the profound dissimilarities between the perspectives specific to different villages. Due to their beliefs about the importance of their own “right” direction, villagers on one side of the island often consider the inhabitants of other sides strange, to say the least. They may even believe that the people on the opposite side of the island are totally wrong in their worldviews, if not downright evil.

Miscommunication and differences in viewpoints cause most of human conflicts and wars. Many of us also assume that the grass on the other side of the island is greener than on our own side. Consequently, the feelings of greed, envy and unrest arise. Have you ever tried to improve your life by leaving your old home, work, or partner, hoping that the new one would make you happier? How can you sit here quietly when someone over there seems to enjoy a better life than you?! But when it comes to really being where the grass is supposed to be greener, you may suddenly feel anxious about getting into an unexplored territory (perhaps, having to oust the former inhabitant of the place) just to realize that you may continue feeling dissatisfied, wanting again juicier grass, more grass, more stuff, hoping to satisfy the never-ending list of human desires. Such state of discontentment may be very frustrating, invoking suffering as well as cruelty towards others. This state is usually based on the belief that other people are selfish and competitive, which results in constant stress.

Spiritual implications of adhering to this selfish perspective are quite profound: your realm of existence depends on the particular position you occupy on our island (which manifests somatically as a holding pattern). Everything you perceive with such a tunnel vision is polarized on the scale of importance from the most important things in life that are the closest to you to the least important things that is farther away in this one-dimensional perspective. You may feel that your honor, title, money, property, family, country, or whatever, is more important than anyone else’s identity, possessions or beliefs. To many islanders, their worldviews are the most important item, for their belief systems intrinsically connect them with the places on the island they occupy. We all know of innumerable cases of people risking or even sacrificing their lives (or the lives of others) due to their attachment to their beliefs.

If you show any disloyalty, there is also a threat that you may get exiled for your lack of allegiance to the social consensus or chased out of your old village. You will then have an option to perceive this as a huge problem or as an awesome learning opportunity. You may choose to wander around the island learning about other villages with their perspectives and corresponding realms of consciousness. Potential for exploration abounds, because other sides of the island represent alternative realms of human existence, some of them totally condemned and cursed by certain



islanders. It is as if the inhabitants of the East side of the island considered the West side to be an abode of evil forces, while the Westerners thought the same about those from the East.

As you become more and more familiar with various realms around the island, you may eventually come to a realization that none of them is more or less important than any other. Neither one perspective offers the complete view on reality, but together they form a wider field of vision eventually opening up to 360 degrees. This means that you can have 360 degrees of freedom, in place of just two or three options that used to be available when you were attached to one linear perspective: either move toward whatever you perceive or move away from it (sometimes also having an option of remaining neutral about it). Now you can see the multidimensional picture of reality that allows you to navigate more fluidly and intelligently in the ocean of life.

[Lama Somananda Tantrapa is the holder of the lineage of Qi Dao that has been fostered in his clan for 27 generations since 1224 AD. He has over 30 years of experience in Qi Dao and other internal martial arts. After founding Academy of Qi Dao in 2000, he has provided wellness, peak performance and life coaching to hundreds of clients from all walks of life. His coaching has inspired many professional athletes, speakers, dancers, singers, writers and actors to open up to the infinite source of power that exists within everyone. For more information about Qi Dao, please visit www.qidao.org. Lama Tantrapa is also the host of the Radio talk show The Secrets of Qigong Masters offering some entertaining and enlightening dialogs with many remarkable masters of the Energy Arts and related disciplines. Please go to www.blogtalkradio.com/qigongmasters and download or listen to the archived episodes of this unique show. Enjoy the interviews with American and International Qigong masters every Monday from 6:00 to 7:00 pm PST (9:00 to 10:00 pm EST). You are welcome to call in with your most burning questions about Qigong, Tai Chi, meditation, energy healing and spiritual development at (347) 327-9635 during the show.]



Learn to detach...Don't cling to things, because everything is impermanent... But detachment doesn't mean you don't let the experience penetrate you. On the contrary, you let it penetrate fully. That's how you are able to leave it... Take any emotion--love for a woman, or grief for a loved one, or what I'm going through, fear and pain from a deadly illness. If you hold back on the emotions--if you don't allow yourself to go all the way through them--you can never get to being detached, you're too busy being afraid. You're afraid of the pain, you're afraid of the grief. You're afraid of the vulnerability that love entails. But by throwing yourself into these emotions, by allowing yourself to dive in, all the way, over your head even, you experience them fully and completely. You know what pain is. You know what love is. You know what grief is. And only then can you say, 'All right. I have experienced that emotion. I recognize that emotion. Now I need to detach from that emotion for a moment.

---Mitch Albom, Tuesdays with Morrie

Detached action is unselfish work.

---Bhagavad Gita



When you become detached mentally from yourself and concentrate on helping other people with their difficulties, you will be able to cope with your own more effectively. Somehow, the act of self-giving is a personal power-releasing factor.

---Norman Vincent Peale

[Topics in Research]

Scientific Exploration of Qi Part 8. Internal and External Fields and Qigong

Marty Eisen Ph. D.

1. Introduction

In physics, a field is defined by a scalar (or number) or vector or tensor associated with each point of 3-dimensional space, specified by say a rectangular xyz-coordinate system, and the fourth dimension of time. For example, the gravitational field is a vector field. Its value at a point in space requires three numbers, the x, y and z components of the gravitational force acting at that point, which can vary with time. An electrical field is also a vector field since its value at a point in space also requires 3 components for the force of repulsion or attraction on a charged particle at that point. A field may be thought of as extending throughout the whole of space.

In Part 7, different electromagnetic effects occurring in the body were described. The totality of these effects will generate external electromagnetic fields of the body. In addition, there are external electromagnetic fields which can act on the body. Their relation to Qigong practice will be studied.

In addition, an intrinsic field which may determine the shape, method of growth and health has been hypothesized, as explained in Section 2.

2. Life –fields (L-fields)

Harold Saxton Burr was an anatomy professor at Yale University. From his research on the development of the nervous system, Burr realized that little was known about how the shape of animals and other organisms was controlled. Molecular biology can account for the manufacture of parts, but cannot explain how cells, tissues and organs are nearly always organized and assembled into a particular form and shape for a given animal or plant.

Burr hypothesized that the electrical field of an organism is the blueprint for its structure. He called these fields Life-fields or L-fields. In 1932, Burr started an important series of studies of the role of electricity in development and disease ⁽¹⁾. During this time most scientists were convinced that energy therapy and “life-force” were nonsense.

Burr showed that the L-field matrix in a frog’s egg outlined the developmental growth of the entire nervous system. He interpreted this as support for his hypothesis that the L-field was the organizing matrix for the body.

By leaving some trees hooked up to his L-field detectors for decades, he found correlations between readings from the trees and phases of the moon, sunspot activity, and thunderstorms.

Burr’s student, Leonard Ravitz, investigated of the effects of the lunar cycle on the human L-field. He concluded that the L-field reaches a peak of activity at the full moon. Ravitz also studied changes in the L-field in relation to changes in a person's mental and emotional states.

Ravitz stated that "Both emotional activity and stimuli of any sort involve mobilization of electrical energy, as indicated on the galvanometer, hence, both emotions and stimuli evoke the same energy. Emotions can be equated with energy." Emotional energy is utilized in Chinese medicine and there is a qigong method for healing the emotions ⁽²⁾. Ravitz also discovered that the L-field disappears before death.

Burr’s study of fields for diagnosis is based on the premise that every physiological process in the body also produces electrical changes, as proposed by the physiologist A.P. Mathews in 1903. It also produces changes in the magnetic field around the body. Recent research on this topic was summarized by B. Brewitt in 1996 and 1999 ⁽¹⁾.

Burr determined the timing of women's ovulation by daily measurements of the electrical field between one finger of each hand. Other scientists could not consistently confirm his results, because the detection of the ovulation cycle requires filtering for eliminating interference from other electrical cycles in the body produced by other organs in the body such as the heart and brain. It was not until 1975 that Friedenber, Reese and Reading patented a circuit that could separate the monthly electrical cycle of the ovary from the rhythms of other bodily organs.

Burr was convinced that diseases would appear in the energy field before any physical symptoms could be detected. He thought that if the disturbed energy field could be restored to normal, the pathology could be prevented. Burr et al. began studying the relation between electrical fields and cancer. They began with mammary tumors in mice and were able to detect large voltage changes in electrodes attached to the chest from 10 days to 2 weeks before the tumors appeared. British researches could not duplicate his results. Brewitt studied some of Burr's original data in 1996, using statistical methods, and concluded that disease states can be detected early by measuring changes in the electrical conductance of tissues.

Some recent successes in using skin surface electric potentials for detecting breast cancer have been reported by Weiss et al in 1994 and Cuzick and coworkers in 1998. This non-invasive method is important because it can differentiate between benign and cancerous lumps without surgery. References and further details can be found in Chapter 1 of (1).

Using some of the facts in ⁽³⁾ and L-fields the following is a hypothesis on how energy healing works. Unhealthy tissue does not receive the natural electromagnetic regulatory signals necessary for healing. Energy from the healer, Qigong practice or other means transfers essential information so that the communication channels open and the healing process is initiated. The proper type of tissue is formed under the guidance of the L-field.

3. The Copper Wall Experiments ^(4,5)

Healing energy and its electrical correlations was studied by Dr. Elmer Green and colleagues at the Menninger Clinic from 1983 to 1995. A room was constructed consisting of a copper floor, ceiling and walls. The copper panels were insulated from each other. Each subject sat on a chair on a glass base facing a copper wall. Voltmeters were attached to each copper panel to measure the electrical field changes around the subjects. An electrode on the ear of each subject measured any body potential changes, relative to ground, that occurred during meditation. EKG, EEG, finger temperature, skin conductance and respiration were also measured. Sessions were videotaped to rule out spurious electrical readings produced by movement rather than meditation. All of these readings were taken simultaneously and recorded on machinery in an adjacent laboratory. At some sessions a bar magnet, with the north or south pole up, was suspended over the meditator's crown to change the magnetic properties of the room.

Twenty ordinary subjects, with thirty sessions per subject, were used as a control group. Subjects were told to keep their eyes open and maintain simple awareness, rather than concentrate on a particular object or goal. There were no large or unusual voltages. However, when seven male and several female mind-body practitioners were tested, the results were surprising. During their meditation, body potentials ranged from 4 volts to 221 volts, with these spikes lasting from .5 to 12.5 seconds, whether or not a magnet was used. The magnitude of these surges was 10,000 times larger than EKG voltages and 100,000 times greater than EEG voltages.

Nine of the fourteen mind-body practitioners were nationally known healers, adept at healing that does not require bodily contact. They attempted noncontact healing with volunteers who sat in the same room with the healer and also in another room. Magnets were not used in these experiments. During the healing sessions, the healers generated more electrical surges than during mediation. The voltage surges ranged from 4 to 190 volts.

The next set of experiments looked at the energetic interaction between the healer and a new group of volunteer patients. The same group of six men and three women healers were used, without magnets. Again there were huge electrical surges registered on the bodievs of the healers and to a lesser extent in the copper walls. When the patients were in the same room as the healers, they displayed synchronous potential fluctuations of smaller amplitude than that of the healers. Synchronized electrical activity was not observed when distant healing was attempted and the patient was not in the same room as the healer. Occasionally, distant patients said they felt "healing energy" or saw images

corresponding to those visualized by the healers. This implies that healing is correlated with more than electrical energy. According to Qigong theory “Yi ling Qi” or “Intent guides the Qi to produce healing.” However, other texts state that intent alone can cause healing.

The meaning of these electrical surges is not clear. Dr. W. Tiller, the Stanford University physicist, analyzed the copper wall data from one healer. He found that the charged oscillated between the feet and the crown and had its source in the lower abdomen. Some Qigong practitioners believe that healing power is generated from the Lower Dan Tian. Dr. Green, commenting on Tiller’s analysis, said that “It is possible that a master healer can generate a charge from any part of his body.” Other Qigong practitioners believe that external Qi can be projected from any part of the body.

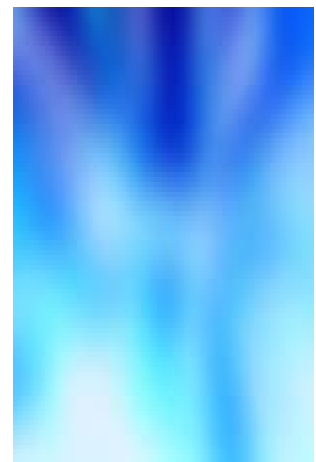
4. Auras

Since antiquity, spiritual adepts have claimed an aura, or a field of subtle, luminous radiation surrounds a person or object (like the halo of religious art) that some mystics are capable of observing.

In Qigong theory, three external Wei Qi fields supposedly surround the body. The first external energy field extends about one or two inches outside the body. It is related to the Lower Dan Tian and serves as a holographic energy template for the body. The second field extends a foot or more outside the body. It is related to the Middle Dan Tian and the emotional energy body. The third field extends a few feet to several hundred yards depending on the person’s spiritual evolution. It is related to the upper Dan Tian and the spiritual energy body. The dominant color of the aura surrounding the Qigong practitioner depends on which of the Dan Tians is dominant. The most powerful healers are considered to be those in which the Upper Dan Tian is dominant and the color will be white. Scientific research has attempted to find devices that will form pictures of the aura.

In 1911, Walter Kilner, M.D. of St. Thomas Hospital in London, saw a human aura, by looking through glass screens stained with dicyanin dye. It appeared to be a glowing mist around the body in three distinct layers: a 1/4 inch densest layer closest to skin; a more vaporous layer, 1 inch wide, streaming perpendicularly from the body, and a delicate exterior luminosity with indefinite contours, about 6 inches wide. Dr. Kilner’s book, *The Human Aura*, published in New York, 1965, describes how the appearance of the aura differs from person to person, depending on their physical, mental, and emotional states. He developed a system of diagnosis based on the consistent differences in the aura in persons suffering a particular disease.

Some researchers claim that Kirilian photography (KP) gives a picture of the aura. It is named after, Semyon Kirilian, who in 1939 accidentally discovered that if an object on a photographic plate is connected to a source of high voltage, an image would be created on the photographic plate.



Dr. W. Tiller does not believe that aura is seen and the photograph has a physical explanation^(6, 7). When a Kirlian photo is taken, the object is placed either on a metal electrode or between two parallel metal plate capacitors that are separated by a small distance from a photographic film plate. An electrical current passed through the electrode or the capacitors produces a separation of charge, freeing valence electrons from the object and creating a small electric field that ionizes the molecules in the air around the object. Once this electric field is large enough, electrical breakdown of the air occurs and conducting paths in the visible light range can appear as the electrons recombine with the ionized molecules, emitting photons in the process. Different colors are generated based on the elemental composition of the object, since each element in the periodic table gives off its own unique color spectra. This is called a corona discharge by physicists and is not emanations of the supposed human aura. In addition to living material, inanimate objects such as coins will also produce Kirlian photographs.

In the 1970’s, Dr. Thelma Moss did extensive research in Kirlian photography when she led the UCLA parapsychology laboratory. One experiment designed to show the presence of energy fields generated by living

entities involved taking Kirlian contact photographs of a picked leaf at set periods. Its gradual withering corresponded to a decline in the strength of the aura. However it may simply be that the leaf loses moisture and becomes less electrically conductive, causing a gradual weakening of the electric field at the drier edges of the leaf.

In another experiment, a section of a leaf was torn away after the first photograph. A faint image of the missing section remained after a second photograph was taken. The Archives of American Art Journal of the Smithsonian Institute published a leading article with reproductions of images of this phenomenon. However, this effect might have been due to contamination of the glass plates, which were reused for both the "before" and "after" photographs. The effect was not reproduced in later better, controlled experiments.

Dr. Moss correlated fingertip coronas with emotional states. Healthy subjects exhibit a blue-white corona with a deep blue band-from one sixteenth to more than a quarter of an inch wide, just beyond the boundary of the fingertip. States of relaxation lead to a blue-white corona. In states of arousal, tension, anxiety, or excitement, a red blotch consistently appears superimposed on the fingerprint. Other observations were that meditators had brighter and wider coronas and that acupuncture increased the corona width and brightness, depending on the specific point being treated.

Dr. Konstantin Korotkov of the St. Petersburg State Technical University of Informational Technologies, Mechanics and Optics, has devised a GDV (Gas Discharge Visualization) instrument based on the Kirlian Effect, for direct, real-time viewing of the human energy field (aura). The GDV uses glass electrodes to create a pulsed electrical field excitation (called "perturbation technique") to stimulate objects so that they shine millions of times more intensely than normal. Sophisticated technology is used to capture the tiny pulses of emitted photons and measure their electro-photon glow.

This technology claims to capture, by a special camera, the physical, emotional, mental and spiritual energy emanating to and from an individual, plants, liquids, powders, inanimate objects and translate this into a computerized model.

The Korotkov method is used in some hospitals and athletic training programs in Russia and elsewhere as preventative measurements for detecting stress.

Another method for studying auras is called Aura photography. It is completely different from Kirilian photography. In aura photography a colorful image is produced of a person's face and upper torso by interpreting galvanic skin responses and adding color to the photograph using a printer. The images made with an Aura camera do not result from coronal discharge. In aura photography, no high voltage is involved as with the Kirlian technique, and no direct contact with the film is made.

In the late 1980's, Harry Oldfield⁽⁸⁾ developed a scanner which he thought would provided a real time, moving image of the energy field. His system became known as Polycontrast Interference Photography (PIP). He speculated that ambient (surrounding) light would be interfered with by the energy field both when the incident ray traveled towards the object and when the reflected ray bounced off the object.

To see the body's energy field with PIP, ideally the person is in a room with full spectrum lighting at a controlled output, standing against a white backdrop. The picture is taken with a digital video camera. A lead from the camera connects it to a computer. The sophisticated program analyzes the different light intensities being reflected from the person or object being scanned. The computer screen then displays the end project seen. Harry Oldfield believes that his PIP can see the energy field from and around the body in much the same way as people with gifts of vision can. His belief is based on the fact that some clairvoyants and mystics with their gifts helped him develop some of the filters in PIP which simulate what they see, including the colors.

The photographs cannot be used automatically. Experience and training is required to interpret them. Certain colors indicate illnesses. When a healer projects energy the colors indicating illness can be seen to change to colors indicating health.

Tim Duerden's paper ⁽⁹⁾ explores the claims of aura producing devices. It argues that the images produced can be explained using concepts from the physical sciences. It is suggested that techniques such as KP, GDV or PIP currently offer insufficient reliable research evidence concerning their use as diagnostic or imaging alternatives. Consequently their clinical use is debatable. Kirlian photography and its derivatives may however be useful as a research tool by providing visual records of complex bodily responses to experimental situations, such as, responses to physiological or psychological stressors.

Some medical Qigong doctors base their diagnosis and treatment on the aura's appearance and colors ⁽¹⁰⁾. Aura colors and patterns constantly change depending on the patient's physical, mental, emotional, energetic, and physical health.

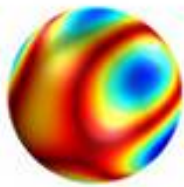
A simple test for the ability to see auras, the "Doorway Test", appears in ⁽¹¹⁾. A subject with a large aura is behind a wall so that he cannot be seen by the aura reader. He approaches the doorway and stands so that his shoulders are at the edge of the doorway and his body is not visible. The reader attempts to detect the subject's presence by his aura, which will protrude into the doorway. Some people, who claimed to see auras, were correct in detecting peoples' presence, only a small number of times, as if they were guessing.

Some skeptics believe that there is no aura. Rather, the mystic suffers from synaesthesia, especially if the ability is inborn. Synaesthesia is a condition found in 1 in 2000 people in which stimulation of one sense produces a response in one or more of the other senses. For example, people with synaesthesia may experience colors with tastes or smells with sounds. It is thought to originate in the brain. Some scientists believe it might be caused by a cross-wiring in the brain, for example, between centers involved in emotional processing and smell perception. Synaesthesia is known to run in families.

5. Schumann Resonance

Effects of external Qi fields of the earth, sun, moon and stars and time varying Qi effects were discussed in previous articles on Scientific Exploration of Qi, Parts 4, 5(a) and 5(b) which appeared in Qi Dao from Nov./Dec., 2008 to March/April 2009.

The research of Wever et al 1968 at the Max Planck Institute is cited in ⁽¹⁾. They monitored hundreds of subjects over many years that lived in two underground rooms shielded from external influences of light, temperature, sound, pressure and so on. One room was also electromagnetically shielded so that the effects of geomagnetic rhythms were reduced by 99%.



All of the subjects developed longer, irregular, chaotic, or desynchronized physiological rhythms. Those in the magnetically shielded room suffered worst. This result has been verified by more modern researchers. Artificial electric and magnetic were pulsed into the shielded room. Only the 10 Hz electric field restored normal patterns to biorhythm measurements.

Brain waves exhibit time variations in frequency. The system controlling this variation is called the thalamic rhythm generator or pacemaker. During "free-run" periods, when the brain waves are not paced by the thalamus, the brain's field can be entrained by external electromagnetic rhythms ⁽¹⁾. One of the most influential rhythms is caused by Schumann resonance, a phenomenon discovered by W. O. Schumann, an atmospheric physicist, in 1952. Schumann signals can resemble alpha brainwaves.

Schumann resonance is caused by lightning strikes. There are about 200 lightning strikes per second worldwide. Lightning pumps energy into the earth-ionosphere space and causes it to vibrate or resonate creating standing electromagnetic waves that are reflected from the ionosphere, back to earth, back to the ionosphere, and so on. As electromagnetic waves, Schumann resonance can be detected as electric or magnetic micropulsations. Schumann pulses are easier to detect in fair weather and bursts occur more often during the day than at night.

The average frequency of this resonance is 7-10 Hz. Rhythms from earth and space can alter the properties and height of the ionosphere and so alter the Schumann frequency. For example, if the height of the ionosphere increases the

cavity gets bigger and the resonant frequency drops. Thus, the Schumann frequency ranges from 1-40 Hz. The strength and frequency of the signal depend on global lightning activity, local weather conditions, and the conductivity of the earth's surface at the observation point. Other confounding factors are solar and lunar position, planetary positions, sunspots, solar storms, and so on ⁽¹⁾.

The following might be a plausible explanation for the biomagnetic field projected from a therapist's hands. Schumann resonances cause geomagnetic pulsations which are detected by the pineal and magnetite-type tissue in the brain. During the "free-run" period the Schumann resonance can serve as the pacemaker, especially if the person is meditating, since the Schumann signal is thousands of times stronger than brainwaves. The electrical signals from the brain are conducted through the body by the perineural and vascular systems. The projected biomagnetic signal can be at least one thousand times stronger than brainwaves. Alternatively, the body might simply act as an antenna for the Schumann micropulsations.

Note that the projected frequencies are those that are useful for "jump-starting" tissue repair, as indicated in Table 2 in ⁽³⁾. In 1969, Robert C. Beck started a decade of study on the brain wave activity of healers from many different cultures. Though having diverse beliefs and training methods, all healers EEG brain wave activity averaged about 7-8 Hz, while they were in their healing state. This might be due to the entrainment of their brain by the Schumann resonances. Also many healers are not as effective as usual on certain days and also after treating many patients. The major factor to account for these observations might not be depletion of their Qi, but the weakening of the strength of the Schumann resonance.

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[Dr. Eisen is a retired scientist, who constructed mathematical models in medicine. He has studied and taught Judo, Shotokan Karate, Aikido, Qigong, Praying Mantis Kung Fu, and Tai Chi in different places. He took correspondence courses in Chinese herbology and studied other branches of Chinese medicine with a traditional Chinese medical doctor. He was the Director of Education of the Chinese Medicine and Acupuncture Institute in Upper Darby, PA.]

Those who are attuned to Truth, remain balanced and detached forever.

---Sri Guru Granth Sahib

笑声

Laughter: Remember to Embrace It!

[A Comedy Moment]

QUESTION: WHY DID THE CHICKEN CROSS THE ROAD?(Found on alumnus.caltech.edu/~hamasaki/jokes.htm)

- KINDERGARTEN TEACHER: To get to the other side.
- PLATO: For the greater good.
- ARISTOTLE: It is the nature of chickens to cross roads.
- KARL MARX: It was a historical inevitability.
- TIMOTHY LEARY: Because that's the only trip the establishment would let it take.
- SADDAM HUSSEIN: This was an unprovoked act of rebellion and we were quite justified in dropping 50 tons of nerve gas on it.
- CAPTAIN JAMES T. KIRK: To boldly go where no chicken has gone before.
- HIPPOCRATES: Because of an excess of phlegm in its pancreas.
- XXX CONSULTING: Deregulation of the chicken's side of the road was threatening its dominant market position. The chicken was faced with significant challenges to create and develop the competencies required for the newly competitive market. Using the Poultry Integration Model (PIM), XXX helped the chicken use its skills, methodologies, knowledge, capital and experiences to align the chicken's people, processes and technology in support of its overall strategy within a Program Management framework.. The meeting was held in a park-like setting, enabling and creating an impactful environment which was strategically based, industry-focused, and built upon a consistent, clear, and unified market message and aligned with the chicken's mission, vision, and core values. This was conducive towards the creation of a total business integration solution. XXX Consulting helped the chicken change to become more successful.
- LOUIS FARRAKHAN: The road, you see, represents the black man. The chicken 'crossed' the black man in order to trample him and keep him down.
- MARTIN LUTHER KING, JR.: I envision a world where all chickens will be free of cross roads without having their motives called into question.
- MOSES: And God came down from the Heavens, and He said unto the chicken, "Thou shalt cross the road." And the chicken crossed the road, and there was much rejoicing.
- FOX MULDER: You saw it cross the road with your own eyes. How many more chickens have to cross the road before you believe it?
- RICHARD M. NIXON: The chicken did not cross the road. I repeat, the chicken did NOT cross the road.
- MACHIAVELLI: The point is that the chicken crossed the road. Who cares why? The end of crossing the road justifies whatever motive there was.
- JERRY SEINFELD: Why does anyone cross a road? I mean, why doesn't anyone ever think to ask, What the heck was this chicken doing walking around all over the place, anyway?"
- FREUD: The fact that you are at all concerned that the chicken crossed the road reveals your underlying sexual insecurity.
- BILL GATES: I have just released the new Chicken Office 2000, which will not only cross roads, but will lay eggs, file your important documents, and balance your checkbooks. Of course, you also have to purchase Microsoft Road.
- OLIVER STONE: The question is not, "Why did the chicken cross the road?" Rather, it is, "Who was crossing the road at the same time, whom we overlooked in our haste to observe the chicken crossing?"
- DARWIN: Chickens, over great periods of time, have been naturally selected in such a way that they are now genetically disposed to cross roads.
- EINSTEIN: Whether the chicken crossed the road or the road moved beneath the chicken depends upon your frame of reference.
- BUDDHA: Asking this question denies your own chicken nature.
- RALPH WALDO EMERSON: The chicken did not cross the road .. it transcended it.
- ERNEST HEMINGWAY: To die. In the rain.
- MICHAEL SCHUMACHER: It was an instinctive manœuvre, the chicken obviously didn't see the road until he had already started to cross.

[Illuminating the Dao 悟道]

When Less Is More

Michelle Wood

I had the great pleasure of attending a birthday party a few weeks ago. The guest of honor was my friend's beautiful little granddaughter who turned three that day.

There were lots of people, about eight children and as many adults, and there was food galore and fun things to do, a big inflatable jumping house, games and prizes, cake and ice-cream, and of course gifts! Lots and lots of gifts.

There was also a great deal of bewilderment on the face of the guest of honor. Most of the afternoon, she just couldn't figure out what was going on. After the gifts were opened, she just stood there, so wanting to play with all the toys at once but unable to decide what to do first.



What a fitting metaphor for our lives! We become swept up in the tide of all the things swirling around us, accumulating things and things to do until we are suddenly overwhelmed with all the items and activities, but at the same time we become attached to each and every thing that comes into our lives whether we need it or not, and don't seem to be able to let go of one or two or a dozen.

Here is the most amazing part of this process: it often happens without us being aware of it! When we do finally realize that we are swirling in chaos, we often shrug and say, "That's just how life is these days."

Wanting and enjoying things are a part of a healthy human life and can bring much enjoyment, but the things which overwhelm, the attachments to which we cling, can be destructive on many levels.

When you become a slave to your passions and collections, you worry about keeping what you have and getting more

When you desire to do so many things you don't know where to start, you become confused and indecisive.

When you collect and play with your things to the exclusion of spending quality time with your friends and family, you lose sight of the true purpose of life.

When your entire focus is on keeping and getting more for the sake of quantity instead of quality, you have stepped off the Path, and have fallen out of harmony with Dao.

Falling out of harmony with Dao is like hopping onto an extended ride on an emotional roller-coaster with your eyes closed. On a roller-coaster, change occurs every moment, usually drastic change at that, but you never know which way the roller-coaster car is going to turn, or when it's going to go crawling up or charging down, and that emotionally charged and draining wild ride leads to physical illness.

And yet. . . we accumulate and hang on to all those things because we think they will bring us happiness, overlooking the fact that true happiness comes only from being in harmony with Dao.

Here is the writing "Happiness" from page 138 of Everyday Tao by Deng Ming-Dao

"All abundance is provided by Tao.

If we appreciate that, we will see that we are surrounded by happiness.

“Like everything else in Tao, happiness comes from within. What minimal support we need from the outside – a bit of food, some shelter – can actually be very simple and plain and is readily available. Nevertheless, people are unhappy because they do not know moderation.

“ ‘All I need to be happy is to be rich,’ many say. But the newspapers are filled with stories of wealthy people who live in deep despair. In fact, the simple phrase, ‘All I need to be happy is to be rich’ – complete with your choice of substitutes for the word ‘rich’ – is an immediate indication of the source of our unhappiness: there is no end to what we want.

“Know when enough is enough. Some die from hunger, but many die from overeating.

“So to be happy, we have to control our desires. The ancients taught two ways to do this. Sometimes they used discipline to curb desire. Sometimes they satisfied their desires. This is the genius of Tao: Moderation. We do not need to cleave to the extremism of the ascetic. We do not need to lose ourselves in the indulgence of the hedonist. We follow Tao, the middle path.”

How do you complete the statement, “All I need to be happy is _____.” ?

Sometimes, though, our attachments are not to things, but to thoughts, ideas, and outcomes.

There may be something you want to do or to have happen, and you focus upon a particular method for the completion or manifestation of that thing. This makes you blind to other ways your dream may come to fruition. You simply don't see them due to your focus in one direction instead of allowing them to come about in the way that is most harmonious with your mental, emotional, and spiritual environment.

Related to that, and another thing that not only stands in the way of happiness but also is the cause of many illnesses, is the attachment to a belief, often precipitated by a traumatic event from the past, that causes a negative emotional response in the present. The illnesses caused by these emotionally-damaging beliefs are the warning signals to you that there are internal conflicts, and the results of these continuing conflicts are distressing physical symptoms that continue to worsen as long as you do not examine and resolve the conflict.

I heard a phrase recently that sums up this damaging belief pattern rather concisely: “Some people would rather be right than happy.” They would rather hold on to those old, outworn, outdated, damaging ideas and beliefs instead of letting go and finding harmony, being happy, and getting healthy.

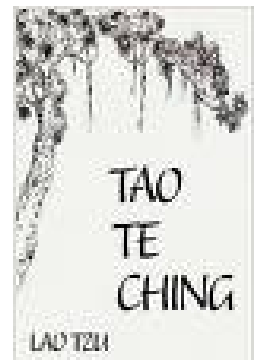
So, how do you know if you are attached to things – physical items, thoughts and ideas, or beliefs – that are better let go and left behind? Here is a very simple barometer to measure your attachment: Examine each item, idea, or belief and ask: “Can I live with out that _____?” If your answer is “No,” ask yourself, “Why not?” If you can't come up with a life-affirming answer as to why you are hanging on to these things, your attachments may be interfering with your happiness and your health.

Daodejing verse 44, Steven Mitchell's translation, gives us advice in how to recognize our attachments and help in letting them go:

*Fame or integrity: which is more important?
Money or happiness: which is more valuable?
Success or failure: which is more destructive?*

*If you look to others for fulfillment,
you will never truly be fulfilled.
If your happiness depends on money,
you will never be happy with yourself.*

Be content with what you have;



*rejoice in the way things are.
When you realize there is nothing lacking,
the whole world belongs to you.*

Here is how the advice of this verse can lead to letting go of attachments and lead to harmony, happiness and health:

Fame or integrity: which is more important?

When you have Fame, you are more concerned with your public face and ego, not necessarily who you really are. When you strive for fame, you play the role that you believe will be admired by the most people. However, this is the very reason that most people experience only “15 minutes of fame;” admirers are looking for authenticity, and turn away in disappointment when they learn the object of their admiration is just a mask.

When you live with Integrity, you are in the state of being whole. You live as your true, authentic self without striving. When you live authentically, people admire you for being true to yourself. This is a far more honest and harmonious relationship, and fame is irrelevant.

Money or happiness: which is more valuable?

If you want to become a conscious human being, you already know that money won't do that for you, not with all the books or equipment that can aid the process. Worth more than all of them combined, and of utmost value, is the harmony which bring happiness which creates health.

Success or failure: which is more destructive?

Personally, I think this is a bit of a trick question. It's all about ego, perceptions, and self-judging. Success can go to your head, and failure can make you lose heart.

Success can bring a sense of satisfaction that makes you feel good, and that's a good thing showing you have healthy self-esteem. The destructive forces arise when you pursue success to attain fame and fortune, or strive to satisfy others' expectations instead of yourself. Success is not a substitute for self-esteem.

The best use of failures is as lessons that teach you what to avoid doing in the future. Failures taken as negative judgments on self-worth or self-esteem can be extremely unhealthy since those feelings are what ultimately influence your life and create your future.

As you see, Success and Failure can be equally destructive under the right circumstances. The most destructive of all is the ego that makes the judgment in the first place and bestows importance where none is needed. When you live as an authentic being, you see success and failure simply as two cycles among the many other cycles within which you live your life.

*If you look to others for fulfillment,
you will never truly be fulfilled.*

Fulfillment is just like happiness, sadness, anger, or any other state of being; it is totally dependent on your inner self. You choose to be happy, sad, or fulfilled by virtue of your reactions to your relationships, and by the resistance you put up when things don't go your way. If you allow yourself to be filled with the harmony of each moment, you need never look anywhere but at yourself, where you will always find fulfillment.

*If your happiness depends on money,
you will never be happy with yourself.*

Money is such a nebulous thing. Not only does it come and go, but the value of it fluctuates. Certainly more time is spent worrying about making money or keeping money. This seems to be one of life's greatest frustrations for people

not in harmony with Dao: no matter how much you have or what it's worth, you will never be able to buy happiness with money.

*Be content with what you have;
rejoice in the way things are.*

To be content means to be without struggle. Struggle only causes distress and disease. If you can accept everything as being right for this moment and rejoice in that correctness, you will be in harmony. In harmony, you will find contentment, for who could possibly be discontent amidst harmony and correctness?

And to this final statement, there is nothing I can add except that it is a good affirmation to meditate upon, and upon understanding you will know why you need never be attached to anything:

*When you realize there is nothing lacking,
the whole world belongs to you.*

[Michelle Wood helps you Create Health through Consciousness and Awareness Development techniques such as qigong, and meditation, and tools such as Affirmation Movies. Find her services and articles online at "Believing Is Seeing: Your Portal to Harmony Happiness Health" <http://portal2creativehealth.blogspot.com/> and Affirmation Movies <http://affirmationmovies.blogspot.com> She available online via Skype.]

Wisdom of a Maritime Fisherman

Near a boat docked in a tiny Maritime village, an American tourist compliments the Maritime fisherman on the quality of his fish, and asks how long it took him to catch them.

“Not very long,” answered the Maritimer.

“But then, why didn't you stay out longer and catch more? Asked the American.

The Maritimer explained that his small catch was sufficient to meet his needs and those of his family.

The American asked, “But what do you do with the rest of your time?”

“I sleep late, fish a little, play with my children, take a nap with my wife. In the evenings, I go into the village to see my friends, have a few drinks, play the guitar, and sing a few songs...I have a full life.”

The American interrupted, “I have an MBA from Harvard and I can help you! You should start by fishing longer every day. You can then sell the extra fish you catch. With the extra revenue, you can buy a bigger boat.” “And after that?” asked the Maritimer.

With the extra money the larger boat will bring, you can buy a second one and a third one and so on until you have an entire fleet of trawlers. Instead of selling your fish to a middle man, you can then negotiate directly with the processing plants and maybe even open your own plant. You can then leave this little village and move to Toronto, Boston, or even New York City! From there you can direct your huge new enterprise.”

“How long would that take?” asked the Maritimer.

“Twenty, perhaps twenty-five years” replied the American.

“Afterwards? Well, my friend, that's when it gets really interesting,” answered the American, laughing. “When your business gets really big, you can start selling stocks and make millions!”

“Millions? Really? And after that?” said the Maritimer.

“After that you'll be able to retire, live in a tiny village near the coast, sleep late, play with your children, catch a few fish, take a nap with your wife and spend your evenings drinking and enjoying your friends.”

And the moral: Know where you're going in life...you may already be there!
We all need to realize how much we have, and how little we really need.

[Qi-Cultivation and the Dao]

Attached, Yet Detached**Guan-Cheng Sun, Ph.D. and Jill Gonet, M.F.A.**

Detachment is an important concept, one that is emphasized across different cultures and traditions. From the view of spiritual development, detachment is the virtuous caring for others without wanting to possess them. Detachment from unhealthy behavior is necessary in order to move forward in the cultivation and realization of the Dao of health and longevity. Complete detachment from unhealthy behavior is a great achievement of internal cultivation, because it brings not only liberation and freedom but also health and happiness to one's life.



On the other hand, attachment also plays an important role in personal growth and development. In childhood development, secure attachment is associated with an internalized sense of lovability, of being worthy of care, of being effective in eliciting care when required, and a sense of personal efficacy in dealing with most stressors independently^[1]. Healthy attachment can be very beneficial to personal growth and development as well as to the development of love relationships. Thus, detachment and attachment may both be seen as two important aspects in personal growth and development. As the individual goes through the process of detaching from unhealthy programs and attaching to healthy programs again and again, over time this discipline and focus ultimately achieves the state of synchronizing with the Dao.

Detachment is not escape from any difficult situations, but is a process of maturation, graduation, and self-mastery. Attachment is a way of keeping oneself on the right path according to the Dao of the health. What do we need to do if we want to be healthy and not sick? What do we need to do if we want to be young and not aging? From the view of Qi-cultivation, we must follow the Dao of health if we want to be healthy and not sick; we must follow the Dao of longevity and immortality if we want to be young and not aging.

The Dao is the natural law behind everything; the Dao is like profound software within everything. In general, even if people have sharp eyes, they cannot see it; even if people have good ears, they cannot hear it. Confucius stated: "One who is benevolent finds the Dao of virtue and rightness and calls it benevolence; one who is wise examines the Dao of change and calls it wisdom. The Dao acts upon everyone, but ordinary people do not know it."

Let us use the health care situation as an example to discuss the Dao of health: Currently, chronic illness greatly dominates health care. For instance, during 2007, the U.S. spent over \$2.2 trillion on health care, and 75% went towards treating patients with one or more chronic diseases^[2]. In public programs, treatment for chronic diseases constitutes an even higher portion of spending: over 83% Medicare. The Centers for Disease Control and Prevention estimates that 80 percent of type 2 diabetes, 80 percent of heart disease and stroke, and 40 percent of cancer could be prevented if only Americans were to change their lifestyles by quitting smoking, eating a healthy diet, and exercising regularly^[2]. However, surprisingly most Americans (five in six) are unaware of the extent to which chronic disease harms their health and their financial status^[2]. Dr. Paul Robertson, M.D., the president of American Diabetes Association said: "Diabetes is a 'silent' killer that slowly takes away people's health, their money, their time and their dreams. It's called a silent killer because people can have it for years and not know it"^[3]. From ancient times up to the present, enlightened sages and now modern scientists as well have remarked upon a common phenomenon: The Dao acts upon everyone, but ordinary people do not know it, just as in the case of so many people having diabetes for years without knowing it.

In order to promote the people's health and increase public awareness levels, in 2000, the Department of Health and Human Services launched Healthy People 2010^[4], a comprehensive, nationwide health promotion and disease prevention agenda. During the last three decades, government agencies were aware that poor diet, inactivity, and smoking paved the way for people to develop diabetes, heart diseases and stroke, etc. Doctors knew it, and scientists knew it. All worked together to increase the public's awareness levels, encouraging people to eat a healthy diet, to exercise, and to quit smoking. However, some chronic diseases have not decreased, but increased dramatically. For

example, the total number of people with diabetes is projected to double, from 171 million in 2000 to 366 million in 2030 in worldwide ^[5]. Why did this happen? Are people hardwired to develop this disease? Why is it so difficult to make a simple lifestyle change for the sake of greater health and a better quality of life? Are people that attached to their habitual unhealthy behavior? Can people detach from their habitual unhealthy programs?

The actual practice of detachment and attachment is really tricky, because they are not a simple mental activity, but involve multiple dimensions such as the physical, emotional, consciousness and unconsciousness levels. For example, is it appropriate to consider tobacco addiction simply as a tobacco attachment? Is it appropriate to consider fear or anger simply as an emotional attachment? Is it appropriate to judge people as being so attached to fear or anger? In general people who are suffering from chronic illness or addiction want to be healed or liberated from illness and addiction at the level of their conscious mind. However, in many situations, addictions and chronic illnesses can be led by unhealthy habitual behavior or conditioned memories at the level of the unconsciousness mind. These unhealthy memories are like computer software programs running people's lives powerfully every day when they are clicked by environmental stimulations. For example, recently our President, Barack Obama, signed the Family Smoking Prevention and Tobacco Control Act to protect the public health and protect children from the harmful effects of smoking. He cited his own long struggle to quit the cigarettes he took up as a teenager ^[6]. Even though his conscious mind really wants to quit smoking, the memory of smoking in the body is very powerful. Once that memory is clicked or triggered by unexpected events or environmental stimulations, a strong wave of smoking desire easily comes to the mind screen powerfully and leads to the real act of smoking. People may have different body memories, such as food addiction, sex addiction, fear and anger and jealousy and so on. The dilemma is that the mind and the memories of the body are not able to communicate with each other on the same page. Therefore, the mind is not able to change the memories and consciousness of the body effectively.

Qi-cultivation, however, provides an opportunity to achieve greater synchronization of the mind and the body. With regular practice, cultivators generate fresh vital energy for developing the intrinsic functions of the body and for enhancing internal communications between the mind and the consciousness of the body. Qi-cultivation allows exploration and experience of the functions and consciousness of the body at a subtle energy level, giving practitioners an experiential understanding of the communications between the mind and the body via Qi-energy. Some Yi Ren Qigong practitioners have reported that they are, spontaneously, no longer suffering from sugar addiction or alcohol addiction. Some Yi Ren Qigong practitioners have also reported that they are no longer suffering from chronic anger or depression etc. The detaching and liberating from sugar addition or alcohol addiction was not a mental process, but an energetic and physical memory-refreshing and upgrading process.

And it is in this sense that Qi-cultivation enhances the process of deeper realization and understanding, leading practitioners, ultimately, to understand the teachings of ancient masters and immortals. Often, people quote from the English visions of the *Dao De Jing* (*Tao Te Ching*): "The Dao that can be told is not the eternal Dao. The name that can be named is not the eternal name." (*From Chapter 1 of Dao De Jing.*) In the *Dao De Jing*, sometimes the Dao means the "way", or "path", or "talk", sometimes the Dao means the "origin" of everything, or the "matrix of qi" or "mechanisms" or "objective laws" of energy, consciousness, health, society, nature, and so forth. However, from the perspective of Qi-cultivation, we translate Chapter 1 of the *Dao De Jing* as follows:

The "Way" (道, Dao or Tao) described here is different from any others; the name it is called here is also unique.

"Wu" (无)—the state of emptiness (zero) is the beginning of everything;

"You" (有)—the state of appearance of initial intelligence and thoughts (one) is the origin of the manifestation of things.

The stable state of Wu is required for observing and revealing the secret of creation and new developments; the stable state of You is required for observing and recognizing the false and the true.

Both states, Wu and You, are called by different names but they both issue from the same source called "Xuan" (玄)—the state of the golden secret of all life. The stable state of Xuan (between zero and one) is the gate of internal cultivation and realization, as well as external recognition and understanding.

---Lao-Zi

So, how can we understand the meaning of the Dao correctly in different situations?

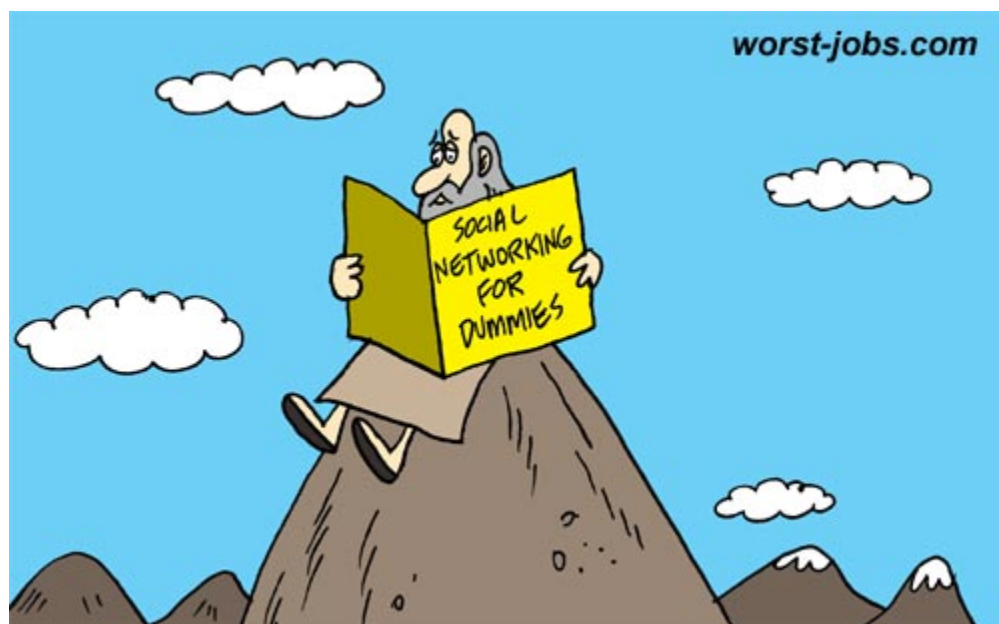
In the first chapter of the *Dao De Jing*, Lao-Zi emphasizes that the Dao described here is the unique way of cultivation, and he points out that the state of mind, “Xuan,” is the door of internal cultivation, and the master key to understand the golden secret of all life. Here, one transcends the world while remaining firmly rooted in it, attached, yet detached, with great clarity and skillfulness of action. With such proper understanding and use of detachment and attachment, the cultivator attains the perspective of the sage, and comprehends the timing of events, riding the pivot of the Dao.

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[A Poetic View]

Visiting Tea Master Li on an Autumn Evening

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Climbing the narrow trail
 That winds along the edge of the mountain,
 Blowing fog hides and reveals
 The storied landscape.
 Small cascades make trails
 Along the granite face;
 Majestic pines fill my
 Senses with Peace.
 From somewhere, the cry
 Of a hawk pierces the void.
 I wander all day,
 Stopping occasionally,
 Leaning on my aspen branch
 Walking stick to enjoy the scene,
 Until as shadows lengthen
 I see your hut, hiding among
 The wood and grasses
 Of which it is made.

Your door is open
 And already the coals
 Are glowing in the brazier.
 How touching, an old friend's kindness.
 After exchanging pleasantries,
 You pour water into the peach shaped pot
 Of purple sand, surely Shou Lao,
 The God of Immortality, is smiling.
 The fragrance of
 Monkey-picked Tie Guanyin,
 Is autumnal and refreshing.
 (I wonder at the risk you take
 As you, the monkey, clamber up
 The steep slopes to gather the wild leaves.)
 One taste and all knowledge is forgotten;
 Flavor returns, sweet burgundy
 Coats the sides of my tongue,
 Fills the palate and spreads
 Until my whole being is
 Taste and scent. More steepings,
 Autumn deepens. Each cup
 Brings me closer to those cliffs,
 Until I am the earth, the leaves,
 The mist, the mountain itself.
 Did I walk the mountains,
 Or were the mountains walking?



The next morning, awakening to a clear dawn,
 You accompany me to the edge
 Of your mountain paradise.
 Now I can see how your home is a dragon's
 Lair resting among the twisting
 Folds of gray peaks under a jade sky.
 No need to mention the frost at our temples--
 Who knows how many years will pass,
 Or if we will ever meet again?
 But hasn't this always been
 The Way of Tea—to experience
 Each moment as complete in itself.
 We pour the same tea.

[This original poem was written by Kenneth Cohen (Gao Han), who has practiced both Qigong and Tea for forty years. Ken is the author of *The Way of Qigong: The Art and Science of Chinese Energy Healing* (Ballantine Books), numerous Sounds True audio and DVD courses, and more than 200 journal articles on spirituality and health. Winner of the leading international award in energy medicine, The Alyce and Elmer Green Award for Innovation and Lifetime Achievement, his work has been sponsored by the American Cancer Society, the Association of Asian Research Scholars, and numerous medical schools. For further information, please visit www.qigonghealing.com.]

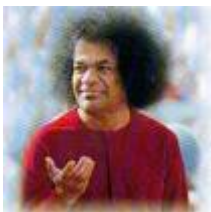
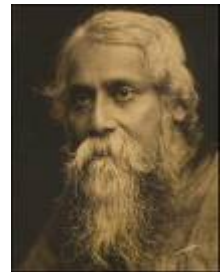


Happiness is yours in the here and now. The painful states of anxiety and loneliness are abolished permanently. Financial affairs are not financial problems. You are at ease with yourself. You are not at the mercy of unfulfilled cravings. Confusion is replaced with clarity. There is a relieving answer to every tormenting question. You possess a True Self. Something can be done about every unhappy condition. While living in the world you can be inwardly detached from its sorrows to live with personal peace and sanity.

--- Vernon Howard

When he has the power to see things detached from self-interest and from the insistent claims of the lust of the senses, then alone can he have the true vision of the beauty that is everywhere. Then only can he see that what is unpleasant to us is not necessarily unbeautiful, but has its beauty in truth.

---Rabindranath Tagore



Detachment is a plant of slow growth; if you pluck the tender plant to look for the pods, you will be disappointed.

---Sri Sathya Sai Baba

When you learn not to want things so badly, life comes to you.

---Jessica Lange



[Taichi Examiner]

Jason Meehan -- A Poster Child of Taichi

Violet Li

(<http://www.examiner.com/x-16087-St-Louis-Tai-Chi-Examiner>)



Jason (left) with master Jutin (center) & brother John (right)

Jason Meehan is a linebacker for [the Webster Groves High School](#) Football Team. At 6'3", he is strong and fast. Currently, the Webster Groves team is ranked first in Missouri. According to [Sports Power](#), he had 78 tackles last year before Thanksgiving. Not content with just keeping the other team from scoring, Jason helped his own team, scoring a touchdown when his team played against Eureka High School on Sept 11, 2009. KMOV TV in St. Louis reported this event and you see the highlight via this [link](#).

This handsome 17-years old junior is also on the Varsity basketball team which was the State Champion last year. Even more impressive, he has won the national championship in the Taichi Push Hands tournament in 2008 and 2009.

Born to a bi-racial family, Jason is unique. He was nurtured in Taichi (Tai Chi, Taiji) when he was in his mom's womb before he was born. [Master Justin Meehan](#) fully appreciates the health benefit that Taichi has and persuaded his wife practicing Taichi during pregnancy.

Jason's home is like a Chinese museum decorated with Chinese artifacts, books, and martial arts gear but set in an urban setting. Many Taichi Grandmasters have visited and even stayed at his home. By the age of three, Jason had already learned a Chen Style short form. He continues to learn Taichi and excels. Jason's interests for martial arts are diverse. He has studied hard style arts, including [Capoeira](#) or the Dance of War, a Brazilian martial art which is said to be created and practiced by Afro-Brazilians. Jason is appreciative of his parents' support of his sport interests. He went to San Francisco to learn from Master Zhang Xue-Xian. Two years ago, he and Justin attended a HunYuan Taichi conference and workshop in Beijing, China. He learned directly from [Grandmaster Feng Zhiqiang](#).

When Jason was only 15, he attended the 10th [Annual International Chinese Martial Arts Championship](#) held in Orlando, Florida. He was fearless and defeated the defending champion who was twice his age. This year, he competed in the adult push-hands category again and threw his opponents out of the ring. Then, he faced his older brother John for the championship. Neither the Meehan brothers wanted to gain advantage over the other so they just kept pushing hands in a non-competitive manner. After a warning from the judges that threatened to disqualify them, John pretended to be pushed, before Jason had a chance to yield. Jason was once again crowned the champion. Even more importantly, both brothers won the respect of the judges and tournament participants.

Jason on Varsity Basketball team (photoed by Grant Hamill)



According to Jason, the techniques he learns from Taichi help him with Football, for example how to push others with one's Dan Tian instead of legs and arms -- see photos of the attached slide show for pushing demo. Also, playing football and lifting weights put a lot stress on his body. Taichi helps to relax and rejuvenate his body.



Jason is 49 (photoed by Katie Just)

Many teenagers tend to conform to what their peers do and are wary of venturing into something too different. Jason is different and independent. During the sixth grade, he traveled to Brazil by himself to learn the Brazilian martial art Capoeira. When asked whether he is concerned about what his peers may think about him practicing Taichi, Jason just shrugged it off and said that he doesn't think they know the difference between Taichi and other martial arts. He is cool being called a karate kid by one of his coach.

Not only does Jason have a set of impressive athletic accolades, he is no academic slouch either. With a GPA of 3.7 he has been honored at his school every year as a Scholar Athlete and a Student Leader. Jason wants to study business in college. With his stellar athletic records and good grades, he has been contacted by many universities.

Jason is very close with his father. He attends Master Meehan's Taichi and Chi Gong (Qigong) classes on Monday and Sunday. He also helps out at Justin's law firm. He will continue to practice Taichi even after he goes away for college. He said that it is not just because Taichi provides great health benefits but because that every time he practices Taichi, he feels close to his dad.



[Jason practice pushhands with master Meehan]

[Violet Li is a Taichi (Taiji) enthusiast and [certified instructor](#). She has taught Taichi to different demographic groups and establishments in St. Louis (AT&T, [Mathews-Dickeys Boys and Girls Club](#), [West County YMCA – St. Louis](#), private studio, senior centers and others). Violet is also well-versed in other fitness regiments. She taught Aerobics and Kickboxing before. She is a certified [HeartZone](#) Personal Trainer and a [Aerobics & Fitness Association of America \(AFAA\)](#). You can read more about her writings at <http://www.examiner.com/x-16087-St-Louis-Tai-Chi-Examiner>. You can reach her by email at Violet.Li@tadi.com]

To be consistently effective, you must put a certain distance between yourself and what happens to you on the golf course. This is not indifference, it's detachment.

---Sam Snead



[Food as Medicine]**Seasonal Harmony**

By Ellasara Kling

"The wise nourish life by flowing with the four seasons and adapting to cold or heat, by harmonizing joy and anger in a tranquil dwelling, by balancing yin and yang, and what is hard and soft." The Neijing

The more we practice Qigong/taiji, the more we experientially understand that we are energy beings connected to the vast energy network of the Universal. As related to food, all foods are also energy. The energy of each food has a "message" for our bodies. Each food substance has its own Qi value that can be understood through Five Element Theory. (In western naturopathic terms, the message of each food can be found through understanding the Doctrine of Signatures.) According to TCM, the foods that are natural to a particular season carry strong messages of Qi balancing and tonifying for that season.

Food energy is supportive and complementary to our energy, especially at certain times in certain ways. That last is where it becomes a deeper study. This can be approached in a variety of styles. One way is to study tables of foods for seasons, meridians, organ systems, yin/yang, hot/cold, etc. Learning and mechanically applying this information can have great value. Another is to listen carefully to our bodies' messages and what we are being told. Then, relate these messages to TCM Five Element Theory and learn what it is our body is asking us for at that time. Then, give ourselves that food or combination of foods. This will develop our intuition about food and our deeper intuition in general. And, in a natural learning process, we will learn what foods work for ourselves for what conditions under what circumstances. Over time this becomes natural and we just know what we need. Usually, this intuitive style leads to more of the first style, wherein we want to study more about Five Element Theory. At least this has been my experience in observing people over the past 15 years or so.

Learning basics about each season, foods and having basic seasonal recipes become foundations from which we can easily incorporate more information and fall back upon when we have simple questions. For example, last week an elderly friend of mine got a chill and couldn't get warm. When I went over to her home with my "ginger tea kit" her fingers were like ice cubes. I made her basic ginger tea, (recipe below) and before she finished her first cup, she felt warm and the circulation had returned to her fingers. Ginger is a yang food that aids digestion and generally balances the forces in your body.

Basic Ginger Tea

1" fresh ginger – sliced, chopped
 4-5 scallions – whites only
 Rind of one dried tangerine
 4 cups of water
 Rock/Brown sugar/honey to taste



Add all the ingredients together and bring to a boil. Simmer for no more than 5 minutes as it will get bitter. Remove the foods. Drink hot.

Additionally, I want to mention that every culture has food cures and food combinations for increasing health. Often, the purposes for these foods have been forgotten, even when the custom has been retained. For example, the parents of a friend of mine are from Poland and her mother makes bone marrow soup in the winter simply because "it is good for you to eat in the winter." When we consult Five Element Theory, we see that bone marrow soup is an excellent winter energy soup that supports the Kidney function (recipe below).

Basic Bone Marrow Soup**Ingredients**

1 lb marrow bones
 1-1/2 quarts water
 2" sliced ginger

6 scallion whites
1 bay leaf

Part 2

1 diced carrot
1 diced stalk celery
1 quartered plum tomato
Salt and pepper to taste
¼ cup cilantro/parsley



Directions

Put the marrow bones, bay leaf, ginger, and scallions in the water and bring to a boil, reduce heat and **simmer for at least 3 hours**

Let cool--Poke marrow out of bones and discard everything except water. You should now have about 3 cups of broth. Add veggies, cover and cook till veggies are done. add salt and pepper to taste.. .serve and sprinkle with cilantro

To this recipe you can add other root vegetables, such as turnip, or green vegetables such as kale. Adjust this to your own taste. *Bone marrow soup is considered to be a strengthening soup that is good for prevention and also if someone has been ill.*

Further, it is helpful to have seasonal guidelines. Things that are particularly good to do or pay attention to in a given season. Often, they remind me of things my Mom said when I was growing up. Simple things such as, eat a good warm breakfast, especially in the winter.

Winter Energy Cereal

Ingredients

1/2 cup of rice
6 cups of water
½ cup toasted black sesame seeds
½ cup TB toasted crushed walnuts
3 TB honey
½ tsp salt

Directions

Cover the rice in 2 cups of water and soak for 2 hours.

Toast the walnuts and crush. A simple crushing method is to place the walnuts in a plastic bag and roll with a rolling pin.

Toast the black sesame seeds.

Drain the excess water off the rice.

Place all the ingredients in a saucepan and mix.

Add 4 cups of water and bring to a boil, reduce heat and simmer until the rice is thoroughly cooked and all the water has been absorbed. Stir the cereal frequently as it is cooking. The texture of the cereal at this stage is like a thick porridge or cornmeal mush. The rice is creamy and the sesame seeds are still slightly crunchy.

To make into a breakfast cereal: add ½ cup boiling water to ½ cup of cereal – optional: a touch of cinnamon

Yield: 4 cups

Serving size ½ cup

Basic Congee

1 cup of white rice (or ½ cup short grain rice and ½ cup of long grain rice)

8-10 cups of water

Bring to a boil, reduce heat to a low simmer for about 3 hours.

This makes a basic rice porridge which is very easy to digest and which can be eaten at any time of year. To it, you can add shredded ginger, chopped scallion whites, lightly steamed vegetables, pieces of fish, pickled vegetables, etc.

A few other winter guidelines that are in accord with TCM/Five Element Theory are: Raw foods are cooling and should be avoided in the winter when warming foods are best emphasized, such as **eating warming, hearty soups***, cooked whole grains, root vegetables and toasted nuts. These kinds of foods warm the center of the body and their heat stays with you longer. Since winter energy is about storing and rest, it is good to go to bed earlier and get very restful sleep, lighten one’s activities list, if possible and spend more time in contemplation and meditation.

***Kidney Bean & Winter Squash Soup**

Ingredients:

- 2TB walnut oil
- 1 medium red onion
- 4 cloves of garlic – slivered
- ½ cup chopped celery
- ½ cup chopped parsnip
- ½ cup chopped yam
- 14 oz can of plum tomatoes
- ½ tsp rosemary
- 3 half dollar slices of ginger
- 2 small dried hot red peppers (or to personal taste)
- 1 15 oz can of kidney beans
- 5 cups of water
- 3 cups of Komboku or butternut or hubbard squash, diced into 1 inch cubes
- Salt to taste, ground pepper
- Chopped cilantro/parsley garnish

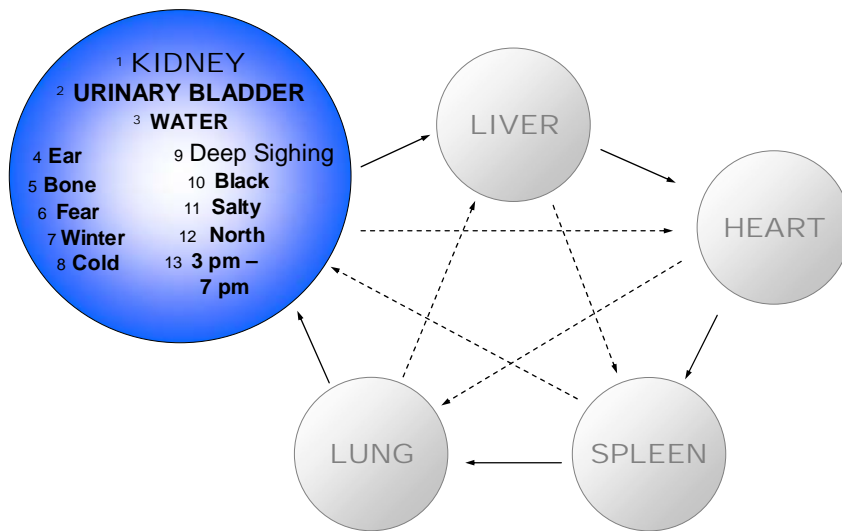


Directions

Heat the oil in a saucepan/wok/dutch oven and add the onion. . .cook until it is just softened. Add the garlic, parsnip, yam and cook for about 3 minutes over medium heat. Add the tomatoes, rosemary, ginger, peppers, beans and water. Bring to a soft boil, reduce heat, cover and let simmer for about 1/2 hour – stir occasionally.

Add squash and simmer for about 1 hour until squash is tender. Check liquid levels, add water if necessary and don’t forget to stir occasionally. Add salt and ground pepper, adjust seasonings to personal taste. Garnish each bowl with a sprig of cilantro or parsley.

Five Element Theory



Viewing the Five-element chart, we can easily identify some of the major relationships that are part of the Winter season. The Winter/Kidney season has now mutated from Fall (see last season’s chart) and will continue to change until it is Spring/Liver season. Autumn, which we are leaving, is a time of

harvest, reaping the benefits of our year's work. Then it slowly mutates to Winter when we save/store energy so that this deep rest will give our Springtime the most optimal opportunity to come forward with abundant health.

Some Foods That Harmonize With Winter

Black Beans, Black Mushrooms, Blackberry, Black sesame seeds and oil, Black soybeans, Blueberry, Bone marrow, Cabbages, Celery, Chard, Cranberry, Ginger, Job's tears, Kale, Kidney beans, Kohlrabi, Longan, Lotus seed, Miso, Mulberry, Mutton, Ocean Perch, Parsley, Pine nuts, Raspberry, Rutabaga, Seaweed, Shrimp/Prawns, Soy Sauce, String beans, Turnips, Walnuts, Wood ear mushrooms.

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 and is a certified nutritionist. She has a background as a chef, personal chef and caterer as well as having worked with 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 and is certified to share Wu Ming Qigong for Breast Health.

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