

Qi Dao



Qi = vital energy, link of yin-yang; Dao = law behind everything

Nov/Dec 2006

Qi Dao, the bimonthly E-newsletter of World Institute for Self Healing, Inc. promotes philosophy and methods of human self-healing and mind power, and shares knowledge and experiences with those who are interested in human self-healing and consciousness power and their applications in health and healing. It is FREE to WISH members, and to those who are interested in the subjects. All contributions are welcome.

From the Editor ...

In the blink of an eye, we are in the season of thankfulness and holidays again. Although WISH has temporarily closed its office for various reasons, the spirit of self-healing and positive thinking remains deeply rooted in our minds, and continues to spread around the world. We (if I may call the service team of WISH, or the editorial board of *Qi Dao* “we”) are very thankful to all of you for your support and participation in WISH activities, and for the promotion of self-healing as a grass-root health-care movement.

We are also extremely thankful to our growing editorial team at *Qi Dao*. In this issue, you will read part two of the article entitled “Overview of best practices in Taiji,” by Master Yang Yang, one of the few PhDs who is also a linkage holder of Taiji (Chen style). Another extremely informative piece, “The Role of intent in healing”, was contributed by Master Ken Cohen, the well-known qigong scholar, best-selling author ([The Way of Qigong](#)) and qigong instructor in the U.S. The third Qigong master who contributed to this issue is Dr. Roger Jahnke, the founding board chairman of the National Qigong Association, a physician of TCM for 30 years, the author of [The Healer Within](#) (Harper-Collins, 1999) and [The Healing Promise Qi](#) (McGraw-Hill, 2002), and the director of the Institute of Integral Qigong and Tai Chi. Although we could have placed all of their contributions under the column entitled “from the master,” we chose to place them in different columns to reflect the true meaning of their essays and their close association with the *Qi Dao* scheme. In addition to all the qigong “masterpieces”, we are very happy to share with you Dr. Claude Frounrier’s (MD) review on managing the side effects of chemotherapy with Taijiquan and other mind-body therapies.

I hope you will enjoy the new issue of *Qi Dao*. If you like what you read, please share it with your friends, and bring more interesting articles to this forum. Best wishes with healthy Qi for a happy holiday season!

K. Chen (on the eve of Thanksgiving Day)

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[Research Updates]

- **Pilot study comparing physical and psychological responses in medical qigong and walking.** -- conducted by [Kkps V, Etnier JL](#). (*Journal of Aging and Physical Act* : 2006;14(3):241-253).
Abstract: Identifying alternative exercise modalities in an effort to stimulate and promote participation in physical activity, especially among older adults, is a critical health consideration. The purpose of this study was to compare physiological and psychological responses to medical qigong with self-paced brisk walking. Older women (55-79 years) performed 22 min of either qigong or walking on two separate days. During exercise performance, heart rate and ratings of perceived exertion were assessed. Psychological affect, blood pressure, and pulse rate were assessed before and after the exercise bouts. Heart-rate data indicated that both forms of exercise were at a moderate level of intensity. In addition, similar values were found for the physiological and psychological variables as a function of the two forms of exercise. Therefore, it was concluded that this form of medical qigong can be considered a moderate-intensity physical activity that should have both physiological and psychological benefits for older women.
- **The effects of baduanjin qigong in the prevention of bone loss for middle-aged women.** Chen HH, Yeh ML, Lee FY., (*American Journal of Chinese Medicine*. 2006;34 (5):741-7.)
Abstract: This study aimed to assess the efficacy of a 12-week Baduanjin qigong training program in preventing bone loss for middle-aged women. An experimental design was adopted, and subjects were assigned randomly into an experimental group (n = 44) and a control group (n = 43). The experimental group received a 12-week Baduanjin qigong training program, whereas the control group did not. Interleukin-6 (IL-6) and bone mineral density (BMD) were measured before and after the intervention. The results showed significant differences in IL-6 (t = -5.19, p < 0.000) and BMD (t = 1.99, p = 0.049) between the groups. Baduanjin reduced IL-6 and maintained BMD in the experimental group. In conclusion, this study demonstrates promising efficacy of Baduanjin in preventing bone loss commonly occurring in middle-aged women. Thus, Baduanjin is valuable for promoting and maintaining the health status of middle-aged women.
- **A randomised controlled cross-over trial of aerobic training versus Qigong in advanced Parkinson's disease.** [Burini D, Farabollini B, Iacucci S, Rimatori C, Riccardi G, Capecci M, Provinciali L, Ceravolo MG](#). (*Eura Medicophys*. 2006 Sep; 42(3):231-8.)
Abstract: AIM: To investigate the effects of an aerobic training in subjects with Parkinson's disease (PD) as compared to a medical Chinese exercise (Qigong). METHODS: Design: randomized controlled trial with a cross over design. Setting: PD out-patients referred to a Neurorehabilitation facility for the management of motor disability. Subjects: 26 PD patients in Hoehn and Yahr stage II to III under stable medication were randomly allocated to either Group AT1+QG2 (receiving 20 aerobic training sessions followed by 20 "Qigong" group sessions with 2 month interval between the interventions), or Group QG1+AT2 (performing the same treatments with an inverted sequence). Main outcome measures: clinical effects of treatment were sought through the Unified Parkinson's Disease Rating Scale (UPDRS), Brown's Disability Scale (B'DS), six-Minute Walking Test (6MWT), Borg scale for breathlessness, Beck Depression Inventory (BDI) and Parkinson's Disease Questionnaire-39 items (PDQ-39). A spirometry test and maximum cardiopulmonary exercise test (CPET) were also performed to determine the pulmonary function, the metabolic and cardio-respiratory requests at rest and under exercise. All measures were taken immediately before and at the completion of each treatment phase. RESULTS: The statistical analysis focusing on the evolution of motor disability and quality of life revealed a significant interaction effect between group and time for the 6MWT (time x group effect: F: 5.4 P=0.002) and the Borg scale (time x group effect: F: 4.2 P=0.009). Post hoc analysis showed a significant increase in 6MWT and a larger decrease in Borg score after aerobic training within each subgroup, whereas no significant changes were observed during Qigong. No significant changes over time were detected through the analysis of UPDRS, B'DS, BDI and PDQ-39 scores. The analysis of cardiorespiratory parameters showed significant interaction effects between group and time for the Double Productpeak (time x group effect: F= 7.7; P=0.0003), the VO(2 peak) (time x group effect: F= 4.8 P=0.007), and the VO(2)/kg ratio (time x group effect: F: 4.3 P=0.009), owing to their decrease after aerobic training to an extent that was never observed after Qigong treatment. CONCLUSIONS: Aerobic training exerts a significant impact on the ability of moderately disabled PD patients to cope with exercise, although it does not improve their self-sufficiency and quality of life.

- **Evaluation of guided imagery as treatment for recurrent abdominal pain in children: A randomized controlled trial.** [Weydert JA, Shapiro DE, Acra SA, Monheim CJ, Chambers AS, Ball TM.](#) (*BMC Pediatrics*. 2006 Nov 8; 6(1):29)

Abstract: **BACKGROUND:** Because of the paucity of effective evidence-based therapies for children with recurrent abdominal pain, we evaluated the therapeutic effect of guided imagery, a well-studied self-regulation technique. **METHODS:** 22 children, aged 5- 18 years, were randomized to learn either breathing exercises alone or guided imagery with progressive muscle relaxation. Both groups had 4-weekly sessions with a therapist. Children reported the numbers of days with pain, the pain intensity, and missed activities due to abdominal pain using a daily pain diary collected at baseline and during the intervention. Monthly phone calls to the children reported the number of days with pain and the number of days of missed activities experienced during the month of and month following the intervention. Children with less than or equal to 4 days of pain/month and no missed activities due to pain were defined as being healed. Depression, anxiety, and somatization were measured in both children and parents at baseline. **RESULTS:** At baseline the children who received guided imagery had more days of pain during the preceding month (23 vs. 14 days, $P=0.04$). There were no differences in the intensity of painful episodes or any baseline psychological factors between the two groups. Children who learned guided imagery with progressive muscle relaxation had significantly greater decrease in the number of days with pain than those learning breathing exercises alone after one (67% vs. 21%, $P=0.05$), and two (82% vs. 45%, $P<0.01$) months and significantly greater decrease in days with missed activities at one (85% vs. 15%, $P=0.02$) and two (95% vs. 77%, $P=0.05$) months. During the two months of follow-up, more children who had learned guided imagery met the threshold of less than or equal to 4 days of pain each month and no missed activities ($RR=7.3, 95\%CI[1.1, 48.6]$) than children who learned only the breathing exercises. **CONCLUSIONS:** The therapeutic efficacy of guided imagery with progressive muscle relaxation found in this study is consistent with our present understanding of the pathophysiology of recurrent abdominal pain in children. Although unfamiliar to many pediatricians, guided imagery is a simple, noninvasive therapy with potential benefit for treating children with recurrent abdominal pain.

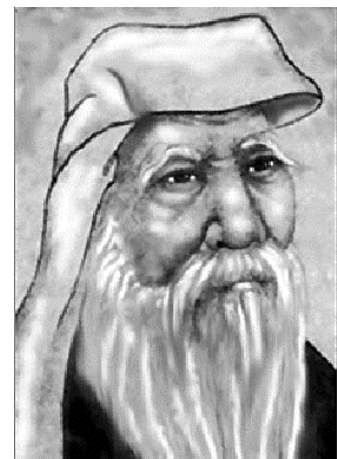
[Citation of the Month]

When people see some things as beautiful,
other things become ugly.
When people see some things as good,
other things become bad.

Being and non-being create each other.
Difficult and easy support each other.
Long and short define each other.
High and low depend on each other.
Before and after follow each other.

Therefore the Master
acts without doing anything
and teaches without saying anything.
Things arise and he lets them come;
things disappear and he lets them go.
He has but doesn't possess,
acts but doesn't expect.
When his work is done, he forgets it.
That is why it lasts forever.

---- Lao Tzu



Lao Tzu

[From the Master]

Following is Part II of an August 2006 revised white paper by Dr. Yang Yang, an internationally recognized master of Taiji and Qigong and a visiting Associate Professor in kinesiology at the University of Illinois, Urbana-Champaign (UIUC). Dr. Yang initially drafted this position paper for the [National Expert Meeting on Tai Chi and Qigong](#) held at the University of Illinois in November 2005. The material in this paper is largely abridged from Dr. Yang's book [Taijiquan: The Art of Nurturing, The Science of Power](#), published in 2005 (Zhenwu Publications: Champaign, IL). Part I of the paper discussed potential benefits of practice, and introduced sitting and standing meditation as traditional and essential curriculum.

OVERVIEW OF BEST PRACTICES IN TAIJI ¹

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Part II: Principles of Form for Beginners and Older Adults, Intensity and Duration of Practice, Relaxation, and Teacher Qualifications

事半功倍 [shi ban gong bei]

If you study something—anything—in an efficient way, you can learn it in a fraction of the time. (-Chinese Proverb, literally “half the work, double the result.”)

A definition of “best practices” is a beginning point for this topic. I would define “best practices” as “those exercises which allow one to realize the maximum possible results in the shortest amount of time.” According to this definition, “efficient” is essentially synonymous with “best.” Throughout this paper I will therefore use the term “efficient” in place of “best.”

To design the most efficient route, one must also, of course, know the desired destination. The most efficient Taiji practices are intelligible only in terms of the desired goals of Taiji practice. We must first begin, then, with an understanding and recognition of the purpose or benefits of Taiji practice.

**Essential Curriculum (Cont'd)****Choreographed Form Movement**

Many different “styles” of Taiji have evolved over the past century. Chen, Yang, Sun, Wu, and Wu (Hao) are all considered orthodox styles of Taiji form. The famous martial artist Yang Luchan (1800-1873) was the first “outsider” to learn the art from the Chen family. His grandson, Yang Chengfu (1883-1936), is generally credited with standardizing the form now known as the Yang Family large frame. Yang Chengfu's modified form was the first to be popularized throughout China and the world.

Although the different forms vary in outward appearance, the principles of the movements remain the same. Understanding the mechanics of the movement—as opposed to memorizing styles of choreography—is what is important in understanding Taiji movement. Once the movement is understood, any movement can be done as Taiji movement. Hence the “style” or outward appearance of choreography is ultimately unimportant, but the principles of practice and mechanics of movement are essential and define “Taiji movement.”

Even if the principles of practice and mechanics of movement are correctly understood, differences in the complexity of movement and range of motion should be considered. For beginning practitioners in general, and older adults in particular, the following principles should apply:

¹ Material abridged from *Taijiquan: The art of nurturing, the science of power*. (2005). Champaign, IL: Zhenwu Publications.

- The form movement should not be overly complicated. The original Chen style form, for example, contains relatively complicated *silk reeling*² motions that can only be performed correctly, or even understood, by adept practitioners. These motions are not necessary to begin to learn the art and realize benefits of practice and, in my experience, only confuse beginning practitioners. For this reason, I have omitted the advanced movements when teaching the Chen form to beginning students of any age. I believe that the omission of these advanced movements was a significant factor in allowing the modified form taught by Yang Chengfu to reach a mass audience.

While the truly complex movement should be omitted, challenging postures, such as kicking motions requiring single leg stance or backwards walking motions should be retained to challenge healthy participants of any age.

- The range of motion should be as large as comfortably allowed. A well known saying within the Chen family tradition asserts “From big to small.” A similar saying exists in Chapter 28 of the *Yang Family Forty Chapters*: “First practice expanding, then look to compacting” (Wile, 1996b). Although smaller and smaller circles are possible as advanced stages of form practice, in order to initially learn the movement, and to increase range of motion and physical ability, it is helpful to first practice with larger motions. Once you understand and can do the movement, you can perform any given circular movements in any radius—there is absolutely no difference in the mechanics of how the movement is generated.

Some believe that a smaller frame form version is better suited for older or less physically fit persons, while a big frame form is more fitting for the younger, stronger, and more martially minded persons. While it is certainly true that the range of motion must be adjusted according to physical capability of beginners, it is also true that, as just explained, smaller movements can represent a higher level of achievement. Whether the practitioner’s interest is in health or martial arts, it is advisable for beginners to gradually increase the range of motion of form movements to improve physical capabilities. The principle of “from big to small” applies not only to arm motion, but to all body movement. Within the comfortable limit of ability, each practitioner should approach the maximum comfortable limits of waist turning and weight shifting during form practice. In so doing, you will not only increase range of motion about the body joints, but also increase the comfortable range of motion within the base of support, effectively increasing the radius about which you are able to maintain balance.

- A variety of directional movement should be included in the choreography. It is said that Taiji is practice of the “Thirteen movements.” The thirteen movements are comprised of the “eight forces” (*peng/lu/ji/an/cai/lie/zhou/kao*) and the “five directions” (advance, retreat, left, right, and central equilibrium). In essence, *peng/lu/ji/an/cai/lie/zhou/kao* are individual motor skills that, in combination with the five directions, represent all possible range and direction of human movement and force exertion.

It is well recognized that the traditional long forms must be considerably abridged for Taiji to appeal to a mass audience, and nearly all styles of Taiji now advertise short forms for mass consumption. When distilling the forms, however, Taiji instructors should be careful to select a wide variety of directional movement to challenge healthy practitioners of any age. Simply repeating the same or similar movements will yield limited benefit in mind/body connection.

- Postures that are potentially injurious to the knees should be avoided. According to Taiji principles, the knees should be slightly bent. However, beginning students of any age should not be encouraged to practice in lower postures. Besides violating basic Taiji principles, lower stances will likely result in an injury to the knees. Similarly, instructors should emphasize correct footwork so that the knees are not stressed during form movement. The simple postural principle is that the stance should always be relaxed and natural—this requires constant stance adjustment during form practice.

² Silk-reeling, or *chan si jin*, refers to spiral movement that is a product of relaxed movement coordinated through all of the body’s joints. It is the result of movement performed in accordance with Taiji principles. Silk reeling affords improved flexibility, range of motion, and circulation, and is an essential aspect of the martial application of the art. It is spiraling, silk-reeling movement that affords simultaneous neutralization, sticking, and counter-attack without directly opposing an attacking force.

Again, these differences in the complexity of movement and range of motion are applicable to beginners of any age, and are mentioned here as a variable subset of the general principles of Taiji practice and mechanics of Taiji movement, which are assumed familiar to any instructor.

Push-Hands

Although push-hands is a pillar of Taiji practice and is essential to realize the maximum possible benefits of practice, correct practice does require a foundation of skill developed through standing and sitting meditation and form practice. I do believe that push-hands can be practiced and enjoyed by older adults, but there is little purpose in introducing this practice at the beginning stages of an intervention. Further information concerning the purpose and interrelated nature of the sitting and standing meditation, form, and push-hands exercises, including hypothesized mechanisms, are detailed in Yang 2005.

Intensity and Duration of Intervention/Exercise

All of the practices of Taiji are qigong, or energy gathering/nurturing exercises. In this respect they are considerably different from the “no pain, no gain” mentality of Western exercise regimes. Following practice one feels (or should feel) energized and refreshed. For this reason, practitioners of any age can practice every day, and those who begin to realize the benefits of practice often choose to do just that.

It is traditionally taught that it is better to practice 10 minutes a day than to practice for one hour on the weekend, and better to practice one hour a day than to practice all day once a week. Practitioners should be encouraged to practice daily. Beginning practitioners, however, are limited in what they can practice and frequently only practice during class time. For this reason, intervention studies should provide instruction and/or organized practice several times a week.

The organization of class time will affect the comfortable duration of each class. Alternation of sitting and standing meditation with form practice may help practitioners remain interested and extend instruction/practice time. Also, the inclusion of simple moving qigong exercises as warm-up exercises may add to the perceived variety of the class, and because these movements are simple and repetitious they may provide a means of perceived self-accomplishment or improvement attainable before choreographed form is learned.

Instruction in choreographed form itself should follow the pace of the class, with attention not to exceed the capacity of the participants to memorize the form. Older adults do have a lesser capacity to memorize and retain choreographed movement, and in our experience at the University of Illinois it took four months of 30 minutes of form instruction three times a week for older adults (mean age 80 years) to learn a seven-movement form (Yang 2006). Beginning practitioners of any age are often frustrated with their inability to memorize choreographed movement, and all beginners should be encouraged and reminded that it does not matter in the least how soon one can memorize choreography.

Helping Beginning Students to Relax

Perhaps the most important principle of Taiji and qigong practice is relaxation. Indeed, a famous traditional saying succinctly states that relaxation is the mechanism of qigong healing:

气功能祛病,缘由在松静。

Qigong neng qu bing, yuan you zai song jing.

Song (relaxation) and *jing* (tranquility/quietness) are the reasons why *qigong* can heal you.

However, whether due to the self-induced anxiety of learning choreographed movement and “keeping up with the class,” the anxiety of learning exercise that may be perceived as foreign to Western culture, or simply to the difficulty of releasing habitual tension that has accumulated over a lifetime, it is often hard for beginning practitioners of any age to relax. I recommend that high quality, well composed meditation music be used as an environmental aid to assist beginning practitioners with relaxation.

Teacher Training

Many famous sayings from the internal martial arts tradition do assert the importance of the instructor. To share just a couple:

苦练十年,不如名师一点。

Ku lian shi nian, bu ru ming shi yi dian.

One word from a knowledgeable teacher will save ten years of hard practice.

诀窍奥秘,须经明师口传心授。

Jue qiao ao mi, xu jing ming shi kou chuan xin shou.

Tricks of the trade and secrets of practice must be passed on by sincere instruction from a teacher who understands the art.

However, it is also said that, ultimately, a teacher can only point the direction for student—it is up to the student to make the journey. (*Shifu ling jin men, xiu xing zai ge ren*, 师父领进门, 修行在个人, which literally means “the teacher will lead you to the door, but it is up to the student to improve.”) Much of the importance of the teacher is to outline efficient curriculum for the student. The single best question a student can ask is “what should I be practicing, and what percentage of my practice time should be spent on each exercise?”

Through organization, effort, and the generosity of knowledgeable teachers, the most efficient practice curriculum can be mass communicated to potential instructors. It should be recognized, however, that such knowledge is a gift of generations of master practitioners who dedicated their lives to Taiji practice—a gift that was a zealously guarded secret until not too long ago.

References

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[From the Doctor]**Managing chemotherapy side effects with Taijiquan (TJQ) and related complementary mind-body therapies (MBT): an aperçu.**

By Claude Fournier, MD.

Centre de santé et de services sociaux de Beauce.

A diagnosis of cancer is already a source of distress in the life of an attained person (Bultz 2006, Carlson 2004 a) and chemotherapy is a conventional form of treatment for many types of cancer. This treatment adds on the initial burden related to the disease itself by its physical, psychological and social, immediate and long term impacts (Love 1989). Speaking for colorectal cancer (CRC) patients, these treatment-related side-effects not only decrease their quality of life but also compromise treatment efficacy (Berg 1998).

Among the many non-specific side effects of chemotherapy, nausea, fatigue and sleep disorders are among the six more frequently apprehended ones (Hofman 2004, Mustian 2006) by patients.

Chemotherapy-induced nausea and vomiting (CINV) are common and distressing problems in the treatment of CRC patients (Berg 1998, Horiot 2005) as it is for other types of cancer (Redd 2001). Though regimens have improved and are more finely targeted (Grunberg 2004) and despite new antiemetic drugs development (Foubert 2005, Mahesh 2005), the pharmacologic approach remains limited to control CINV even following the recent guidelines (Horiot 2005).

Fatigue is the most frequent symptom cited in relation to cancer and its treatment; often lingering beyond that phase (Carlson 2004, 2006, Visovsky 2003). It was reportedly present at the time of diagnosis in approximately 50-75% of cancer patients and the prevalence increased to 80-96% in patients undergoing chemotherapy (Stasi 2004).

In a cancer setting, fatigue is defined as a chronic form of tiredness, which is perceived by the patient as being unusual or abnormal, and absolutely disproportionate with respect to the amount of exercise or activity he/she has carried out and which is not removed by resting or sleeping (Tavio 2002).

Also demonstrated as the most distressing phenomenon experienced by cancer patients, fatigue and its manifestations are better appreciated if they are conceptualized as a syndrome, namely, cancer-related fatigue syndrome (CRFS). CRFS influences all aspects of quality of life (QOL) and aggravates the experience of other distressing symptoms like nausea (Winningham 2001). Beside physical and psychosocial impact, there are also adverse economic consequences for the patients and their family (Gregory 2000). For all these reasons, CRFS is now an ever more considered aspect of the toxicity of chemotherapy (Iop 2004). This said, evaluation of CRFS is of a multidimensional complexity (Tavio 2002) and its physiopathologic basis remains poorly understood to date (Stasi 2003).

Sleep disturbance is a prominent concern among cancer patients (Davidson 2002) and would occur in approximately 30 to 50% of this population (O'Donnell 2004, Theobald 2004). It is evident that the cause of chronic sleep difficulties is multifaceted but up until recently, little attention has been given to the potential factors associated with the pathogenesis of cancer related insomnia (Graci 2005). Among these factors, chemotherapy may bring distress to patients and adversely affect sleep quality (Redeker 2000, Simeit 2004, Kuo 2006).

Insomnia in the context of cancer is still undertreated (Theobald 2004) and it appears that the therapeutic approach has to be multimodal to augment its chances of success (Savard 2001, O'Donnell 2004). Cautious usage of hypnotics is recommended as they are associated with a poorer quality of life (Paltiel 2004).

A place for complementary and alternative medicine (CAM).

Merits and limits of the conventional medical and pharmacologic approaches have been noticed relatively to the management of nausea, fatigue and insomnia in the context of cancer and its treatment. Despite the efforts to manage

those side-effects, a significant portion of cancer patients is seeking relief with CAM approaches (Lengacher 2006, Cassileth 2004).

CAM use in adult cancer patients could widely vary from 31 to 91% depending on consulted sources (Cassileth 1999, Deng 2005, Rosenthal 2005, Verhoef 2005, Yates 2005). According to research, dissatisfaction with conventional treatment would represent a minor reason for this quest outside of the orthodoxy (Verhoef 2005, Lengacher 2006); a major one would be a desire to enhance quality of life (QOL) and a diminution of cancer symptoms or treatment-related side-effects as a review reports in 17 of the 52 (32.7%) papers studied (Verhoef 2005). As a response to this trend, integrative oncology emerged combining with surgery, chemotherapy and radiation CAM modalities that have some high quality scientific evidence of safety and effectiveness (Rosenthal 2005, Deng 2004, 2005).

A subgroup of them is constituted by mind-body therapies (MBT) which are defined by the National Institutes of Health (NIH) as “interventions that use a variety of techniques designed to facilitate the mind’s capacity to affect bodily function and symptoms” (Astin 2003). This definition encompasses a vast array of disciplines that may include physical exercise, relaxation, meditation, yoga, qigong and taijiquan among many others. The fundamental element of these practices would be the elicitation of the relaxation response (MBMI.org 2005). The evidence is now strong to support the incorporation of MBT in the management of the treatment and disease-related symptoms of cancer (Astin 2003).

Even though there is a large CAM utilization by cancer patients, MBT are used by only less than 20% of them (Wolsko et al. 2004). According to the same authors, MBT should be more encouraged for indications with demonstrated efficacy, namely in an integrated approach to cancer treatment where research is well supported.

MBT and CINV

Western cognitive and behavioural interventions are useful to mitigate CINV to a certain measure (Redd 2001). Maintaining or developing a physical exercise program may constitute a part of such interventions as many papers report the benefits of low to moderate intensity aerobic exercise on CINV (Abdulla 2001, Visovsky 2005).

Preliminary results indicate that yoga would also help to attenuate CINV (Peck 2003, Bower 2005).

Though recognized for its health benefits in general, qigong (literally “energy work”), a vast system of traditional Chinese health exercises, is neglected as a complement in cancer treatment (Chen 2002). According to a body of preliminary clinical observations qigong would reduce chemotherapy side effects (Sancier 1999) and it would be advantageous if its practice were more encouraged (Sancier 2004).

As a part of a cancer supportive care program, qigong has been reported in self administered questionnaires to reduce stress in 78% of 334 patients and to increase well-being in 74% of the same patients (Spiegel 2003, 2004). Recently, a quasi-experimental design study reported that qigong significantly reduced pain, numbness, heartburn and dizziness associated with breast cancer and chemotherapy (Lee 2006).

MBT and fatigue

Aerobic exercise is one of the two tested interventions that showed consistent effects to alleviate CRFS (Stasi 2003). Experience has demonstrated the feasibility of exercise programs during chemotherapy for breast cancer for more than a decade (Winningham 1991, Mock 1994) and more recently for other types of cancer (Adamsen 2003, Stevinson 2004, Galvao 2005, Schmitz 2005).

Evidence suggests that low intensity aerobic exercise is sufficient to decrease fatigue levels over the course of cancer treatment (Visovsky 2005) though custom more demanding regimens may also be beneficial (Carlson 2006). Preliminary data suggest that group practice would add a sense of belonging and motivation, thus stimulating active lifestyles and supporting QOL during treatment (Midtgaard 2006).

Meditation's impact on cancer and its treatment has been reported in medical literature for at least thirty years and what can be expected from that intervention described along the course of time (Meares 1976, 1979, 1982). According to a case load of 73 patients with advanced cancer who have been able to attend at least 20 sessions of intensive meditation, results indicates that nearly all such patients should expect significant reduction of anxiety and depression, together with much less discomfort and pain. There is reason to expect a ten percent chance of quite remarkable slowing of the tumor growth rate, and a ten per cent chance of less marked but still significant slowing. The results indicate that patients with advanced cancer have a ten percent chance of regression of the growth. There is a fifty percent chance of greatly improved quality of life and for those who die, a ninety per cent chance of death with dignity (Meares 1980).

Recently, a more scientific approach has been adopted toward meditation, specifically in regard to the mindfulness-based stress reduction (MBSR) method for healthy people in general (Davidson 2003) and for cancer patients in particular (Specia 2000, Carlson 2001, 2003, 2004 b, 2005). A rationale has been demonstrated for MBSR application in cancer population (Mackenzie 2005); fatigue diminution and an increase of vigor measured by the Profile of Mood State (POMS) questionnaire subscales being significant elements. Numerous other QOL outcomes like anxiety, depressive mood and control perception also benefited from MBSR intervention (Carlson cited, Tacon 2003, 2004).

MBT and sleep disorders

An exploratory study revealed that MBSR positively affected the sleep quality of a heterogeneous sample of cancer patients. Overall sleep disturbance was significantly reduced and largest improvements occurred in the areas of subjective sleep quality, sleep efficiency and duration as measured by the Pittsburgh Sleep Quality Index (PSQI) (Carlson 2005).

Yoga is a MBT for which preliminary evidence suggests positive psychological impact on cancer survivors, particularly for mood and stress (Culos-Reid 2006). It is also reported to significantly improve sleep-related outcomes in patients with lymphoma. These included better subjective sleep quality, faster sleep latency, longer sleep duration also measured with the PSQI. Less use of sleep medication has also been documented (Cohen 2004).

Outside cancer treatment context, taijiquan (TJQ) has been reported to improve self-rated quality of sleep in older adults (Li 2004).

Taijiquan as a MBT to complement cancer treatment

In seven out of seventeen controlled trials with or without randomization, TJQ is recognised to improve QOL and relieve stress (Klein 2004). Though successful cancer supportive programs including TJQ have been described (CancerWise 2002, HealthWorldOnline 2003) and the publication of a few studies concerning breast cancer survivors have been done (Mustian 2004 a,b, Davis 2004), there has been no study assessing TJQ impact on chemotherapy side effects according to our knowledge at redaction time.

As TJQ is now recognised as a low to moderate intensity aerobic exercise (Taylor-Piliae 2004), it is normal to think that it would have at least the same benefits as those described earlier for aerobic exercise of the same intensity alone.

Both martial tradition (Diepersloot 1995, Liu 1986, Al Huang 1986) and scientific researchers (Li 2004, Yeh 2004, Fisher 2003, Sandlund 2000) acknowledge meditative aspects to TJQ. A theoretic mindfulness model proposes that three axioms (intention, attention and attitude) must be present for mindfulness (paying attention non-judgementally moment to moment, on purpose) to work (Shapiro 2006). According to this conception, TJQ could be considered a kind of mindfulness meditation in motion as the attention is deliberately and constantly maintained on each movement in a relaxed non-judgmental manner.

Finally, TJQ could be considered a form of qigong initially applied to martial art development. Now incorporated in traditional medicine (Lalancette 2005), it is recognised as a proper modality to facilitate qi (vital energy) circulation. Regarding chemotherapy side effects, we should expect comparable benefits to those of qigong.

Conclusion

Summarising, TJQ is an art and a discipline per se but, as we just saw, it shares many characteristics of other disciplines that have demonstrated certain benefits in integrated cancer treatment. TJQ is a low to moderate aerobic exercise that shares similitudes with yoga, qigong and meditation. For these reasons, we think that it might be helpful for patients with colorectal cancer undergoing chemotherapy.

References (omitted due to space limitation. Please email us (qigon4us@yahoo.com) for the complete list of references)



[Illuminating the Dao]**Living in Balance and Harmony**

Michelle Wood

When you think of living in balance, how do you perceive that balance? Would your life and lifestyle be pretty mellow with no great highs or lows, similar to driving over a terrain of little hills but no tall mountains or deep valleys? You would experience no great ups or downs; nothing to get upset or angry about, but nothing to get excited about either? You would have no major illnesses; you would feel pretty good but experience the occasional “blah” day?

Many people would consider that to be a balanced life and be pretty satisfied with it because most see balance as an apothecary’s scales or a see-saw where there are little ups and downs, but basically “balanced” means horizontal levelness. Take a moment to consider the things we say to warn people off from imbalance: “Don’t tilt the apple cart;” “don’t tip the scales;” “keep it on an even keel.”

That perceived state of balance really means equilibrium: “A condition in which all acting influences are canceled by others, resulting in a stable, balanced, or unchanging system.” When talking about Dao and balance, we can safely agree that nothing about the Dao is unchanging. It is quite the opposite, changing every minute of every day.

Take a moment to ponder all the things around you that are changing right this minute; depending upon the time of day you are reading this the day is changing to night or vice versa, the summer is changing to winter in the northern hemisphere and winter to summer in the southern hemisphere, at the time of this writing the moon is changing from full to new. On a more personal scale, your body is shedding old skin cells and making new ones, your qi is circulating through your energy channels, and your body chemicals are rising and falling in their own rhythm. Many of these things you don’t pay much attention to or even notice in the course of the day, but they affect you just as profoundly as the recognition of hunger or sleepiness or any of several emotions you may be feeling like anxiety or depression or happiness or contentment.

Can you imagine being caught in an ever-balanced, unchanging life? What would that be like? Would it always be spring or autumn so the length of day and night were equal and the seasons would never change to bring extreme heat or cold? Would your thoughts always progress smoothly from one idea to the next? Would you always be emotionally mellow, feeling neither anger nor joy?

When I present “balance” to you that way, it sounds ridiculous, doesn’t it? However, that is exactly the kind of life you create for yourself when you attempt to maintain rigid levels of brain or body chemicals through unnatural measures in an attempt to control unwanted emotions or diseases without getting to the root of the problem to learn why those difficult emotions and diseases are bubbling up in the first place.

In following the Dao, equilibrium is not the sort of balance we are trying to attain.

In his writing “Balance” from the book *365 Tao*¹, Deng Ming-Dao reminds us: “*Nature does not achieve balance by keeping to one level. Rather, elements and seasons alternate with one another in succession. Balance, as defined by the Tao, is not stasis but a dynamic process of many overlapping alternations; even if some phases seem wildly excessive, they are balanced by others.*”

“*Everything has its place. Everything has a season. As events turn, balance is to know what is here, what is coming, and how to be in perfect harmony with it. Then one attains a state of sublimity that cannot be challenged.*”

You can see that balance is not equilibrium, and perhaps that is why equilibrium is so difficult to maintain – it is not natural, it is contrived. If you must spend your energy and attention maintaining equilibrium, you have neither the time nor opportunity to be aware of the cycles which create balance naturally.

In part, the reason equilibrium is so highly valued today is because changes in life come so swiftly and unexpectedly you have little time to adapt to one change before the next challenges you; they come at you like white-capped waves in a stormy sea. Not only is it difficult to keep up with today's fast-paced technology, but all these labor-saving devices have actually caused American workers to be less productive rather than more productive, and instead of taking less time to complete tasks, it now takes longer. No wonder you become angry, frustrated, and depressed. Life has tossed more complications at you than you can cope with. It is nearly impossible to "know...what is coming, and how to be in perfect harmony with it" as Deng Ming-Dao suggests. You can barely keep up with what's here and now!

The way to calm the mind and soothe the body is not through chemically forced equilibrium. Generally speaking, chemicals do not help your body to perform natural processes; they supply your body with uniform levels of needed chemicals so your body does not have to perform at all because your natural system has been bypassed. When one body system is bypassed, it affects the performance of a second, related system, and then that second system requires intervention, and so on, in a chain-reaction of chemically-induced stasis which is quite unnatural, and causes more ill-health than it cures.

The correct path to natural balance and wellness can be found in verse 19 of the Tao Te Ching (Peter Merel interpolation ²)

*If we could discard knowledge and wisdom
Then people would profit a hundredfold;
If we could discard duty and justice
Then harmonious relationships would form;
If we could discard artifice and profit
Then waste and theft would disappear.*

*Yet such remedies treat only symptoms
And so they are inadequate.*

*People need personal remedies:
Reveal your naked self and embrace your original nature;
Bind your self-interest and control your ambition;
Forget your habits and simplify your affairs.*

Here is one interpretation of how this verse instructs you in achieving true, natural balance.

*If we could discard knowledge and wisdom
Then people would profit a hundredfold;*

This does not mean to throw away what you know. It means that the demands for learning that are made upon you may account for the higher levels of stress and anxiety you experience, and may lead to feelings of fear, anger, resentment, and depression. Today, those demands often include becoming proficient in complicated technologies, and learning several jobs so that you are able to cover jobs for other people when they are out sick or on vacation. If the demands made upon you were fewer or less intense, you would not suffer sustained and debilitating levels of energy-draining and disease-causing emotions like anxiety and depression, and you would not require chemical interventions. Yes, you probably would experience these negative emotions, but you would "profit" by having shorter and fewer episodes, and you would have the mind power and the energy to effectively counteract them with techniques such as going for a brisk walk, or doing qigong.

*If we could discard duty and justice
Then harmonious relationships would form;*

Duty and justice are the expectations and laws of other people imposed upon you. Often, that expectation breeds resentment and ill-will, exactly the opposite of harmony. Goodwill cannot be forced or legislated. Harmony comes when you work with others because you want to, not because someone else demands or expects it.

*If we could discard artifice and profit
Then waste and theft would disappear.*

Waste and theft are both products of overabundance. If you live lavishly, opulently, not only is it wasteful, you will likely be a target for thieves. There is an inner angle to this also: waste and theft of your energy. If you put an overabundance of energy into attaining wealth and profit, you suffer burnout. If you are directed to expend your energy on tasks that only cause you anger and frustration, or things that will only profit you outwardly, you effectively “steal” energy from more deserving pursuits.

*Yet such remedies treat only symptoms
And so they are inadequate.*

People need personal remedies:

So far, the things that have been discussed either come from or apply to your interactions with other people. Without addressing your inner self and inner needs, any changes will halt the course of imbalance and illness but do not address the issue of how to effect a cure for your health and well-being.

Reveal your naked self and embrace your original nature;

We all wear masks at times. The problem has become that, in order to maintain emotional self-protection, you wear a mask most of the time; no one knows the real you. It may be protective, but it is stressful, too, like being on guard or on alert every moment with never a time to relax. You need to be open and honest with the people around you, and with yourself! Be who you really are, not who you are expected to be.

Bind your self-interest and control your ambition;

Bind in this context means to reduce your self-interest. Basically, don't make yourself crazy! Sometimes the demands and expectations you put on yourself are worse than those put on you by others. Many challenges can and should be enjoyed, they keep life interesting. However, know your limits and don't push them past the point of no return. It's not a good or stimulating challenge if it harms your physical or emotional health.

Forget your habits and simplify your affairs.

“...simplify your affairs.” Much easier said than done, but if you truly desire to return to a state of balanced health and wellness which includes anticipating changes and being in harmony, never doubt that you have the ability and will find the way to do it.

I believe the golden key to unlock the treasure in this case is the phrase “*Forget your habits...*” How often do you do things out of habit without even realizing it? Many times a day, I guarantee it. The only way to break a habit is through awareness. It is imperative that you watch your thoughts, and watch how your thoughts create your emotions, and watch how your emotions create your health and well-being.

One way to “forget your habits” is to embrace change. Change everything you can about your day. Change your alarm clock so that you arise a few minutes earlier or later. Eat a different breakfast. Drink a cup of tea instead of coffee. Wear your Thursday suit on Monday and your Monday suit on Thursday. Take a different route to work if you walk or drive. If you ride, sit at the back of the bus or subway car instead of the front, or vice versa. Smile and say “Good Morning!” to everyone you see instead of hiding behind the newspaper. If you drive, listen to a different radio station. Smile and say “Good Morning!” to everyone in your office, especially the people who give you a hard time. (They will wonder what you are up to!) Take or buy something different for lunch.

By now I'm sure you are getting the idea. Changing your routine periodically will enable you to better cope physically, mentally, and emotionally with all change whether it is initiated by you or someone else. Do not be overwhelmed by change and attempt to cure it with stasis. Take control of the change, and allow the dynamic ups and downs of the natural world bring you into true balance and harmony.

¹ Deng Ming-Dao, 365 Tao: Daily Meditations, Harper San Francisco, 1992, ISBN 0062502239

² <http://qi-journal.com/philosophy.asp?-Token.FindPage=2&-Token.SearchID=DaoDeChing>

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I found this and thought it was worth the contemplation.—Joy Staller

The Seven Wonders of the World

A group of students were asked to list what they thought were the present "Seven Wonders of the World." Though there were some disagreements, the following received the most votes:

1. Egypt's Great Pyramids
2. Taj Mahal
3. Grand Canyon
4. Panama Canal
5. Empire State Building
6. St. Peter's Basilica
7. China's Great Wall

While gathering the votes, the teacher noted that one student had not finished her paper yet. So she asked the girl if she was having trouble with her list. The girl replied, "Yes, a little. I couldn't quite make up my mind because there were so many."

The teacher said, "Well, tell us what you have, and maybe we can help."

The girl hesitated, then read, "I think the 'Seven Wonders of the World' are:"

1. To See
2. To Hear
3. To Touch
4. To Taste
5. To Feel
6. To Laugh
7. To Love

The room was so quiet you could have heard a pin drop.

The things we overlook as simple and ordinary and that we take for granted are truly wondrous!

A gentle reminder -- that the most precious things in life cannot be built by hand or bought by man.

[The Power of Mind]

Mind Matters: The Role of Intent in Healing

Kenneth S. Cohen



(An abridged version of this article was printed in Bridges. (Journal of the International Society for the Study of Subtle Energy and Energy Medicine) 10:3, Fall 1999.)

I am a scholar and practitioner of Qigong, an ancient Chinese healing practice in which intent plays a key role. You cannot open a Chinese language book about Qigong without finding an entire chapter on *yi*, intent. One of the first sayings that I learned when I was studying Qigong with a Chinese instructor was *yong yi ling qi*, “use the mind-intent to direct the qi, the healing energy.” Another common expression is *yi dao, qi dao* “when the intent arrives, the qi arrives.”

About twenty years ago I heard from a colleague that Chinese Qigong healers and scientists were exploring new intent-based form of non-contact Therapeutic Touch. The Chinese have known about non-contact therapies for millennia. Qigong includes both self-healing exercises and meditations, known as *Internal Qigong*, as well as *External Qi Healing*, in which a practitioner assesses the health of a patient and projects appropriate forms of therapeutic qi while holding the hands a few inches above the patient’s body. According to my colleague, Chinese clinicians had discovered a higher level of External Qi Healing called Mind-Intent Healing, *Yi Nian Zhi Liao*. The healer does not attempt to project qi but rather uses intent to heal.-- volition rather than energy is considered primary. To clarify the difference, let’s consider the role of intent in self-healing. Think for a moment of the fingertips of your left hand. As a result of your intent, peripheral circulation improves; the fingers begin to tingle a bit and may feel slightly warmer. From the Chinese viewpoint you have mobilized both qi and blood, yet you did not have to imagine sending a stream of energy to the fingers. Intent alone was sufficient. Similarly, instead of projecting qi to the patient, the Mind-Intent Healer *wills* healing to take place.

I was very amused to learn that China considered Mind-Intent Healing to be something new. How surprised Chinese scientists would be to learn of the many experiments on the power of intent conducted in the West, such as the research of William Braude and Marilyn Schlitz or the Princeton Engineering Anomalies Research (PEAR) experiments. Braude and Schlitz found that even untrained people can affect the electrical conductivity of the skin of distant subjects. Normally skin conductivity rises and falls according to a person’s degree of relaxation. Braude and Schlitz discovered that when a person attempted to change their own skin conductivity and imagined producing this effect on an anonymous subject in another room in the same office building, they were able to exert an extraordinary degree of control over that person’s physiology.

In the PEAR experiments, subjects tried to use intent to influence the output of a random number generator, a machine that produces random strings of ones and zeros. After more than 15 years and 50 million experimental trials, the level of influence of intent over machine was extremely significant: on the order of a trillion to one against chance. Mind-Intent research is not quite top secret in the West! Although Chinese and Western experiments on the effects of intent have followed different protocols and thus have not been exactly replicated across the globe, the conclusions drawn from both East and West are the same: intent has measurable effects on organic and mechanical systems.

A wise man once said that wisdom is not learning something new but seeing something old in a new way. Perhaps we can explore some new cross-cultural perspectives on intent together. First, let me give you a basic definition of intent. Intent is volition, an act of will. In Chinese and indigenous healing arts intent directs healing energy. Intent may direct healing energy within your own body, from or between you and a patient, or from a transpersonal source to either yourself or a patient. For example, the great Lakota Holy Man, Fools Crow, would “doctor” himself using his intent to remove toxic or pathogenic energy, a kind of personal psychic surgery, and then he would draw down the energy of the sun-- a transpersonal power-- to replenish himself with the sun’s healing light. Some people attribute Fools Crow’s 100 years of life to the healing power of intent and, of course, to the support of a healthy and spiritual lifestyle.

In Native American tradition, intent is almost synonymous with attentiveness. When another Lakota Holy Man, Black Elk, climbed Harney Peak, he heard the spirits command *Wacin ksapa yo*, “Be attentive!” To the Lakota, willpower or intent, *tawacin*, is not a passive quality, but is rather a creative power that helps you fulfill your life mission. Without both intent and attentiveness, you cannot live your vision. Put in other terms, attentiveness is considered a necessity for *waableza*, clear minded understanding.

In addition to defining intent as willpower and attentiveness, many cultures associate intent with the concept of “meaning.” In English we ask, “What is your intent?” In the healing arts, if you direct healing power with love and caring, it has a quite different effect than if you are only thinking of healing power as energy. Intent may simply direct healing energy or it may create an additional informational “charge,” giving *meaning* to the energy. To put it simply, love-energy is more powerful than energy.

I would like to share an example of intent as information from a realm that I know fairly well, the Chinese martial arts. Perhaps you wonder what defensive arts have to do with healing traditions. The beauty of the martial arts is that you get immediate feedback about your degree of attentiveness. When your mind wanders, you get punched! No Zen master is as effective at catching the moments when your mind wanders away from the present. Now let’s imagine that you are playing this game of wakefulness, you are sparring with a partner, and he hits you lightly on the first acupuncture point of the lung meridian, under the clavicle, near the shoulder. You know what happens? You feel great. The punch, delivered by a playful classmate or friendly sparring partner, is invigorating, like an acupressure massage treatment. But if someone taps you on this same acupoint with hurtful intent, you feel horrible. Chinese martial artists recognize that point hitting, *dian xue*, accompanied by angry emotions, can be lethal. In the martial arts as in healing arts throughout the world, intent may make the difference between healing or harming.

What are some other terms for intent cross-culturally? Let’s start with our own Judeo-Christian tradition. The Hassidic mystics of Judaism speak of the necessity of “holy intent,” *kavanot*. *Kavanot* is the turning of the mind towards its source and goal in the divine. *Kavanot* brings holy words out from the mouth, but it also carries the mystic into the power of the Word, the power of vibration. This vibration or energy was the source of the healing power of the Baal Shem, the Jewish mystical healers of medieval Europe.

The concepts of intent, vibration, and healing power are interwoven throughout the Bible. Notice that God says, “Let there be light, and then there was light.” Intent and sound precede light as creative forces. Or in *John* we read, “In the beginning was the *Logos*, the Word.” Jesus was known as Yeshua, “the one who heals through anointing.” Biblical stories suggest that Jesus used the loving power of words, rather than holy oil, to anoint and affirm a person’s spiritual worth.

Every Native American language has words for healing intent. We have already discussed Lakota concepts. In the Apache language, the ability to develop a quiet, clear, and spacious state of mind-- the essence of wisdom-- depends on *bini’ gondzil*, “mental steadiness” and *bini’ gontl’iz*, “mental resilience.” Mental steadiness is close to the concept of steady or focused intent. Etymologically, the Apache term means a stake that is planted in the ground. We are only steady if we are rooted and connected to a larger field. A healer can use intent to heal to the extent that he or she senses that all of nature is related. We all grow from the same field of Mother Earth. The other necessity for wisdom is mental resilience, which in Apache suggests an object that maintains its shape, like a basket. If you press a well-made basket, it springs back to its original shape. In other words, mental resilience implies integrity, the ability to hold ones own (or be true to oneself) in the face of pressure or adversity. To summarize, wisdom includes the qualities of focused, steady intent with connectedness, mental resilience, and integrity.

The Hawaiian spiritual tradition also recognizes the power of intent. *Uhane*, a word that means both the conscious self and the will, is part of Hawaii’s three-fold division of the psyche. We have the *aumakua* which means the higher spiritual self as well as totemic powers. A person might have a shark *aumakua*, a falcon *aumakua*. His awareness of these powers is also his *aumakua*. The *aumakua* draws mana, healing energy, from the heavens. Every person also has an *unihipili*, an unconscious which draws mana from the earth. The bridge that connects higher self with unconscious, heaven with earth, is the *uhane*, the conscious self and will. A *kahuna* healer uses the *uhane* to direct the mana of sky, earth, and personal self to the patient. For this power to be effective, it must be infused with *aloha*, love.

Finally, I would like to return to China and explore themes that I hinted at in the beginning of my talk. China has the most extensive philosophical as well as scientific literature on intent. Intent directs qi to heal oneself, to heal others, or to deliver power in the martial arts or sports. One day I watched Madame Gao Fu, an eighty years young master of Taiji Quan (Tai Chi) and Qigong, slowly turning her waist and coiling her fingers, as though her entire body had become a sinewy snake. I asked her what she was doing. She said that she was practicing Yi Gong, Intent Skills, which she said is the essence of Qigong, Energy Skills. This philosophy is corroborated by numerous Chinese writings. Below I offer several examples:

From the Taiji Quan Classics

- Everything in Taiji depends on yi (intent), not on external appearance.
- To have smooth and rounded movements, yi and qi must coordinate in a lively (*ling*) fashion.

From the writings of Qigong/ Martial Arts Master Wang Xiangzhai

- Yi is strength (*li*). If you don't use yi, you cannot apply martial power correctly or naturally.
- The secret to the martial arts lies in unifying spirit (*shen*), form (*xing*), intent (*yi*), and strength (*li*).

From *Chinese Qigong*, a modern textbook published by the Shanghai College of Traditional Chinese Medicine

- Yi and qi follow each other. This means that the practitioner uses intent to influence and train respiration and the movement of inner qi. Because yi and qi are harmonized, this state is called "The unification of yi and qi."

As health care providers, one of the aspects of Qigong that most interests us is External Qi Healing and its advanced level, Mind-Intent Healing. In these arts, the healer uses intent to project qi to the patient, generally without physical contact, but not necessarily so. A massage therapist may also project qi while the hands rest on a patient's body. The healer reaches mentally through the tissue to the underlying life energy, the qi. Any time that you make caring contact with a person's life energy, even if you are only shaking hands, healing takes place. In External Qi Healing massage, you can vary the depth of treatment without changing the pressure of your hand on the skin by using intent to reach in more deeply.

There is a wealth of experimental data on External Qi Healing. I will summarize three representative examples.

Experiment 1. The Effects of Emitted Qi On Animal Tumors

This experiment was performed at the Laboratory of Experimental Oncology, University Hospital of Gent, Belgium. (Table 1). Cancer cells were implanted into 54 mice that were randomly divided into a qi-treated group and an untreated control group. Both groups were fed the same standard diet. Very significant differences were seen in average survival of the qi-treated group compared to the controls.

TABLE 1. THE EFFECTS OF EMITTED QI ON TUMORS IN MICE

-- Laboratory of Experimental Oncology University Hospital of Gent, Belgium

- Fibrosarcoma cells implanted in 54 mice, randomly divided.
- Qigong Group, treated by qigong master 30 min/day for 38 days. Control Group untreated.
- Both groups fed same standard diet & tap water.

	Control Group	Qigong Group
Average Tumor Volume/ day	396.42 mm	259.29 mm
Avg. Survival	30.4 days	35.4 days (P<.002)

Animal experiments are important to rule out placebo, the power of expectant trust. We assume that the qi-treated mice survived longer because of the intervention, not because they believed in the healing power of the Qigong Master! *In vitro* experiments, conducted in a test-tube rather than in a living system, also make strong case for the validity of

External Qi Healing. For example rat neurons in culture were subjected to free radicals, highly reactive oxygen molecules that can cause destruction and degeneration of tissues. The cell cultures were divided into two groups, one group treated by a qigong master, the other group untreated. A significant number of treated cells compared to the untreated were protected from damage. In other words, qi energy seems to be a free radical scavenger, like vitamin C.

Experiment 2 External Qi Healing Prevents Opportunistic Infection

Researchers at Guangzhou University of Medical Sciences examined whether External Qi Healing could protect rats infected with pneumocystis carinii from contracting the disease (Table 2). Remember that not all people or animals exposed to a microbe, even by injection, will develop the illness. In other words, is External Qi Healing preventive? This experiment is very important for human beings because pneumocystis carinii is an opportunistic disease that often infects AIDS patients.

Eighty rats were divided into three groups, two groups treated by a qigong master in 15 minute sessions every other day for two weeks, one control group untreated. All groups received standard therapy and diet. Approximately 92% of the untreated group developed the disease, whereas only 65% and 50% of the treated groups developed the disease. This is highly significant. Interestingly, among rats that were infected in any of the groups, qi therapy did not affect lung cyst diameter.

TABLE 2. THE EFFECT OF EMITTED QI ON EXPERIMENTAL ANIMALS INFECTED BY PNEUMOCYSTIS CARINII

-- Guangzhou University of Medical Sciences

- 80 adult female Wistar rats infected by P. carinii randomly divided into 3 groups
- Group A and B treated by 2 Qigong Masters every other day in 15 min. sessions, 7 times total. Group C (Control) untreated.
- All groups received standard diet & therapy (cortisone acetate & tetracycline).

	Control Group	QG Groups
Infected	92.3 %	A 65.4% B 50% A:C P<.01 B:C P<.01
Avg. Diameter of Lung Cysts Among Infected	4.74 microns	A 4.78 microns B 4.98 microns P>.05

Experiment 3 The Effect of Intent on Human Brain-Waves

This experiment, conducted by the Department of Physiology, First Medical College of Guangzhou, was inspired by a chance finding in an earlier experiment: A qigong master named Qu Baoxiang projected qi into a subject’s spinal column to clear it of energy blockages and to stimulate a stronger and more balanced flow of qi. As the healer projected qi from his hands, the subject showed an increase in alpha and theta frequency brain-waves in the frontal areas of the brain and synchronization of brain-waves throughout the occipital to frontal regions. These are probably indications of a relaxed and focused state of mind. The researchers decided to conduct experiments to see if a group of subjects would demonstrate the same brain-wave patterns if a healer attempted to project qi by intent alone, without physical movements. Moreover, would researchers see the same brain-wave patterns in the subjects if a healer made a “false delivery,” not intending to project qi?

Here’s the basic protocol:

- Qigong healer: Wang Xin
- Subjects: 15 college graduate volunteers, aged 22-62, good physical and mental condition, no history of nervous system disease, none had ever practiced qigong, some skeptics, divided into 3 groups

- Subjects have eyes closed during all experiments and are unaware if the healer is attempting to project qi or not.
- EEG taken before, during, and after all experiments

Experiment 3A

7 male and 5 female subjects lie on their backs with eyes closed. The Qigong master uses only intent (no physical movement) to deliver qi to group for 15 minutes. The subjects' brain waves changed gradually to the distinctive Qigong EEG pattern.

Experiment 3B

In the next experiment, two male and one female subject lie down on their backs with their eyes closed. This time the healer does not intend to project qi. The subjects' EEG do not change unusually and do not demonstrate the Qigong pattern.

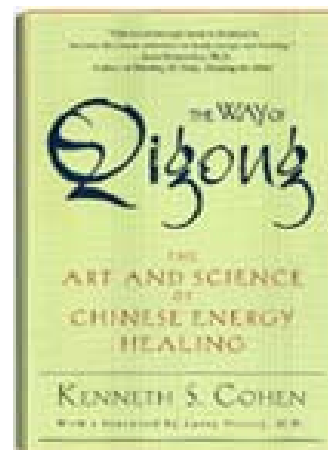
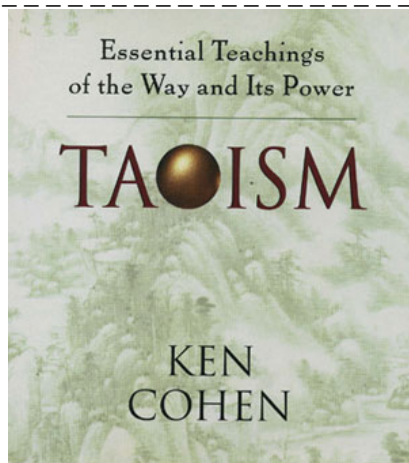
Experiment 3C

The same subjects as in 3B sit on stools with their eyes closed, hands on knees, palms facing upwards. The healer attempts a "strong delivery" of qi by using hand movements to project qi for fifteen minutes from the center of his palm (*lao gong* acupoint) to each subject's head, neck, and back. This experiment produced the most rapid change to the Qigong EEG pattern.

Conclusions: Intent can change human EEG. Intent accompanied by external qi healing movements produces quicker effects. Placebo seems inoperative.

Intent brings us to the heart of healing and to a philosophical mystery. Intent may qualify as a Prime Mover, a force that has no previous cause behind it. Normally we assume that cause always precedes effect. One billiard ball sets another in motion. But in a biological system where does action begin? We cannot assume a cause behind a cause, behind a cause-- an infinite regression into the past. Intent seems to be the source of action and an example of the spontaneous wisdom of nature. When we intend to heal, we instantly mobilize qi and create millions of biochemical and bioelectric changes. Mind exerts its everyday influence over matter.

Ken Cohen (www.qigonghealing.com), executive director of the Qigong Research & Practice Center is a renowned qigong master and health educator. He is the author of *The Way of Qigong: The Art and Science of Chinese Energy Healing* (Ballantine, 1997); *Honoring the Medicine: The Essential Guide to Native American Healing* (Ballantine, 2003), national health book award winner; and the popular *Sounds True* home study courses.



[A Comedy Moment]

SELECTED BUMPER STICKERS:

So many ideas so little time.

Slow down, pay attention, question everything, start now

What if the Hokey Pokey really is what it's all about?

Only those who know when enough is enough, know when they have enough.

Don't mess with my Chi.

It infuriates me to be wrong when I know I'm right.

All generalizations are false, including this one.

No matter where you go, you're there.

Can we ever truly know when our philosophy assignment is due?

Diplomacy is the art of letting someone else get your way.

Snowmen fall from heaven unassembled.

Some days you are the dog, some days you are the hydrant.

Every time I find the meaning of life, they change it.

The important thing is to question everything.

Things are not as they seem, nor are they otherwise.

Unless you're the lead dog the view doesn't change.

I'm immortal. So far.

What happens if you get scared half to death twice?

I'm an agnostic dyslexic insomniac that lies awake all night wondering if there really is a dog.

If reality wants to get in touch, it knows where I am.

If there were no hypothetical questions what would this say?

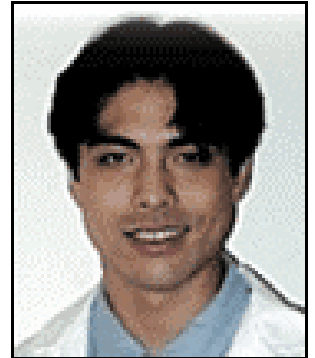
If you can't explain it simply, you don't understand it well enough.

[Submitted by Joy Staller]

[How to...]

The Secret for Developing Extra Sensory Perception (ESP)

Ken Andes, L.Ac.



ESP has long been the research subject of parapsychology, and now few would doubt its existence. Since ESP is a necessary part of being an effective energy healer, I'd like to talk more in depth about it here. There's a lot of B.S. and misconceptions about what ESP is, but I think that a proper understanding of what it exactly is will make it more accessible to you as a healer.

The term "ESP" simply implies the ability to perceive sensations that are normally not perceptible to the physical senses. You need to keep in mind that our senses already block out over 90% of the sensory input that we receive during the day otherwise we would not be able to process information efficiently. ESP is the ability to perceive this other dimension of sensory input which includes information from the energetic/metaphysical realm. When you see ESP as merely expanding your perception of sensory stimuli to extend into the other 90% that everyone else does not see, you will realize that there is nothing mystical or supernatural about ESP. It is a part of instinctual human functioning that has been suppressed over the years due to disuse. It can easily be reawakened with the right training.

So what exactly is it that is suppressing your ability to perceive sensations on a metaphysical (beyond the physical) level?

What is keeping you from perceiving that which exists on the energetic plane is a noisy state of being. A noisy state of being is where your mind (your internal dialogue) won't shut up and is constantly thinking extraneous thoughts. How can you hear the whisper of the metaphysical when the volume in your head is deafeningly loud?

A noisy state of being is where your body is full of tension, stiffness, and discomfort. How can you feel the delicate pulse of the formless Universal when you are too preoccupied with the rigidity of your physical form?

A noisy state of being is where your emotions are being constantly pulled and pushed by what you judge to be right or wrong in this world, which by the way, never has any grounding in objective reality and is always dependent of social factors, cultural factors, and self interest. All of the ancient traditions talk of this emotional slavery to illusory concepts as the root of human suffering. How can you feel the spirit of the Universal that flows through all of creation, when your own spirit is being tortured by illusion? Please think carefully on this because it is so important.

It is only when your entire being reaches a state of quiet stillness that you will begin to naturally and effortlessly manifest ESP. And ESP must be manifested from a state of naturalness and effortlessness; otherwise it will be contrived and artificial; devoid of any real substance.

The development of real ESP has nothing to do with learning new skills because you already have the ability. You were born with it and it can never truly leave you. The development of real ESP has everything to do with stripping away the burdens of mental noise, physical tension, and attachment to desires.

The most effective tool I have found to achieve these goals is the correct practice of meditation with attention paid to the three centers of being. Proper breathing (spirit), proper posture (body), and proper focus (mind). But it is not enough to dwell in stillness for a few minutes a day when meditating, only to go back into madness outside of your meditation space. The principles of stillness and meditation must flow into your everyday life and become part of you. You must be vigilant. You must pay attention.

Pay attention. There again is the mantra of the energy healer. You must pay constant attention to the state of your mind, body, and spirit throughout your whole life. You cannot pay attention when you are always absorbed in your

own drama. You must let go of that because it has never served you anyway. And just as a seed will eventually blossom into a flower, so will your being eventually come to a state of constant and effortless stillness.

With this stillness you will live your life as you did before, yet from a foundation of detachment, contentment, relaxation, and mental silence. No more noise. No more excess tension. No more emotional slavery to illusion.

It is at this point that you become like a body of water that is completely still. You can come to this body of water and the drop of the smallest pebble will cause it to react immediately. This....THIS is what ESP is! ESP is the result of the transformation of an ocean of turbulent water where even the dropping of a Mac truck will not make a difference, to that of completely still waters that are sensitive to the slightest stimuli.

When you reach this level through the practice of meditation, you will now have to make an effort to *not* display ESP. Colors and sounds will be different. You will feel a distinct “dance” in the air around you that cannot be put into words. It’s like describing light to a man that was born blind. And yes, seeing auras, hearing thoughts, diagnosing through intuition, clairvoyance, and basic psychic phenomena will become commonplace to you.

Go meditate. Have fun.

[Dr. Ken Andes, L.Ac, D.Ac. (RI) is a licensed acupuncturist, board certified herbalist, and medical qigong instructor. Dr. Andes has practiced various qigong for over 14 years, and he serves as vice-president of WISH and runs a private medical practice in Suffern, NY.]



[Eastern-Western Perspective]

China's Ancient Solution to the Contemporary Crisis in Medicine

Roger Jahnke, *OMD*

The Institute of Integral Qigong and Tai Chi (IIQTC)



How to Be Well, Reduce Medical Costs & Help Pay Off the National Debt: Ask the Chinese

Ancient China has been a source of profound treasure for millennia. Marco Polo brought back small portions of this treasure and for centuries traders carried bits of it out along the Silk Road – silk, spices and knowledge. Still today there are more of these treasures that we can freely borrow from China to enhance our world. One key treasure from traditional China that the West has almost completely discounted, until very recently, is the traditional health care system.

Conventional medical science has been so busy creating new technologies for treating disease that we have forgotten about caring for health. In the West we incorrectly believe that health care and medicine are the same thing. While we in the West have a truly fantastic, though very expensive, system based on treating people after they are sick, China has a profoundly remarkable and quite inexpensive system of health care based on keeping people well.

As we enter the new millennium, these two – the Western disease based system focusing on eliminating what is wrong and the Asian wellbeing based system focusing on enhancing what is right – are working together.

- In China, there is equal availability of traditional Chinese medicine and Western medicine in hospitals and clinics.
- This is now truer in the West.
- In China, health self-reliance and self-care (typically in the form of Qigong and Taiji) are prominent aspects of the national health care system.
- Health promotion and wellness programs are now more common in the West.
- In China, universal health care has been free.
- Health self-reliance and universal care are progressing in the West.

What would it be like if medical care based on natural healing methods - including acupuncture, massage, and herbal medicine, along with a strong tradition for self-care-were in place in the North America and Europe? We are seeing more of this integrative approach to health care every day, primarily because citizens (consumers) are demanding it and the emerging research on self-care, wellness, health promotion, stress management, etc is very compelling.

In addition, many companies are self-insuring (becoming their own insurance company and insuring their own employees). Even more exciting, many people are insuring themselves through health savings accounts. According to the Department of Health and Human Services (DHHS, Healthy People 2000 and 2010), 70% of all disease is preventable – that is, it is easier to prevent disease than we thought. This includes heart disease and diabetes, two of the most challenging and expensive disorders. Money spent on disease is wasted if people can stay well for free. The wellness based medicine of China and its inherent health improvement strategies – Qigong and Tai Chi -- is a perfect complement to conventional medical strategies.

Collaboration between Chinese Medicine and Western Medicine

In China, Western medicine has been considered a form of alternative medicine for several hundred years. However, until 1919, traditional Chinese medicine, which includes massage, herbal medicine, acupuncture, and self-care practices (Qigong and Taiji), was the primary system of medicine. In the 18th and 19th centuries, some Western

medical practices were available, mostly through missionaries. In 1919, when the last emperor stepped down, a number of Western medical schools were established in China, but it took until the 1990s (70 years) for Western medicine to be fully integrated into the overall health care delivery system. Now, the alternative, that is Western conventional medicine, has been almost completely integrated into China's mainstream system of medical practice, which is still strongly founded in the ancient traditional system of medicine.

Today, there are only a few clinical settings in China where either traditional Chinese medicine or Western methods are delivered alone. For example, in some very rural clinics, acupuncture, herbal medicine, and massage are easy and inexpensive to deliver, but Western medicine is difficult and expensive to provide. A few specialty institutions in large cities exclusively use technological Western diagnostic methods, and follow up with primarily Western intervention procedures. However, most institutions that focus on Western methods typically have acupuncture, massage, and herbal medicine also available to reduce pain, mediate the side effects of medications, and support patients with regulation of sleep, bowel disturbances, pain, anxiety, and nausea.

The extent to which the Chinese have absorbed "alternative medicine", (conventional Western medicine) into their system, is quite remarkable. It is apparent that the Chinese are proud of this collaborative, complementary, and comprehensive model. They have so completely embraced the alternatives to traditional Chinese medicine - surgical and drug based procedures - that all residents of Chinese cities have complete access to both.

One might wonder whether Chinese traditional physicians and Western physicians cooperate, and are they equally respected and equally compensated. Everyone in China typically makes approximately the same monetary wage: physician, teacher, administrator, bus driver, clerk (of course this is changing with the "market economy"). The public holds equal respect for all physicians, whether Western or traditional. Patients may have a bias based on specific experiences, but both traditional medicine and Western medicine are equally available and are typically paid for through universal access to health care resources.

Physicians who make the professional choice to adopt either traditional Chinese medicine or Western medicine tend to have strong biases. However, many physicians have trained in both areas. These individuals are often quick to express the benefits of both approaches, in spite of their final choice to practice primarily one or the other.

The Chinese Model for Integrating Western medicine with Natural Healing Methods

At the Shanghai Traditional Medicine Hospital, one of the Chinese culture's most current and comprehensive approaches to medicine is revealed. The hospital merges the very best of traditional Chinese medicine and the best of Western medicine in a beautiful, new, 500-bed facility with an out-patient clinic that serves 1,000 patients per day. The chief administrator was asked, "Why do you combine systems of medicine in this way?" His answer was, "It is the most efficient and cost effective way to serve large numbers of people who have a broad variety of clinical needs."

The model below, which is from the Shanghai Traditional Medicine Hospital, is typical of the integration of traditional Chinese Medicine and conventional Western medicine throughout China – and provides a provocative model for integrative medicine in the West:

Step 1. Diagnosis: All patients are diagnosed using traditional methods: pulse, tongue, and questioning. This requires no technological equipment and is therefore extremely inexpensive and immediate. This diagnostic strategy is sufficient in over 50% of cases, encompassing both in- and out-patient groups and it is the least costly approach to diagnosis.

Step 2. Diagnosis: Only when necessary, confirmation of diagnosis is provided through Western diagnostic methods. This combination is utilized in less than 50% of all cases. If needed, the latest technology is available: complete laboratory for all currently standard, body chemistry studies, X-ray, CT Scan (computer topography), and MRI (magnetic resonance imagery). The increase in cost is significant.

Step 3. Treatment: In almost all cases, the first layer of treatment uses traditional Chinese natural healing modalities (acupuncture, massage, herbs) and self-care (Qigong and Tai Chi) training. Even individuals who have taken step 2 into Western diagnostic methodologies generally receive traditional medical treatment. The cost is minimal.

Step 4. Treatment: Western medical treatment is given generally when traditional treatment is not sufficient. Because of their recognized value in managing the side effects of drugs and radiological intervention and in mediating symptoms of insomnia, nausea, aches and pains, constipation, anxiety, and depression, the traditional modalities (acupuncture, massage, herbal formulas, and Qigong and Tai Chi practice) are frequently integrated with Western medical treatment programs.

Self-Care in China

In China, the true definition of health care is to care for one's health – maximize one's assets. The rationale for self-care is that if citizens can do self-applied health enhancement methods (SAHEM), in the comfort of their own home or in a nearby park for no cost, then the primary aspect of health care – caring for one's health --is free. An ancient Chinese tradition encourages citizens and physicians to take great pride in healthy longevity. One of the most ancient and revered codes of traditional medicine states, "The superior physician teaches people to sustain their health, rather than treating them after health is lost." In the health crisis (of cost and quality) in the U.S., what could be more useful and cost effective than "free" health care? In China, this variety of free health care is being utilized by millions of people every day, and it is actively supported by the Chinese government.

In numerous meetings with the ministry of health in numerous provinces, we have asked, "What is the foundation of the public health system". In all cases the response has been, "Have you been to the parks at dawn?"

Chinese self-care, Qigong and Tai Chi, combines careful regulation of breath, deep states of relaxation, specific regulation of bodily movement and posture, and, in certain forms, self-applied massage to generate a physiological and energetic state termed the Qigong state. This state is unique in its comparison to aerobics, jogging, and muscle-building, because of the simultaneous application of deep states of relaxation and intentful focus on the Qi – energy of life. Qigong requires no special equipment. While aerobics, jogging, and even walking require that the individual be relatively fit, people who are very sick and incapacitated can easily practice Qigong and simple forms of Tai Chi.

There are many varieties of Qigong self-care practice. Some are very mild and aimed at the severely unwell. Taiji (tai chi), with which most Americans are familiar, is a moderate level of Qigong that is both curative and preventative. Certain types of wu shu and gung fu (martial and athletic forms) are very dynamic. However, when breath regulation and deep relaxation accompany the movements, the Qigong state can be attained. The Qigong state is characterized by a balanced coordination of the healing and health-sustaining resources in the body, including immune function, oxygen distribution, lymphatic flow, autonomic balance, and the ample and free-flowing activity of the body vitality - Qi.

The Clinical and Economic Benefits are Compelling

The most obvious economic benefits to an integrated or comprehensive health care model in the U.S. can be summarized as follows: Many disorders respond immediately to acupuncture, massage, and herbal formulas. A series of visits with an acupuncturist and a course of one or two herbal formulas often will clear the case. This is why the Chinese use the four-step model outlined above is so profound. Natural methods that cause no side effects.

Self-care (Qigong and Taiji) are powerful complements to either Chinese or Western treatment. Most importantly, in many cases Qigong and Tai Chi alone can resolve a wide array of health challenges for no cost – that is for free.

The expense of treatment with acupuncture, massage, and herbs is less than with Western medicine. Often the cost of treatment with natural methods is less expensive than even preliminary diagnostic procedures in the West. Massage

involves no technology and minimal supplies. Acupuncture requires only minimal technology, if electrical stimulation is used, and minimal supplies. Herbal formulas (also homeopathic remedies-not Chinese) have not historically required FDA approval and are therefore much less expensive than pharmaceutical drugs. These examples suggest that integrative medicine, including the traditional Chinese modalities, will have dramatic economic benefit.

A Renaissance in Health Care and Medicine

In Chinese medical tradition there are two forms:

1. Attack the disease – kill or excise the pathogen, fix what is wrong
2. Maximize the host – support the righteous, optimize what is right

Until recently we have only done number 1 in the West. The emerging new medicine with more wellness focused health care does both. Qigong and Tai Chi, of course, empower people to health themselves for free.

This is a contemporary renaissance!

Use natural, wellbeing based, less expensive strategies whenever possible, only use more expensive disease focused treatment whenever it is absolutely necessary.

By Roger Jahnke, OMD

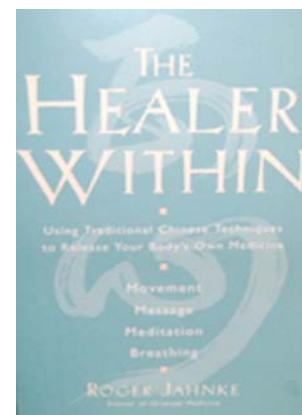
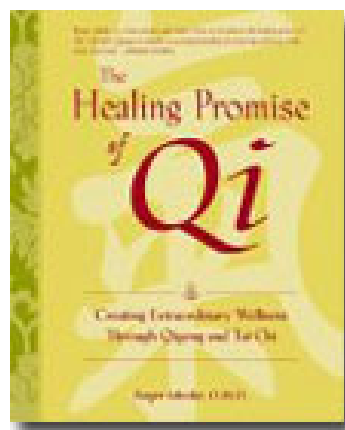
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*Dr. Jahnke, a physician of Chinese traditional medicine for 30 years, with eight research trips to China's universities, institutes and sacred mountains, is the author of *The Healer Within* (Harper-Collins, 1999) and *The Healing Promise Qi* (McGraw-Hill, 2002). The Institute of Integral Qigong and Tai Chi provides training for teachers, workshops for the public, cutting edge research and is the originating institution for Tai Chi Easy™, an approach to Qigong and Tai Chi designed to make the benefits more widely accessible.*

For the original version of this article in Qi Journal please see:

<http://qi-journal.com/action.lasso?-Token.SearchID=jahnke&-Response=qigong.asp>



[Poem of Illuminating]**Phoenix in Fire**

by Stella Kwan

I want to discover the mind, the mind is just there,
Do not let the mind know when you approach it,
Buddha nature is not something outside of you,
When the mind operates sins are created.

I just want to know the mind, not to seek Buddha-hood,
There is not even a thing existing in the three realms,
To seek Buddha you just have to know your mind,
This mind, heart, nature is Buddha. (by Bodhi Dharma)

Packed, then nothing stands,
Opened, then it is in everything,
It cannot be known by the mind,
It is not reached by doing. (from A Discussion on No Mind)

The dreamer awakens when she heard of the name of Pu-Xian King Buddha,
I walked along side with him once,
How come I am now in this abyss of suffering?

All this drifting in the world was due to that initial thought of ignorance,
I have burdened Buddha to endure pains in order to awake me.

Washed clean by the threaded tears,
Fake mask drops and the six roots of perception gone,
Time to say good-bye to my ego,
Everything unwraps naturally — open Sesame.

Buddha turned around and watched the broken towers in tears,
How familiar is this sight.

For what reason I am also among the broken towers?
It's all because I put myself above Buddha nature,
The pure Mani Pearl thus takes on an illusional color.
Made up colors for my pure mani pearl.
Confusing and Mind fooled me; Bright light turned to colorful;
Forgot my pure Mani Pearl.

Reborn from ashes like a Phoenix,
Leaving all bondage behind and I am anew,
The new self grows larger and larger,
But however vast it becomes, it's still not ME.

1) The new self leaves all bondage behind and grows and grows,
But however big it is, it's still not it.

2) Give up myself, the new itself turned to bigger and bigger; leaves all bondage behind
But however the Giant let me away; it's still not ME.

Cut away the cords, cut away the ties,
Yet there is nothing to be cut for it's all One.

Step up, step down,
The feet move as they do.

With judgments I cut myself in bits and pieces.

Entangled in my own doings,
I am trapped in the wheel of reincarnation.

Looking back into myself to reach the other shore,
Awareness is never not there.

Knowing and seeing clearly,
It's always at ease.

[Inspiration]**Life is the Coffee!**

A group of alumni, highly established in their careers, got together to visit their old university professor. The conversation soon turned into complaints about stress in work and life. Offering his guests coffee, the professor went to the kitchen and returned with a large pot of coffee and an assortment of cups - porcelain, plastic, glass, crystal, some plain-looking, some expensive and some exquisite - telling them to help themselves to the coffee.

After all the students had a cup of coffee in hand, the professor said: "If you noticed, all the nice looking expensive cups were taken up, leaving behind the plain and cheap ones. While it is but normal for you to want only the best for yourselves, that is the source of your problems and stress."

"Be assured that the cup itself adds no quality to the coffee. In most cases, it's just more expensive and in some cases even hides what we drink. What all of you really wanted was coffee, not the cup, but you consciously went for the best cups...and then began eyeing each other's cups."

"Now consider this: Life is the coffee, and the jobs, houses, cars, things, money and position in society are the cups. They are just tools to hold and contain life, and the type of cup we have does not define nor change the quality of life we live. Sometimes, by concentrating only on the cup, we fail to enjoy the coffee God has provided us." God brews the coffee, not the cups . . . enjoy your coffee.

"Being happy doesn't mean everything's perfect, it means you've decided to see beyond the imperfections"

Live in peace and peace will live in you.

The Optimist's Creed**Promise Yourself ...**

To be so strong that nothing can disturb your peace of mind;

To talk health, happiness and prosperity to every person you meet;

To make all your friends feel that there is something special about them;

To look at the sunny side of everything;

To think of the best, to work for the best and to expect only the best;

To be just as enthusiastic about the success of others as you are about your own;

To forget the mistakes of the past and to press on to the greater achievements of the future;

To wear a cheerful countenance you meet a smile;

To give so much time to the improvement of yourself that you have no time to criticize others;

To be too large for worry; too noble for anger; too strong for fear; and too happy to permit the presence of trouble.

[What's New at WISH]

WISH office at 501 Hoes Lane (Piscataway, NJ) has been closed temporarily. All WISH activities are suspended at this moment. If you have any urgent need for your self-healing practice or health problems, please contact following WISH healthcare professionals for assistance:

Dr. Ken Andes, VP of WISH , a licensed acupuncturist and a certified Chinese herbalist, email: kenandes@yahoo.com.

Dr. Andy Rosenfarb, WISH director of membership, and a licensed acupuncturist, Acupuncture Health Associates, Telephone: 908-928-0060; email: Acupunkk@aol.com.

If you need to order WISH products, please email to qigong4us@yahoo.com for more information.

We appreciate your support and understanding in this special situation.

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