



Welcome to Our Annual PACIFIC SYMPOSIUM Issue of AIM

By **JACK MILLER,**
Chairman of the Board of Trustees

Welcome back, friends! It's such a pleasure to anticipate your return to a live and onsite Pacific Symposium after a two-year hiatus. I'm amazed and inspired by the faculty and curriculum our symposium team has assembled. You can take a deep dive into numerous herbal medicine subjects, including Shang Han Lun, Covid treatment, the anti-inflammatory effect of Chinese herbs, as well as the antibiotic effect of herbs. This is a particularly relevant topic given the rise of bacterial resistance to antibiotics. Acupuncturists can immerse themselves in the fine points of electro-stimulation, pulsed electromagnetic field therapy, scalp acupuncture, and more—and we can all benefit from the course in advanced pulse taking. The Symposium will also be rich in the following specialties: dermatology, orthopedics, facial acupuncture, stroke rehab, Five Elements, Nei Jing, and sexuality.

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Mushrooms and Cancer: *The Basics*

By **MARTIN POWELL,** *BScHons (Biochemistry), LicAc, DipCHM (UK)*

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While research has been conducted regarding mushrooms' potential benefits to our health by way of a variety of pathways, from reducing the incidence of non-alcoholic fatty liver disease and gestational diabetes to treating cases of infertility due to immunological imbalances, it remains the case that the number one condition for which people turn to mushrooms for support is cancer.

WHY MUSHROOMS?

Although in the more mycophobic countries of the Western world, using mushrooms for support in cases of cancer may seem strange, in countries like China, Japan, and Korea, it is the norm, with mushrooms and mushroom supplements routinely used to complement conventional treatment.

This follows the traditional East Asian medical approach of 'support-

ing the upright' (fu zheng), supporting the body's innate vitality and natural ability to maintain health and counter disease in the face of both the cancer itself as well as treatments for it such as chemo and radiotherapy.

Based on this approach, a number of mushroom extracts have also been licensed as adjuvant nutrition for cancer therapy in Japan and China, with large-scale clinical trials reporting reductions in side-effects and extended survival times in a range of cancers alongside conventional treatments.

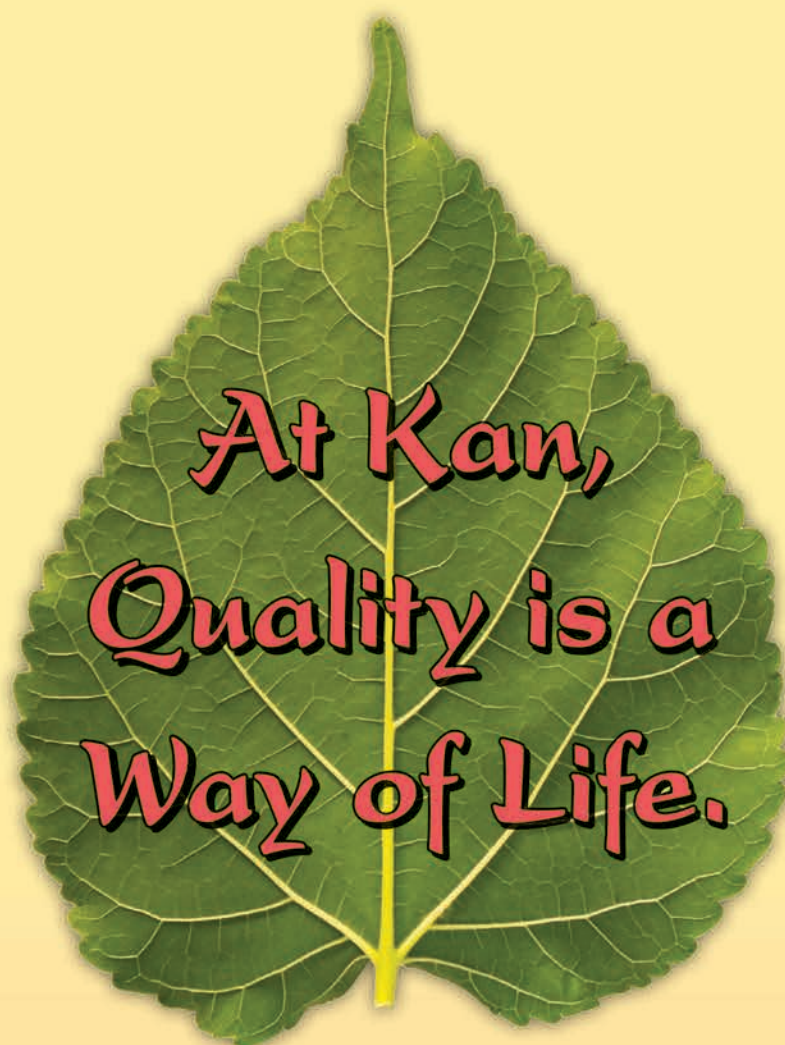
These include:

- PSK and PSP proteoglycan extracts from *Trametes versicolor* mycelium
- Lentinan polysaccharide extract from *Lentinula edodes* fruit body
- Schizophyllan polysaccharide extract from *Schizophyllum commune* culture broth

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Radiant Aging: *Five Things That Can Reverse Aging and Cost Nothing*

By EAST PHILLIPS, DAOM, LAc

There are countless anti-aging tools, supplements, modalities, and biohacks out there today, many of which are super expensive.

However, over the past fifteen years of teaching, lecturing, and practicing within the realms of anti-aging, longevity medicine, peak performance, cosmetic acupuncture/rejuvenation, and what I now refer to as “Radiant Aging”, I have uncovered five things you can do to reverse aging that won’t cost you a penny, and which you can recommend to patients and do yourself to slow the passage of time.

WHAT IS RADIANT AGING?

Simply said, it’s accepting the fact that we are all going to age and therefore, instead of fighting it like we fight so many things in society, lean into the aging process with grace and wisdom, and see it for what it is: the opportunity to give more.

As we age, we live out our “Hero’s Journey”.¹ We essentially go through life experiencing ups and downs, and it’s in the challenging moments when we are tested that we grow and come through the other side with experience and wisdom. The wisdom from that experience is the gift we share with others. The more we go through challenges and hard times, the more gifts we then have to give to others.

Think about it. Many of us came to Chinese medicine because of a challenge in life which was solved with this incredibly powerful medicine, so we then dedicated our careers to offering it to others. That is the first part of Radiant Aging: adopting a different perspective on it or “flipping your flaws”, as my dear friend Renee Airya Chan² says.

There are some amazing discussions from Ram Dass³ on the topic of aging. He reminds us that we are all going to age, so why not do it gracefully and with a happy heart, rather than fighting it? Do the leaves on the oak trees fight the autumn season? No, they become beautifully radiant as they turn from green to wonderful hues of orange, yellow, and gold—and the longer the leaves stay on the tree, the more gorgeous they become. In the fall, as the leaves age, they become so beautiful that many of us take long drives in the countryside just so we can see the turning of the leaves. Be like the leaves: age radiantly and perhaps people will take long drives to see you!



OKAY, SO HOW CAN I AGE RADIANTLY?

While I’ve found countless biohacking methods and tools for slowing down and reversing the aging process in the body, here are five of them that do not cost any money.

1. FORGIVENESS

I put this first because I honestly believe this is the most powerful of the five and has the most impact on every aspect of your life. It may even be the most difficult. However, I can say from over 25 years of clinical observation and a lifetime of personal experience, that forgiveness—letting go of resentment, anger and negative emotions—is the key to not only the fountain of youth but to healing and optimal health.

Lester Levenson⁴ was given a few months to live. He went back to his New York apartment and decided he wasn’t going to accept this fate. He sat in that apartment all weekend and examined his life. It was full of anger, resentment, fear, attachment, victimhood, and a plethora of negative energies. Slowly he began to let things go.

Lester lived another three decades and went on to share the gifts of his Hero’s Journey through what is called the Sedona Method. If Lester Levenson can use forgiveness to reverse a fatal prognosis and failing physical body, imagine what it can do for the aging biology of your body.

A Course in Miracles is a text and workbook that can help with forgiveness. The Bible and many other spiritual texts point to forgiveness as the key to a fruitful, well-

lived life. Like many of you, I have experienced some extremely painful periods in my life, many of which were in my childhood and came from abusive relationships that left me feeling unworthy of love, unwanted and insignificant. Three of the things that have helped me let go and genuinely forgive have been *A Course in Miracles*, the Bible, and the work of John W. James, who founded the Grief Recovery Method⁵.

I attended the Grief Recovery Method program when my mother died unexpectedly from a heart attack. It was one of the only things that helped. Years later, I went on to complete the training to become a certified Grief Recovery Method facilitator. The entire process of the Grief Recovery Method guides you to forgiveness, even if it’s an inch in the direction of forgiving someone or something for not being better, more, or how you had hoped it or them to be. If you are still struggling with letting go of some aspect of your life, the Grief Recovery Method may be a resource for you.

I’ve offered a few tools to help with landing you in a state of forgiveness, but there are countless others. The urging here is for you to find a technique or method that works for you; that will help you to release the toxic feelings, emotions, and thought that are undoubtedly showing up as lines on your face and dis-ease in your body, mind, or spirit.

I promise you that when you move more into the space of total forgiveness, you look and feel lighter and people will often say to you,

“hey, what have you been doing? You look 10 years younger!”

2. EAT LESS OFTEN

Dr. David Sinclair⁶ is currently one of the leading thought leaders in aging. He has developed several protocols involving supplements and calorie-restricted eating routines that have been clinically proven to not only slow the aging process but to reverse it. He and his team of scientists have been able to show that his techniques and recommendations lead to lengthening of telomeres and lowering the biological age of study participants. His work is helping millions live longer lives with optimal health and vitality.

While many of his suggestions are costly (supplements and technological approaches) there is one that doesn’t cost a thing and doesn’t require you to engage in intermittent fasting: eating less often. So, for the second thing you can do, that won’t cost you anything (in fact it will save you money) simply: EAT. LESS. OFTEN.

3. DETOXYFY YOUR BODY AND ENVIRONMENT

In the act of forgiveness, we are detoxifying our mind of thoughts and emotions that don’t serve us or make us thrive. There are toxins in our bodies that often accelerate aging unnecessarily.

Ridding our bodies and environments of toxins is equally as important. We can detoxify our body by simply incorporating more fresh dark leafy greens into our diets. Spinach, kale, cilantro and the like bind to toxins and heavy metals in our body and remove them from the body through defecation.

Sweat is another mechanism the body uses to eliminate toxins. Exercising is the next free thing you can do for age reversal, but you can also get the body to sweat through saunas, working in your garden outside, walking to work rather than driving or riding a bike to town.

As for your environment, you may be really surprised to find that it is rather toxic. There is a handy online Toxic Load Survey⁷ that I’ve used with patients for years to determine their environmental toxic load, and you can use it too. The idea here is to remove all toxins from what is around, and put into, your body.

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A Journey into Gentle and Simple: *Walking the Path of Neoclassical Japanese Meridian Therapy*

By **BOB QUINN**, DAOM, LAc

*“...A condition of complete simplicity
Costing not less than everything...” T.S. Eliot*

*Originally published in the Taoist Junkyard Dog and republished
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In early 1999, I enrolled in a certificate program in Japanese therapies in Seattle. A few months before, I had graduated from a Chinese medicine college and was certain that the style of acupuncture I had learned there was not a good match for my interests and skills. I had little confidence I could produce good therapeutic outcomes using the tools and strategies I had been given. My forte was in the sensitivity of my hands, and so I wanted training in a palpation-based approach to treatment that was classically rooted. My hope at the time was that Japanese Meridian Therapy (JMT) would fit the bill. It is now 23 years later, and I would like to share some insights gleaned as I look back over these years of JMT practice. I will also cover some of the key aspects that set JMT apart from the dominant Chinese medicine style.

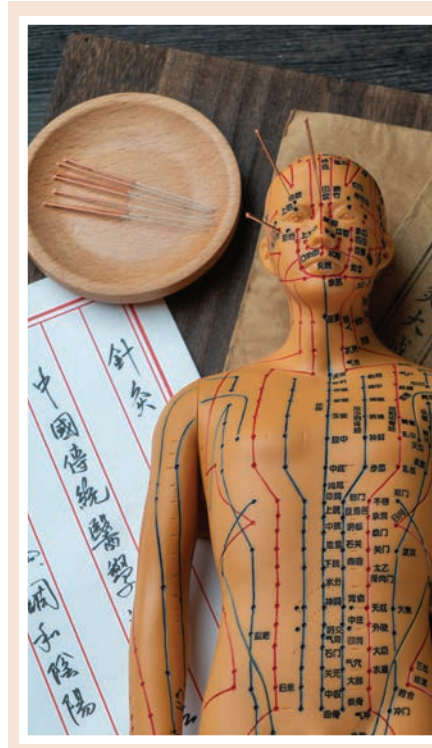
First, an important clarification: There is no such thing as “Japanese acupuncture”, aside, that is, from acupuncture performed by citizens of Japan. A wide variety of styles are practiced in Japan today, and finding a common thread woven throughout would be an impossible challenge. Everything in the world of acupuncture in North America is found in Japan, and much, much more. JMT itself wears many masks. There are

six main schools of practice in the JMT world, but this breaks down further into 28 distinct styles (according to the scholarship of Shuichi Katai, PhD). Perhaps a quarter of the acupuncturists in Japan practice JMT. Others practice sport acupuncture, Chinese medicine, facial rejuvenation, trigger point styles, and so on; electro-acupuncture is also very popular.

CLASSICAL REVIVAL

Why, in the title of this article, is JMT described as “neoclassical” and not “classical”? Acupuncture in Japan came close to dying out altogether in the early part of the 20th century. At the end of the Edo Period (1603-1868), the Japanese government, in its mad rush to modernize, was willing to throw out everything traditional. Acupuncture was pulled into this vortex of change. Almost overnight, every structure in society was catapulted into the modern era.

It was only through the inspirational efforts of practitioners that this ancient art was saved. Protests erupted against the government’s attempt to outlaw the practice of acupuncture, and the government eventually backed down. However, officials unsympathetic to traditional medicine controlled the curriculum. As a result, “stimulation therapy” replaced classical channel theory



and techniques. After some years of this modern curriculum, acupuncture in Japan was a walking corpse. Luckily, a few motivated individuals located some old masters willing to train them in the genuine art of acupuncture, formed study groups, and pored over the classical texts—with a particular focus on the *Nan Jing*. This movement saved the day for acupuncture in Japan. (It is interesting to note that a somewhat similar movement is now in its infancy in the US and China.) Because the continuous thread of acupuncture tradition in Japan was in large measure interrupted and then reestablished, it seems best to refer to it as a *neo*-classical style of acupuncture. There are other reasons as well, notably that many practitioners of JMT also

incorporate modern, non-classically inspired insights in their treatment thinking. So, in that sense it is not, strictly speaking, an exclusively classical style of practice. For my part I am quite happy with this openness to the new. Alan Watts, the late, great popularizer of Asian philosophy, often spoke of an obsession with the classics (not medical classics in his case) as comparable to focusing on the acorn while ignoring the oak tree. I find that hard to argue with, though it must be pointed out, that if one wants to understand oak trees, acorns are certainly a necessary part of the exercise.

WABI-SABI

We often describe ourselves as practitioners of the healing *arts*, and I have often wondered about the relationship between art and medicine. I believe we can clearly see that relationship between JMT and *wabi-sabi*, an unusual aesthetic originating in Japan. Many people are vaguely familiar with *wabi-sabi*. The Japanese are used to being asked to explain it—and they rarely succeed, simply because it is so elusive a concept. I have always been drawn to this view of beauty. A year ago, while reading a few books on *wabi-sabi*, I realized there were many correlations/resonances between it and JMT. *Wabi-sabi* is built on a foundation of simplicity, restraint, asymmetry, naturalness, close-to-the-earthness; it paradoxically contains elements of both joy and melancholy; through it all runs a deep acknowledgment of

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WELCOME TO OUR ANNUAL PACIFIC SYMPOSIUM ISSUE OF AIM continued from page 1

But it’s not all work and study! We’ve heard your feedback requesting more opportunities to network and so we’ll be having a Thursday evening mixer to socialize with speakers and fellow attendees. And of course it would not be Pacific Symposium without our Saturday night party, featuring a live band, dancing, and a massive raffle. The goodies we give away are legendary. Bring your business card to enter.

The entire event will provide up to 56-60 CEUs depending on what your state allows for qigong. I say the more, the better, but some

agencies limit how much self-improvement you can do for credit. Go figure. For real deep dives into Yamamoto scalp acupuncture, fertility and pregnancy, treating trauma, or dermatology, consider the Pre- and Post-Symposium workshops with David Bomzon and Avi Amir, Sharon Weizenbaum, Alaine Duncan, or Mazin Al-Khafaji.

While concerns about Covid wax and wane, I want to point out the excellent ventilation at the Catamaran Resort. The main hall has large doors that open to the fresh air of the bay and most, if not all, of

the guest rooms have windows or sliding glass doors that open to gorgeous views. While nothing protects us perfectly, this conference setting is as good as it gets for such a large gathering.

I’d like to end by thanking all the attendees and exhibitors who supported us during the online Symposium events in 2020 and 2021. You allowed us to maintain the uninterrupted history of Pacific Symposium. The response to the topics and speakers was excellent. I also want to thank all of the many Symposium speakers who participated in Pacific

College’s virtual clinical grand rounds when we could not have onsite clinical training at the college. Our students and faculty could not sing your praises any higher. These were truly special experiences for everyone who was involved.

We look forward to what will seem like a reunion event this year. I know that old friends want to see each other again and make new friends as well. To stay in touch as the event approaches, check out our Facebook page at: <https://www.facebook.com/PacificSymposium/groups>. **AIM**

Ancillary Services for Enhancing Cosmetic Facial Acupuncture Outcomes and Increasing Business Revenue

By DR. SHELLIE GOLDSTEIN, DACM, AP, LAc

Acupuncture for appearance enhancement is one of the fastest growing specialties among acupuncture professionals in the United States. Dating back thousands of years to the Qin Dynasty (221-206 BC), Chinese medical physicians were employed to perform *mei rong* (美 beautiful 容 appearance) treatments on empresses and emperors' concubines to enhance natural radiance, maintain a youthful and lustrous appearance, and delay signs of aging. The modern application of ancient *mei rong*, commonly referred to as cosmetic acupuncture or cosmetic facial acupuncture, has become a recognized and desired alternative, or adjunct to, well-established Western beauty-enhancing procedures such as neurotoxins, volumizers, and surgery. In fact, the results of a 2014 NCCAOM survey entitled "Acupuncture Facial Rejuvenation Certification Needs Assessment Survey" revealed that 62% of the patients of the acupuncturist surveyed inquired about acupuncture for improving facial appearance.

As more Chinese medicine graduates and seasoned practitioners incorporate cosmetic facial acupuncture into their practices, for many, maximizing consumer attention is imperative. Improving one's clinical skills with advanced education is always recommended. Additionally, incorporating ancillary services helps to boost treatment results, promote professional visibility, add monetary value to your service menu, and increase business revenue.

FACIAL GUA SHA AND FACE CUPPING

Facial gua sha 刮痧 (gua = to scrape sha = sand-like) and face cupping 拔罐 are simple and effective additions to cosmetic facial acupuncture treatment. Rooted in East Asian medicine and culture, facial gua sha and face cupping stimulate lymph drainage, improve circulation of qi and blood, and nourish underlying tissue. Like Shonishin, rather than raising petechia, facial gua sha and face cupping utilize rhythmic stroking, rubbing, and pressure to produce internal and visible results.

Modern gua sha tools are made of various shades of jade, quartz, citrine, lapis, and other minerals. Minerals have vibratory frequencies that resonate with body energies. When appropriately applied along specific pathways of the face, they engage with internal energy to encourage visible and systemic health. Face

cups, originally created from hollowed bones and bamboo, are now commonly made of glass or silicone. When properly suctioned to the skin surface, face cupping also improves exterior and interior health.

- Benefits of facial gua sha and face cupping:
- Reduces stagnation by dispersing qi and blood
 - Removes cellular waste from the lymphatic system
 - Harmonizes tissue fascia and muscles imbalances
 - Plumps fine lines and wrinkles
 - Relieves tension, and pain
 - Expels wind, cold, and/or heat from the skin surface

Facial gua sha and face cupping also have a noted effect on tissue fascia and collagen production. Facial tissue responds to mechanical stimuli and transmits electrical signals throughout the body. One of the main components of fascia is collagen, which has been shown to have semi-

conductive, piezoelectric, and photoconductive properties in vitro. These electronic currents within connective tissue and fascia can be altered by external influences such as facial gua sha and face cupping to cause a physiologic response in localized tissue and distal planes (Langevin, 2006).

MICROCURRENT

As the name implies, microcurrent applied to the face delivers a subsensory micro-amperage (μ A) current (that is, 1000 times less than the milli-amperage (mA) of current found in many transcutaneous electrical nerve stimulation (TENS) units, commonly used to treat pain. Unlike the mA of TENS units, the subsensory stimulation of microcurrent mimics the body's innate low-intensity cellular electrical current to accelerate tissue repair. New to cosmetic facial acupuncture, microcurrent improves cutaneous tissue integrity and promotes underlying muscle re-education.

Low voltage electrical current stimulates collagen and elastin production in the dermal layers of the skin. According to a 1975 study published in the British Journal of Dermatology, dermal collagen content decreases by 1% every year. Microcurrent enhances skin adenosine triphosphate (ATP) production, stimulates collagen and elastin synthesis, replenishes the loss of natural collagen, and re-energizes face muscles to improve face muscle tone.

- Benefits of microcurrent:
- Improves cell wall permeability
 - Significantly increases ATP
 - Improves protein synthesis
 - Enhances fibroblasts/collagen activity
 - Re-hydrates skin
 - Enhances lymph drainage
 - Reduces tissue inflammation
 - Improves tissue circulation
 - Evens skin tone and texture
 - Reeducates muscle activity
 - Relaxes forehead muscles
 - Tightens jowls
 - Relaxes neck muscles
 - Improves neck tissue
 - Lifts and tone cheek and mid-face muscles
 - Softens the appearance of fine lines and wrinkles

MICRONEEDLING

Rooted as plum blossom in ancient Chinese medicine history, microneedling is used today as a controlled tissue trauma to stimulate growth of healthy tissue collagen and elastin. Commonly referred to as mesorolling, dermarolling, cutaneous induction therapy, or percutaneous collagen induction, micro-sized needles driven into the epidermal and superficial dermal layers of the skin encourage fibroblast activity. Fibroblasts are one of the primary cells present in skin connective tissue. When stimulated, fibroblasts activate white blood cells to repair the micro-trauma created by microneedle insertion, enhance Type 1 collagen, promote elastin production, and thicken atrophic skin tissue.

- Microneedling improves:
- Wrinkles
 - Acne
 - Scars
 - Cellulite
 - Sun-damaged skin
 - Pregnancy stretch marks

Current research has led to new innovations for microneedling advancement. According to the work

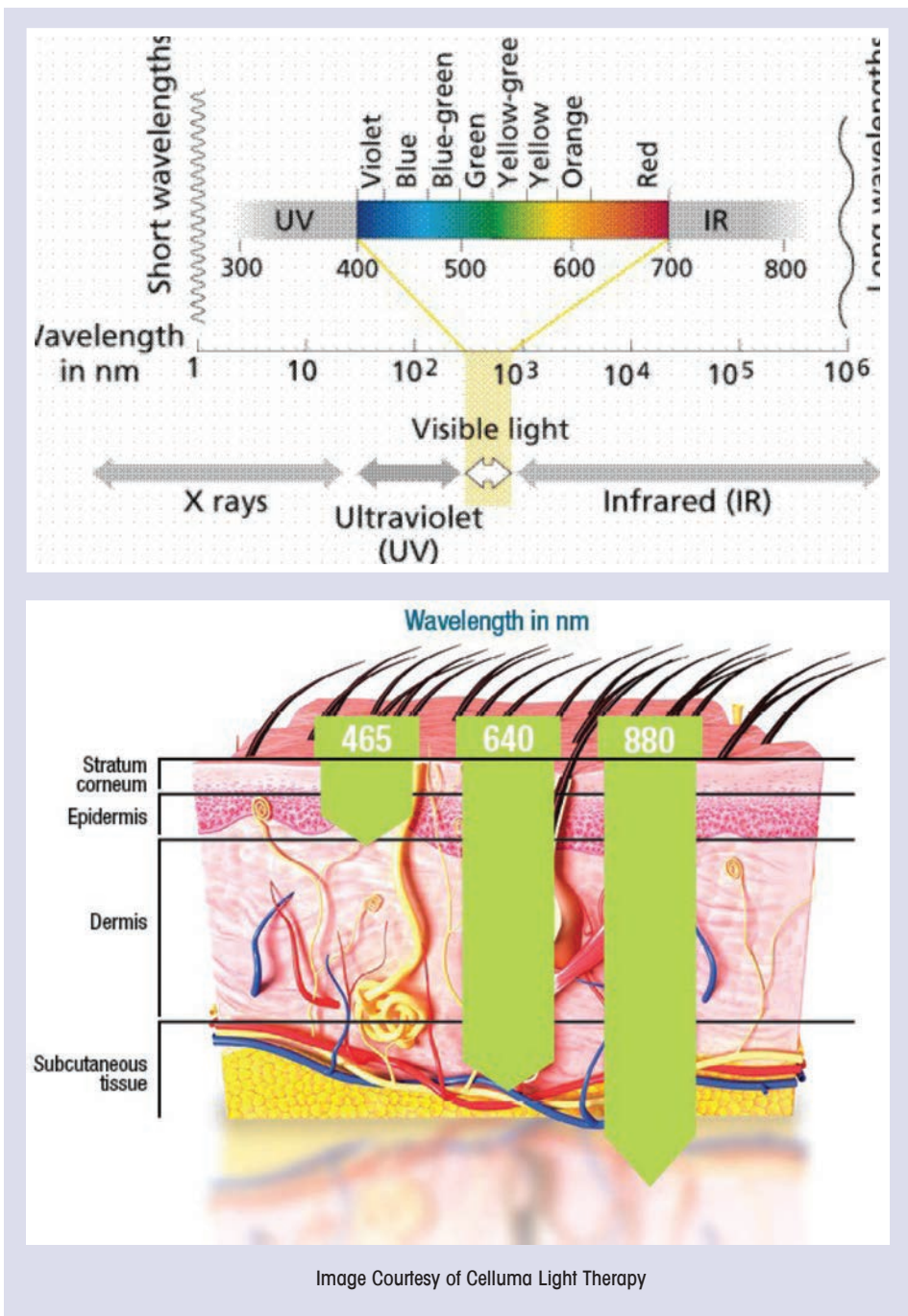


Image Courtesy of Celluma Light Therapy

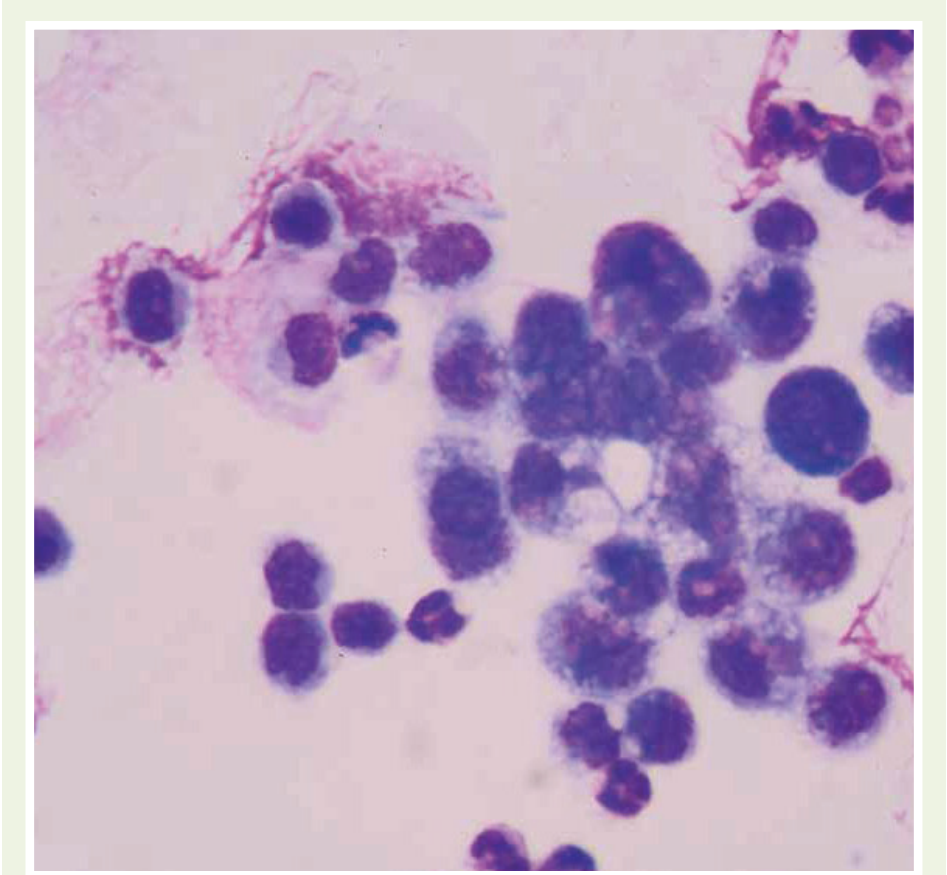
The clinical studies carried out using these have led many healthcare practitioners in other countries to explore their therapeutic potential too with increasing adoption in therapeutic disciplines such as nutrition, herbal medicine and naturopathy.

HOW DO MUSHROOMS WORK?

The ability of mushrooms to ‘support the upright’ derives from their dual actions of supporting the immune system, thus helping the body mount a balanced immune response to a range of pathogens including bacteria and viruses as well as cancer, together with their prebiotic action, which helps maintain a healthy intestinal flora. Research indicates that both these actions are the consequence of the body’s interaction with the long chain polysaccharides formed of beta-linked sugar residues (sometimes called beta-glucans or proteoglycans) that are a major component of the mushroom cell wall. They are found in all mushrooms, and all mushrooms have a degree of immunological and prebiotic activity. Indeed, several epidemiological surveys have reported a correlation between increased dietary mushroom consumption and decreased risk of developing various types of cancer. In addition to polysaccharides, mushrooms produce a diverse array of smaller molecules, principally for their antimicrobial properties, with many also possessing other health benefits such as anti-inflammatory and in some cases anti-tumour properties.

- These include:
- Triterpenes: Produced in significant quantities by some mushrooms, especially *Taiwanofungus camphoratus*, *Ganoderma sichuanense* (syn. *Ganoderma lingzhi*) and *Inonotus obliquus*
 - Sterols: Ergosterol (pro-vitamin D2) and other sterols with anti-cancer activity are present to varying degrees in all mushrooms
 - Statins: Lovastatin is found in a number of mushroom species and there is evidence it exerts several beneficial antineoplastic properties, including decreased tumour growth, angiogenesis, and metastasis
 - Nucleoside Derivatives: found primarily in Cordyceps species, with cordycepin from Cordyceps militaris having been shown to inhibit metastasis and induce apoptosis

It is this combination of immune-modulating, prebiotic polysaccharides with various categories of secondary metabolites that underpins the health benefits of many of the main medicinal mushrooms.



Microscopic enlargement of human cancer cells by Schira (pseud.)

HOW SAFE ARE MUSHROOMS?

While there are of course many poisonous species, edible mushrooms have formed part of the human diet for thousands of years, and with the exception of people who are allergic to mushrooms (~2% of the population), can safely be consumed as supplements or as a regular part of the diet providing they are cooked (some common mushrooms including shiitake and enokitake contain toxic compounds that are broken down by cooking).

The same applies to the main ‘medicinal’ mushrooms. However, if suffering from bleeding or taking prescription blood thinners, it is worth bearing in mind that mushrooms with high triterpene levels can have anticoagulant properties. In addition, although there is extensive clinical experience in the East of using polysaccharide-based mushroom extracts alongside conventional anticancer agents (Flourouracil, Carboplatin, Taxol etc.) standard medical advice in Western countries is to discontinue all supplements while receiving che-

motherapy and further research is needed in this area.

Are some mushrooms more beneficial than others?

Although there have been many studies looking at the health benefits of various mushrooms, very few have compared the benefits of different species. In terms of the immune-modulating polysaccharides, extracts from over 650 different species have shown immunological activity, and extracts from multiple species have demonstrated prebiotic effects, so it is clear that these actions are not restricted to one species or another. That is not to say that the binding specificity of mushroom polysaccharides to pattern-recognition receptors on immune cells does not vary from species to species, but all species have some level of activity, and the prebiotic effect is likely to be similar between species.

While polysaccharides from different mushrooms have similar actions, the secondary metabolites give each

mushroom more of its unique character. A mushroom like reishi might be preferred if some degree of anti-inflammatory and sedative action is desired; Lion’s Mane for nerve function; or Cordyceps to help support energy and promote testosterone/estrogen production.

Is there a best way to take them?
Mushrooms come in a range of forms and there are no hard and fast rules, but as the soluble polysaccharides are the key components involved in ‘supporting the upright’, it is generally desirable to maximise their intake. In practice, this usually means consuming mushroom extracts, either as powders added to soups or smoothies, taken as savoury drinks with the addition of hot-water, or as capsules (capsules can be more convenient and easier for some people to take, but powders are cheaper on a daily basis).

In terms of dosage, most clinical studies with orally delivered polysaccharide extracts have used them at a dose of 3g/day, although studies with reishi polysaccharide extracts (Ganopoly™) used 5.4g/day and studies looking at maitake used varying combinations of polysaccharide extract with whole fruiting body powder with a total daily dose of 4-6g/day.

When higher concentration options are not available or desirable, consuming mushrooms as a regular part of the diet should not be discounted, and will still deliver many of their health benefits. In this case, taking in soups or stews is ideal, but other ways of cooking such as frying or braising are also fine and both fresh and dried mushrooms are equally good.

As more research is done and mushroom extracts become a more commonly used and hopefully better-understood form of supplementation in the Western medical community, it is likely that we will develop an even greater understanding of their mechanisms. As that happens, their relationship to the pathology and treatment of cancers will no doubt be explored in greater detail. This will hopefully help in the development of support protocols for those diagnosed. However, it is important to note that mushrooms are not a treatment or cure for cancer. If you have or suspect you may have cancer you should always seek the guidance of your doctor or other appropriately qualified health professional. **AIM**

MARTIN POWELL, BScHons (Biochemistry), LicAc, DipCHM (UK), is the author of *Medicinal Mushrooms: A Clinical Guide*, *Medicinal Mushrooms: The Essential Guide* and publisher of Mushroom magazine, all available at Acurea Medical and Redwing Books. He is also the creator of the Myconutri mushroom supplement line, sold exclusively by Acurea Medical.

Making Honey Pills: *Doing Chinese Medicine*

By **LORRAINE WILCOX, LAc, PhD**

I am fascinated with the material culture of Chinese medicine. I want to know *how* they did things. I want to watch a Ming dynasty doctor manipulate the needle. I want to observe while an imperial physician reads the pulse and writes out a formula. I want to see the tools of ancient pharmacies and the way they were used. I especially want to know how they prepared their prescriptions, step by step. Ever since I began teaching myself to read Chinese, I have tried to understand the instructions, not just the ingredients of ancient remedies. I started by replicating the methods of moxibustion I found in ancient texts. I often burned myself, so I practiced and improved my skills. Later I focused on making different types of herbal medicine in my kitchen: decoctions, pills, powders, syrups, ointments, plasters, even medicinal incense and medicinal snuff.

In modern times, many people have reduced the practice of herbal medicine to granules and manufactured pills. This is certainly time-saving and convenient for patients. In many or most cases, this is probably adequate. Decoctions are also still common. But I hope we do not lose the knowledge of pill-making, powders (meaning ground-up herbs), or syrups. For myself, I have found homemade formulations more effective than any store-bought pill.

Here is a short tutorial on the basic method for making honey pills, such as Shenqi Wan (Kidney Qi Pill) or Liuwei Dihuang Wan (Six-Ingredient Pill with Rehmannia). Don't be discouraged if your first attempt is not perfect. It took me a few tries too.

MAKING HONEY PILLS

Step 1: Measure out the ingredients (whole herbs) and grind them into fine powder. This means grinding with an 'electric grain mill' or something similar and sifting with a '100-mesh' sieve. If the herbs are not ground finely enough, the mouth-texture is unpleasant.

- If sticky herbs like shudihuang (Rehmannia Radix praeparata) are in the formula, bake them until they are dry and brittle, then measure out the weight. Grind the other herbs first, then add in small pieces of the sticky herb and grind again.
- If there are resins like ruxiang (frankincense), it is better to buy them pre-powdered. Otherwise, they will gum up your grinder.

Alternately, you could have your pharmacy grind the whole pill formula for you. Granules alone cannot



Finished honey pills

be made into honey pills as they are designed to dissolve; they cannot properly thicken the honey to make pills that maintains their shape.

Step 2: Process the honey. Simmer honey on low heat to evaporate some of the water content. Before you bemoan the loss of enzymes, I remind you that ancient people did not use honey because of the enzymes. This is the traditional way of pill-making. When the water content is reduced, pills are less sticky and can be preserved for longer. You can make pills with unprocessed honey, but they will be stickier – they are more likely to adhere to each other and get stuck in your teeth like peanut butter.

Step 3: While the honey is still hot, drizzle a little onto the powder and work it in—but first, reserve a bit of powder in case you add too much honey. You can also use the reserved powder to keep the dough from sticking to your hands or the mortar and pestle. The goal is to use a minimum of honey with the powder. Keep drizzling in more honey and working it in until the dough looks a bit dry but holds together when packed into a ball. The dough may look too dry now, but once it is pestled, the texture will change.



The dough looks too dry at this stage.



The dough holds together so it is ready to be pestled.

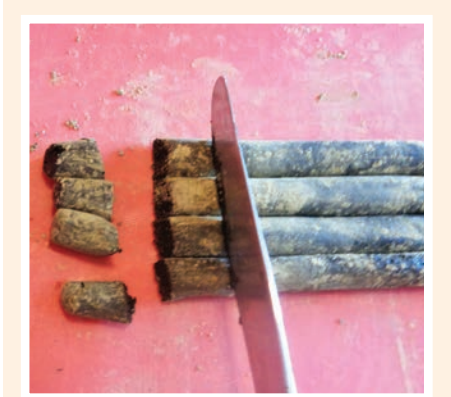
Step 4: Put the dough in a mortar. Pestle it a hundred times or more. The texture will become smooth and moist, but not sticky. If it is still sticky, pestle in more powder. If it is too dry, the dough won't hold together or will tend to crack apart. In that case, work in a small amount of honey. You may need to pestle it in batches if your mortar is too small. Alternately, you can knead it a hundred times, like bread dough.

Do Steps 3 and 4 while the honey is still quite warm; otherwise, the honey can harden and be difficult to work with. Be careful not to burn yourself.



Pestle the dough a hundred times. The texture will become smooth.

Step 5: Roll pills the size of large grapes. You can simply break off pieces and roll the pills. I roll out strips, cut them into pieces, and then roll each piece. If the pills are sticky, you can roll them in the powder to coat the outside. Some people coat the pills by rolling them in a pan that contains a thin layer of oil.



Rolling the pills is a bit tedious... or meditative.

Step 6: Store the pills in an airtight container and keep in a cool dry place.

Honey pills are chewed before swallowing. The dose and frequency depend on the formula. They have a long shelf life since honey is a preservative. Usually, the worst that will happen is that they become dry and hard as they age. Here is an easy recipe for a great-tasting honey pill:

Sangma Wan (Mulberry Leaf and Sesame Seed Pill)

- 80 grams of sangye (Mori Folium) powder
- 40 grams of black sesame seed powder
- honey

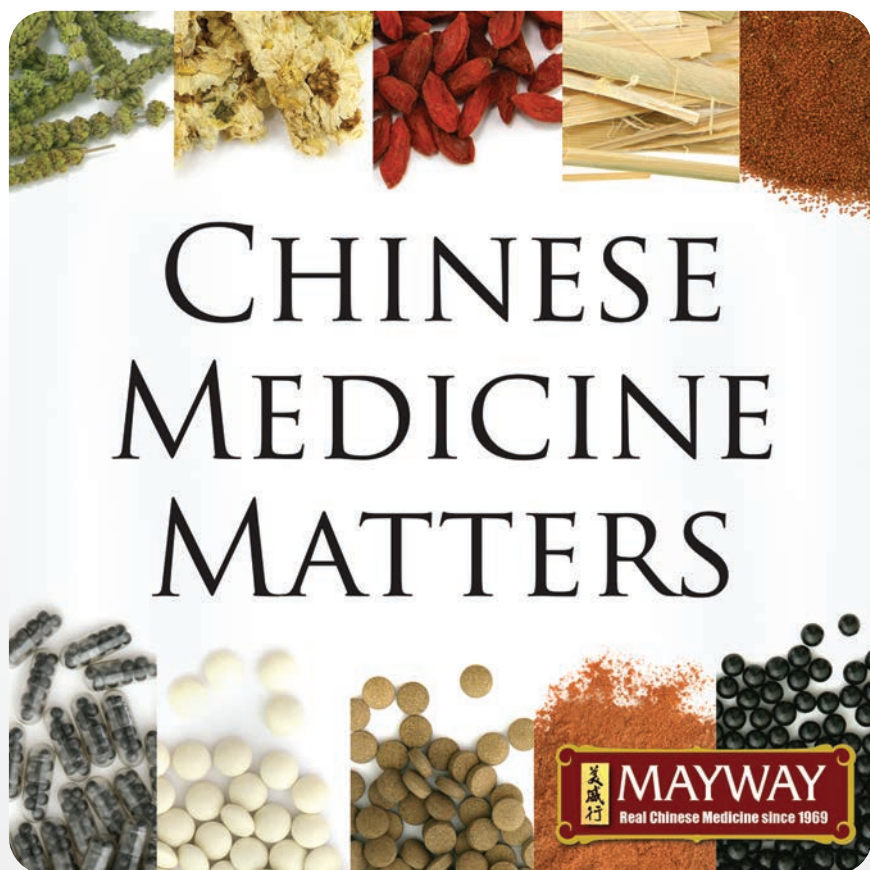
Powder and sift the above dry ingredients. (Black sesame seed powder can be bought in many Asian food stores. Mulberry leaves are easy to powder in a spice grinder but be sure to sift with a 100-mesh sieve, so the powder is flour-like.)

Process the honey and make pills as described above. You can roll the pills in the sesame powder to make the outside less sticky. Pills should be about 9 grams each (but I never measure). Take one in the morning and evening.

Sangma Wan enriches liver and kidney yin, benefits the head and eyes, blackens the hair, nourishes blood, and moistens dryness. **AIM**

LORRAINE WILCOX is a licensed acupuncturist and translator of ancient medical texts. One of her interests is making Chinese herbal formulations according to the original recipe. She will discuss and demonstrate making herbal syrups at Pacific Symposium.

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RADIANT AGING: FIVE THINGS THAT CAN REVERSE AGING AND COST NOTHING continued from page 3

4. EXERCISE

It doesn't have to cost money to exercise: walking or riding a bike to places rather than driving, taking the stairs rather than the elevator, working in a garden or being out in nature while moving your body at the same time. Some of my favorite forms of free exercise include running, walking on the beach, swimming, yoga, taiji, qigong, stretching, and playing with my children.

Incorporating exercise into your life is completely within your control. Don't wait until you feel like exercising; exercise and move your body every day even if you don't feel like it. If you want to see an inspiring story of this concept watch the powerful video created by Diamond Dallas called "Never, Ever Give Up: Arthur's Inspirational Transformation".⁸

5. FIVE TIBETAN RITES

The Five Tibetan Rites, easy to perform exercises that somewhat resemble yoga postures, are thought to have been created more than 2500 years ago by Tibetan monks. Considered by many to be an "Ancient Secret of the Fountain of Youth", these exercises claim to keep one's mind, body, and soul youthful, flexible, and energetic indefinitely while promoting vitality and longevity.

From a 5 Element perspective, each of the five rites correlate to an element: Wood, Fire, Earth, Metal, and Water. By performing these rites regularly, one also balances the various elements within the body. The practice of these exercises is beneficial and balancing to the body's energy centers, also known as chakras. It is believed that these energy fields control parts of the endocrine system, which has a powerful regulatory effect on the aging process.

DIRECTIONS

Start by doing three sets of each of the five exercises and work up to a maximum of 21 repetitions. It is important that you follow the sequence and that you start off slowly with a lower number of repetitions. This will allow your subtle and physical energy bodies the time they need to adapt to the changes. In addition, it is important that you do them consecutively and every day.

CHALLENGE

Perform the Five Tibetan Rites for 40 days. If you skip a day, start over again until you complete 40 days straight and check in with yourself to observe the changes.

BUT WAIT. THERE'S MORE.

Meditation has been proven to grow back gray matter in the brain.⁹

Breathwork has been proven to slow aging and optimize health¹⁰; there's also the Wim Hof¹¹ breathing and cold plunge. All three of these approaches to optimal health subsequently slow down the aging process and are completely free. YouTube is full of free videos instructing you on, or even guiding you through, these powerful and natural techniques aimed at optimizing mental, emotional and physical health. It's now up to you to make self-care, self-development, and your health a priority.

Yesterday I woke up and didn't feel like going for a run or meditating. So... I went for a run and meditated. Control your mind rather than letting it control you. It all comes down to choices.

Sending you much love through this article and wishing for you a life full of all that is abundant: health, wealth, joy, and love. **AIM**

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DR. EAST PHILLIPS is committed to helping others actualize their greatest potential and well-being. She has been a licensed acupuncturist since 1999 and a professor of Chinese medicine at the Pacific College of Health Sciences since 2004. Specializing in MIE (motivation, inspiration, and encouragement), Phillips helps practitioners of alternative medicine align with their three P's: purpose, passion, and prosperity. In 2019, she published *More Than a Treatment* which held the Amazon bestseller's list in practice management for several weeks. She currently resides in Del Mar, CA with her husband and two kids and continues to help patients, students, other practitioners and the public with her lectures, workshops, books, events, coaching programs, and wellness related products.

The Tao of Trauma: *Using the Law of the Five Elements to Restore Balance and Regulation in Trauma Survivors*

By **ALAINE D. DUNCAN, MAc, DiplAc**

Our medicine is a perfect match for the needs of trauma survivors. It is rooted in restoring balance and regulation. It can help reconnect disturbed pathways. It works below the level of cognition and helps people feel more embodied and become more present and self-aware. Trauma is vibrational illness and acupuncture is vibrational medicine.

Traumatic stress is defined not by the causal event but by the response of an individual to their experience. Trauma is anything we perceive as life threatening, that overwhelms us, and leaves us altered and disconnected from our bodies. I like this definition: “*Too much, too fast, without adequate support.*”

Traumatic stress creates profound dysregulation in every body system. It is easy for acupuncturists, trained with an orientation to diagnose and treat symptoms, to get lost in the diverse and enigmatic dynamics these

patients present with. However, treating discrete symptoms separate from attention to restoring core regulation and balance will not bring these patients “home” to themselves.

Trauma gives rise to unpredictable and unusual physiology and clinical outcomes that are often not accounted for in acupuncture training programs, in spite of their common presence in our patient population. We have a special role to play, a special diagnostic lens to look through and so much to offer.

Our practices are filled with people with the “strange, rare, and peculiar” symptoms emblematic of the dysregulation in the autonomic nervous system caused by traumatic stress. Symptoms such as insomnia; chronic pain; metabolic and digestive disturbance; obesity; problems with memory, cognition, or mood; interpersonal challenges; and autoimmune illness or endocrine disorders, often intertwined as “complex, multi-

symptom illness”, nearly impossible to tease apart as discrete phenomena.

The foundation of the Tao of Trauma model for transforming the impact of traumatic stress rests on these principles:

- Two-legged and four-legged animals navigate danger using the same five steps we will call the Self-Protective Response.
- These five steps, defined by neurobiology, are mirrored in the 5 Elements (of course!).
- Symptoms arise when the energetic impulse in any step is thwarted or remains incomplete.
- Successful completion of all 5 steps of the Self-Protective Response mitigates trauma’s imprint.
- An incomplete step will influence where the dysregulation of qi caused by trauma impacts and may remain in our body-mind-emotions and spirit.
- *The correspondences of the 5*


Elements can guide our diagnosis and treatment of trauma survivors.

Here is a thumbnail of the role of the 5 Elements in the context of the Self-Protective Response:

Metal and Autumn - Awaken Arousal. The spirit of the lung, called the *po* or “animal soul”, ensures sense awareness. We are able, with embodied awareness, to notice that something is amiss. Our arousal is awakened; our senses become alert and focused on this phenomenon so we can assess whether it is threatening.

Water and Winter - Signal Threat. The Water Element’s vulnerability and capacity to communicate fear signals life threat. Its association with the kidney/adrenal system provides both the energetic and biochemical

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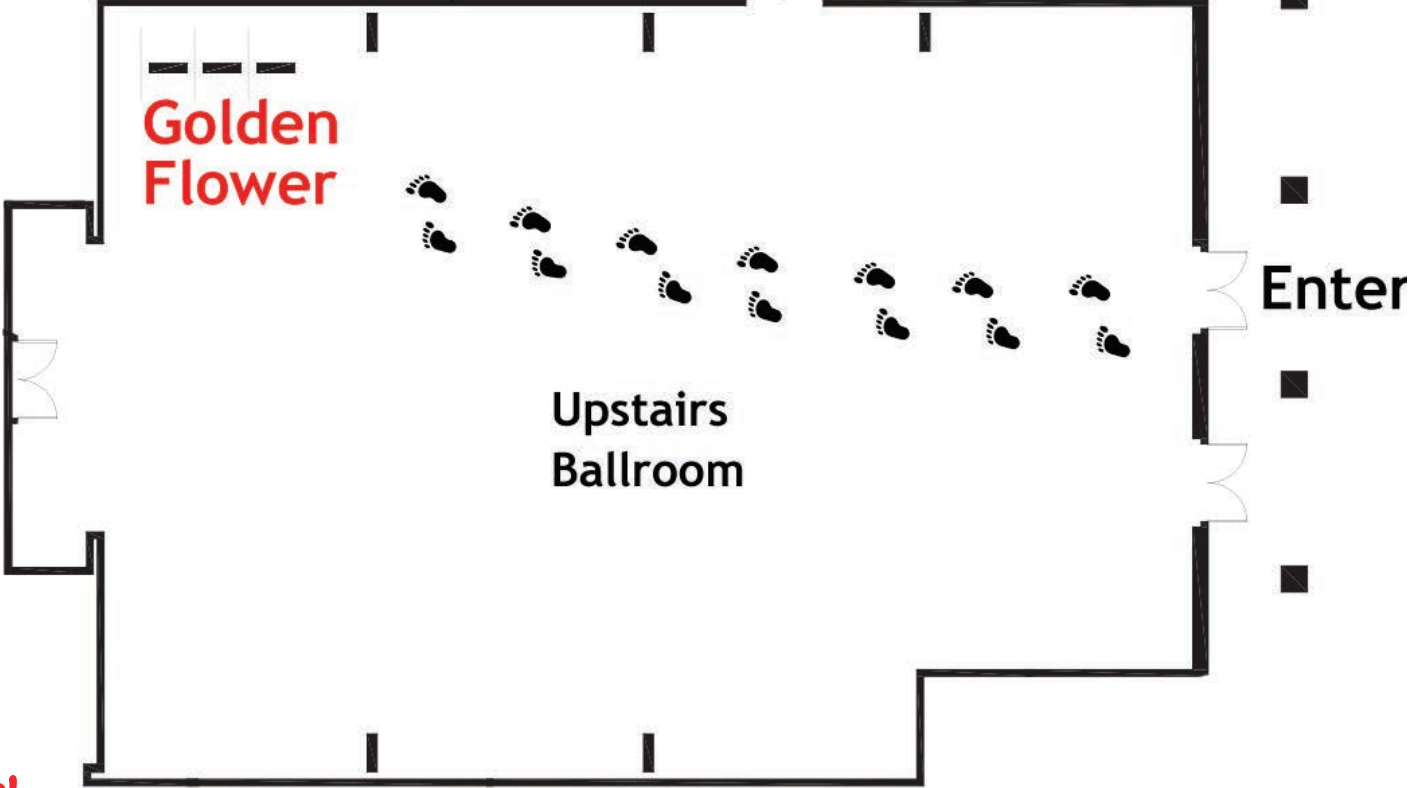
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Deep Dive into Extract Powders & Granules

By SKYE STURGEON, DAOM

Convenient and customizable, extract powders and granules of herb prescribing continue to be popular with both practitioners and patients. The use of these products has resulted in increased acceptance and compliance with herbal therapies. However, there remains quite a bit of misunderstanding about the character of these products.

WHAT EXACTLY IS AN EXTRACT?

An extract is a liquid mixture obtained from adding a raw material to a solvent such as ethanol or water. When speaking of an herbal extract, the raw materials are whole herbs. It is not necessary to cook or heat the solvent to obtain the extraction, although it is common and more efficient to do so. Extracts may be dispensed and administered as liquid extracts (e.g., decoctions) or as tinctures (usually containing a significant amount of alcohol). They may also be sold in a form in which the water has been removed. Although pills and tablets may, but not necessarily, be made from extracts, the topic at hand indicates that extract powders or granules are simply dried decoctions.

Historically, the knowledge base of Chinese herbology was developed using water-based decoctions (with some herbs extracted in ethanol with water) and was antecedent to the use of organic solvents, which may yield a different chemical profile. In Chinese medicine, herbal extracts are “full spectrum” extracts rather than “standardized” extracts. Full spectrum extracts reflect the natural constituent yield that is obtained from a water-based extraction. Standardized extracts focus on specific ingredients found within the herbs, endeavoring to “standardize” active ingredients from batch to batch. While the Chinese pharmacopeia does require minimum levels for certain marker chemicals found in many herbs, most herbs have numerous compounds that may contribute to therapeutic effects. Additionally, many chemicals in herbs are unknown or may be created only in conjunction with other herbs in a formula. Standardization to a particular ingredient may imbalance the chemical profile of the herb and lead to the spiking of herbs with isolated constituents, which may cause unpredictable results.

DIFFERENTIATION BETWEEN GRANULES AND EXTRACT POWDERS

Based on empirical knowledge, the producers of extract powders and granules have learned to treat every herb and every formula in such a way to optimize the extraction. Al-

though arguably superior to a decoction cooked on one’s stove top, these extractions are similar in concept to what we learned in Chinese medicine school. The main advantage is ease of use and increased compliance by patients. No cooking or special preparation is necessary; just add hot water.

Extract powders and granules are remarkably similar. Each begins with bulk, whole herbs (singly, or as a formula) decocted primarily in an aqueous solution, using modern equipment, including pressurized, temperature gradient cookers with volatile component recovery systems. The resultant liquid is condensed under low heat using vacuum evaporators into a syrup.

The next step is where these two products differ. In an extract granule system, the condensed liquid extract is atomized and sprayed as an aerosol onto an excipient/binder, usually starch, sugar, dextrin, or maltodextrin. This type of wet granulation is called flow-coating. (There are alternate methods of creating granules.) The process creates a wet mass of product, sometimes called a “slug,” which is then milled and/or forced through a sieve to form uniform granules. Any remaining liquid portion of the granules is removed by a drying process such as a drying cabinet or heat tunnel.

According to *The Pharmacopeia of the People’s Republic of China*, granule products contain at least 20% excipient to a maximum of 60%. The amount of carrier needed depends on the herbs used among other factors, but this carrier constitutes a

significant portion of the finished product. Therefore, these carriers are sometimes called “diluent” in the manufacturing realm.

Granulation is most commonly and extensively used for the manufacturing of tablets and capsules. Herbal extract granules undergo the same process and can be thought of as stopping the finished product before it is made into a tablet or capsule. There is no essential difference in potency between extract granules and the tablets or capsules that are made from them.

Some herb extract granule manufacturers make formulas by mixing single herb extract powders together rather than the traditional way of cooking them together before making the finished product.

In contrast, when making extract powders, the condensed liquid extract is spray-dried. Spray-drying is a method of producing a dry powder from a condensed liquid or slurry by rapidly drying with a hot gas such as nitrogen, oxygen, or air. This is the preferred method of drying many thermally sensitive materials such as foods and pharmaceuticals. The resulting powder has a consistent particle size distribution, is free-flowing, and dissolves completely and easily when reconstituted with water. Spray drying offers another significant advantage in that the final product can be made with little or no fillers. This means that gram for gram, spray-dried extract powders will have a higher potency than granules, which contain a significant percentage of excipients. Mayway’s Plum Flower® Formula Extracts are pure herbs only

with no fillers or excipients.

A disadvantage to this method is that spray-dried powders are very hygroscopic, and even insignificant amounts of exposure to water vapor (such as that normally found in air) may cause them to clump into a gummy or solid mass. Mayway’s Plum Flower® Single Herb Extracts are mixed with about 10% dextrin to alleviate this issue. Keeping the cap tightly closed will lessen the potential of this occurring. To further mitigate this potential problem, all Plum Flower® Extracts are packaged with a desiccant pack in the bottle and the cap of the bottle also contains a desiccant behind the cardboard liner, which should be removed after opening.

CONCENTRATE VS CONCENTRATED

Herbal extract powders and granules are often referred to as “concentrates,” which is a form of substance that has had all or most of the solvent removed. In the case of herbal extract powders and granules, the liquid solvent (water) has been removed, and they can be re-constituted by dissolving the powder or granules in water. This is a common way that extract powders are consumed by patients, i.e., adding water to reconstitute and then drinking as a “tea”, just like a whole herb stovetop tang decoction.

To help understand this, I compare extract powders and granules to another herbal beverage that I first enjoyed while traveling in China, where I was introduced to

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The Great Treatise on the Resonant Manifestations of Yīn and Yáng

Yellow Emperor's Inner Classic, "Plain Questions" 5

黃帝內經素問
《陰陽應象大論》

Huáng Dì Nèi Jīng Sù Wèn:
Yīn Yáng Yīng Xiàng Dà Lùn

By SABINE WILMS, PhD

LINE ONE

黃帝曰：陰陽者，天地之道也，萬物之綱紀，變化之父母，生殺之本始，神明之府也。

Huáng dì yuē : Yīn yáng zhě, tiān dì zhī dào yě, wàn wù zhī gāng jì, biàn huà zhī fù mǔ, shēng shā zhī běn shǐ, shén míng zhī fǔ yě.

The Yellow Emperor said: "Yīn and Yáng! They are the Dào of Heaven and Earth! They are the guide ropes and connecting threads of the Myriad Things, the father and mother of Alterations and Transformations, the foundation and beginning of giving birth and taking life, and the Palace of the shén míng.

Commentary by Zhāng Jièbīn 張介賓, Lèijīng 《類經》 ("Categorized Classic", 1624)

"The Dào! It is the guiding principle of Yīn and Yáng. Yīn and Yáng

are the One divided into Two. In activity, the Supreme Ultimate (tàijí) engenders Yáng; in stillness, it engenders Yīn. Heaven is engendered through activity; Earth is engendered through stillness. Hence Yīn and Yáng are the Dào of Heaven and Earth."

It would be easy for me to fill an entire book with an exploration of this line alone, and still I would fail to express its meaning adequately. This opening statement of the "Great Treatise on the Resonant Manifestations of Yīn and Yáng" (Sùwèn chapter 5) is the perfect example of what I love so much about the *Yellow Emperor's Inner Classic*: my ruminations are intended as only an entryway into Nèijīng studies that will entice all of us to continue engaging for many more years with the literary language, cosmology, philosophy, and medi-

cine that the ancient texts express so beautifully. Words can only take us so far on this path. Eventually, each of us reaches the limit of our rational understanding and is forced to switch to non-rational ways of making sense of the world, whether through art, meditation, contemplation of nature, medical experience, or your own way that I may not be able to relate to but that will move you along this path.

When reading the *Yellow Emperor's Inner Classic*, it is essential to keep in mind the grand topic and underlying theme, as expressed in this first line: the discussion of Yīn and Yáng as the "Dào of Heaven and Earth", to be grasped in its myriad manifestations from the macrocosm down to the tiniest microcosms through the "resonances" or "echoes" (yīng 應) that can be perceived



everywhere that we care to focus our senses. These "resonances" are like the responding vibrations that the powerful beat on a large drum causes in a small drum, which is actually one of the alternate definitions of the character yīng in the chapter title that I have rendered as "resonance", but that is more commonly translated as "correspondence." After

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A Channel Perspective on Thoracolumbar Junction Syndrome

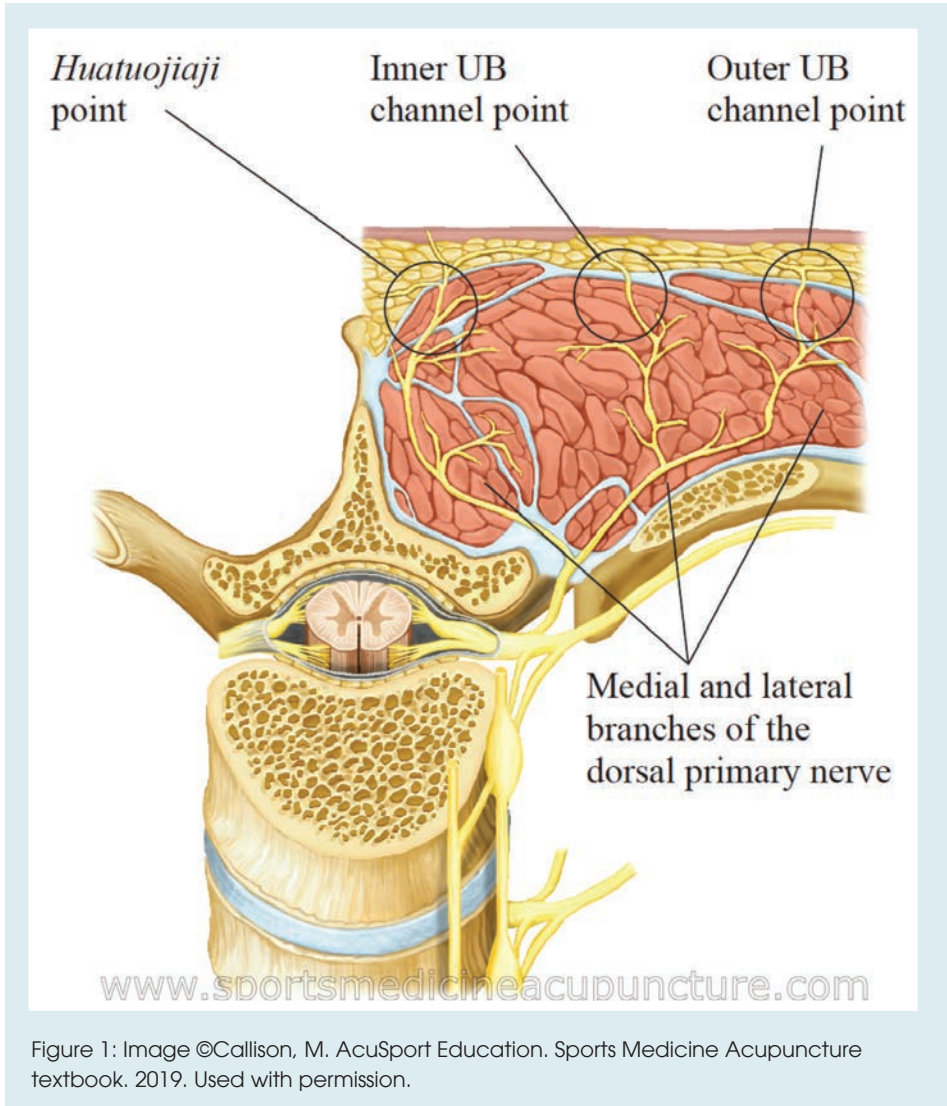
By BRIAN LAU, PA, CSMA

The thoracolumbar junction (TLJ), a region of the body often ranging from T11-L2, is an intriguing region which can open us to deeper understandings of the channel system. The neuro-myo-fascial anatomy of this region will be our guide into this deeper understanding and this article will explain some anatomy that I have been exploring, along with Matt Callison, in our ongoing cadaver studies within the Sports Medicine Acupuncture Certification program, and which I bring into my lectures on the anatomy of the channel system.

As with any region of the spine, there are spinal nerves which carry messages away from the spinal cord and bring messages back in. This information comes into and leaves the spine via the spinal nerve roots. The thoracolumbar junction, like all regions of the thorax and the upper lumbar region, has distinct branches, or rami, extending from these roots. There is a ventral ramus which supplies the skin and muscles of the anterior trunk. And there is a dorsal ramus which supplies the skin and muscles of the back. The first important neurological lesson that informs our discussion on the channels is that this dorsal ramus has two branches: a medial branch that travels up the lamina and is part of the *huatuojiagi* points, and a lateral branch that itself splits to contribute to the inner and outer bladder line. Both the medial and lateral branch supply skin and muscles in their respective regions, but there is a rich network of sensory receptors from the medial branch that also innervates the capsule of the facet joints (Bogduk, 1997). This is the farthest lateral reach of the *huatuojiagi* points.

Another branch from the spinal nerve root supplies the sympathetic division of the autonomic nervous system. This travels to various ganglia and ultimately to visceral smooth muscles and glands to regulate the internal environment in our ventral cavity. There is nothing particularly different at the thoracolumbar junction region regarding this path, though it is worth noting that the nerves from the TLJ segments primarily innervate the midgut, the kidney organ, and the adrenal glands.

What is a bit unique at the TLJ is the nerves that branch from both the dorsal and the ventral rami. In addition to dorsal rami innervating the skin and muscles of the back in the region, muscles such as the iliocostalis lumborum, longissimus thoracic



(inner and outer UB channel lines), and multifidi (*huatuojiagi* points), there is also a more extensive network of sensory nerves that travel posterior to the quadratus lumborum, pierce the thoracolumbar fascia just above the iliac crest, and then drape over the iliac crest to supply the skin in the gluteal region (Elsharkawy, 2019). These are the superior cluneal nerves.

The ventral rami include nerves such as the subcostal, iliohypogastric, and ilioinguinal nerves. These supply portions of the psoas major

and the quadratus lumborum, wrap around the body in a layer of the thoracolumbar fascia, pierce the transverse abdominis and the abdominal obliques while innervating them along the way, and finally reach their cutaneous branches, which travel superficial in the adipose layer to supply the skin in the greater trochanter region, the inguinal region, and the groin (Elsharkawy, 2019). This wrapping around of the nerves and the functional unit of muscles innervated along the way represents an anatomical model for the *dai mai*.

There is a very common clinical pattern that we see with patients called thoracolumbar junction syndrome (TLJS). This is an irritation of the neuro-myo-fascial segment that refers pain to the low back following the dorsal rami distribution over the iliac crest and in the region of the sacroiliac joint, and/or of the neuro-myo-fascial segment that refers pain to the greater trochanter region, inguinal region, or groin following the ventral ramus nerves (Zhou, 2012) (Kim, 2013).

So, what causes the irritation in the first place? In the literature, this syndrome is defined as a minor, intervertebral dysfunction at the TLJ (Mainge, 1980). It might even be described as a dysfunction of the facet joints of this region, but this condition rarely presents with any significant degenerative changes at these levels (Mainge, 1980) (Aktas, 2014). The condition is mostly attributed to the change of movement that occurs at the TLJ. The thoracic facets have an orientation that allows for a rotation that is especially active at T11 and T12, since there are floating ribs here and the ribcage does not limit the rotation. The lumbar facets, on the other hand, have an orientation that does not permit very much rotation. Because of this crossroads of movement, this area is susceptible to becoming hypomobile; the facets become irritated and this irritation is transmitted along the ventral or dorsal pathways to cause pain along these pathways and stiffening in the muscles innervated along the way. The pain is far enough from the source that it is not surprising that this syndrome is frequently missed by clinicians.

TLJS is inconsistently described in the literature in reference to the viscera. For instance, sometimes it is described as having a visceral component, understood to present with conditions such as IBS. I have seen clinicians publish cases where pain persisted with conditions such as renal artery stenosis even after insertion of a renal stent, for instance, and the pain was diagnosed eventually as TLJS (Noh K, et al 2020). At other times it is described as having a pseudo-visceral component, presenting with gynecological, urologic, testicular, and lower GI pain not of visceral origin (Mainge, 1980) (Aktas, 2014). As an acupuncturist, I don't know that I see those as two completely different things, especially if

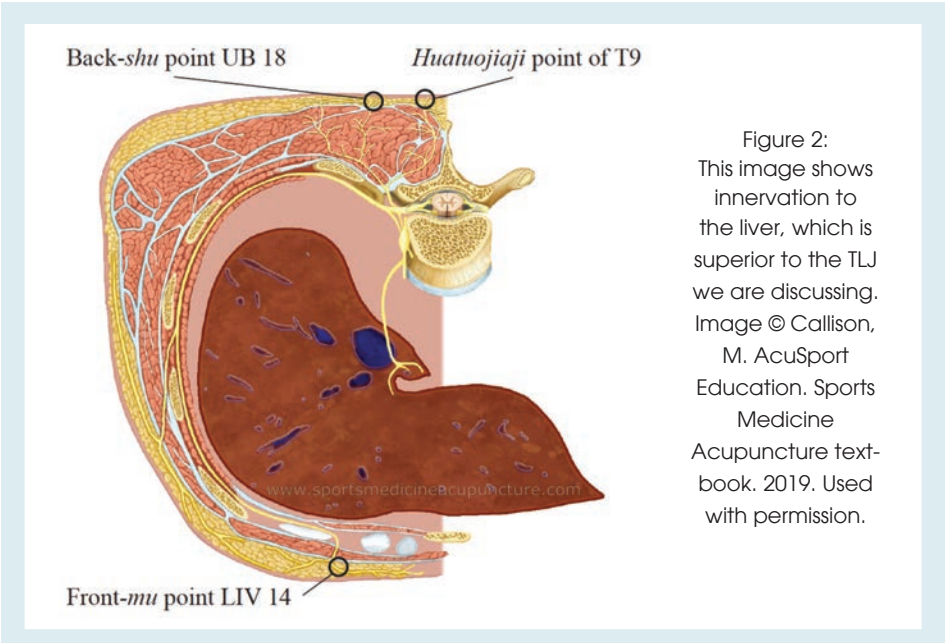


Figure 2: This image shows innervation to the liver, which is superior to the TLJ we are discussing. Image © Callison, M. AcuSport Education. Sports Medicine Acupuncture textbook. 2019. Used with permission.

continued on page 26

years of teaching Chinese medicine students the basics about Yīn and Yáng and what is usually called “correlative thinking” or “Five-Element correspondences” in English, I have learned to emphasize the key difference between mere “correlation” or “association” and actual “resonance”. In Chinese medicine, the heart is not just “associated with” or “related to” fire and summer, and the kidney to water and winter, but literally and very physically affected by it. As such, the internal organs in the human body and their associated emotions, physical constituents, sensory organs, etc., change in direct and observable response to seasonal cycles, diet, astronomical events, and other micro- or macrocosmic fluctuations or happenings. All of these ceaseless changes are summarized in the *Nèijīng* as the “Dào of Heaven and Earth”; the ability of the sage and visionary to interpret past changes, read the present, and thereby predict future changes is the key to a successful life as a human in between Heaven and Earth, whether as the ruler of a country, an immortal in the mountains, or a physician and master of “nurturing life” (*yǎngshēng* 養生).

Returning to the first line of the “Great Treatise on the Resonant Manifestations of Yīn and Yáng,” a bit of additional explanation on a few terms and characters can help us gain a deeper level of understanding

than a cursory reading of the simple literal translation would allow: the phrase *gāng jī* 綱紀 consists of two technical terms that refer to the two types of rope that make up a fishing net, one the stronger guide rope on the top to encircle and enclose the net, and the other the smaller strands that form the actual net. In its use in the present context, the expression is generally interpreted as a compound along the lines of “fundamental principles” (Unschuld and Tessenow’s translation, p. 95) or “laws and principles” (Rochat de la Vallée’s translation, p. 13). Examined in more detail as two separate terms, however, we can read the two characters more specifically as the general principles or guidelines for understanding the universe on the one hand (the “guide rope” that holds the net together at the top and allows the fisher to grasp the entirety of the catch) and the detailed standards to measure specific manifestations thereof on the other hand (the “connecting threads” that make up the bulk and structure of the actual net and in conceptual terms provide the fine details, perhaps less glamorous but just as essential as the grand principles). As so often in literary Chinese, this pair of terms provides a sort of Yīn and Yáng balance between the grand and the small, the tangible and the intangible, the moving and the constant aspects of reality. To fully grasp

the changes affecting the “Myriad Things”, in other words the totality of our perceptible environment between Heaven and Earth, we need to pay attention not only to the grand principles that enclose the net, as it were, but also to the small details that allow the fishing net to hold anything.

Commentary by Gāo Shizōng 高士宗, Huáng Dì Sù Wèn Zhí Jiě 《黃帝素問直解》 (Straightforward Explanations of the **Huángdì sùwèn**): “The multiplicity of the Myriad Things! All Alterations and Transformations emanate from it. The extreme state of things is what we call “alterations”; the creation of things is what we call “transformation.” Alteration is the gradual aspect of Transformation; Transformation is the maturation of Alteration. It is because the Dào of all Alterations and Transformations is based in Yīn and Yáng that Yīn and Yáng are the father and mother of Alterations and Transformations.”

In the next phrase, “the father and mother of Alterations and Transformations,” the phrase *biàn huà* 變化, which simply means “change” in modern Chinese, is actually a reference to two specific types of change: *Huà* 化 describes sudden, irreversible, substantive, and often generative change, in the literal sense of “meta-morphosis,” such as from the pupa to the butterfly, or from non-being to being. *Biàn* 變, on the other hand, refers to gradual, slow

alterations, such as between Yīn and Yáng, day and night, water and ice, or seasonal changes. As the commentary *Nèijīng zhīyào* 《內經知要》 (Synopsis of the *Inner Classic*) differentiates: “Gradual [change] of things is called *biàn*, the extreme poles of things are called *huà*” (物之漸 · 謂之變 ; 物之極 · 謂之化). According to the *Yùehǐng* 《月令》 (“Monthly Commands”), a chapter of the *Lǐjì* 《禮記》 (Record of Rituals) from the Hàn period, “when there is an old form that very gradually changes, we call it *biàn*. When there is sudden change, even though there is an old form [to begin with], we call it *huà*. ...Sprouting [plants] in the spring and [leaves] dropping in the winter are called *biàn*, as is the change from childhood to adulthood and from adulthood to old age. From existence to non-existence or from non-existence to existence, this is *huà*.”

Another option for rendering these two types of change into English may be as “permutations” and “transmutations”. In this context, it is ironic that *biàn* is often translated as “to transform” in English, when it is really *huà*-type change that “transcends the form,” often by bringing into being, as opposed to just altering it. The easiest way to distinguish between these two types of change is perhaps by looking at the context

continued on page 24

ANCILLARY SERVICES FOR ENHANCING COSMETIC FACIAL ACUPUNCTURE OUTCOMES AND INCREASING BUSINESS REVENUE continued from page 5

of Singh and Yadav (2016), although traditionally used as a collagen induction therapy for cosmetic purposes, microneedling is now widely used as a transdermal delivery system for therapeutic drugs and vaccines.

LIGHT EMITTING DIODE (LED) THERAPY

LED therapy or photobiomodulation is the application of specific wavelengths of light on to the skin surface for targeted therapeutic advancement. Categorized as low-level light therapy and similar to cold laser, the benefits of LED span across many medical fields.

When placed on the body, LED photons are absorbed through the epidermal and dermal cellular membrane to stimulate mitochondrial activity and accelerate ATP synthesis. Enhanced ATP production encourages a cascade of metabolic events resulting in improved biochemical and cellular function.

LED waves are those on the electromagnetic continuum that are visible to the naked eye. Measured in nanometers, the range of this color spectrum begins as violet and blue at

approximately 400-500nm and ends in orange and red at approximately 600-700nm. The therapeutic effect of each wavelength is dependent upon its length and therefore depth of penetration through the skin surface.

Beneficial Effects of Blue Light (470nm):

- Acne (FDA approved): limits deleterious effects of bacteria *Propionibacterium* (P. acne) which is the root cause of many types of acne.
- Psoriasis, actinic keratosis (AK)

Beneficial Effects of Red Light (640nm)

- Tissue healing (superficial/deep)
- Collagen production
- Skin dyschromia
- Fine lines and wrinkles
- Post laser treatment

Additionally, according to Ablon (2018), LED light may be an effective and safe treatment for squamous cell carcinoma *in situ* and basal cell carcinoma.

It is no secret that as more and more Chinese medicine graduates and seasoned practitioners incorporate

cosmetic facial acupuncture into their practice, the need to maximize consumer attention is essential. Although the primary purpose of our profession is to help heal and maintain the health of our patients, we are still business owners with salaries, taxes, and operating expenses to pay. Offering ancillary services not only boosts treatment results; it also promote professional visibility, adds monetary value to your service menu, and improves the profits of a practice. **AIM**

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WEBSITES

www.nccaom.org

https://www.pacificcollege.edu/news/blog/2014/09/24/shonishin-pediatric-acupuncture

DR. SHELLIE GOLDSTEIN is widely considered one of the worldwide experts on cosmetic facial acupuncture. She is the author of *Your Best Face Now: Look Younger in 20 Days With The Do-It-Yourself Acupressure Facelift* and creator of Touch+Glow: The Do-It-Yourself Acupressure Facelift Kit. As a leading authority and educator of cosmetic facial acupuncture, Dr. Goldstein founded the Academy of Advanced Cosmetic Facial Acupuncture, which has recently partnered with the Pacific College of Health Sciences to present the Facial Applications of Cosmetic Enhancement Training (FACE) program. Dr. Goldstein has been featured on major television and cable networks and in the press. She is also a columnist for *Acupuncture Today*.



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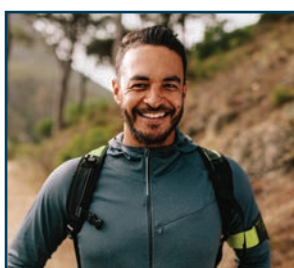
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PACIFIC SYMPOSIUM 2022

NOV 1 – NOV 8






David Bomzon
Avi Amir
Sharon Weizenbaum
Shellie Goldstein
Sabine Wilms
Z'ev Rosenberg
Dan Halpain
Claudia Citkovitz
Lan Kao

Gabriel Weiss
Jeremy Pulsifer
John Chen
Janet Zand
Bill Helm
Holly Guzman
Drew Pierson
Mazin Al-Khafaji
David Allen

Alaine Duncan
Brian Lau
Lorraine Wilcox
East Phillips
Marilyn Allen
Galina Roofener
Brandon Hoffman
Nell Smircina

PACIFIC SYMPOSIUM 2022 AT A GI

David Bomzon • Avi Amir • Sharon Weizenbaum • Shellie Goldstein • Sabine Wilms • Z’ev R
Claudia Citkovitz • Lan Kao • Gabriel Weiss • Jeremy Pulsifer • John Chen • Janet Zand • Bill Helm • Holly
David Allen • Alaine Duncan • Brian Lau • Lorraine Wilcox • East Phillips • Marilyn Allen • Galina Roofene

Tuesday-Wednesday 11/1 – 11/2		Thursday 11/3	Friday 11/4	Saturday 11/5	
<div>Two-Day Pre Sessions: 14 CEU/PDA</div> <div>Tuesday - Wednesday 9:00am - 5:00pm</div> <div>David Bomzon/Avi Amir</div> <div>Yamamoto New Scalp Acupuncture for Treating Neurological and Pain Disorders</div> <div>One-Day Pre Session: 7 CEU/PDA</div> <div>Wednesday 9:00am - 5:00pm</div> <div>Sharon Weizenbaum</div> <div>Key Classical Dynamics of Fertility and Early Pregnancy</div>		Morning Qigong (1 CEU/PDA per session)			
		7:00AM – 7:50AM	Dao Dan Pai Qi Gong Exercises Bill Helm	Dao Dan Pai Qi Gong Exercises Bill Helm	Dao Dan Pai Qi Gong Exercises Bill Helm
		8:45AM – 9:00AM	General Sessions (1 CEU/PDA per speaker/3 per morning)		
		9:00AM – 9:50AM	Jeremy Pulsifer Biophysics and Acupuncture: The Convergence of Eastern and Western Understanding	Drew Pierson Introduction to PEMF (Pulsed Electromagnetic Field) Stimulation	Lorraine Wilcox Pills, Powders, and Decoctions: Why We Still Need Different Formats for Formulas
		9:55AM – 10:45AM	David Bomzon/Avi Amir Treating Neurological Patients in an Integrative Setting	Claudia Citkovitz Stroke in COVID Times: Introduction to Rehabilitation, Prevention, and Risk Assessment	John Chen COVID-19: Past, Present, and Future
		11:10AM – 12PM	Sharon Weizenbaum Classical East Asian Medicine and our Relationship with the Natural Environment	Lan Kao Clinical Trials in Chinese Herbology	Janet Zand Aging Well: Next Steps
		Afternoon Qigong (1 CEU/PDA per session)			
		12:15PM – 1:05 PM	Dao Dan Pai Qi Gong Exercises Dan Halpain	Dao Dan Pai Qi Gong Exercises Dan Halpain	Dao Dan Pai Qi Gong Exercises Dan Halpain
		Afternoon Workshops (3 CEU/PDA per workshop)			
		2:00PM – 5:00PM	Sharon Weizenbaum Using the Shang Han Lun as a Guide to Realignment with Nature	Drew Pierson (2PM-4PM) 2 CEUS Integrating Acupuncture and PEMF (Pulsed Electromagnetic Field) Stimulation	East Phillips Radiant Aging: Ancient & Modern- Day Secrets of Anti-Aging & How to Effectively Incorporate Them into Your Practice
			David Bomzon/Avi Amir Combining Scalp Acupuncture and Manual Therapy for Movement Disorders	Lan Kao MACH-19: Mushrooms and Chinese Herbs for COVID-19	John Chen The Antibiotic and Anti-Inflammatory Effect of Chinese Herbs
			Jeremy Pulsifer Electroacupuncture and Reproductive Medicine	Claudia Citkovitz Stroke in COVID Times: Tools and Resources for Rehabilitation, Prevention, and Risk Assessment	Janet Zand Tools to Enhance Longevity and Healthy Aging
			Shellie Goldstein Integrative Techniques for Facial Health and Beauty	Gabriel Weiss 12 Official Assessment from the Nei Jing	Brian Lau Neuro-Myofascial Anatomy and Pain Patterns from the Thoracolumbar Junction
			Sabine Wilms/Z'ev Rosenberg The Art and Science of Resonance in Chinese Medicine	Allen/Roofener Hoffman/Smircina Claims on the Rise: New Requirements for Acupuncturists	Lorraine Wilcox Chinese Herbal Syrups
		Networking & Parties! (No CEU/PDA)			
		5:00PM – 7:00PM	5:30PM –7:00PM Symposium Mixer Meet and connect with attendees and speakers	5:30PM –6:30PM Pacific Alumni and Faculty Social	5:00PM-7:00PM Exhibit Hall Happy Hour Sponsored by Lhasa OMS
		7:00PM – 9:00PM	Sponsored by Pacific College	Sponsored by American Acupuncture Council	7:00PM-9:00PM Pacific Symposium Party (Dinner with live music) Co-sponsored by:
					  

REGISTER EARLY!
The Pre and Post-Symposium workshops sell out quick
PacificCollege.edu/Symposium

LANCE

osenberg • Dan Halpain
Guzman • Drew Pierson • Mazin Al-Khafaji
er • Brandon Hoffman • Nell Smircina

**Sunday
11/06**

Dao Dan Pai
Qi Gong Exercises
Bill Helm

Mazin Al-Khafaji
Dermatology in
Chinese Medicine

David Allen
to Death: A Primer for
Chinese Sexology

Alaine Duncan
Element Applications to
Challenging People and
Circumstances

Dao Dan Pai
Qi Gong Exercises
Dan Halpain

Mazin Al-Khafaji
Fundamentals of Treating
Atopic Dermatitis with
Chinese Medicine

David Allen
TCM & Sexuality:
More Perfect Union

Holly Guzman
Building Confidence
in Taking Pulses

Alaine Duncan
Element Strategies for
Survivors with Complex
Multi-System Illness

**EARN UP TO 60
CEU/PDA CREDITS!**

**Monday-Tuesday
11/07-11/08**

**Two-Day
Post Sessions:
14 CEU/PDA**

**Monday - Tuesday
9:00am - 5:00pm**

Alaine Duncan
Transforming Trauma:
Cultivating Capacity in
the Kidney/Heart Axis

**One-Day
Post Session:
7 CEU/PDA**

**Monday
9:00am - 5:00pm**

Mazin Al-Khafaji
The Four Pivotal Patterns
in Dermatological Disease

JOIN AND CONNECT WITH YOUR COMMUNITY!

Thursday: Symposium Mixer

Friday: Pacific College Alumni and Faculty Social

Saturday: Exhibit Hall Happy Hour
& Pacific Symposium Party (dinner with live music)



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Friday Alumni
& Faculty Social



Saturday
Happy Hour



Conference
Bags



Conference
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Thursday Mixer
& Symposium
Party



Conference
Lanyards

*at the time of this publication

QUESTIONS?

Check out the FAQs!



Or join the Facebook
group!



Live chat is also available intermittently throughout the day.
If chat is not available, please send an email to
symposium@pacificcollege.edu

2022 PACKAGE PRICES

Pre Symposium 1 Day	\$175
Pre Symposium 2 Day	\$350
Post Symposium 1 Day	\$175
Post Symposium 2 Day	\$350
Full Conference Pass	\$650
Thursday Only	\$195
Friday Only	\$195
Saturday Only	\$195
Sunday Only	\$195

NOTE: Listed prices for registration on PacificCollege.edu/Symposium

CORONAVIRUS POLICY

Pacific College follows all local, state, and federal requirements with regard to masking, testing, and vaccination. California and San Diego do not require vaccination for events of this size. This seems unlikely to change. If the rules change, this FAQ will be updated. California guidelines on masking change periodically based on local conditions.

PRACTICAL INFORMATION

CONFERENCE DETAILS

REFUND POLICY

Pacific Symposium hopes everyone who registers for the conference will be able to attend; however, PS knows extenuating circumstances do occur. Recognizing the possible continuation of disruption by COVID, Pacific Symposium offers the following cancellation options:

- Full refund minus a 3% credit card processing fee up until 4 weeks prior to the event.
- 50% refund up until the last business day of the week prior to the event (Friday before).
- Request should be made by placing a support request. The support form is located at the bottom of the FAQ page.
- Every attempt will be made to provide refunds within two weeks of the request. Refunds will be credited back to the credit or debit card used to make original purchase.
- No refunds will be issued for no-shows or late arrival.
- 100% of registration fees will be credited or refunded if event is canceled by organizer.

MEETING SPACE + SEATING

All seating is "first come, first served". All meeting spaces are locked while not in session and no items can be left in rooms to reserve a seat. For the afternoon workshops, the doors will open and seats will become available 15 minutes prior to the workshop start time. Plan accordingly and arrive early to lectures and workshops to secure a seat. Once a room is full and there are no seats remaining, please plan to go to another workshop location. No refunds will be granted based on no seats available to preferred courses.

HOTEL ACCOMMODATIONS

The Catamaran Hotel (Symposium site) 3999 Mission Blvd., San Diego, CA 92109 1-800-422-8386
www.pacificcollege.edu/symposium/venue
SINGLE/DOUBLE @ \$199.00, TRIPLE @ \$219.00, QUAD @ \$239.00

ROOM SHARING & TRANSPORTATION

Looking for a roommate or carpool? Reach out to the community at the Symposium Facebook group: www.facebook.com/PacificSymposium/groups. The Catamaran Resort Hotel does not offer shuttle service and recommends the following ground transportation services:



REGISTER ONLINE
PacificCollege.edu/Symposium

For rides to and from the airport or local attractions, we recommend Unique Transportation, a VIP transportation servicing San Diego's finest resorts in airport, hotel, and local car service. There are also several taxi companies and ride-sharing services such as Uber and Lyft available.

PARKING

Please note the following rates if you are planning to park at the Catamaran Hotel. Hotel Guest Parking: Self \$26.00 or \$32.00; Valet Non-Catamaran Hotel Guest: \$10.00 for the first hour, \$2.00 each additional 1/2 hour, with a daily maximum of \$35.00. Street parking is available. If you choose street parking, please note the street-sweeping signs posted in the area.

CEU/PDA HOURS PENDING

Pacific Symposium provides up to 60 Continuing Education hours total.* Schedule is subject to change without notice. At the time of this publication, all CEUs/PDAs are pending approval from NCCAOM and CAB. Any changes made to the CEU/PDA totals will be updated on the website. You must pay the professional rate to receive CEU credit. Pacific College of Health & Science Alumni receive 10% off the professional rate.

*State or national regulations may limit the eligibility of some courses toward your recertification total. Please check with NCCAOM or your state board for current requirements.

RECORDING

By registering for the Symposium, you understand that lectures and presentations held within the Symposium venues may be video and/or audio recorded for internal, broadcast, non-broadcast, and promotional purposes. As an audience member, some of these recordings may contain your likeness and/or your voice. By your registration, you grant Pacific Symposium and its affiliates the irrevocable right to record and use any recordings containing your likeness and/or your voice for internal, broadcast, non-broadcast, and promotional purposes.

Video recordings from Pacific Symposium may be available to paid attendees for up to six months after the event. Availability varies based upon the preferences of the speaker. Note: In order to receive CEUs, you must have registered for and attended the live classes, either on-site or online.

PRE-SYMPOSIUM WORKSHOPS



Yamamoto New Scalp Acupuncture for Treating Neurological and Pain Disorders

by David Bomzon/Avi Amir

14

CEU/PDA
(ON-SITE)

11

CEU/PDA
(ONLINE)

**Tuesday & Wednesday, November 1-2,
9:00^{AM}–5:00^{PM}**

In this workshop, you will learn how to use YNSA to treat acute or chronic pain, neurological diseases, and gynecological disorders. Named after the Japanese physician who developed this acupuncture system in 1973, YNSA provides immediate relief in stroke patients with pain or restricted mobility. As a result, the use of YNSA has increased and it has become one of the most frequently used forms of acupuncture for neurological conditions. YNSA comprises basic acupuncture points (somatopes), mainly on the scalp, as well as on other body regions. In addition to providing symptomatic relief, YNSA can address symptoms and patterns as part of an overall picture of health. This is an active learning workshop, during which you will learn and practice locating the YNSA macros stem acupuncture points, including the location and indications of the four different YNSA needling groups.



Key Classical Dynamics of Fertility and Early Pregnancy

by Sharon Weizenbaum

7

CEU/PDA

**Wednesday, November 2,
9:00^{AM}–5:00^{PM}**

Explore a “classical” Chinese medicine approach to fertility and early pregnancy. Examine the physiology of pregnancy from this view to strengthen the power of pattern differentiation. We will consider physiology through the great sweeping motions of the six conformations, as discussed in both the Huangdi Neijing and the Shang Han Za Bing Lun. This approach integrates our Chinese medical understanding with a dynamic view of a woman’s ability to restore natural fertility. We will discover how the extraordinary channels of the eight vessels can be seen through the lens of the six conformations, consistent with these classical texts. Beyond fertility, this class will cover early pregnancy and habitual miscarriage. In this way, our work enhances early pregnancy outcomes, and the outcomes of full-term pregnancy and birth.

POST-SYMPOSIUM WORKSHOPS



Transforming Trauma: Cultivating Capacity in the Kidney/Heart Axis

by Elaine Duncan

14

CEU/PDA

**Monday & Tuesday, November 7-8,
9:00^{AM}–5:00^{PM}**

The kidney/heart axis is fundamental to our core regulation. It is an embodied expression of the dynamic tension between yin and yang, water and fire, brain stem and neocortex, and sympathetic and parasympathetic autonomic function. It can be profoundly disturbed in survivors of complex trauma.

In this post-Symposium session, you will experience didactic and hands-on instruction and practice in innovative approaches to support balance and regulation in the kidney/heart axis in trauma survivors that emerge out of the Tao of Trauma/East-meets-West integrative approach to restoring core regulation, including patient differentiation between discomfort and fear, enhancing low-tone dorsal vagal nerve function and enhancing ventral vagal nerve function, restoring equanimity after a threat, and supporting a competent response to life threats.



The Four Pivotal Patterns in Dermatological Disease

by Mazin Al-Khafaji

7

CEU/PDA

**Monday, November 7,
9:00^{AM}–5:00^{PM}**

In order to achieve success when composing a formula of herbs, the first port of call is to understand the pattern type according to Chinese medicine theory. When it comes to dermatological disease, we glean most of that information from a close study of the morphology and evolution of the skin lesions. In this workshop, we shall explore the four pivotal patterns seen in skin disease and their manifestations in a clinical setting.

Detailed discussion of real clinical cases will illustrate the importance of evolving the formula to suit the changed circumstance as improvement occurs, thus significantly increasing the chances of achieving long term remission in chronic recalcitrant diseases of the skin.

1

CEU/PDA

Thursday–Sunday

Daily, 7:00–7:50^{AM} and 12:15–1:05^{PM} CAB Category 2

Dao Dan Pai Qigong by Bill Helm and Dan Halpain

Dao Dan Pai qigong exercises is a series that harmonizes and balance the major energy channels of the body. First taught in the West by Taoist Master Share K. Lew, they integrate movement with breath and posture to activate and balance qi.

1 CEU/PDA per session



THURSDAY, NOVEMBER 1

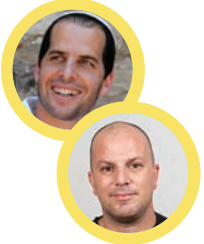
All Thursday discussions are CAB Category 1



Biophysics and Acupuncture: The Convergence of Eastern and Western Understanding *by Jeremy Pulsifer*

9:00^{AM}–9:50^{AM}

This class explores the Eastern and Western understandings of acupuncture in terms of electromagnetism and its effect in the practice of acupuncture. We will examine the holographic model of the body, the doctrine of signatures in Eastern and Western terms, and fascia theory and its relation to yin and yang. Understanding and communication about the nature of acupuncture is an increasingly important element of interprofessional communication. **1 CEU/PDA**



Treating Neurological Patients in an Integrative Setting *by David Bomzon/Avi Amir*

9:55^{AM}–10:45^{AM}

We will explore an integrative approach to Chinese and Western medicine in a Western medical center. The ability to explain Chinese medicine in Western terms will improve our ability to collaborate with healthcare practitioners and gain the confidence of patients. We will present fascia as one approach to explaining the actions and effects of Chinese medicine. We will also describe the use of scalp acupuncture combined with physical, occupational, and speech therapy to treat patients in a neurological rehabilitation center. **1 CEU/PDA**



Classical East Asian Medicine and our Relationship with the Natural Environment *by Sharon Weizenbaum*

11:10^{AM}–12:00^{PM}

This course introduces classical East Asian medicine as an invitation into a profound connection with the rhythms, cycles and substance of the natural world. The most ancient texts repeatedly illustrate these relationships and teach us that the real medicine is in our alignment with them. **1 CEU/PDA**



Integrative Techniques for Facial Health and Beauty *by Shellie Goldstein*

2:00^{PM}–5:00^{PM}

Facial gua sha, facial cupping, microcurrent, LED, microneedling, and more! You can integrate ancillary techniques to enhance the effectiveness of acupuncture and increase results. Help patients participate in their well-being between treatments. These easy and effective tools are perfect additions to your health and beauty toolkit. **3 CEU/PDA**



The Art and Science of Resonance in Chinese Medicine *by Sabine Wilms/Z'ev Rosenberg*

2:00^{PM}–5:00^{PM}

Explore how to envision the ideal practitioner as both a “scholar” and “technician” — a person practicing both a trained skill and an intuitive art. After introducing the rationale for viewing Chinese medicine as the “art and science of resonance/macrocosmic attunement”, we will explore what this means in clinical practice using classical sources such as Yellow Emperor’s Inner Classic and Sun Simiao’s Thousand Gold Formulary. **3 CEU/PDA**



Electroacupuncture and Reproductive Medicine *by Jeremy Pulsifer*

2:00^{PM}–5:00^{PM}

Examine the use of electroacupuncture in treating reproductive medicine patients. The effect of electrostimulation on the hypothalamus and pituitary system can affect all areas of reproductive health related to hormone release, particularly the receptiveness of the endometrium, follicular growth and oxygenation of the cells, and in-vitro fertilization. Point selection, electrostimulation frequencies, contraindications, and treatment duration will be discussed to achieve optimal results. **3 CEU/PDA**



Combining Scalp Acupuncture and Manual Therapy for Movement Disorders *by David Bomzon/Avi Amir*

2:00^{PM}–5:00^{PM}

In the 1950s, scalp acupuncture masters, ahead of their time, posited that the whole network could be rewired if the brain could be rewired. Neuroplasticity refers to the brain’s capability to adjust its activity in response to new situations, as well as to compensate for injury. Since the brain has a lifelong capability to make new synaptic connections, it is not surprising that this potential can be put to beneficial use in treating patients with neurological disorders. **3 CEU/PDA**



Using the Shang Han Lun as a Guide to Realignment with Nature *by Sharon Weizenbaum*

2:00^{PM}–5:00^{PM}

Delving more deeply into the topic of the relationship between classical Chinese medicine and the natural environment, we will explore the Shang Han Lun as a manual describing how to correct our patients’ misalignment with nature. We will also discover what trees, forests, and mycelium can teach us about our own bodies and health, and how this relates to the classical texts. You will leave with practical tools for applying herbal formulas most successfully. **3 CEU/PDA**

FRIDAY, NOVEMBER 2

All Friday discussions are CAB Category 1 except "Claims on the Rise"



Introduction to PEMF (Pulsed Electromagnetic Field) Stimulation *by Drew Pierson*

9:00^{AM}–9:50^{AM}

Learn about the devices, mechanisms, theory, and function of PEMF (Pulsed Electromagnetic Field) stimulation and how it can enhance acupuncture. The FDA approved the first non-invasive PEMF devices for human use in the 1970s. Interest increased when NASA research showed that PEMF therapy could alleviate problems including pain in muscles and joints, fatigue, insomnia, inflammation, impaired blood flow, and kidney stones. **1 CEU/PDA**



Stroke in COVID Times: Introduction to Rehabilitation, Prevention, and Risk Assessment *by Claudia Citkovitz*

9:55^{AM}–10:45^{AM}

Stroke is already prevalent in the US and increasing along with diabetes and other metabolic- and inflammation-related illnesses. COVID-19 patients are at elevated risk of stroke and other neurological diseases, both during and after acute infection. Dr. Citkovitz will discuss current best available research on these emerging health challenges, and what we as acupuncturists can do to help. **1 CEU/PDA**



Clinical Trials in Chinese Herbology by Lan Kao

11:10^{AM}-12:00^{PM}

Increased usage during the pandemic has spotlighted Chinese herbal formulations. Clinical trials are more important than ever to encourage changes in health policy regarding the integration of herbal formulations into conventional care and insurance coverage. In clinical trials, relationship building, goals and objectives, funding, and integration with established biomedical research structure, methodology, and language is crucial. This talk will also include a general overview of how to get FDA approval for an Investigational New Drug (IND) study. **1 CEU/PDA**



Integrating Acupuncture and PEMF (Pulsed Electromagnetic Field) Stimulation by Drew Pierson

2:00^{PM}-4:00^{PM}

Combine acupuncture and PEMF (Pulsed Electromagnetic Field) stimulation in order to enhance an acupuncture treatment outcome. PEMFs can stimulate acupuncture points, enhance cellular and mitochondrial function, and improve clinical effectiveness. Applications include general health and wellness optimization and treatment of serious injuries or pathologies. We will discuss how to plan combined treatments for different types of conditions and a range of PEMF devices will be demonstrated. **2 CEU/PDA**



Twelve Official Physiology in Clinical Practice by Gabriel Weiss

2:00^{PM}-5:00^{PM}

This course introduces the twelve-official physiology from the Suwen using the Chinese text, English translation, and etymology of selected lines. Gain a window into the holotropic landscape of early Chinese medical writings that illuminate the human body, health, and disease as dynamic, cybernetic systems. **3 CEU/PDA**



Claims on the Rise: New Requirements for Acupuncturists by Marilyn Allen/Galina Roofener/Brandon Hoffman/Nell Smircina

2:00^{PM}-5:00^{PM}

More comprehensive regulations are emerging nationwide, yet acupuncturists are being caught unaware and uninformed, resulting in complaints against them from state boards. Learn about small changes you can make to protect your practice, simple tools for patient communication, and how to approach informed consent. The panel of experts will include the editor of Acupuncture Today and current and past members of the NCCAOM, American Acupuncture Council, CSOMA, and the American Society of Acupuncturists. Includes 2 Ethics credits required by NCCAOM (pending). **3 CEU/PDA - CAB /Category 2**



Stroke in COVID Times: Tools and Resources for Rehabilitation, Prevention, and Risk Assessment by Claudia Citkovitz

2:00^{PM}-5:00^{PM}

Dr. Citkovitz will introduce key points on acupuncture for recovery and rehabilitation post-stroke from both biomedical and East Asian medical viewpoints, and present her approach to counseling patients on risk factors for ischemic and hemorrhagic stroke. Participants will receive a full set of resources for office treatment and/or virtual counseling visits for patients seeking to mitigate their risk. **3 CEU/PDA**



MACH-19: Mushrooms and Chinese Herbs for COVID-19 by Lan Kao

2:00^{PM}-5:00^{PM}

MACH-19 was a double-blinded randomized clinical trial conducted by UCLA Center for East-West Medicine and UCSD Krupp Center for Integrative Medicine. Featured in the JAMA newsletter, the elements of planning, protocol development, and implementation, as well as the lessons learned, are instructive for anyone considering clinical research with Chinese herbs. This seminar will examine relationship building and roles, as well as interaction with universities and outside organizations including the FDA and DEA. **3 CEU/PDA**

SATURDAY, NOVEMBER 3

All Saturday discussions are CAB Category 1



Pills, Powders, and Decoctions: Why We Still Need Different Formats for Formula by Lorraine Wilcox

9:00^{AM}-9:50^{AM}

Ancient doctors thought the format of a formula contributed to its efficacy by strengthening certain functions or delivering the formula to a specific region of the body. Why is it called Xiaoyao San, not Xiaoyao Tang? Why wasn't Liuwei Dihuang Wan designed as a decoction? Do we sacrifice a bit of the herbal power for convenience when we prepare a formula differently from the original? **1 CEU/PDA**



COVID-19: Past, Present, and Future by John Chen

9:55^{AM}-10:40^{AM}

What are the pros and cons of Chinese herbs for COVID-19? Can Chinese herbs be used instead of or with Western drugs to reduce side effects and improve clinical outcome? Though we hope COVID-19 is in its final stages, it is not the first and likely won't be the last pandemic. We must learn from our failures and our successes to improve in the future. **1 CEU/PDA**



Aging Well: Next Steps by Janet Zand

11:10^{AM}-12:00^{PM}

Using Chinese medicine as a foundation, this course will introduce you to high- and low-tech strategies that can improve quality of life at any age, but especially after 40 years of age. Strong health maintenance practices, with an emphasis on enhancing the body's resistance to disease, have become a popular and much-needed topic in the United States and the world. **1 CEU/PDA**



Neuro-Myofascial Anatomy and Pain Patterns from the Thoracolumbar Junction by Brian Lau

2:00^{PM}-5:00^{PM}

The thoracolumbar junction is a region of the spine, consisting of T12-L2, from which many key joints, muscles, and viscera are innervated. When dysfunctional, it can contribute to painful trigger point formation and cause pain in the low back, pelvis, and groin. We will explore the neural, myofascial, and channel anatomy of this region and look at common pain patterns that frequently present in the clinic. **3 CEU/PDA**



Radiant Aging: Ancient & Modern-Day Secrets of Anti-Aging & How to Effectively Incorporate Them into Your Practice by East Phillips

2:00^{PM}-5:00^{PM}

Learn approaches and modalities to promote peak appearance and longevity. We will discuss mindset, biohacking, combining micro-needling with cosmetic acupuncture, cosmetic acupuncture protocols for a variety of facial presentations, and body reshaping. Dr. Phillips will tie this all together and share specific strategies to incorporate this niche into your practice today. **3 CEU/PDA**



Chinese Herbal Syrups *by Lorraine Wilcox*

2:00^{PM}–5:00^{PM}

Herbal syrups have been prescribed for at least a thousand years. Today we tend to think of them for cough or for children, but many syrups were described as having powerful supplementing effects. Syrups take time to make but can last for months. They are convenient to take and generally have a pleasant taste. We will discuss syrup-making, try it ourselves, and taste a few. **3 CEU/PDA**



The Antibiotic and Anti-Inflammatory Effect of Chinese Herbs *by John Chen*

2:00^{PM}–5:00^{PM}

Both considered heat from the Chinese medicine perspective, infection and inflammation commonly occur together, but pathology and treatment strategies are quite different; heat may present in many disorders and symptoms. Additional information is beneficial, such as antipyretic, antibiotic, antiallergic, or anti-inflammatory effects. Learn how to accurately diagnose disease and select the suitable herbal treatment based on both Chinese herbology and Western pharmacology. **3 CEU/PDA**



Tools to Enhance Longevity and Healthy Aging *by Janet Zand*

2:00^{PM}–5:00^{PM}

Using Chinese medicine as a foundation, this workshop will explore complementary tools, lifestyle techniques, and nutritional supplements to help patients over forty achieve their best results—tools that will be usable immediately. **3 CEU/PDA**

SUNDAY, NOVEMBER 4

All Sunday discussions are CAB Category 1



Dermatology in Chinese Medicine *by Mazin Al-Khafaji*

9:00^{AM}–9:50^{AM}

Skin disorders account for nearly 25% of all visits to a medical practitioner. Despite their prevalence and the resources put into this field, many patients remain dissatisfied with the results of conventional treatments. Chinese herbal medicine can induce spectacular, lasting change in intractable conditions such as acne, eczema, rosacea, and psoriasis, yet many practitioners lack the training and experience to produce optimal results. This course will cover the fundamentals of dermatology in Chinese medicine. **1 CEU/PDA**



Birth to Death: A Primer for Chinese Sexology *by David Allen*

9:55^{AM}–10:45^{AM}

To introduce the concepts of sexology, this session will look at the larger cycles of life. We will examine how Chinese philosophy views the broad transitions we make according to the Five Elements. What drives puberty? Why do we experience mid-life crises? How does Earth affect our goals? **1 CEU/PDA**



Five Element Applications to Manage Challenging People and Circumstances *by Alaine Duncan*

11:10^{AM}–12:00^{PM}

We will follow the Five Elements of Chinese medicine through their expression in the self-protective responses found in animal predator-prey relationships as described in Western neuroscience and polyvagal theory. As healers, we have two tasks in working with trauma survivors: attend to the acute and essential balance and regulation that has been disturbed by traumatic stress, and help them to more successfully respond to life as it presents itself in the future. **1 CEU/PDA**



Building Confidence in Taking Pulses *by Holly Guzman*

2:00^{PM}–5:00^{PM}

Pulse-taking is clearly full of potential that is well within reach. Insight into the story the pulse tells comes in many ways beyond hearing explanations. Simple steps will explore how to keep the broad picture in focus, while details provide a fully understandable and satisfying experience in pulse-taking. Open to beginners and experts, as we are all a bit of both. **3 CEU/PDA**



The Fundamentals of Treating Atopic Dermatitis with Chinese Medicine *by Mazin Al-Khafaji*

2:00^{PM}–5:00^{PM}

Of the dozen or so forms that exist, atopic dermatitis (allergic eczema) is easily the most common. Chinese medicine has proven so effective at treating this disease that every practitioner should know how to treat it. It controls the acute phases of this disease and restores an equilibrium to the body that can ensure long-term stability of the skin. **3 CEU/PDA**



TCM & Sexuality: A More Perfect Union *by David Allen*

2:00^{PM}–5:00^{PM}

In this course, we will look at human sexology/sexuality, and how to approach related disorders in the clinic. Where does libido come from, and how do we diagnose complaints? How does sexuality differ between men and women according to Chinese medicine? This course will be highly practical, looking at a wide range of typical complaints in this important specialty. **3 CEU/PDA**



Five Element Strategies for Trauma Survivors with Complex Multi-System Illness *by Alaine Duncan*

2:00^{PM}–5:00^{PM}

Not all stress is the same. Positive stress is short-term, like walking quickly to work after oversleeping, while tolerable stress, such as a major illness, can have varying impacts. With support, it doesn't overwhelm us in the long term. Positive and tolerable stressors can promote resilience and teach us coping skills. In long-term trauma survivors, however, tolerable stress can be experienced as toxic stress. This may help explain the disproportionate impact of COVID-19, both acute and long-haul, upon marginalized communities. **3 CEU/PDA**

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impermanence. To appreciate *wabi-sabi*'s view of beauty we must first unlearn our own culture's definition of beauty—this is a bit similar to a character in a fairy tale waking from a spell. This need for unlearning applies equally well to JMT; to learn to appreciate the beauty of this style of acupuncture, we must first unlearn much of what we assume is universally true in traditional East Asian medicine (TEAM). At the very least we must be willing to question some of our dearly held assumptions, particularly concerning our beliefs about the level of stimulation required in an acupuncture treatment. In many JMT styles, the level of needle stimulation is so minute that it initially beggars the imagination that anything worthwhile is accomplished, but it is.

One key aspect of *wabi-sabi* that we see emphasized in JMT is that insignificant and easily-missed details are raised to the center of attention. As an example, in a *wabi-sabi* painting, a lone branch of a tree might be the sole focus, leaving the rest of the canvas empty, drawing more focus upon negative space than on the subjects in the painting. Similarly, a newcomer to JMT is often surprised that a tiny palpatory finding on a channel can take on great significance and indeed become the focal point of treatment. This is *wabi-sabi* in its essence.

Another feature of *wabi-sabi* is its embrace of asymmetry. In art this is reflected in objects that exhibit obvious distortions. Warped, rough raku tea bowls are an example of this aesthetic. In the Chinese medicine style of acupuncture, points are typically needled bilaterally—that is to say, symmetry in treatment is preferred. This is not generally true in JMT. Here the thought is often expressed that if the patient's body is imbalanced, treating both sides will only perpetuate the imbalance. Instead, great care is often taken to determine which side is better to treat and which to leave alone.

The *wabi-sabi* preference for the rough-hewn and simple (read: *imperfect*) over the artistically perfected has its correlate in acupuncture as well. The elaborate theories of Chinese medicine (correlating to the refined, perfected object of art), if they cannot be demonstrated practically, are not favored. Instead, a very simple and practical orientation has replaced it—an acupoint might be treated simply because of how it feels, not because of some theory about what its functions are. If an idea or theory cannot be shown clinically to have an immediate, demonstrable effect, it is not easily sold to a JMT practitioner. This clinical effect might appear quite slight to an outside observer (e.g., a small nodule—one that might seem to present no problem to the patient—disappearing as a result of

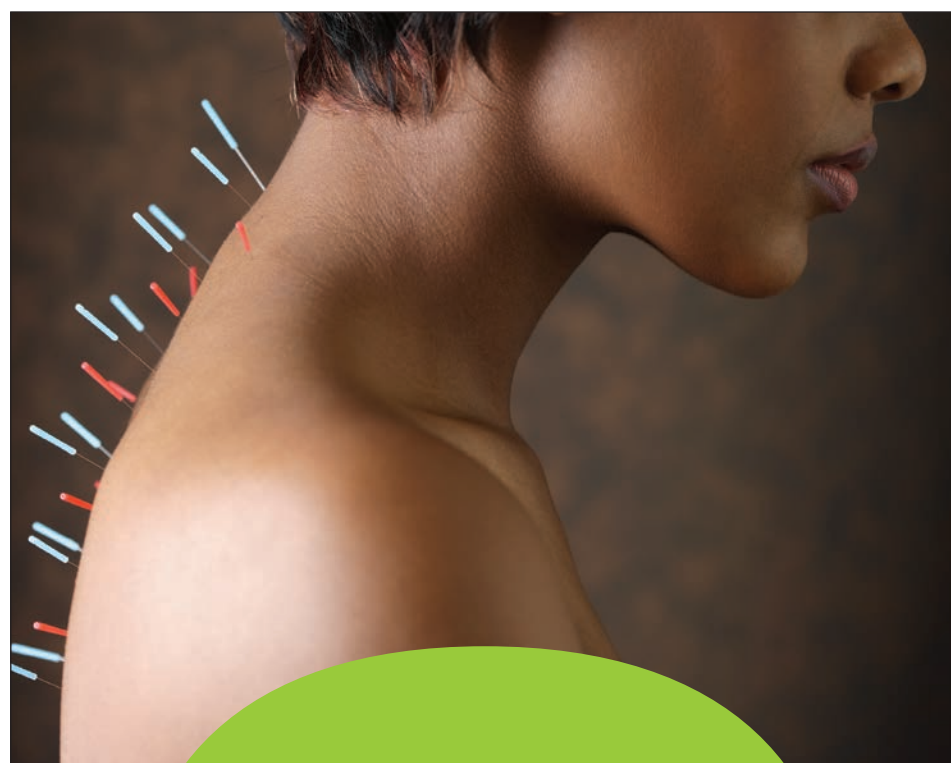
a technique would be accepted as proof that the technique in question is worthwhile). JMT acupuncturists see their job as the regulation of qi and blood in the channels and collaterals—period, end of story. Quite simple, just as in *wabi-sabi*.

Wabi-sabi's vision of the beautiful is disarmingly simple. Hold in your mind an image of a crude, black iron teapot on an old piece of barn wood in a plain peasant hut; contrast it now with an image of a perfectly proportioned porcelain teapot on a pressed, white silk tablecloth on a highly polished table in a beautiful room. This illustrates so much of the embrace of simplicity that is through and through part of *wabi-sabi* (and JMT). Can acupuncture be so simple? That we orient ourselves according to yin-yang, and the five phases? Consider the quote below from Zhang Jingyue:

"When diagnosing and treating disease, we must first of all differentiate between yin and yang. This is simply the most important principle of medicine. If the physician correctly differentiates yin and yang, the treatment will never be accompanied by side effects. All of the myriad ways of practicing medicine, therefore, can be summed up in two words: yin and yang, and that is all there is to it! There is the yin-yang of symptoms, there is the yin-yang of pulses, and there is the yin-yang of herbs." Zhang Jingyue, noted Ming dynasty physician. (Fruebauf, 2007, p.52)

This is akin to a Christian understanding that the core of faith is expressed in Jesus' commandments: *love the Lord God above all else and love your neighbor as yourself*. If a person can live these two teachings successfully, they can certainly claim that they are a serious practicing Christian, even if they know little else of Christian theology. In similar fashion, if an acupuncturist can practice their art with an understanding of and sensitivity to yin-yang and the five phases, they can practice effective medicine. This simplicity is the core of JMT and also *wabi-sabi*. No argument, by the way, is made or implied here that it is undesirable to master the detailed theories of Chinese medicine, only that effective treatment is *possible* based completely on a basis of profound theoretical simplicity coupled with a heightened sensitivity. Would the Christian in the above example be better off if they knew more deeply the details of Christian theology? If they still managed to genuinely live the tenets of Jesus' teachings, they would certainly not be worse off.

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of their usage. The most commonly cited examples of *huā*-type change are found in the *Zhuāngzi* 莊子: the metamorphosis from the giant fish Kūn to the bird Péng, or from the dreaming Zhuāngzi himself into a butterfly.

Two Quotations from Zhuāngzi
莊子:

“In the Northern Darkness, there exists a fish with the name Kūn. Kūn's size is I don't know how many thousands of miles. It transforms (huà!) into a bird with the name Péng. Péng's back is I don't know how many thousands of miles. Arousing itself and taking off in flight, its wings are like the clouds hanging from the sky. When the oceans churn, this bird migrates to the Southern Darkness. The Southern Darkness is the Pond of Heaven.”

“In the past, Zhuāng Zhōu dreamed that he was a butterfly, a happily fluttering butterfly who considered itself to be utterly satisfied, not knowing anything about Zhōu. Suddenly, it woke up and was pleasantly surprised to be Zhōu. Who knows whether it was Zhōu dreaming of being a butterfly or the butterfly dreaming of being Zhōu! Zhōu and the butterfly, now there must be a distinction

between them! This is what is called the “transformation of things”.

In contrast, *biàn* is a slow gradual change, as in weather cycles, seasonal changes, or the gradual aging of the human body. In Chinese dictionaries, the difference is explained as *biàn* being a change where the two states can be present simultaneously, like the alterations or variations between Yīn and Yáng or between day and night or winter and summer. In contrast, *huà* is a complete and irreversible substantive change from one thing into something else, like the caterpillar into the butterfly, where the two states cannot be present simultaneously, or even a coming into being. In the context of cosmology, *huà* change is the origin of creation, while *biàn* are the innumerable and never-ending cyclical alterations that are the defining characteristic of the material realm in the cycles of the Five Dynamics and Yīn and Yáng. Reflecting the importance of change in early Chinese culture, the medical anthropologist Elisabeth Hsu has written an entire article on these two characters: "Change in Chinese Medicine: Bian and Hua. An Anthropologist's Approach," *Notions et Perceptions de Changement en Chine*.

*Mémoires de l'Institut des Hautes
Etudes Chinoise* 36 (1994), pp. 41-58.

Note that in the *Yellow Emperor's Inner Classic*, *huà* often implies the meaning of "to produce through change," or even "to create." In the phrase *yáng huà qì* 陽化氣 "Yáng creates Qì", for example, the verb *huà* really does mean a coming into being, the production of something that did not exist previously, and must be translated accordingly. To conclude this discussion and avoid frustration, let us just remember that different languages have different levels of specificity for terms that matter more in one culture than another. So perhaps the most important message to take away is not the precise meaning of the phrase *biàn huà* here but the fact that early Chinese culture placed such an emphasis on understanding change as the essence of the universe that it needed to distinguish between different types of change with far more accuracy than we are capable of in any Western language, or even in modern Chinese. Different cultures emphasize different areas of knowledge:

“In 2010, a lexicon of sea ice terminology in Nunavik, called **Siku: Knowing Our Ice**, included no fewer

than 93 different words. No matter the type of term it uses to refer to a particular type of snow or ice, Inuktitut has a far superior ability to distinguish between them than most languages."²

Another phrase that is in need of an explanation is the compound *shén míng* 神明. I have actually left this term untranslated here because it is too complex of a concept to convey in a single combination of English words, and given its importance in early medical literature, it deserves some attention. In other contexts, I tend to follow the standard practice and translate *shén* 神 as “spirit” or “spirits”, and *míng* 明 as “bright” or “to brighten”, or “brightness”. In medical and philosophical texts, *shén míng* often comes close in meaning to the perhaps most literal English translation, “spirit radiance”, and may even express an actual physical halo-like light, or at least the “illuminated” state, of certain individuals who have attained a high level of self-cultivation. But what precisely does this mean?

Looking at the etymology of the characters, *shén* 神 is a combination

continued on page **25**

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of the radical 示 (“altar” or any place where sacrifices are offered to the ancestors) and the phonetic 申 (two hands stretched upward). The whole character thus has the connotation of stretching and reaching upward, presumably to Heaven, in an effort to establish sacred connection, as is done in sacrifices, which result in the bestowal of blessings when performed correctly. The term is so important and yet so difficult to render in English that many contemporary Chinese medicine practitioners simply call it “the *shén*” in professional publications and conversations. “Spirit” or “spirits” often works quite well, except that we are forced in English to either make it a singular or plural term when the Chinese encompasses both of these meanings at the same time: Our consciousness, the vitality that is reflected in our eyes when we are alive and “full of spirit”, which we might be tempted to write with a capital “S,” but at the same time the many spirits that inhabit our body and the world around us and connect us to Heaven. Whether we read it as singular or plural, it is significant that it/they is/are housed in the Heart and that, in the meaning of “spirits”, it is often paired in a Yīn-Yáng combination with the term *guǐ* 鬼, which is usually translated as “ghosts”. While *shén* “spirit/s” is associated with Yáng and with Heaven, *guǐ* “ghost/s” is associated with Yīn and with Earth. Used as an adjective, the character carries the meaning of “spiritual,” “divine,” or “sacred,” but can also be used to describe something that transcends ordinary human experience or capabilities. Here is another quotation from my beloved *Zhuāngzi* for perspective:

“The Sage rests. Resting then results in balance and ease. Balance and ease then result in tranquil indifference. Balance, ease, and tranquil indifference mean that worries and trouble are unable to enter and that evil qi is unable to carry out a sneak attack. For this reason, the Sage's

virtue/power is complete and the *shén* is/are not lost.”

Míng 明, the second character in the compound *shén míng* 神明, is simply a combination of 日 (“sun”) and 月 (“moon”) and hence indicates the notion of light or brightness, as symbolized by the two brightest bodies in the sky. On the basis of this literal meaning, it can be used as a verb in the causative sense meaning “to make something bright”, or metaphorically as “to explain/shed light on something”, or in the putative sense as “to consider something bright”. In other words, *míng* as a verb can refer to emitting light, to light shining out from an object and onto other things, or to receiving light, to light being shone onto an object. Like the English “bright” but often with a more powerful positive connotation, it is used in the metaphorical sense to refer to something that is clearly apparent and shining forth for all to see, like the ruler’s wisdom or virtue. As the famous text *Dàxué* 《大學》 (Great Learning) begins, “The Dào of Great Learning lies in making bright virtue shine forth... (大學之道在明明德)”. Reflecting the importance of perception, of seeing and understanding the true nature of things in the ever-changing flow of the Dào, *míng* is thus a key term used frequently to describe the sage, the ruler, and the healer.

To grasp the full meaning of *míng* in the compound *shén míng*, we might have to suspend our need in the English language to decide between “emitting light” and “receiving light,” and therefore leave the term untranslated. The reader is invited to attempt to hold both meanings at the same time, that of the spirit/s shining brightly from within and that of the spirit/s being illuminated from without and reflecting the light of the sun and moon through the connection with Heaven. Ultimately, these need to be comprehended as the same thing.

In pharmaceutical literature, the phrase *shén míng* describes the effect of certain medicinals, specifically ones that are taken long-term in an alchemical context. In the *Shén-nóng běncǎojīng* 神農本草經 (Divine Farmer’s Classic of Materia Medica), for example, we commonly encounter the phrase *tōng shén míng* 通神明, which I eventually ended up rendering rather awkwardly as “facilitating the break-through of spirit illumination” in my published translation of this text.³ As a brave effort to translate *shén míng* for non-medical readers of early Chinese literature, Paul Kroll’s *Student’s Dictionary of Classical and Medieval Chinese* offers “divinely luminous Essences” as a translation for this compound and explains it as “all spiritual entities amidst Heaven and Earth, from spirits to natural objects to body-gods to transcendent beings of practical immortality.”⁴ To return to other published translations of the passage discussed here, Paul U. Unschuld’s “spirit brilliance” nicely complements Elisabeth Rochat de la Vallée’s “radiance of the spirits”.⁵

Now, however, I need to complicate things further and offer yet another possible interpretation of the compound *shén míng*—one that is cited by most Chinese commentators but ignored in all English translations that I am aware of: the following definitions come from the *Xīcízhàn* 繫辭傳 (Commentary on the Appended Phrases), a commentary on the *Yījīng* 《易經》 (Book of Changes):

“What is immeasurable/unfathomable in Yīn and Yáng is called Shén; what is clearly apparent on the outside in affairs and things is called míng” 陰陽不測謂之神；事物照章謂之明。

As such, the compound *shén míng*, at least in the minds of traditional Chinese readers of the *Nèijīng*, also refers to both the ineffable dimensions of Yīn and Yáng and the visible manifestations of their interplay in all perceptible things and actions.

All that being said, what do we now take away as the meaning of

this statement that Yīn and Yáng are the “palace of the *shén míng*”? If you have been reading this far in the hope of getting an answer, I must disappoint you, dear reader. It is far from my intention to tell anybody else what this expression means. I invite you to contemplate the various dimensions of the terms that I have introduced above and then, through many more decades of studying texts, experiencing life, and contemplating in silence, develop your own ever-deepening understanding of Yīn and Yáng as the “palace of the *shén míng*”. **AIM**

REFERENCES

1. This article is a slightly altered excerpt from my book *Humming with Elephants: The Great Treatise on the Resonant Manifestations of Yin and Yang*, published in 2018 by Happy Goat Productions.
2. Katie D’Angelo, “30 Inuktitut Words for Snow and Ice,” *Historica Canada Blog*. Accessed 10/18/2017 at www.historicacanada.ca/blog/30-inuktitut-words-for-snow-and-ice/.
3. See Wilms, *The Divine Farmer’s Classic of Materia Medica*, 10-12.
4. Kroll, *A Student’s Dictionary of Classical and Medieval Chinese*, 407.
5. Unschuld and Tessenow, *Huang Di Nei Jing Su Wen*, 95, and Rochat de la Vallée, *The Rhythm at the Heart of the World*, 13.

SABINE WILMS, PhD, is the author and translator of more than a dozen books on Chinese medicine. Her publications include translations of Sun Simiao’s writings on pediatrics (*Venerating the Root*) and of the *Divine Farmer’s Classic of Materia Medica* (*Shennong Bencao Jing*); two books on Wang Fengyi’s system of “Five Element Virtue Healing” (*Let the Radiant Yang Shine Forth* and *Twelve Characters*); a translation and discussion of the *Yellow Emperor’s Inner Classic* (*Huangdi Nei Jing Suwen*) chapter five (*Humming with Elephants*); and of Qi Zhongfu’s *Hundred Questions on Gynecology* (*Niuke Bai Wen*, published as *Channeling the Moon*). Dr. Wilms is known for her historically and culturally sensitive approach to Chinese medicine, but also sees it as a living, effective, ever-changing, and much needed response to the issues of our modern times. She lives on Whidbey Island near Seattle.

MOREWITHLESSING

The great architect-mathematician-futurist-poet-designer R. Buckminster Fuller (he referred to his work as “comprehensive anticipatory design science”) coined the word “*morewithblessing*,” which he also referred to as “*ephemeralization*,” to capture the importance of gaining always the maximum output with the minimum input. This is the attitude in JMT, which is essentially an attempt at an *ephemeralized* acupuncture. In JMT the needle gauges are minimalistic, as is the depth of insertion. We

use 38-44 gauge needles and typically insert 0.5-6mm, occasionally deeper. At times the needle does not even break the skin barrier. Many surface, non-insertive techniques are used to good effect. For the needle-phobic patient these effective, gentle techniques are a godsend.

One is faced continually in JMT with the question: *how much treatment (stimulation) does this patient truly need?* The belief is that it is not helpful to stimulate beyond this ideal minimum. Consider this analogy: If you are feeding a guest, it is not use-

ful to force more food on them than their stomach can accommodate, and so it goes with acupuncture. Likely, according to the view of many senior Japanese acupuncturists, we are frequently over-treating our patients. We should at least consider this possibility and investigate a bit in our own clinics.

ROOT TREATMENT

Chapter 69 of the *Nan Jing* outlines a key feature of JMT practice, specifically the rationale for starting our work with a “root treatment”.

In JMT an effective root treatment is seen as by far the most important aspect of the therapy we offer our clients. Three points are made in this key chapter (see Paul Unschuld’s *Nan Ching* p.583) that are relevant to this idea of “root treatment”:

- 1) In the case of depletion, supplement the respective channel’s mother
- 2) In the case of repletion, drain the respective channel’s child

continued on page 30

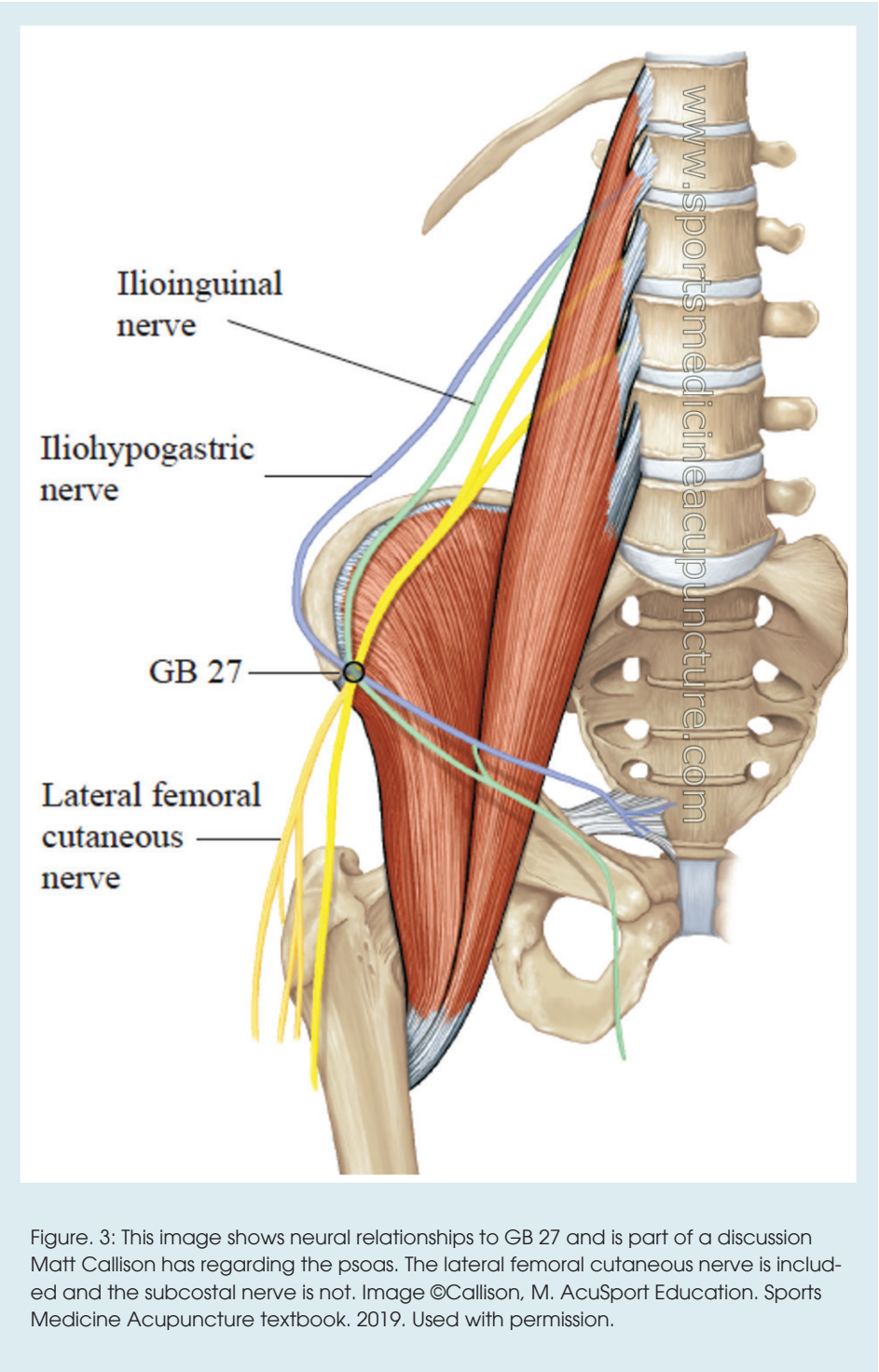


Figure. 3: This image shows neural relationships to GB 27 and is part of a discussion Matt Callison has regarding the psoas. The lateral femoral cutaneous nerve is included and the subcostal nerve is not. Image ©Callison, M. AcuSport Education. Sports Medicine Acupuncture textbook. 2019. Used with permission.

you consider it from a Chinese medical perspective; but honestly, even a standard neurological perspective illustrates how integrated this anatomy is. I feel that this entire neurological segment becomes irritated whether the problems began in the organs or the channels.

Pain from TLJS is assessed by mobilizing and applying pressure to the associated facet joints of the TLJ, checking if this recreates or aggravates the pain. In addition, it is important to note the pain distribution, as this will help indicate whether the dorsal or ventral pathway is affected. Sometimes, due to the pain following the dorsal nerve distribution, the condition is referred to in the literature as posterior rami syndrome and the pain can follow the medial and/or the lateral dorsal ramus distribution (Zhou 2012). If the pain is described as midline and reaching to the boundary of the *buatuoji* points or sacroiliac joint, then the medial branch is involved, whereas the lateral branch will be felt lateral to the *buatuoji* points. Anatomically, the facets are the dividing line. If the common dorsal ramus is affected, the pain will be in both regions.

With other patients, the pain refers in front and wraps around the waist to the groin following the nerves from the ventral rami. Patients feel this pain in the greater trochanter region, the inguinal region, and/or the groin, indicating this distribution.

Myofascial trigger points are usually not mentioned when you read discussions of TLJS, but the parallels are so obvious that it makes sense to consider them. The muscles innervated by these dorsal or ventral distributions of nerves will also become irritated, contributing to the stiffness at this segment, but also referring pain in the same regions. These muscles can therefore be palpated to see if there is pain and referral from trigger point formation. If you look up the trigger points for muscles innervated by the dorsal ramus (multifidi, iliocostalis lumborum, and longissimus thoracic and portions of the QL that I believe are likely the medial fibers which attach to the spine), you will see that their pain referrals are the same as that described in TLJS for the sensory nerve distribution of the dorsal ramus. If you look at the trig-

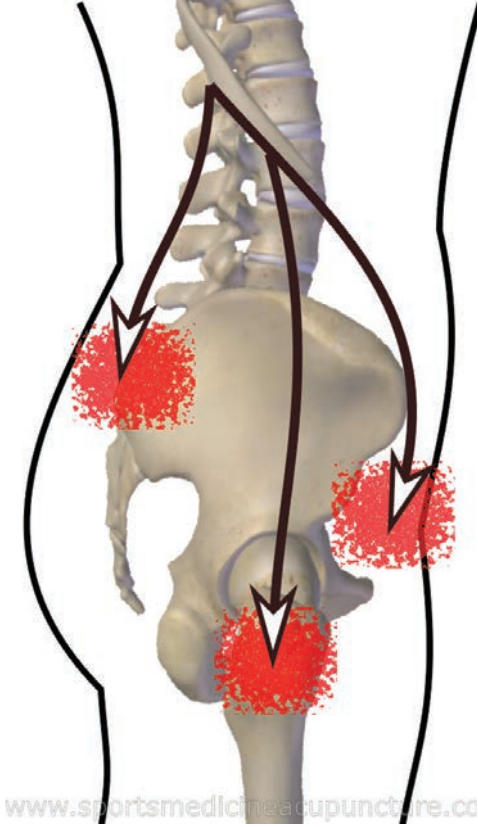


Figure 4: Common pain referral seen in TLJS. Image skeleton generated by ZygoteBody Professional™.



Figure 5: Image anatomy generated by ZygoteBody Professional™, modified and processed by Brian Lau.

ger point referrals for the muscle innervated by the ventral ramus of the TLJ (QL, psoas, lower abdominals), you will see that these parallel the subcostal, ilioinguinal, and iliohypogastric nerves. Understanding this relationship allows us to expand the treatment beyond just a mobilization of the TLJ facets which is a typically recommended treatment for this condition. A knowledge of what channel sinews (*jingjin*) these muscles belong to elevates the treatment options even more, as we can link effective distal points with the local treatment. A full Chinese medicine assessment will link the condition to any organ disharmony, further expanding the treatment options for the patient.

I will be presenting on this topic at the Pacific Symposium this year and we will take the time to explore how to assess and treat this condition with acupuncture, manual therapy and corrective exercises. It is a common condition, and it is very worth learning how to help patients presenting with TLJS. We benefit from understanding Western anatomy, and this will bring to life our understanding of the channel system. **AIM**

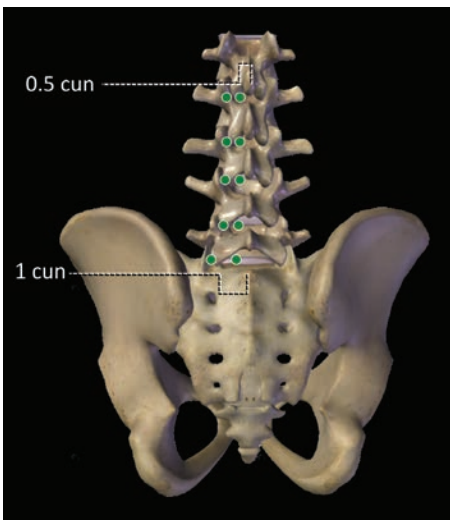


Figure 6: Image anatomy generated by ZygoteBody Professional™, modified and processed by Brian Lau.

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BRIAN LAU, AP, CSMA, is certified in Sports Medicine Acupuncture and Structural Integration. He has been on faculty since 2013 with the Sports Medicine Acupuncture Certification (SMAC) program, where he teaches anatomy, palpation, assessment and treatment of the channel sinews (*jingjin*), acupuncture, and myofascial release techniques. He also leads regular dissections with students both within SMAC and also in 4-5 day full-body dissection classes. From 2011-2015, he was a faculty member with East West College of Natural Medicine in Sarasota, Florida where he taught both Western and Eastern medical classes. He focuses on integrating Western anatomical information with the Chinese medical channel system. In addition to teaching acupuncture and manual therapy, he is also a veteran taiji and qigong instructor. He owns and operates Ideal Balance Center for Acupuncture and Sports Medicine in Tampa, Florida.

TABLE 1

Western Terms	Chinese Medicine Terms
Has the brain stem hijacked the neo-cortex?	Has the Water overwhelmed Fire? Has the heart been penetrated?
Is the neocortex unable to reassure the brain stem?	Has the Supreme Controller lost capacity to reassure the kingdom and provide equanimity?
Is there a thwarted sympathetic arousal/ mobilization remaining in body memory?	Is there liver qi stagnation or liver blood deficiency?
Did the freeze response shut down peristalsis in the guts?	Is there an accumulation of dampness in the spleen or deficiency of spleen yang?
Has the freeze response shut down the respiratory diaphragm or the bronchi?	Is there deficiency of lung qi?

signaling of the presence of life threat. Fear is a consuming messenger.

The Water signals the pericardium, via control cycle, that we need help from our tribe! However, if our capacity for social engagement has been wounded by previous relationship-based threats or the sheer magnitude of this threat, the heart is penetrated and a whole-body response is initiated. That message is sent via the heart blood.

Wood and Spring - Mobilize A Response. The energy of spring, mirrored in the Wood Element, is reflected in the sympathetic nervous system. It supports us to orient to threatening circumstances, plan our escape, and feel empowered to mobilize a fight-or-flight response for our protection. The liver alerts our sense organs to orient to threat. Our joints, tendons and ligaments are prepared for fight or flight. The liver sends messages via the control cycle to the stomach/spleen to temporarily shut down digestion to support mobilization.

Fire and Summer - Restore Coherence. Upon successful negotiation of threat, the Fire Element gives us a heartfelt recognition that we have moved through the awaken arousal, signal threat, and mobilize response phases successfully. It signals this with a regulated, coherent, and invisible heartbeat, creating a sense of peace, equanimity, and propriety in the entire kingdom of the body.

The liver sends the message to the heart that allows its rhythm to be restored to equanimity. Liver cools, liver yin is restored. Benevolence returns to the liver. The freeze response melts, kidney yang is restored. Balance is restored in the kidney/heart axis. Co-regulation between yin and yang returns. Lung rhythm is restored. Regulation and peace are restored in the kingdom of the body.

Digest the Gristle- Earth and Late Summer. The Earth Element signals our body to restore peristalsis, the contractions in the walls of the digestive organs that push digested food onward. No matter how successful our negotiation of danger or life threat, there is always some “gristle” to digest and some choices about the lessons we harvest. We break down and harvest the lessons

that can nurture us in future challenges, should they arise in any one of these phases. The Earth Element helps us to integrate these lessons into the flesh of our existence.

Return to the Metal. As we flow naturally through the integration of our experiences, we return to the open, sensate curiosity associated with the Metal. We take time to savor the feeling of success, victory, and pride in overcoming obstacles and proving ourselves strong enough to survive a challenge. We acknowledge the self-confidence we have earned. We can now return to curiosity and exploration—of our environment, of other people, and of the beauty we find in our perfect world.¹

I would challenge protocol-driven treatments as not being very helpful for trauma survivors. A lightning bolt hitting a tree affects every bug in its bark, bird on its branches, bush crushed by its fall, and soil disturbed by its uprooting. When we are similarly hit by a lightning bolt, our recovery may require quality minerals, water, new sprouts, warm sun, or good soil. All Five Elements—Metal, Water, Wood, Fire, and Earth—may be required to restore regulation.

Similarly, trauma survivors can get tripped up in any one of these five steps and in the dynamics of both the shen and the k’e cycles. We can ask ourselves: See **Table 1** above.

Even more important than helping us manage acute danger or life threat, cultivating the capacities of the 5 Elements can help us live more fully and more harmoniously with our fellow humans and the earth. Consider the opportunities the 5 Elements provide us with to contextualize the tasks before us as a world community, and to help transform the divisiveness, polarization, and violence we witness. See **Table 2** above.

Interested in more? Come to the Pacific Symposium, or join my year-long, five-session, 70 CEU Tao of Trauma course. Find out more: <https://integrativehealingworks.net/the- tao-of-trauma-2023/> **AIM**

REFERENCE

1. Alaine D. Duncan and Kathy L. Kain, *The Tao of Trauma: A Practitioner's Guide for Integrating Five Element Theory and Trauma Healing* (Berkeley: North Atlantic Books, 2019).

TABLE 2

Element	Capacity	Queries To Consider
Metal	Awakens Arousal - cultivates capacity to recognize something new in our environment.	Do you maintain a state of open curiosity and mindful awareness of what is here and now? Do you find yourself scanning for threat?
Water	Signals both Safety and Threat – gives us the capacity to distinguish discomfort from fear.	Can you distinguish discomfort from fear? Is your capacity for tolerating discomfort growing or shrinking? Are you more convinced by your chemistry or your curiosity?
Wood	Mobilizes a Response – and ensures that it is commensurate with level of threat.	Are your impulses for self-protection attuned to the level of threat you are actually experiencing in this moment? Can you find a moment of time between stimulus and response?
Fire	Restores Coherence - communicates danger and equanimity, and gives us the capacity to recognize that the crisis has passed.	Can you embody your experiences of success in your self-protective response? Do you recognize that “it’s over” and can you return to a state of equanimity?
Earth	Digests the Gristle & Harvests the Lessons - ones that expand rather than contract our life experience.	Do you harvest lessons that expand rather than contract your life experience?

ALAINE DUNCAN is an acupuncture clinician, educator, and researcher. She has a passion to integrate the wisdom of Chinese medicine with the study of neurobiology and traumatic stress in both the classroom and the treatment room. It has carried her heart and hands to places and people she never imagined when she graduated from Maryland University of Integrative Health in 1990 and completed Somatic Experiencing training in 2007. Her book *The Tao of Trauma: A Practitioner's Guide for Integrating Five Element Theory and Trauma Treatment* is the foundation for classes and workshops she offers for acupuncturists,

somatic psychotherapists, and bodyworkers.

Alaine was a founding member of the Integrative Health & Wellness program at the DC Veterans Administration Medical Center, where she served as a clinician and researcher from 2007-2017. Her research background includes serving on studies assessing the impact of integrative medicine on compassion fatigue in military caregivers, and the use of acupuncture for the treatment of combat-related traumatic stress, chronic headaches in OIF and OEF Veterans with traumatic brain injuries, pain in veterans of all conflicts, and for Gulf War Veterans Illness.

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Supporting Joint Health with Botanicals and Nutrients

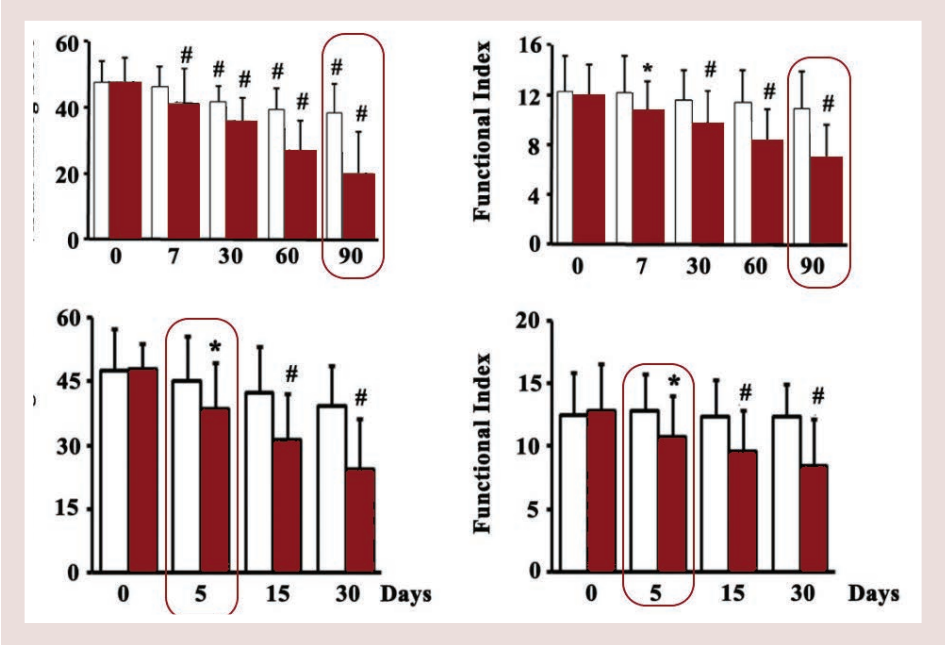
Such as Willow Bark, Ginger, Boswellia, Methylsulfonyl Methane (MSM) and Hyaluronic Acid (HA)

By CÉLINE TORRES-MOON

As we age, the maintenance of joint health is dependent on factors anatomical, functional, and biological in nature. From the anatomical standpoint, individual joint morphology and extra weight can be responsible for pressure points within the joint, which can erode cartilage tissue over time and create friction zones that require repair. Functional factors that may be responsible for premature joint aging are poor muscle function and joint overuse. As for biological factors, the combination of anatomical and functional joint issues may result in an unfavorable environment that translates into the generation of biological stress inside joints. Supplementing the diet with appropriate nutrients and botanicals can help support normal joint health by contributing to normal joint tissue healing and by supporting a normal response to biological stress. Many botanicals have been studied for their joint support properties, but we will focus upon three: willow bark, ginger root, and *Boswellia serrata*. A note: many of these statements have not been evaluated by the Food and Drug Administration. These products are not intended to diagnose, treat, cure, or prevent any disease.

Willow bark extracts have been used for centuries to modulate the immune system response to pain and injury related to overexertion. Its main bioactive constituent, salicin, is metabolized into acetylsalicylic acid. When the immune system is triggered, active constituents of willow bark extracts have been shown to regulate the normal balance of key immune mediators that could contribute to its analgesic effect. Clinical studies confirm that willow bark extracts can help to alleviate minor aches and pains associated with overexertion.^{1,2}

Ginger root is another traditional herb with many applications. It is usually thought of in the context of relief from occasional nausea, but it has also been used for centuries by herbalists for its pain-relieving effects. Ginger possesses numerous active constituents, including gingerols, shogaols, and many other bioactive compounds including volatile oils. Research indicates that the pain-relieving effects of ginger are likely to be related to the inhibitory effect of 6-shogaol on the release of substance P, which is associated with normal immune responses to bodily stress and pain perception. Gingerols



and shogaols are known to regulate the normal balance of key immune mediators released when the immune system is triggered. In addition, human and laboratory research indicate that ginger may inhibit many other biological pathways that are activated when the immune system is triggered. Clinical evidence demonstrates that ginger root and ginger extracts are effective relievers of pain due to overexertion or exertion, as well as for occasional pain related to typical menstrual cycles.^{3,4}

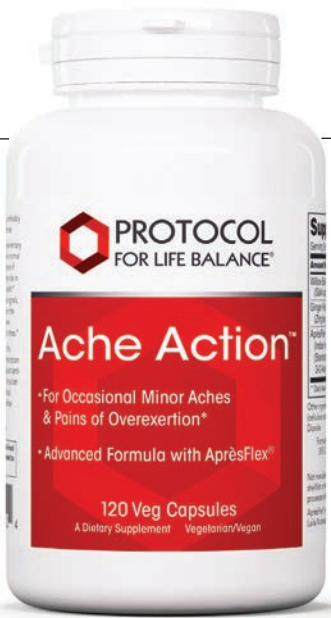
Boswellia serrata is a botanical commonly used in Ayurveda for minor aches and pain. The main bioactive constituents of boswellia are boswellic acids. *Boswellia serrata* extracts are often standardized to the 3-O-acetyl-11-keto-beta-boswellic acid (AKBA). Boswellic acids, especially AKBA, regulate the normal balance of key immune mediators released when the immune system is triggered. By helping to support a balanced response to these signals, Boswellic acids, especially AKBA, alleviate the pains of overexertion. Boswellic acids also might help to preserve and maintain healthy joint tissue through their effects on matrix metalloproteinase-3 (MMP-3). ApreFlex® is a proprietary *Boswellia* extract that has been clinically shown to reduce the minor aches and pains of overexertion in as few as five days after beginning supplementation, while positively influencing joint mobility for up to 90 days. ApreFlex® has efficacy at a relatively low dosage – only 50 mg twice daily – which makes this ingredient ideal for a supplement.⁵⁻⁷

Among the nutrients that may contribute to healthy joints, methylsulfonyl methane (MSM), a natural

form of bioavailable sulfur found in all living organisms, is critical for the formation of collagen and elastin, which are proteins that are important to normal joint structure. Furthermore, sulfur is necessary for glutathione, lipoic acid, and s-adenosyl methionine (SAM-e) production. MSM is also important for the support of normal immune response to biological stress. Data from randomized clinical trials suggest that supplementing the diet with a minimum of three grams MSM daily may help to maintain healthy joint tissue.^{8,9}

Hyaluronic acid (HA), another nutrient that may contribute to healthy joints, is a naturally occurring glycosaminoglycan (large molecule made of D-glucuronic acid and D-N-acetylglucosamine) that can be found in every tissue of the body. HA is particularly concentrated in the eyes, skin, and joint fluid, where it functions as one of the body's main lubricating components. In joints, it helps to create a viscous environment that cushions and maintains normal joint function. HA also plays a critical role in the formation of cartilage, the main tissue that makes up joints. While it is a long molecule that was initially thought to be unabsorbed in the digestive tract, some more recent studies show that is slowly and steadily absorbed and can reach joint tissue. Data from randomized clinical trials suggest that supplementing the diet with 80 mg HA daily may help to maintain healthy joint function.^{10,11}

Protocol For Life Balance®, a brand of affordable high-quality dietary supplements offering a wide range of joint support supplements, includes stand-alone MSM and hyaluronic acid. Furthermore, Protocol For Life Balance® recently launched



a unique botanical formula, Ache Action™, including standardized extracts of willow bark (minimum 14% salicin), ginger root (minimum 5% gingerols), and *Boswellia serrata* as ApreFlex® (10 mg AKBA), specifically formulated to alleviate normal pain due to overexertion by acting broadly on different pathways involved when the immune system is triggered. Consulting a healthcare professional for a customized joint support program is recommended to optimize joint health and rid yourself of annoying occasional minor aches and pains due to overexertion. **AIM**

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CÉLINE TORRES-MOON is a medically trained science writer for Protocol For Life Balance.

These statements have not been evaluated by the Food and Drug Administration. These products are not intended to diagnose, treat, cure, or prevent any disease.

Vietnamese “3 in 1” instant coffee. This coffee is made by brewing coffee, spray-drying it, and then adding spray-dried non-fat milk, sweetener (glucose), and maltodextrin. When you add a 16 g sachet to hot water, you get a fine cup of coffee!

“Concentration” is the measure of how much of a given substance there is mixed with another substance. Something can be called concentrated only in comparison to something else. To make a solution concentrated, one must add more solute (e.g., more herbs), or reduce the amount of solvent (e.g., water). By contrast, to dilute a solution, one must add more solvent, or reduce the amount of solute. Concentration is designated by an X factor. Something that is twice as strong as something else is called 2X; five times as strong would be 5X. Concentration is not expressed as a ratio.

Thus, “concentration” can apply to any chemical mixture, but most frequently the concept is used in the context of homogeneous solutions, where it indicates the amount of solute in the solvent. The solute in an herbal extract is the amount of dissolved solids extracted from the herbs that remain in the resulting decoction (tang, soup, or tea). The solvent is the water in which the decoction is cooked. Simply removing the water does not make extract powders or granules concentrated.

If one asserts that extract powder and granules are concentrated, then one must explain, “in reference to what?” and “what is the concentration?” Besides, considering the addition of excipients that are needed to make granules, it may be more accurate to consider them diluted!

For a clear demonstration of how the use of excipients dilute a reconstituted decoction, watch this video of what happened when we compared the same formula, using identical amounts and the same amount of water, from 6 leading brands: www.mayway.com/articles/extract-powder-comparison-demonstration. Check out the color and the amount of the precipitate in each one. Which one(s) appear to look like a decoction?

WHAT 5:1 REALLY MEANS!

Herbal extract powders and granules have both been marketed as “5:1 concentrates.” Some authors and companies refer to 5:1 as the “concentration ratio,” which is both confusing and misleading since it implies an increased measure of potency. Actually, 5:1 signifies the yield ratio, not a concentration. Yield is the amount of product obtained from the extraction process. A five to one yield means that if you cook 500 kg of herbs, you can expect 100 kg of powder or granules. In this case, the resultant powder represents a 20% yield and thus, a 5:1 yield ratio.



Since this 5:1 represents the yield, and not the concentration ratio, then one can imagine that 1gm of powder or granule = 5 gm of raw herb. Unfortunately, it is not as simple as this because granules are diluted by the extent (20-60%) of binder used to make the granule, so the equivalency does not measure up.

Moreover, even though 5:1 is often referred to as the “industry standard”, most herbs will not necessarily provide a 5:1 yield ratio. Sometimes, the yield will be 7:1 or 10:1, for example. A 7:1 extract means that it takes 700kg to obtain 100kg of product. A 10:1 extract means that it takes 1000kg to obtain 100kg. These are poorer yields than 5:1, and certainly do not represent a stronger concentration. One is simply getting less yield out of the extraction process. Another way to understand a 7:1 yield ratio is that if you start with same 500kg of raw herbs in the example above, you will only get 71.4 kg of finished product. With a 10:1 yield ratio, 500kg of raw herbs will yield 50kg, etc.

A decisive point to consider is that not only are different herbal formulas going to provide different yield ratios, but the yield ratio of a particular formula is also going to vary from batch to batch. For example, some herbs will result in a higher yield ratio than 5:1, such as 4:1 or 3:1. One example would be if they contain a lot of naturally occurring starch or sugar (e.g., gou qi zi).

To avoid having to disclose production yields for every herb, every formula, and every batch, manufacturers prefer to refer to the industry standard, which is 5:1, even though this is not accurate. Some companies also imply that 7:1 is “better” than 5:1, when in fact, the opposite is the case.

FACTORS AFFECTING YIELD RATIOS

As mentioned above, yields can vary from herb to herb and batch to batch. The reasons for poorer yields could be due to characteristics of the herb (i.e., not that much in dissolved solids can be extracted or dissolved from an herb) or it could be that a lower-quality herb is being used or that there was a variance in the extraction method.

Yields can also differ depending on such factors as:

- Whether the herbs (especially roots and fruits/seeds) are ground into smaller pieces (thus increasing the surface area and/or breaking the protective coatings of seeds to increase yields).
- The length of extraction time (longer extraction times may be associated with higher yields).
- The solubility of the herb’s ingredients in water.
- Whether organic solvents are used (e.g., ethanol, acetone, hexane, et al., which increase yields but may also affect the ingredient profile).
- pH of the extract solution (e.g., the CaCO_3 in mu li is more soluble in water at a lower pH).
- Whether a temperature gradient is used (different herbs and ingredients require different temperatures for optimal extraction).
- Seasonality of the herbs (i.e., when they were harvested; immature plants may have less material).

An analysis of 71 Plum Flower® Formula Extract powders from a Dec. 2006 report from Mayway’s manufacturer demonstrated a mean yield ratio of 5.88:1 and a median yield of 5.12:1. The range was 2.88-14.81. Remember, these products are 100% herbs, with no added excipients.

Manufacturers often add a filler (also known as a diluent—see above) to make up the difference in poorer-yielding herbs or formulas to bring the yield up to the 5:1 standard. Is it possible to make all formulas and herb powders 5:1? Yes. This is easily done by adding fillers.

Common fillers include cellulose (often from the dried, powdered dregs from the extraction process), starch, maltodextrin, or dextrin. These are the same diluents that are used as binding agents in the granulation process. Some companies will add raw, i.e., unextracted, herb powders as filler; usually one of the cheaper herbs in the formula rather than a powder of the entire formula. Because fillers artificially increase yield, they are often added to reach production goals and/or to achieve a certain price point for the finished product.

Another issue surrounding this 5:1 designation is that many “herbs” have ingredients that are relatively insoluble in water. For example, minerals, bones, and shells may be easily powdered as a raw herb but cannot be extracted easily into water and thus, their “yield” may be 15:1, 30:1 or worse. On the other hand, some “herbs” are either already extracted, such as gelatins, or cannot be reduced further, such as resins. As such, Mayway’s Plum Flower® gelatins and resins are simply powdered herbs that can be used as extracts.

FINAL THOUGHTS

This information should make it clear that extract powders and granules are optimally-extracted dried decoctions. They are concentrates that can be reconstituted with water to make a decoction. As such, extract powders and granules provide a viable and popular alternative to asking patients to cook their herbal remedies at home. Because there are no consistent standards regarding composition or quality, especially concerning the broad acceptable level of excipients used in their composition, practitioners should be selective in their purchases.

There are also questions about how to determine the proper dosing of these products and how to construct tailored and custom formulas from extract powders and granules. My suggestions regarding these issues can be found here: <https://www.mayway.com/articles/dosage-considerations-extract-powders>. **AIM**

RESOURCES

In addition to the author’s experience and interviews with Mayway’s consultants and manufacturers, the following resources were consulted:

- Bensky, D., *Formulas and Strategies*
- Chen, J., *Chinese Herbal Applications*
- Brand, Eric, *A Clinician’s Guide to Using Granule Extracts*
- <http://eagleherbs.com>
- www.chineseherbalsolutions.com
- www.itmonline.org
- www.kpc.com
- www.treasureofeast.com
- www.sunten.com

SKYE STURGEON, DAOM, is the Quality Assurance Manager and Special Consultant for Mayway, USA. Skye is the former chair of acupuncture & East Asian medicine and core faculty member at Bastyr University, core faculty member and faculty council chair at the American College of Traditional Chinese Medicine, and President and Senior Professor of the Acupuncture & Integrative Medicine College, Berkeley. Before making Chinese medicine his career choice, Skye held various positions in the natural foods industry for 12 years; prior to that, he was a clinical biochemist and toxicologist.

3) First tonify, then disperse

So, to start treatment we need to identify the core deficient channel(s), and then treat them using the mother phase channel. These deficiencies are most likely to be found on the yin channels. After this root deficiency is dealt with, the treatment can move on to identifying the most prominent replete channel(s), which we expect to find on yang channels. These are drained using either the child point on that channel or the luo point.

My own experience of the JMT root treatment is that it is every bit as important as the masters say. Coming as I do from a Chinese medicine background, I was not trained to expect the five-phase strategies to actually work as well as they do. Chinese medicine does not generally orient its treatments in any systematic way towards five-phase thinking. The changes that can occur in the pulse from the root treatment needles, barely inserted, are nothing short of astounding. And the pulse is not the only change we find from this gentle root treatment; symptoms also can shift dramatically.

MOXA

In my doctoral training (2005-2007), a survey of North American acupuncturists was mentioned. Less than 10% of the respondents reported use of moxa in their practices. Probably most of those who use moxa are using the indirect form of it in which a smokeless pole is held close to acupuncture points. For a JMT acupuncturist it would be unthinkable to not use direct moxa. (Our word “moxa” derives directly from the Japanese “mogusa”). Needles do something that moxa cannot do, and moxa has an action that needles cannot duplicate. They go together in treatment like noodles and broth—one can eat noodles alone without broth, and one can drink broth without noodles, but they are much better combined. In fact, in Japan, one earns a separate license for moxibustion. The little moxa that is taught in North American Chinese medicine schools does an injustice to an important art, and we can thank JMT practitioners (as well as other Japanese styles) for keeping this art alive.

As with acupuncture, the JMT moxa dose is usually miniscule compared to the type of direct moxibustion taught in TCM colleges. Half rice-sized (or smaller) pieces of highly refined mugwort are used in JMT. This high-grade mugwort burns much cooler than the cheaper, green version; it is also much more expensive, costing these days about \$2.00 per single gram. In this way the strength of the stimulation is generally kept quite comfortable. There are numerous other moxa techniques employed as well.

ROLE OF PALPATION

If one could speak of a common thread running through the various styles of acupuncture practiced in Japan, it would likely be the emphasis on careful palpation. The philosopher Alan Watts said: “*Attention is selection.*” The literary great William Blake wrote: “*Singular and particular attention is the foundation of the sublime.*” These two quotes carry a sense of what is actually happening as we palpate our patients. When we select just a few from the myriad of possible palpatory findings to pay particular attention to, we are engaging our patient in a process of giving meaning to phenomena that most other practitioners pass over as insignificant—but are findings insignificant simply because they escape our normal gross level of scrutiny? After years of engaging patients in this hands-on process of talking to their bodies, I am no longer surprised when it enters the realm of the sublime. There is simply something almost magical about informed touch and what it can accomplish in a treatment.

Certainly, touch is itself highly therapeutic, especially when delivered by hands with an evolved sensibility. I have often reflected on why Chinese medicine has so quickly been licensed in almost all 50 states, while naturopathic medicine, which has been here much longer, has no legally defined scope of practice or licensure in even 20 states. Could it be because Chinese medicine practitioners actually touch all of their patients and do not just talk to them? At its most basic level, to insert a needle requires that patients be touched. JMT practitioners, however, go much further: for them, a highly evolved “conversation” with the surface of the body is engaged. Patients are fascinated by it and impressed when tight and tender areas disappear, when cold areas warm, when dry, rough areas become moister and smoother, when nodules soften and shrink—and, most importantly, when they feel much better—even, at times, transformed!

To build palpatory skill into our hands takes long years of focused practice, much longer than one would at first imagine, and the journey never truly ends. Our hands can always become more sensitive. The dedication required to acquire hands with a refined sensitivity is similar to what is required in meditation practice. Lately, I have been reading the poetry of Muso Soseki, a 12th century Zen monk. A few lines of his satori poem capture the essence of this journey:

Many year dig ground
Seeking blue sky

When one reads the *Nan Jing* and the *Shang Han Lun*, it is clear

that careful palpation of the patient’s body was a part of the medicine in the Han Dynasty. Why this important skill died out in China is unclear. In Japan these Han medical classics took root about 350 years after the end of the Han Dynasty. Over the ensuing centuries, this art of palpation evolved into a sophisticated system of diagnosis and feedback. Abdomens, channels, and radial pulses are all assessed with a sensitivity that, when practiced by a master, is truly extraordinary. Much more trust is given to these findings than, say, patient-reported symptoms, or lack thereof. For instance, even if there are no reported lung symptoms, if a JMT acupuncturist discovers a significant palpatory finding on the LU channel, say at LU 5, they will likely treat it somehow. The understanding is that these subtle findings our hands detect are the body “speaking” in its own unique language.

Observers of JMT treatments are often amazed at the degree of attention that is paid to the abdominal assessment. Just as there are *sho* (patterns) spoken of in the pulse readings, there are also abdominal *sho*. Specific findings in the abdomen tend to confirm a focus on particular channels. Some practitioners in Japan have also discovered abdominal *sho* for the eight extraordinary vessels. The depth of palpation in the abdomen can vary quite significantly from one style to another. Some barely touch the skin, while others go in an inch or more. Just as immediate changes in the pulse are expected, so also can we continually check back in with the abdomen to assess how well our treatment is progressing.

STRUCTURE

Many US acupuncturists incorrectly reserve structural concerns for the sport acupuncture specialists. The thinking appears to be that structural distortions are not significant concerns unless a patient complains about them, but nothing could be further from the truth! The Japanese, with their cultural focus on refined skills and presentation arts (tea ceremony, flower arranging, Zen art, archery, and so on), have a unique sensibility for form. That this then plays a role in their acupuncture should come as no surprise. Dr. Keizo Hashimoto, MD brought this eye for structure into a movement-bodywork system called Sotai. Some JMT practitioners know a little of his system. Kiiko Matsumoto included a chapter on Sotai in her *Hara Diagnosis Reflections on the Sea*, and Stephen Brown translated Dr. Hashimoto’s book into English. Beyond bringing a few Sotai movements into a JMT treatment, the needles themselves can be used to make significant structural shifts. Jeffrey Dann, PhD, in his Koshi-Balancing

system has advanced the art of using unbelievably minimal stimulation (0.5-1mm depth insertions) to gain significant structural shifts.

In this article I have attempted to share some observations of what has struck me in these years of JMT practice as worthy of mention for a North American audience dominated by Chinese medicine training. Luckily for anyone whose interest I have piqued, there are now many resources available (see endnotes). The best is likely the *North America Journal of Oriental Medicine* (najom.org). An inexpensive CD of all past issues can be purchased; it is a treasure trove of clinical tips and thought-provoking material. Many of the teachers I list in the endnotes teach regularly in the U.S.; it is much more useful to have contact with a good teacher than a good book when one is learning manual skills. **AIM**

ENDNOTES

Fruehauf, Heiner (2007). *Classical Chinese Medicine: An Introduction to the Foundational Concepts and Political Circumstance of an Ancient Science*. Portland, OR: self-published—I love this little book. If you are familiar with Heiner Fruehauf’s work as it has appeared at times in *The Journal of Chinese Medicine* or on his website www.classicalchinesemedicine.org, you will want to read this gem.

R. Buckminster Fuller wrote many books, all of which deserve reading. If I had to recommend just one it would be *Humans in Universe*, written together with Anwar Dil.

There are many books available on *wabi-sabi*. My favorites are *Wabi Sabi The Japanese Art of Impermanence* by Andrew Juniper and *Wabi-Sabi for Artists, Designers, Poets & Philosophers* by Leonard Koren.

Paul Unschuld’s translation of the *Nan Ching* (1986, University of California Press) is the most scholarly we have to work with. I recommend every acupuncturist read it at least once.

There are now available many books on JMT and other gentle styles of Japanese treatment. Rather than list the many books, let me simply list key authors (in no particular order) and recommend all of their books: Shudo Denmei, Kiiko Matsumoto, Ikeda Masakazu, Stephen Birch-Junko Ida, Kouei Kuwahara, Miki Shima, Shoji Kobayashi, Stephen Brown.

BOB QUINN, DAOM, LAc, is primarily known for his love of certain gentle styles of treatment that have been developed in recent decades in Japan. These styles are best termed neoclassical styles, as the principles underpinning them derive from Chinese classical texts, but they are at the same time open to modern insights,; for instance recent research into the skin and fascia. He counts among his main influences Iwashina Anryu Sensei, a famous blind practitioner from the north of Japan who has done pioneering work with the teishin for over 30 years, and Jeffrey Dann, PhD, RAc, who has mentored him for decades, among many other notable practitioners.

Bob Quinn practices in Portland, Oregon and blogs for Blue Poppy (www.bluepoppy.com). He recently retired from full-time teaching at NUNM’s School of Classical Chinese Medicine in 2021.

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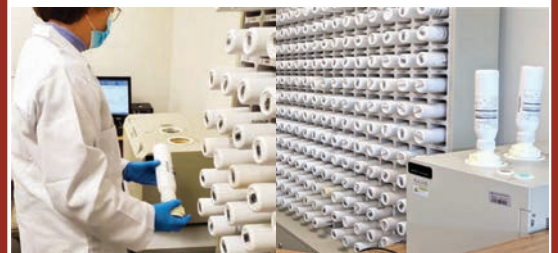
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