GOLDEN FLOWER CHINESE HERBS

News 🛞 Autumn 201

Dear Practitioner,

We are happy to announce that we now have Kosher certification for a number of Golden Flower products. Our products are being reviewed one at a time in this process. The certification will be reviewed annually.

Due to popular demand, we now offer our **Five Mushroom Formula** (*Wu Gu Fang*) liquid in an 8 ounce size, in addition to the 2 ounce bottle.

We recently mailed out the latest paper in our series of monographs on our formulas. This paper, on **Sheng Mai Formula** *(Sheng Mai San)*, will hopefully provide you with a deeper understanding of this classic formula. It is available upon request or can be downloaded from our website under "Professional Education/Papers."

Many of you hopefully are aware of the powerful, comprehensive, vibratory healing system known as **Acutonics**. We have recently had the third level training here in Albuquerque in our education center. We have been touched and impressed by this system that is so compatible with and rooted in Oriental medicine that we are now distributing the books and the tuning forks used in the **Acutonics** treatment system. Please contact us for additional information. We will continue supporting various levels of **Acutonics** training throughout 2012.

We have now added the **Tai Chi** brand of acupuncture needle, and have discontinued our distribution of the AcuMaster, AcuGlide, Vinco, and Viva brands due to the lack of availability. We apologize for any inconvenience this may have caused you. There may be other changes in our selection of acupuncture supply items due to availability issues. We appreciate your understanding during these changing times.

Our tablets are made from natural herbal extract. Please remember that there will be a variation in the color of the tablets from batch to batch. This natural variation is common in plant materials. Our manufacturing process includes HPLC testing to maintain a consistent level of constituent compounds.

Check out our Facebook page!

Sincerely, John Scott, DOM and Lorena Monda, DOM

On Cough

Thanks to KPC Herbs for providing us with this paper. Note: Golden Flower equivalents for the formulas (when applicable) are listed in bold.

When autumn comes, temperatures swing greatly from day to night. If one does not take care to protect oneself from the temperature drops in the evenings, it is easy to catch something and develop a cough. As a Taiwanese local saying goes, "Construction workers fear water leakages and doctors fear coughs." It tells us that what appears as just a simple cough challenges many doctors because it stubbornly resists their treatment. To treat a

by Chen Chao-zong, OMD

cough successfully, it is crucial to identify its cause and determine the appropriate treatment regimen.

From the perspective of Chinese medicine, cough is caused by improper flow of lung qi. One of the most common ways that the flow of lung qi becomes impaired or confused is when the body fails to adjust to the changes in the weather. External pernicious qi can invade the lung via the mouth, nose, or skin. In addition, cough may also originate in the organs either a diseased lung or from transmission from other organs.

In general, cough can be sub-divided into external and internal cough by its symptoms. External cough is often mild and mainly seen in newly contracted disease, while internal cough is more severe and often presents in chronic diseases in recurring episodes. If the pathogen is located in the exterior, the disease is considered to be mild and easy to treat. Internal cough due to a disharmony of the functions of the internal organs is more difficult to treat. Because the causes and symptoms of cough vary among different types of cough, it is necessary to differentiate them. Common patterns of cough include:

•Wind-cold cough: cough with white, thin sputum, accompanied by exterior symptoms such as chills and fever, headache, stuffy nose with nasal discharge, thin, white tongue coating, and floating pulse.

•Wind-heat cough: cough with yellowish, sticky sputum, accompanied by exterior symptoms such as chills with fever, thirst, sore throat, turbid or yellowish nasal discharge, a thin, yellow tongue coating, and a floating pulse.

•Dry-heat cough: nonproductive cough with panting and chest pain, itchy and dry throat, red tongue tip with a thin, yellow tongue coating, and floating rapid pulse.

•Summer-heat cough: cough with excessive sputum, fever, sweating, panting, thirst with vexation, short/ abbreviated voiding of dark-colored urine, heavy sensation in the head or even loss of consciousness, combined with either a red tongue with a yellow, greasy coating and a floating, rapid pulse in a 'more summerheat than dampness' pattern, or a yellow, greasy, moist tongue coating with a soggy, rapid pulse in a 'more dampness than summer-heat' pattern.

•**Phlegm-rheum cough**: deficiency of spleen yang failing to resolve dampness, manifested as excessive, yet easy-to-expectorate white sputum, chest tightness, body heaviness, poor appetite, fatigue, a white, greasy tongue coating, and a soggy, slippery pulse.

Common causes of chronic cough are: post-nasal drip, asthma, and gastro-esophageal reflux disease (GERD). More than two causes may be present at the same time in some patients. Other important causes are, for example, various types of respiratory tract infection in which chronic cough lingers after other acute symptoms are gone. Some chronic coughs are due to complications of medication. Chronic respiratory diseases such as chronic bronchitis, bronchiectasis, tumors, or parenchymal lung diseases, such as interstitial lung disease or lung abscesses, may also lead to chronic cough.

For different types of cough, the choice of Chinese medicinals varies. Below is a list of some of the most commonly used medicinals used for each pattern:

•Wind-cold cough: acrid-warm medicinals to release the exterior, such as Siler Root (*Fang Feng*, KPC 6290),

Mint (*Bo He, 8841*), Platycodon Root (*Jie Geng,* KPC 7310), and Licorice root (*Gan Cao,* KPC 5840), or a formulas such as Apricot Seed and Perilla Formula (*Xing Su Yin,* KPC 1520), or Citrus and Aster Formula (*Zhi Sou San,* KPC 0870).

•Wind-heat cough: acrid-cool medicinals to release the exterior, such as found

in Morus & Chrysanthemum Combination (*Sang Ju Yin*, KPC 2440) augmented with Scute (*Huang Qin*, KPC 7980), and Mulberry Bark (*Sang Bai Pi*, KPC 7450)

•Dry-heat cough: acrid-cool and sweet-moistening medicinals should be combined, such as Glehnia (*Sha Shen*, KPC 6310), Ophiopogon (*Mai*

Men Dong, KPC 7810), Imperata (*Bai Mao Gen*, KPC 5780), Fritillaria (*Bei Mu Chuan*, KPC 6221), and Licorice root (*Gan Cao*, KPC 5840), or use **Mulberry** and Lycium Formula (*Xie Bai San*, KPC 4110) and augment with one or two of the above herbs to moisten the lung.

•Summer-heat cough: medicinals to clear summerheat and resolve dampness, such as Mint (*Bo He*, KPC 8841), Talc (*Hua Shi*, KPC 8430), Licorice root (*Gan Cao*, KPC 5840), Poria (*Fu Ling*, KPC 7340), and Apricot Seed (*Xing Ren*, KPC 6420). Formula selections include Bamboo Leaves and Gypsum Combination (*Zhu Ye Shi Gao Tang*, KPC 1360) and Elsholtzia Combination (*Xiang Ru Yin*, KPC 1960).

•Phlegm-fluid cough: medicinals to fortify the spleen, dry dampness, check coughing and eliminate sputum, like Citrus & Pinellia Formula (*Er Chen Tang*, KPC 060) and the Bamboo & Ginseng Combination (*Zhu Hu Ru Wen Dan Tang*, KPC 1370).

DIETARY CONSIDERATIONS

It is also important to talk with patients about their diet because certain foods can aggravate their condition and retard the healing process. Here are some key considerations in dietary management according to the different types of cough: Continued on page 3

On Cough (continued from page 2)

•Wind-cold and phlegm-rheum coughs: avoid cold raw foods such as watermelon, radish, white sugar, bitter melon, pear, tomato, coconut or other fruits. If too much of this cold, raw food has been consumed, then food and drinks like tangerine tea, ginger soup, or leek, ginger, and egg soup can be taken to restore balance.

•Wind-heat, dry-heat, and summer-heat coughs:

avoid warm or hot natured food such as ginger, lamb, brown sugar, and walnuts. Sweet, spicy, and cold foods are also contraindicated. If taken in excess, mung bean and job's tears soup, mint green tea, sugar cane juice, or radish soup can be taken to counteract the effects

Clinical Support of Patient-Athletes by Whitfield Reaves, OMD, LAC

The topic of supporting athletic performance with Chinese herbal medicine is most certainly an interesting one, especially in this era of performance enhancing drugs (PEDs). The practitioner strives to provide safe and effective alternatives, in addition to following the rules of the Olympic Committee or the governing body of their patients' sport. Yet, for the most part, wishful thinking exists on the subject. The "magic" of providing a formula or an acupuncture treatment that results in a win or a personal record is enticing. But, when the data is examined, there are very few places to turn. Most of the definitive compounds that enhance athletic performance are banned substances and are disallowed. The remaining products usually have little or no science to support their use. And that includes Chinese herbal medicine. But we must, and can, move from hearsay to the real clinical needs of the patient-athlete.

Aristotle said, "You are what you repeatedly do." This is perhaps the most important rule for the practitioner to keep in mind when developing treatment plans for the athlete. A discipline of effective and precise training is usually what produces those breakthrough athletic performances. It is the work that goes in, day in and day out, for the weeks, months, and maybe years prior to the event that determines results in competition.

In the language of OM, this is the interdependence of yin and yang—"Without yin, there would be no production of yang."¹ Let us consider training to be the yin phase and competition the yang phase. It is through continued clinical support throughout training (the yin phase) where the practitioner can have the greatest impact on an athlete's performance (the yang phase).

The following is a simple list of do's and don'ts for the practitioner to bear in mind while supporting the yin phase training program of an athlete.

TREAT THE LIVER.

I have written previously (GFCH Newsletter, Spring 2010) on the use of **Free and Easy Wanderer Plus** (*Jia Wei Xiao Yao San*). This formula meets all of the most important criteria for supporting the athlete and active patient during training. It tonifies liver yin and blood, harmonizes liver qi, and clears deficient heat.

Athletes have an unusually high reliance on the contraction and relaxation cycles of their muscletendon complex. This makes high demands upon the liver. The conversion of glycogen stores in the muscles to useable glucose is an aspect of the liver's "harmonizing" function. Mentally, the process of "planning and executing strategies", which is a function ascribed to the liver by Oriental Medicine, is crucial to both training and competing. I have found countless times while supporting athletes that regardless of other organ imbalances, the liver can always benefit from treatment.

Don't Use Valuable Resources Treating the Kidney

The kidney, as "the mother organ," is summoned to support any of the other organs when they are overtaxed. The kidney, therefore, should always at least be considered in any treatment. However, in my experience treating competitive athletes, prescribing kidney tonics has never been a viable treatment protocol. It is much more efficacious to adjust the workload of the athlete. More often than not, the diagnosis can be stated as "over-training." Using a heart rate monitor to modify the training to below lactate threshold, for example, reduces the workload, spares the kidney, and often is all that is necessary to restore the kidney vin deficiency signs of over-training. The practitioner can function as a "voice of yin", by suggesting to patients that they may be training at excessive heart rate levels. Endurance athletes are often well-versed clinicians; they often monitor their signs and symptoms, always on the lookout for a rapid pulse, insomnia, or hot flashes as indicators of over-training. They might not use the language of yin deficiency or "water-fire" imbalance, but they can identify the signs and communicate them to the practitioner. The practitioner can better serve the athlete by giving attention to more specific needs, such as knee pain, shin splints, and digestive issues. For the apparent yin deficiency signs and symptoms, I would much rather rely on skillful adjustments to the training program, and modifications of Jia Wei Xiao Yao San than to get into the (bad) habit of the use of kidney tonics.

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Avoid Herbal Prescriptions that May Over-Heat

Athletes are about action; and action is yang. Most endurance athletes are placing significant demands on each of the five organ systems, with heat often being one of the consequences. The practitioner should carefully consider the naturally occurring excesses that training can engender before introducing warm qi and yang-supplementing substances. Even ginseng *(ren shen)*, which is so popular among athletes, is to be shied away from during the yin/training phase.

Considerations for the Yang Phase of Training/Competition

There are many herbs and formulas to consider for prescription in pre-competition. However, the general rules of Oriental Medicine may not apply here. We are not attempting to "balance" the patient, but rather, create a temporary "imbalance" that is favorable to competition. The price of this imbalance is hopefully minimal, and is experienced after the event, not prior or during. However, the practitioner who has supported his or her athlete throughout the yin phase of training can have an abundance of confidence that the healthy yin they supported will produce a breakthrough yang performance.

Herbal support for the yang phase (pre-competition) has a different set of issues. The use of stimulating and warming herbs may be considered, but again, many athletes have not sufficiently tapered from the training phase, and may still have heat syndromes. So, even short term, warming tonic formulas may be a risky proposition. One night of insomnia just before an event may be too significant of a price to pay. Check carefully for signs of heat or yin deficiency before prescribing warming substances.

My general advice is as follows:

- 1. Find a formula that "appears" appropriate for the athlete. There are infinite possibilities, and what will work is often counter-intuitive. To repeat, ginseng and the kidney tonics are often not reliable, even though well indicated in the texts.
- 2. Upon finding a formula, double the dose, double the frequency.
- 3. Use it for three to five days prior to the event.
- 4. Evaluate.

Of course, the patient athlete should experiment with the formula and dosage during training in order to determine effectiveness and toleration. Do this several times, so that you go into the event with confidence. And as a warning, it may take considerable adaptations before the "magic" formula is found.

Astragalus-based Formulas

I began using astragalus (*huang qi*)-based formulas over the last few years after hearing reports from runners who perceived that their difficulty in a race came from "exogenous pathogens." One runner complained about slow leg speed in an upstate New York race due to dampness. Another, running into a hot, dry headwind in a California marathon, was unable to even approach his personal best. Astragalus-based formulas came to mind. Astragalus' legendary action to supplement spleen and lung qi and build *wei* qi, combined with the fact that its temperature is only "slightly warm," makes the choice understandable.

Jade Windscreen Formula (Yu Ping Feng San)

This classical formula is used to increase the *wei* qi of the body. The traditional writing describes a weak patient (low immune function, pale tongue, floating and weak pulse) susceptible to cold and flu symptoms. However, the stronger constitution of the athlete does not preclude this formula.

<u>**The formula:**</u> atractylodes (*bai zhu*) 40%; siler root (*fang feng*) 40%; astragalus (*huang qi*) 20%

Considerations/Modifications:

Increase the percentage of astragalus.

Sheng Mai Formula (Sheng Mai San)

This classical formula, also know as "Generate the Pulse Powder" is used to strengthen "the pulse" by tonifying the qi and yin of the lungs. It does not contain astragalus in its traditional formulation.

<u>The formula</u>: ginseng root *(ren shen)* 37.5%; ophiopogon tuber *(mai men dong)* 37.5%; schisandra fruit *(wu wei zi)* 25%.

Considerations/Modifications:

In following the rule of caution with ginseng, substitute astragalus at 37.5% of the formula. The formula maintains its qi tonic properties, with the valuable moistening (replenishing fluids) of the lungs by *mai men dong*.



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Treating Athletes (continued)

The formula, with this substitution, is as follows: astragalus (*huang qi*) 37.5%; ophiopogon tuber (*mai men dong*) 37.5%; schisandra (*wu wei zi*) 25%.

Modified Generate the Pulse Powder

(Jia Wei Sheng Mai San)

This formula uses astragalus rather than ginseng, with ligustrum (*nu zhen zi*) included. It is a variation of these two base formulas of **Jade Windscreen Formula** (*Yu Ping Feng San*) and **Sheng Mai Formula** (*Shen Mai San*).

<u>The formula</u>: astragalus (*huang qi*) 35%; ophiopogon tuber (*mai men dong*) 25%; ligustrum (*nu zhen zi*) 25%; schisandra fruit (*wu wei zi*) 15%.

Considerations/Modifications:

The addition of ligustrum with astraglaus can be seen in formulas such as **Astragalus and Ligustrum Formula** (*Huang Qi Dong Qing San*)³.

The above three formulas are based upon the clinical objective of tonifying qi, especially *wei* qi. For short-term use, their application for enhancing athletic performance may be clinically observed.

Utilizing some of these strategies, many runners, cyclists, and triathletes will definitely notice that certain training runs seem more effortless. Checking pulse rates, times, lactate threshold, and other objective measures, if available, may support these subjective findings.

Whitfield Reaves, OMD, LAc, is a nationally certified acupuncturist and has been in clinical practice since 1981. He received his Doctor of Oriental Medicine degree in 1983, which included a four-month internship in Beijing, China. His thesis, titled "Acupuncture and the Treatment of Common Running Injuries", was one of the first-ever English language works integrating traditional Chinese acupuncture with Western orthopedic and sports medicine. Whitfield's clinical experience includes medical care for athletes during the 1984 Olympic Games in Los Angeles, as well as numerous track and field, triathlon, skiing, and cycling events nationally over the last 25 years. He is the author of The Acupuncture Handbook of Sports Injuries and Pain. www.WhitfieldReaves.com

Endnotes:

- ¹ *Chinese Acupuncture and Moxibustion*, Foreign Language Press, Beijing, China, pages 12-13.
- ² Clinical Guide to Commonly Used Chinese Herbal Formulas, 5th Edition, Herbal Medicine Press, page 51.

³ ibid, page 4.

Acutonics[®] & the Mountain of Balance by Donna Carey, LAc & Ellen F. Franklin, MA

Acutonics is a system of vibrational sound healing rooted in Oriental Medicine and philosophy that utilizes precision calibrated tuning forks on or over acupuncture points, trigger points, and *ashi* points. Rooted in the spiritual traditions of Taoism, it promotes a deep understanding of the cycles of nature, and the way in which the planets, Earth, moon, and sun influence human physiology and psychology. Attuning with our own nature leads us back to the integral way, undifferentiated wholeness, and the essence of the Dao.

The **Acutonics** forks are tuned to specific frequencies, which when combined create musical intervals that have proven therapeutic effects. Hundreds of case studies document that **Acutonics** helps facilitate the flow of energy to release blockages and stagnation. Proven therapeutic applications have been documented by health care providers and demonstrate its efficacy in the reduction of stress, depression, pain, and the treatment of chronic and debilitating conditions, as well as achievement of homeostasis, coherence, and general well-being.

Simple examples of use include the application of the **Ohm Unison** tuning forks along to the *Huato Jiaji* points along the spine to help alleviate back pain, settle the central nervous system, energetically balance organ disharmonies, and help bring the body to homeostasis. The musical interval created by the **New Moon 5th** (the Ohm fork— Earth through the 5 seasons—plus the New Moon fork) can assist in resolving deep emotional issues, or open the airways when applied to CV 17 (Original Child), to help relieve the symptoms of asthma. *(See side bar on page 7 for additional information on the individual tuning forks.)*

For the purpose of this article, we have chosen to focus on the Mountain of Balance points for their psycho-spiritual applications and their profound and practical ability to connect the lungs, kidney, and heart matrix. Clinically, we are seeing people who are deeply out of balance, and disconnected from the Earth element, resulting in stress, ungroundedness, and nervous system overload. Stress has been proven again and again to be a leading cause of illness. Excess stress manifests in a variety of emotional, behavioral, and physical symptoms. It has been scientifically documented as a major contributing factor in high blood pressure, diabetes, asthma, heart disease, obesity, and physiological pain. Our culture is living in fear (kidneys), panic (heart) and grief (lungs). There is a

Acutonics (continued)

sense of deep loss over the state of our planet, the loss of jobs, relationships, human rights, ways of life, and of being. Any one of which might result in a sense of hopelessness and paralysis. There is also a feeling that time is moving in quantum ways and that we are helpless in the fangs of the unprecedented speed and demands, leading to a resultant disconnection between the outer and inner self.

When working with the forks we recommend that you begin by working with the **Ohm Unison** forks. Activate the two forks, and then listen to ensure you've activated the two forks equally. If introducing them to a client for the first time, hold them near their ears (not too close) just to gently offer the sound into their field.



Begin your session by grounding on: K-1 (Gushing Spring / Yongquan) with the **Ohm Unison**. Gushing Spring provides access to the vibrant spring waters—a sense of the vitality and nutrients bubbling up from deep within the earth to provide access to the inner spring of creativity, wisdom, and healing potential. It reminds the body of what it feels like to be connected with its pure essence. This sense of balance comes without fear or drain on the inner resources. The vibrant spring can help to clear and stabilize the entire system and to reconnect with the true source of the gushing waters.

Either follow with K-3 or combine with K-1, placing one fork on K-1 and one fork on K-3. K-3, (Great Ravine / *Taixi*) is both the Earth Point and the Source Point of the kidney channel. It is a powerful point to access the source or original qi and deeper resources of the kidneys. It is the energy that originates in the mountain streams, the great source that flows down to feed rivers with its vitality and wisdom and nourishment—and with the mystery and sounds of the Dao. Both these points are deeply rooting and grounding to the system

MOUNTAIN OF BALANCE POINTS

Although you may choose to use other points in a treatment, a very simple protocol would then incorporate the use of the Mountain of Balance Points. These points are:

K-23 (Spirit Seal, Soul Seal of Spirit / Shenfang)
K-24 (Spirit Ruins, Wild Lands of Spirit / Lingxu)
K-25 (Spirit Storehouse, Treasury of Spirit / Shencang)

These are the water points (kidney points) around our fire element (the heart) and seated in the region of metal (lungs). The great alchemy of fire, metal, and water blended in the chalice of the heart. These points are very profound and deal with soul and spirit and allow for the equilibrium of yin and yang, fire and water, inner and outer. They also have a very special connection to the lungs, physically, rhythmically, and psycho-spiritually. It is the lungs that receive the heavenly qi, inspiring the vital force with each breath and sending the vitality and energy into all the meridians and guiding the heart from its connections with the heavens.

K-23 (Spirit Seal, Soul Seal of Spirit / *Shenfang*) Treats the yang of the heart spirit—it calls the spirit's blueprint to action and unites the individual and divine will, reminding us of our destiny, our identity, our purpose—when our spirit is depleted this point can help us call our heart, our spirit, back to life. *Shen* means spirits, gods, supernatural, mysterious, the soul, the mind, genius, inspiration, and force. Our inner seal can be opened at this point, our soul seal, our deep inner essence and uniqueness that receives guidance from the heavens.

K-24 (Spirit Ruins, Wild Lands of Spirit / *Lingxu*) This point resurrects and gives access to the yin part of the spirit, the *ling*. It is the wild lands of the spiritual where our true inner being, our true spirit, can be revived. It establishes contact with our inner strength and brings back our reserves, when they have been depleted or worn down by life and its circumstances and constant challenges. We can bring richness of life forth, joy, enthusiasm, hope, and meaning. In some ways this point buries yang ego over-identification and resurrects the essence of self.

K-25 (Spirit Storehouse, Treasury of Spirit /*Shencang*) This is the storehouse for the treasures of our *shen*, our spirit—the dreams, visions, inner heart secrets, and of the bounty of our destiny. We can use this to build up a spirit that is not flourishing, or that is weak, fragile, or mal-nourished. This can feed and nourish our spirit so it can grow and mature and transform.

Acutonics (continued)

TREATMENT APPROACHES

(In these treatments, each fork mentioned is combined with the **Ohm** fork to make an interval.)

To open up to the spiritual treasures and bring the fullness of those treasures: Use **New Moon 5**th followed by Full Moon 6th

To balance fire and water: Full Moon 6^{th} followed by Solar 7^{th} , or Mars/Venus 5^{th}

For chest constriction, difficulty breathing, sadness, loss, grief: New Moon 5th

To call the heart and spirit back to life: Earth Day $5^{\rm th}$ or Solar $7^{\rm th}$

To nourish the spirit so it can fully flourish: **Earth Day 5**th followed by **Full Moon 6**th

To expand to the greater cycles of time and spirit wisdom: **Zodiac 3rd**, followed by **Ohm Octave**.

For hospice work to assist the spirit in transitioning: **New Moon 5th** followed by **Solar** 7th and **Ohm Octave** in the energetic field above the points.

For spirit dislocation and unrootedness: Ohm Unison

The Kairos Institute of Sound Healing, creators of the Acutonics methodology, is a continuing education provider for Acupuncturists through NCCAOM and for massage and bodywork practitioners through NCBTMB; the entire certification program is approved for continuing education. If you are interested in learning more about this powerful modality, Acutonics Level 1: Sound Gates to Meridian Harmonics is being taught January 20-22, 2012 at Golden Flower in Albuquerque, New Mexico.



BASIC TOOLS DESCRIBED IN THIS ARTICLE

The Acutonics[®] Tuning forks are made of space grade metal, and manufactured in the United States to ensure quality and duration of vibration when activated. The forks will vibrate for approximately 25-30 seconds and when they don't, valuable diagnostic information can be determined.

Acutonics[®] Earth Moon Professional Set This is the introductory professional set for Acutonics practitioners. The fundamental home tone of Ohm is used in combination with the Zodiac Earth, the Earth Day, and the New and Full Moon Forks. These combinations produce rich musical intervals, including the Unison, 3rd, 5th, and 6th. They are used to balance, ground, build, expand, and release energy in the body.

THE FOLLOWING INTERVALS ARE CREATED FROM THIS SET:

Acutonics[®] Ohm Unison

The two gold Middle Ohm Forks create the Ohm Unison. This interval is the fundamental or home tone in the Acutonics System. The Ohm Unison is used to ground, balance, root, and reduces stress. It provides a sense of ease, safety, and comfort. This is an excellent place to begin and end any session.

Acutonics[®] Zodiac 3rd The gold Middle Ohm and the purple Middle Zodiac Earth represents the Earth cycling through all signs of the zodiac in a 25,920-year processional cycle. This interval relaxes mind and muscles; it has a meditative quality, calms and disperses excess energy.

Acutonics[®] Earth Day 5th The gold Middle Ohm and the green Earth Day, which represents the Earth spinning on its own axis in the 24-hour day, combine to create the Earth Day 5th. This interval is very generative. It provides energy, stimulates, strengthens, and is also used to boost the immune function.

Acutonics[®] New Moon 5th The gold Middle Ohm and the metallic blue Middle New Moon, which represents the cycle of the New Moon, combine to create the New Moon 5th. This interval is feminine, nurturing, watering, and emotionally releasing. It is used to open and disperse and has a spiritual quality.

Acutonics[®] Full Moon 6th The gold Middle Ohm and the white Middle Full Moon, which represents the moon when it is full, combine to create the Full Moon 6th. This interval is a powerful bridge that nourishes, waters, and builds. It is the ultimate expression of yin.

Acutonics[®] Solar 7th

The gold Low Ohm and the sunflower yellow Middle Sun combine to create the Solar 7th. This interval vitalizes, warms, and boosts the immune function. The interval is the ultimate expression of yang.

Acutonics[®] Ohm Octave

The gold Middle Ohm and the gold Low Ohm creates the Ohm Octave. This interval is one octave lower than the Ohm Unison and shares many healing attributes and characteristics with it. The interval is used to more deeply root, ground, and extend the connection with Earth, our home. It is also used to balance hyper-conditions, and for the energetic transition of movement from one state to another.





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