

Enhancing life

養生

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With deep respect and appreciation I acknowledge the original inhabitants of this land
Kumeyaay, Cahuilla, Cupeno and Luiseno
In the same spirit, I acknowledge all the elders in our medical tradition
May they watch over me, clear any hindrances, make my speech meaningful and useful, able
to be heard and understood

Much of the orientation of clinical practice, and indeed our profession, is toward helping
people when problems arise.
Less attention is given to maintaining or enhancing health and well being.

The absence of symptoms, or difficult mood states, does not mean that good health, or
good moods and happiness will emerge

What is a good life? This question is posed and answered in many ways, in our early medical
texts and concurrent philosophical works.

Physical well being, flexibility, strength, ease, relaxation, satisfaction, contentment, a sense of
direction, kindness to self and others, healthy relationships, purpose, meaning, can all
be identified and cultivated through our medical principles

Our medical tradition is rich in practices to generate well being and good health.

Yang sheng 養生 to nourish ones qi. It includes;
-worthwhile work, virtue
-the fine arts of concentration and insight
-tai ji, qi gong, dao yin
-food and drink
-the arts of music, poetry, painting, dancing, calligraphy
-retreat, pilgrimage

Yang – nourish, raise, support,
provide for

Sheng – give birth to,
living, alive
grow, cause to happen
unripe, green
raw, unprocessed,
unfamiliar

These days there are endless tips on;
-spiritual wellbeing
-cognitive wellness
-social wellness
-physical wellness
-environmental wellness
-occupational wellness

No fracturing in traditional Asian medicine. Few in our profession are offering these using Chinese medicine principles

“Spring is the beginning of things, when the energy should be kept open and fluid; summer opens up further into an exchange or communication between internal and external energies; in the fall it is important to conserve; finally, the winter is dominated by the storage of energy.”

“In the past the sages were able to observe signs and adapt themselves to these natural phenomena so that they were unaffected by exogenous influences, and were able to live long lives.”

“If one does not follow the play of the energies according to the seasons, the liver energy will stagnate, resulting in illness in spring. In summer, the heart energy becomes empty and the yang energy is exhausted.”

Su Wen

Our medical heritage points to symptoms and states arising from causes and conditions. A fabric of interdependence.

We are relational beings

Wellness is based on knowing causes and conditions and cultivating those that lead to good health, ease, satisfaction, no set return.

Exploring causes and conditions

-awareness
-how did this come to be
-journaling our experience, narrative, not analysis

- developing tolerance toward our experience
- discernment through permission, gentleness, curiosity

Clinical implications

- in interviewing
- in palpation
- in lifestyle recommendations
- how to best utilize your practitioner
- offering resources
- teaching

In thinking of enhancing life, or even preserving it. The question arises, what is a good life?

It may be useful to have a destination in mind

We can know the future, by knowing what we are doing now

Our life qi is finite

We are not sure when it will end

How do you want to spend your qi?

There are countless causes and conditions. Some we can know and cultivate

The four legs of a chair

Rest and recreation

Nourishment

Movement

Mood, mind training

“When the heart reflects on something, that is called intention.

The location where the intentions are, that is called the mind.

If the mind longs for changes, that is called pondering.

If pondering results in far reaching plans, that is called consideration.

If considerations guide handling of the affairs, that is called knowledge.

The fact is:

When those who are knowledgeable nourish their life, the following is for sure:

They act in accordance with the four seasons and adapt themselves to cold and summer heat.

They harmonize joy, anger, and they maintain calmness in the home.

They are moderate in regard to [making use of] their yin and yang [qi] and they seek to find a balance between hard and soft.

This way they keep evil away from them, they achieve longevity and their vision lasts long.”

Ling Shu chapter 8 trans Unschuld

Out of what causes and conditions do favorable states, more commonly arise?

The four legs of a chair

Rest and recreation

Nourishment

Movement, posture

Heart/Mind

Rest and recreation

Sleep

-how much

- posture

-bedding

-room temp

-pre-sleep routine

-naps

What is restful for you?

Many patients are deeply weary.

Will they get what they really want if they have more energy? Or, is it more energy to continue to do what is making life difficult?

What is recreation for you?

What refreshes you?

Nourishment

Signs of good digestion

Do you have a good appetite?

How do you feel having eaten?

How to eat

-giving thanks

-seeing, smelling, tasting, feeling

-slowing down

- occasional quiet meal times
- teaching people how to shop

What to eat , quantity, quality

- enjoyment
- local, fresh, seasonal, variety, fermented, pickled
- portions

What are we eating for?

Drinking

Do you have a thirst?

What to drink, quantity, quality

- local, fresh, seasonal, variety
- portions

Tea

“Drink your tea slowly and reverently, as if it is the axis on which the world earth revolves — slowly, evenly, without rushing toward the future.” Thich Nat Hahn

A sincere student asked their teacher. Please tell me the one true way? The teacher responded, have a cup of tea.

“It tempers the spirits and harmonizes the mind,
dispels lassitude and relieves fatigue,
awakens thought and prevents drowsiness,
lightens and refreshes the body,
and clears the senses.”

“The effect of tea is cooling.

As a drink, it suits very well persons
of self-restraint and good conduct.

When feeling hot, thirsty; depressed, suffering from headache, eye-ache, fatigue of the four limbs, or pains in the joints, one should drink tea.”

Lu Yu, Cha Jing (780)

When you sit in a café, with a lot of music in the background and a lot of projects in your head, you're not really drinking your coffee or your tea. You're drinking your projects, you're drinking your worries. You are not real, and the coffee is not real either.

Your coffee can only reveal itself to you as a reality when you come back, freeing yourself from the past, the future, and from your worries.

When you are real, the tea also becomes real and the encounter between you and the tea is real. This is genuine tea drinking.

Which body are you feeding?

What are you hungry for?

What do you find nourishing, that enhances and enriches your life?

What gives meaning or purpose to your life?

Genku Stew 元空汤 Yuan kong tang

- herbs and spices to taste
- a vegetable of every color
- selected vegetables of various growth patterns
- include different parts of plants
- make a large amount and store
- divide and change flavors

additional options;

- beans, lentils
- fish, turkey, chicken, red meat
- meat stock
- water plants
- appropriate herbs

Baths

- seaweed baths
- ginger and other herbs
- epsom salts
- herbal formulas

Hand and feet baths

Compresses

Clean teeth

Rinsing mouth

Washing face and hands, dry washing

Breathing deeply

Sweating

Regular bowel movements

Easy pee

Farting

Movement

Traditional ideas of exercise

- fitness doesn't equal health
- tendons, ligaments, glands and organs
- exercise for all of life
- balance, rootedness, proprioception

Posture

- sitting, standing, laying, walking

Repetitive strain – unwinding knots

Traumatic injury

Heart/Mind health

We are relational beings

Healthy relationships

- living alone or in relationship
- resolving conflicts

The gentle arts of concentration and insight

- good moods don't come from nothing, nothing comes from nothing
- they are the causes of good moods
- kindness, curiosity, permission

Being with difficult moods

How do they arise?

What is keeping an active process alive?

What is its fuel?

- grasping, greed
- comparing mind, superior, inferior and equal
- thoughts of gain and loss, disrepute and fame, praise and blame, pleasure and pain

Affairs of the bedroom

Feeling interested, turned on

Sex is healthy, and sex is dangerous

Is no sex, no ejaculation, no orgasm healthy?

Intimacy, cultivating and growing together

Challenges

- no sex drive
- trauma and abuse
- erectile dysfunction
- what is normal, aphrodisiacs, pornography

Pregnancy and childbirth, post natal care

Raising children

Ageing

Dying and death

- as our qi withdraws from the material body, becoming more subtle, it still needs care, to shape its mood and development

Tomorrow morning will mark 365 days since the life changing diagnosis of cancer embellished my existence. July 9, 2013, I was a naive 22 year old sitting in a hospital bed surrounded by an eager team of doctors waiting to give me information that little did I realize would be the start of the end of life as I had grown to know it.

What difference a year can make, how much can change, how mysteriously this world works. In the past 12 months I have experienced more than most will endure in a lifetime. There have been moments of absolute clarity and peace but without question many more moments of indescribable suffering. The moments have been vast and testing and with absolute

gratitude I can say I now wake to each day a better woman for all that has come my way. I would not dare change a thing!

When you catch your reflection what is it that you choose to see? You always have a choice!

P.S. Thank you all for the continual support!! The love I have been shown is truly remarkable & significant to my healing.

P.P.S. Oh and yes I've gone blonde, I heard they had more fun...new year...new hair...new lease on life!!!

Peace x

The natural world as guide, solace, the place to hear ourselves

A basic message from our educational system and from society in general is 'We are making the world better with scientific knowledge and technology.' Recently people are beginning to see that science and technology used in the service of human desires have caused many problems for people and for the natural world.

We once thought that the human race was the most important part of a world in which everything belongs to us, yet in truth we are just a tiny part of nature. Will enough of us realize that we will perish if the natural environment perishes.

We have begun to see that we share one life with nature and with all beings. In this way, society is awakening to the reality of interdependent origination. By correcting our inverted views of the world we can live naturally and wholesomely in harmony with all beings.

Seeking the temple of accumulated fragrance

Not knowing where the temple was

Several miles, nothing but cloudy peaks

Old trees, un-trodden paths, deep

mountains, somewhere a bell

Over steep rocks, the sound of a

rushing brook,

Sun rays turn cold in the green pines

At dusk, the hidden pond looks vast,

Deep meditation

taming poisonous dragons

Wang Wei

Favorite strategies

DIY ear and body acupuncture

wang bu liu xing -promoting movement without restraint

-enters the blood aspect, promoting movement in the

blood vessels, transforming stasis, dispersing swelling

and distention

-its bitterness adds downward draining

Home style gua sha

Favorite moxa strategies

Moxa around navel

Kid 2 – Kid 7

St 36 – St 39

Moxa to maintain sensory acuity

Moxa box, low back and abdomen

Moxa to maintain sensory acuity

Moxa to strengthen zhen qi, to prevent disease, and promote longevity. There are many references to the use of moxa for prevention;

-the *Bian Que Xin Shu (Experiences of Bian Que)* recommends, "...frequent moxibustion on guanyuan, Ren 4, qihai, Ren 6, mingmen, Du 4, and zhongwan, Ren 12 to prolong a person's life to 100 years.

-the *Yishuo* recommends, moxa on zusanli, St 36 to guard against stroke

-Zhang Gaozhuan (1224) writes that moxa on zusanli, St 36 improves health and that moxa on guanyuan, Ren 4 and Shenshu, Bl 23 strengthens original yang

-moxa on dazhui, Du 14, fengmen, Bl 12 and hegu, Ll 4 to guard against colds and flu

-the *Zhen Jiu Da Cheng* states: "If it is necessary to strengthen a person's health, zusanli, St 36 should never be dry". This means that non-bacterial suppuration should be maintained at zusanli.

Sitting or standing still

For practicing meditation, a quiet room is suitable. Eat and drink moderately. Put aside all involvements and suspend all affairs. Do not think "good" or "bad". Do not judge true or false. Give up the operations of mind, intellect, and consciousness; stop measuring with thoughts, ideas, and views. Have no designs on becoming awakened. Eihei Dogen
What is 'not judging true or false', or 'measuring with thoughts'? It doesn't mean to have no thought. Thinking is very useful. Just like a tongue tastes, eyes see, ears hear, skin senses, so a mind thinks.

To think; its up to me, I have to get this done, I have to achieve, I have to acquire that, be good, energetic, positive. Self power - Yang

Or, to think; how can I know the complexity of this life, I need to trust the universe, I need guidance, oh well it wasn't meant to be, it will happen if it is meant to. Other power - Yin

We sit to not pick and choose, neither yin or yang, not following any dualistic thinking – Wuji
無極

Many things help us with concentration, like forms, posture, chanting or bowing, so they can be useful parts of practice. But finally, there is no substitute for insightful seeing, or for understanding how we create suffering for our self, and in the process, in seeing into and through it, how to renounce it. It's a life of awareness.

Heaven's way is the way of the sage, to flow with the moment, to not be restrained by social conventions, and not to be led off his path by the opinions of other human beings.

Heaven is his father, earth is his mother, yin and yang are his guiding posts, and the four seasonal dates are his landmark.

From *The Huainan Masters (Huainanzi): "Teachings On Jing and Shen"* (Jing Shen Xun), fl. 120 B.C.E. Trans. Heiner Freuhaufl

Since human life is situated between heaven and earth, it can be said, therefore, that our physical form may be most visible, but it is our qi that is everything and lasts forever.

From *Chen Jiru, Shallow Comments on the Art of Nourishing Life (Yangsheng Fuyu)*, Ming Dynasty (15th century). trans Heiner Freuhaufl

Practitioner Yang Sheng
Self care
You are important, valuable

We are subject to personal, social and professional causes and conditions;

- in spite of registration we are still social outcasts
- our medicine is not widely understood and often misunderstood, even by our colleagues
- busy assembly line practices can undermine the patient practitioner relationship
- many practitioners are burned out, overworked, underworked or exhausted
- workaholics are admired
- often our profession values competition over nurturing
- many practitioners function in survival mode
- practitioners are not supposed to make mistakes
- our education often dissociates mind from body and spirit
- some students believe they graduate with PTSD
- seeing too much pain and not enough joy is unhealthy
- for a practitioner, a cry for help is weakness
- we are part of our nation's social safety net with few resources to help patients
- death is perceived as failure
- practitioners don't take very good care of themselves or each other
- practitioners are often bullied by insurance companies, employers, and patients
- doctoring is more than a job; it's a calling, an identity
- it can be hard for practitioners to just be people
- practitioners can feel severe psychological pain
- practitioners can feel powerless, trapped and with no alternatives to their suffering
- practitioners have the same problems as everyone else
- practitioners have relationship and marital distress

- practitioners have addictions to drugs and alcohol
- practitioners have economic hardship and unbearable debt
- practitioners have mental illness
- practitioners see more, feel more, hear more, of the personal pain experienced by the many minorities in our society

Secondary trauma and compassion fatigue

As helping professionals we listen to patients' stories of difficult diagnoses, depression, anger, fear, pain, trauma, or other issues and we may absorb some of this emotional residue. If we do not have ways to digest or process these, we may develop secondary trauma or compassion fatigue.

Secondary trauma and compassion fatigue are not burn-out. Burn-out is more related to the daily stressors of the job.

Secondary trauma and compassion fatigue are directly related to what we absorb of our patients' stories and experiences.

Secondary trauma may occur when issues patients bring to us are similar to issues we may have encountered in our lives.

Compassion fatigue may occur when issues patients bring to us begin to exhaust our ability to work effectively. We reach the limit of what we can tolerate

Signs of secondary trauma and compassion fatigue may include any of the following;

- flashbacks (about our own issues/experiences)
- hyper sensitivity, triggers, buttons, beliefs that a patient may push, sometimes turn it into demeaning others, sometimes ourselves
- old wounds re-opened
- intense dreams, perhaps about something a patient has shared or how we haven't been able to help
- guilt, shame, rage
- unable to separate professional work from personal life
- becoming fearful of a patient, our personal safety
- feeling overly sad when patients leave
- daydreams /re-enactments about a patient's issues, or our own which have been stirred up by patients
- hypersensitive reactions to people cancelling or rescheduling
- feeling unfulfilled or unsuccessful in helping patients
- avoidance /denial / isolation, you may begin to blame the 'victim'
- zoning out, particularly during patient-contact time
- sleepy / trance-like behavior
- personal depression
- feeling estranged from others
- overworking yourself
- physical symptoms: sleeplessness, appetite decrease or increase, panic or anxiety attacks, hyper vigilance

Our internal conflict is an unfriendly relationship with our experience. Trying to change a process in bloom, often involves force and effort. A kind of bullying.
Gentleness, patience, curiosity are antidotes

An invitation to get radical.
Reclaim the periphery

- seasonal changes, live in this world
- wellness treatments
- support groups, community
- modeling self care
- you are enough
- drop out and take your patients with you

What do we really know about how to live a human life?
How bold, how imaginative and creative are we?

Kaihogyo – Marathon Monks of Mount Hiei

How do they train?

The day begins at midnight, with a 1 hour service

1.30 am, 30 kilometer jog on steep mountain trails, stopping at intervals to say prayers

Around 8 am return

1 hour service

Bath and daily temple chores

1 hour rest after lunch

8 pm sleep

What is being trained?

Year 1 - 100 days

Year 2 - 100 days, one day is 54 kilometers

Year 3 - 100 days

Year 4 - 100 days, twice

Year 5 - 100 days twice

Year 6 - 100 days, 60 kilometers each day

Year 7 - 100 days, 84 kilometers each day

doiri – 7 days without food, water, sleep

100 days, 30 kilometers each day

What do they eat?

They are vegetarian – shojin ryori – food for practice

1.30 am (before starting out) a bowl of miso soup with tofu

7.00 am (upon completion) miso soup, a bowl of rice gruel with daikon leaves, grated daikon with soy sauce

10.00 am herbal tea, honey and lemon water

12.00 noon half a bowl of rice, noodles, boiled vegetables, tofu with sesame seed oil, natto, seaweed, pickles, glass of milk

2.30 pm potato dumpling

6.00 pm a bowl of rice gruel and soup

“At the time of middle antiquity there were the accomplished ones.

They were of pure virtue and they were entirely in accord with the Way.

They adapted themselves to [the regularity] of yin and yang and they lived in harmony with the four seasons.

They left the world and they departed from the common. (With their bodies they were part of the customs of their days, with their heart they transcended the customs of their days.)

They accumulated essence and preserved their spirit.

They roamed between heaven and earth and their vision as well as their hearing went beyond the eight reaches.

This way, they added to their lifespan and were strong.

They too, may be counted among the true humans.”

Huang Di Nei Jing Su Wen, chapter one.

Trans. Unschuld, Tessenow

I am deeply indebted to my teachers, my colleagues, my former students, & my patients
Without their teachings & examples I could not have a positive and creative way of life