

News Autumn 2021



Dear Practitioner,

Our Autumn 2020 newsletter introduced you to our five new formulas designed to help your patients prevent and recover from illness. The reports and experiences from our practitioners using these formulas have been very positive. It is fortunate that genomic science and research into how viruses evolve and assert themselves has advanced greatly in recent years.

During the pandemic, a greater number of consumers are using vitamin supplements and botanical products. These products are proving to be valuable in preserving health and preventing illness. We strongly urge you to build case studies illustrating how your treatments—whether in person or by telehealth sessions—have dramatically helped your patients. The American Society of Acupuncturists (ASA) is working with other parties in gathering case studies related to treating patients fighting or recovering from COVID-19 infections. This is called the Traditional East Asian Medicine study. Beau Anderson, Lisa Taylor-Swanson, and others are working on this project. We are joining the ASA asking people to support this effort. Go to this link to learn more: <https://www.teamcovidstudy.com>.

This issue of our newsletter is dominated by the article on the long-haul effects of viral infections. Luckily, Chinese herbal medicines and acupuncture are ideal for helping our patients recover fully. In the aftermath of the 1918 influenza pandemic there were a great many mental, emotional, and neurological symptoms that lingered. In the 10 years after 1918, for example, the cases of Parkinson's doubled. We should expect and be prepared for long-term effects from our current pandemic.

We are thrilled to share another article from Andrew Serman on food. We have found his books and writings interesting and enlightening. Enjoy another welcoming food article!

Golden Flower Chinese Herbs offers over 130 Chinese herbal formulas that meet the vast majority of your patients' needs. We also offer about 300 formulas from KPC Herbs for pattern presentations that may not be covered by one of our formulas. The KPC formulas are in granule, tablet or capsule form. We also carry around 400 single herbs in the KPC Herbs granule form.

You should have already received information about our CBD brand, Plant Wisdom! The plants are sourced exclusively in New Mexico, and the entire manufacturing process is performed here in Albuquerque!

We remind you that we have available to you and your patients two Chinese herbal products from LifeBiotic. These formulas have been subjected to studies with oncology patients in hospitals in Israel. These products were developed by Yair Maimon, a TCM expert in Israel. Learn more about his certification program in acupuncture oncology at: <https://www.tcm.ac/oncology-acupuncture-program>. You can also access detailed information and the Israeli research at the LifeBiotic link at www.gfcherbs.com. You will be impressed at how Chinese Medicine is effectively being used in this medical specialty.

Your state association needs your support and engagement now more than ever. This pandemic showed just how valuable our medical system is for obtaining and maintaining health. We all want our neighbors and friends to experience the marvelous healing of acupuncture and Chinese herbal medicine.

Our current and past newsletters and the many papers that we have published can be found on our website.

As always, we appreciate your feedback, business, and support. Stay healthy and safe.

Sincerely,

John Scott, DOM and Lorena Monda, DOM

Long-Haul Covid Syndrome

by John Heuertz, DOM

DISCLAIMER: It is important to note that no US government agency has approved—and likely will never approve—any herbal treatment for COVID-19. We remind you that they are correct to take this position. Classical Chinese herbal formulas are not virus-specific, nor are they generally intended to treat specific diseases, at least not as they are identified and classified by modern biomedicine. Rather, Chinese medicine addresses disease patterns. Use of the formulas discussed herein is recommended only for treating variations of certain traditional patterns. With this in mind, we are not specifically recommending any formula for the treatment of COVID-19. If an individual's signs and symptoms fit a traditional Chinese medical pattern, whether she or he is suspected to have COVID-19 or some other externally-contracted pathogen, it is only within the context of the correct pattern that Chinese herbal medicine makes its recommendation to use the associated formula. This has been the case for over 2000 years.

INTRODUCTION

The recognition of a condition now commonly known variously as “Long-haul COVID,” “Long COVID,” or “Chronic COVID” began as a concept circulating among social media support groups and was shortly thereafter accepted into the scientific community. Recovering patients, whether they had experienced severe, mild, or moderate cases of the disease, observed that some symptoms lingered and some new ones emerged beyond the initial expectations and beyond the time they were pronounced “recovered” from the acute illness. They shared this information among themselves, seeking answers and help. The movement from support groups to real science was facilitated by the fact that so many medical personnel and scientists were experiencing the syndrome themselves. It therefore managed to escape the stigma in the medical community that many other chronic, but difficult-to-diagnose conditions had to endure, such as Chronic Lyme, Chronic Fatigue Syndrome, Candidiasis, and Fibromyalgia. This recognition, however, does not yet come with a clear understanding of the pathogenesis; nor is there a generally accepted precise definition for Long-haul COVID. In February of 2021, the President's Chief Medical Adviser and renowned infectious disease expert, Anthony Fauci, officially recognized the reality of Long-haul COVID and announced the official scientific name of the new syndrome: **Post Acute Sequelae of SARS-CoV-2 (PASC)**, but research papers still tend to use the terms “Long-COVID” or “Long-haul COVID.” A surprising feature of Long-haul COVID is that it seems to affect survivors of mild and moderate cases just as frequently as it does the severe cases that required hospitalization. Young and healthy people too—even children—are just as likely (or nearly as likely) to be affected by PASC, it seems, as the elderly or those with weak constitutions. Even initially asymptomatic cases can develop the chronic form of the disease.

The office for National Statistics in the UK reportedⁱ that

approximately 1 in 5 individuals who test positive for COVID-19 have lingering symptoms after 5 weeks; 1 in 10 experience lingering symptoms for more than 12 weeks. There have been many similar surveys of this phenomenon conducted in most of the developed countries in the world. A quick comparison of these studies shows that 10% seems to be the lowest conservative estimate for the proportion of the “recovered” COVID cases that develop PASC for an extended amount of time (greater than 12 weeks). Other studies put the number at over 30%.ⁱⁱ Prominent risk factors for developing Long-haul COVID, supported by at least three studies, are: female, more than five early symptoms, and having developed a severe (hospitalized) version of COVID during the acute phase.ⁱⁱⁱ

Various postviral syndromes have been observed for a long time in the West; there are even some ICD-10 codes used for insurance billing, such as Postviral Fatigue Syndrome (G93.3) or Postpolio Syndrome (G14.) or Postherpetic Myelitis (B02.24). Most notable to the present discussion, post-viral syndromes were observed with other species of human coronavirus diseases. Many survivors of MERS and SARS are documented as having experienced symptoms such as myalgia, fatigue, and psychiatric impairments for up to four years after recovering from the acute infection.^{iv, v} In traditional Eastern medicine, post-viral syndromes are a long recognized phenomenon with multiple patterns. In fact, the *Shang Han Lun* (circa 220CE) devotes a great deal more lines to the discussion of lingering disease patterns than it does acute patterns! With such a rich history in treating lingering and chronic disease, traditional Eastern medicine is well equipped to deal with all sorts of variants and presentations of post-viral syndromes.

WHAT DOES LONG-HAUL COVID LOOK LIKE?

A study published in July of 2020 surveyed over 1500 survivors of COVID-19 who were complaining of lingering symptoms.^{vi} 98 different symptoms were identified and ranked according to prevalence. In general, these symptoms can be divided into 1) physical, 2) organic (lung, kidney, heart, and gastroenteric issues especially), 3) neurological, and 4) psychiatric. Different studies reveal different percentages of symptom occurrence, but fatigue always tops the list and is always accompanied by other symptoms. In other words, long-haulers experience a cluster of (often changing) symptoms, not just one. Besides fatigue, the most common general symptoms are body aches/myalgia, dyspnea/cough/chest pain, headache, palpitations, smell/taste dysfunction, cognitive impairment (“brain fog” or difficulty with mental focus), sleep disturbance, and depression. Less common symptoms include hair loss, rhinorrhea, and chronic gastrointestinal disorders. At this time, there is no clear understanding of the precise pathomechanisms involved with developing Long-haul COVID, though the primary focus of investigations is through the context of myalgic encephalomyelitis (ME), more commonly known as chronic fatigue syndrome, specifically, “post-viral fatigue syndrome” or “post-infectious myalgic encephalomyelitis.”



Myalgic Encephalomyelitis

Myalgic encephalomyelitis (ME) is not well understood itself, in no small part because it was largely ignored until quite recently, but also because it seems to have multiple possible etiologies. Sequelae of a viral infection is only one cause of ME. The clear statistical connection between the SARS-CoV-2 virus and post-viral fatigue syndrome has generated serious interest in studying this phenomenon and has validated the suffering of millions. The current consensus is that long-haul ME is the result of either 1) tissue damage, 2) unresolved inflammation, or 3) both.^{vii} The first group is closely associated with survivors of more severe cases of COVID-19 and tends to affect cardiological, pulmonary, and nerve tissues, including the brain. Less severe cases of COVID-19 tend to belong to the “unresolved inflammation” group. This is a much larger group than the first and includes lymphopenia, gut dysbiosis, autoimmune activation, and viral persistence. Severe inflammatory factors can cause someone from the second group to develop tissue damage, putting them in the third group. Similarly, lingering inflammation from tissue damage can cause someone from Group 1 to become part of Group 3. Given that many SARS and MERS survivors continue to have persistent post infection symptoms, it may be too early to know if persistent unresolved forms of either Groups 1 or 2 inevitably develop into Group 3.

In terms of research into the phenomenon of Long-haul COVID syndrome, several subdisciplines of study have been engaged. Presently, slightly more funding is going into neurological research in connection to the post-viral fatigue syndrome from SARS-CoV-2. But cardiovascular research is a close second, followed by gastroenterological research. Interestingly, pulmonary research is the primary focus of acute infection, but not in the top four areas of research for the chronic condition.^{viii} Many different inflammatory markers have been identified in connection with PASC. Some of these, like d-dimer are clear indicators of ongoing clotting issues in response to inflammation in the endothelium of the blood vessels. Others indicate clear ongoing pro-inflammatory signaling proteins from cytokine and bradykinin responses. In simplified terms, what everyone seems to agree on is that Post Acute Sequelae of SARS-CoV-2 involves ongoing inflammation. A clear understanding of the root cause, location, and mechanism of the inflammation is the real underlying objective of these studies.

A CHINESE MEDICINE PERSPECTIVE

Inflammation arises from our innate immune response. In Chinese medicine terms, inflammation is *wei* qi entangled with a pathogen in the interior. Normally, *wei* qi circulates in the sinew channels on the exterior, but it will enter the internal terrain to try and push out pathogenic factors that have penetrated to deeper levels. *Wei* qi is a product of, and conduit for, yang qi. When it is trying to move something out, it will concentrate heat on the affected area. The heat can either kill off an invading microbe or, due to the expanding nature of heat, the pathogenic qi can be moved outward through the surface. *Wei* qi also controls muscle movement in both the interior and exterior, even the micromovements that push foreign materials and pathogenic qi back out. Fluids play an equally important role in the elimination of pathogens, but fluids are in themselves a passive medium-ship. The movement of fluids, when not governed by gravity alone, is dependent upon the *wei* qi for each and every tissue contraction that moves unwanted material to the exterior. *Wei* qi and *jin* (thin) fluids are interdependent when moving out unusable materials, whether pathogens or byproducts of physiologic chemical reactions.

If the *wei* qi is overwhelmed by a pathogen or the fluids become depleted, this mechanism of elimination cannot work. Similarly, the *wei* qi function of concentrating yang (as heat) in an invaded area in order to destroy a pathogen or push the pathogenic qi outward to vent through the surface can be compromised if the yin is deficient in that area. So, the *wei* qi relies upon sufficient yin to balance out the concentration of yang (heat) in its inflammatory agency. Yin restrains yang and anchors it. In order for the eliminatory agency to work, sufficient *wei* qi, *jin* (thin) fluids, and open routes of elimination (pores, urination, defecation, vomiting, sweating) are required. For the inflammatory function to be successful, sufficient yin and yang are required; they need to be in a balanced relationship, and the surface needs to be able to open. The details of how these two aspects of *wei* qi function constitute our innate immune system, our *zheng* qi.

An external invasion that transforms into a chronic condition, such as Long-haul COVID, does so by virtue of the *wei* qi getting overwhelmed by a pathogen that is simply too strong for the body's resources at the time of the initial invasion. When we test negative following an acute infection, it is assumed that the body is no longer shedding the virus and therefore the individual is no longer contagious. By this time, any lingering symptoms are due to tissue damage from the acute infection, or because the virus now resides entirely in the interior, or both. When the virus is fully integrated into the organism like this, the *wei* qi can no longer rely on its elimination function to rid the body of the virus. Hence, there is no viral shedding. Viral replication settles down in this phase of the illness because the virus has succeeded in preserving its existence within the host. The fight is over; the battle zone has become occupied territory, and the tension between invader and host remains.

In the chronic phase, the nature of the tension between invader and host is the continued efforts of the *wei* qi to find a way to fulfill its function. Since the elimination function is no longer an option, only the inflammatory function remains. Inflammation can be found wherever the spike protein is forcing entry. The microscopic violence of this forced entry necessarily causes an inflammatory response wherever it is taking place. This is the *wei* qi at work: breaches, even at the cellular level, cause the *wei* qi to react with its only two tools: heat or moving fluids. The problem is that wherever the virus is actively entering a new site (or a new cell at the same site), the *wei* qi will sustain an inflammatory response and the individual will experience chronic symptoms.

Myalgic Encephalomyelitis (ME)

Bupleurum & Cinnamon Formula (*Chai Hu Gui Zhi Tang*) + Viola Clear Fire Formula (*Di Ding Qing Huo Pian*)

dredges chronic viral toxin, especially from the liver and the blood. Use this combination when the ME presents with joint pain or body aches and with mild gastrointestinal issues, such as bloating or mild gastritis.

This combination was recommended by a Chinese study published in 2020^{ix} for the treatment of ME when the pattern is liver qi stagnation with spleen qi deficiency. After three weeks of treatment, the total effectiveness rate was 97% in a study involving 68 patients, and 89% in a separate study involving 72 patients.^x The observation groups were not necessarily suffering from ME due to postviral chronicity. So, whereas **Minor Bupleurum Formula** is an excellent choice to use in combination in most any strategy addressing

ME, **Ginseng & Astragalus Formula** should be considered for short-term use only, to get the patient's strength up. Once they feel stronger, replacing the **Ginseng & Astragalus Formula** with **Reed & Seed Formula** (*San Ren Wei Jing Tang*) will be a stronger combination to rid the body of the latent damp-heat.

This combination will best serve those patients whose ME is moderate to severe or with more than four symptoms of post-viral chronic fatigue. **Reed & Seed Formula** eliminates damp-heat from the body while **Ginseng Endurance Formula** is a strong adaptogenic formula. The combination strengthens the immune system and the central qi while strongly removing lurking damp-heat from everywhere in the body. **Ginseng Endurance Formula** will help guide some of the action into the skeletal muscles and **Reed & Seed Formula** clears damp-heat from all three burners as well as the blood.

It is now well established that SARS-CoV-2 gains entry into the interior through the ACE2 receptors. It is also well known that ACE2 receptors line the nasal passages, the alveoli of the lungs, the entire gut, the endothelium of the blood vessels, and the tubules of the kidneys and liver. Not as well known, and only very recently explored in any detail, is the fact that “ACE2 is robustly expressed in human neurons.”^{xi} It is also found in cerebral spinal fluid and has been detected in human brain tissue.^{xii} It is a separate question whether SARS-CoV-2 or the spike protein from the virus can cross the blood-brain barrier and hijack the ACE2 in the brain. What has been demonstrated, however, is that the spike protein (S1) from SARS-CoV-2 does cross the blood-brain barrier in mice.^{xiii} If the spike protein (S1 or S2) can cross the blood-brain barrier in humans, it would readily explain the neurological and psychiatric symptoms experienced by COVID long-haulers. Neurological presentations of ME have been



explored in the scientific literature for several years now and there is significant new funding to support specific neurological research into PASC. In Chinese medicine, there has been immense interest in finding herbs that can effectively reduce inflammation in the brain and CNS to reduce neurological symptoms caused by inflammation. Among the substances they found to be effective^{xiv} (in mostly murine and rat models) are eleuthero (*wu jia shen*), gastrodia (*tian ma*), pueraria (*ge gen*), ilex root (*mao dong qing*), carthamus (*hong hua*), sophora root (*ku shen*), ganoderma (*ling zhi*), rabdosia (*hong jing tian*), and notoginseng (*san qi*). A separate study looked exclusively at antineuroinflammatory actions of ginkgo leaf (*ying guo ye*).^{xv} There are some excellent formulas that utilize these herbs in treating various neurological conditions.

The three main products we are interested in here are **Eleuthero Tablets** (*Wu Jia Shen Pian*), **Ginkgo Formula** (*Yin Guo Ye Pian*), and **Gastrodia & Uncaria Formula** (*Tian Ma Gou Teng Yin*). All three contain significant amounts of the substances listed above, and all three are indicated for neurological symptoms. Since **Eleuthero Tablets** contain only eleuthero (*wu jia shen*),^{xvi} adding it to any herbal strategy where there is or may be neurological involvement may be beneficial. Eleuthero an antineuroinflammatory herb, a major adaptogen, it invigorates blood, and unblocks the collaterals.

Gastrodia & Uncaria Formula is the first choice when the main symptoms are neurological and fall under the designation of “liver wind.” Vertigo, twitching, tremors, and distending headaches that were triggered by a SARS-CoV-2 infection can be treated effectively with this formula.

Ginkgo Formula (*Yin Guo Ye Wan*) is based on *Jian Nao Wan* (healthy brain) formulas. The chief ingredient is ginkgo leaf (*ying guo ye*), which not only has antineuroinflammatory action, but clears liver fire, sedates liver wind, and protects the lung qi. It is cardioprotective, hepatoprotective, and is used to treat psychiatric disorders and degenerative neurological disorders.^{xvii} The formula contains some adaptogens and more substances that clear heat from the liver. If there seems to be no lingering damp-heat from the acute infection, **Ginkgo Formula** can be used on its own. If there is lingering damp-heat, combine with **Reed & Seed Formula**.

Ling Zhi Lung Formula (*Ling Zhi Fei Pian*) should get an honorable mention here. It was originally designed to treat chronic asthmatic breathing, but it has high percentages of both ganoderma (*ling zhi*) (46%) and sophora root (*ku shen*) (21%), both of which are listed above as proven antineuroinflammatory herbs. It can be very effective to help clear heat from the nervous system when combined with **Eleuthero Tablets**. The combination of **Ling Zhi Lung Formula** and **Eleuthero Tablets** strongly supports the lung-kidney connection while reducing inflammation in the nervous system. You can use it for when it is difficult to take a deep breath (impairment with kidneys grasping lung qi) or when there are neurological symptoms implicating the lungs, such as dysfunction of smell and taste.

Pulmonary Issues Predominating

The main reasons for chronic pulmonary issues in post-COVID syndromes are due to either a) lingering damp-heat or b) damage sustained by the lung tissue. In the first instance, **Reed & Seed Formula** (*San Ren Wei Jing Tang*) can be combined with **Ling Zhi Lung Formula** (*Ling Zhi Fei Pian*). **Reed & Seed Formula** resolves damp-heat in the lungs as well as the middle and lower burners, protects the heart and pericardium, clears heat and toxin from the blood while breaking up blood stasis, and nourishes lung yin, which likely has become damaged from the heat component of the pathogen. **Ling Zhi Lung Formula** supports the lung-kidney connection, relieves wheezing and cough, and clears heat from the nervous system. If there is damage to the lung tissue, the patient will have dyspnea, low O₂ levels, and often frequent headaches. **Lung Defense Formula** was designed specifically for this pattern and can help repair scarred lungs.

Cardiovascular Issues Predominating

The spike protein in SARS-CoV-2 induces hypercoagulation and inflammation.^{xviii} In some patients with PASC, the chief concern is cardiovascular. This includes hypercoagulation, arrhythmia, lingering inflammation of the heart/pericardium, damage from inflammation during the acute phase, dysregulation of blood pressure, and dermatological issues. One of the important herbs to include with this strategy is salvia (*dan shen*).^{xix} This herb invigorates blood and dispels stasis, clears heat in the blood, liver, heart, and pericardium, nourishes blood and calms *shen*. In modern medicine, salvia has been shown to be anti-inflammatory, immunomodulatory, antiviral, cardioprotective, hepatoprotective, and a useful vasodilator.^{xx} Another good option is knotweed (*hu zhang*), which invigorates blood and dispels stasis, cools blood, and opens the collaterals like salvia (*dan shen*). In addition to these actions, knotweed (*hu zhang*) can help free the lungs and eliminate dampness throughout the body. For this reason, it is good to include knotweed (*hu zhang*) in strategies where an external damp-heat pathogen (like SARS-CoV-2) has induced chronic inflammation and coagulation problems.

Salvia Ten Formula (*Dan Shen Jia Si Jun Zi Tang*) with **Reed & Seed Formula** (*San Ren Wei Jing Tang*) is an excellent combination to leach out damp-heat and rectify the blood. **Salvia Ten Formula** has a high percentage of salvia (*dan shen*) as well as other herbs that cool and invigorate blood, reduce inflammation, and calm *shen*.^{xxi} In addition it contains the entire **Six Gentlemen Formula** (*Si Jun Zi Tang*), which is adaptogenic, supports the qi, and helps with the deficiency component of ME. **Reed & Seed Formula** will focus its actions on clearing the damp-heat, but it also contains knotweed (*hu zhang*) and can therefore help rectify the blood.

Baked Licorice Formula (*Zhi Gan Cao Tang*) and **Rehmania Cool Blood Formula** (*Tu Fu Ling Sheng Di Huang Wan*) can be used in combination to break up stasis, cleanse the blood of heat-toxin, and protect the heart. This is also the best combination for dermatological issues that arise from heat in the blood with stasis. **Baked Licorice Formula** is an important formula for restoring a heart that has been de-

pleted or damaged from warm disease. But when there is a lingering pathogen, it should not be used by itself. We therefore suggest adding the blood-cooling, stasis dispersing, and toxin-resolving actions of **Rehmannia Cool Blood Formula**.

Gastrointestinal Issues

The chief chronic gastrointestinal presentations are due to either lingering dampness or chronic gastroenteritis from inflammation.

Shen Ling Bai Zhu San has been used in China since the very beginning of the SARS-CoV-2 outbreak to treat dampness trapped in the gut.^{xxi} It is especially effective for chronic loose stools when the spleen qi has been weakened by dampness. But it is a warming, tonifying formula and is not the best choice if there is lingering damp-heat or any other persistent inflammation. If the loose stools are the main symptom, but heat is combined with the dampness, you can add **Wu Hua Formula** (*Wu Hua Tang*) to the *Shen Ling Bai Zhu San*.

Bupleurum & Cinnamon Formula (*Chai Hu Gui Zhi Tang*) is used for chronic gastritis characterized by distention and oppression in the epigastrium. There may be retching; and the patient may have recurring episodes of alternating warm and cold sensations. **Bupleurum & Cinnamon Formula** is used in Japan to regulate hydrochloric acid in the stomach, whether hyper or hypo.^{xxii}

Reed & Seed Formula (*San Ren Wei Jing Tang*) will be the best choice, again, if there is lingering damp-heat causing gastroenteritis. Be sure to check the tongue for signs of dampness and heat in any of the three burners. **Reed & Seed Formula** cools stomach fire and nourishes stomach fluids while it dispels dampness from all three burners.

ENDNOTES

ⁱ Office for National Statistics. "The prevalence of Long COVID symptoms and COVID-19 complications." December 2020. <https://www.ons.gov.uk/>

ⁱⁱ Puaschunder JM, "Generation COVID-19 Long-haulers." *Scienica Moraltas Conference Proceedings*, DOI: 10.5281/zenodo.4762557.

ⁱⁱⁱ Rando HM, Bennet TD, Byrd JB, et al. "Challenges in defining Long COVID: striking differences across literature, electronic health records, and patient-reported information," *MedRxiv* (Med Archive online), 2021. DOI:0.1101/2021.03.20.21253896.

^{iv} Rogers JP, Chesney E, Oliver D, et al. "Psychiatric and neuropsychiatric presentations associated with severe coronavirus infections: a systematic review and meta-analysis with comparison to the COVID-19 pandemic," *The Lancet Psychiatry*, 2020;7(7):611-627.

^v Das KM, Lee EY, Singh R, et al. "Follow-up chest radiographic findings in patients with MERS-CoV after recovery. *Indian Journal of Radiological Imaging*, 2017;27(3):342-349.

^{vi} Lambert N, and Survivor Corps, "COVID-19 'Long-hauler' symptoms survey report," Indiana University School of Medicine, 2020.

^{vii} Yong SJ, "Long COVID or post-COVID-19 syndrome: putative pathophysiology, risk factors, and treatments," *Infectious Diseases*, DOI: 10.1080/23744235.2021.1924397, May 2021.

^{viii} The reason for less focus on pulmonary research for PASC is because it is believed that chronic respiratory issues that develop from this disease are due to persistent low-intensity inflammation and/or damage to the lung tissue, such as scarring. These are areas that have been under research for many years now and do not seem to require a great deal

additional attention, even though they are taken very seriously. In other words, the pulmonary features of Long-haul COVID, though important, are less of a mystery than the neurological and cardiovascular features.

^{ix} Zhang XY, Wang M, Zhou SG, "Advances in clinical research on traditional Chinese medicine treatment of chronic fatigue syndrome," *Evidence-Based Complementary and Alternative Medicine*, (2020) Article ID 4715679, 2020.

^x Ibid.

^{xi} Xu JX, Lazartigues E, "Expression of ACE2 in human neurons supports the neuro-invasive potential of COVID-19/virus." *Cellular and Molecular Neurobiology*, published online on 27 June 2020 at <https://doi.org/10.1007/s10571-020-00915-1>.

^{xii} Ibid.

^{xiii} Rhea EM, Logsdon AF, Hansen KM, Erickson MA, et al. "The S1 protein of SARS-CoV-2 crosses the blood-brain barrier in mice," *Nature Neuroscience*, March 2021 24:368-378.

^{xiv} Su SY, Hsieh CL, "Anti-inflammatory effects of Chinese medicinal herbs on cerebral ischemia," *Chinese Medicine*, 6(26)2011.

^{xv} Gargouri B, Carstensen J, Bhatia HS, Huell M, Dietz GPH, and Fiebich BL, "Anti-neuroinflammatory effects of Ginkgo biloba extract EGB761 in LPS-activated primary microglial cells," *Phytomedicine*, 15(44)45-55, 2018.

^{xvi} Eleuthero Tablets contain eleuthero (*wu jia shen*) plus a maximum of 2.5% binding substance.

^{xvii} For a summary of the action of Ginkgo Formula and its chief ingredient specifically, see the monograph published by Herbal Medicine Press on the Golden Flower Website <https://www.gfcherbs.com/>. Go to "Resources" and then click on the "Published Papers" tab and find "Ginkgo Formula". All the listed actions are cited clearly in the monograph.

^{xviii} There are many studies that implicate the spike protein as initiating hypercoagulation and/or provoking an inflammatory response. For an overview, see Dr. Liji Thomas's paper: "SARS-CoV-2 spike S1 subunit induces hypercoagulability," published in March 2021 online at <https://www.news-medical.net/news/20210310/SARS-CoV-2-spike-S1-subunit-induces-hypercoagulability.aspx>. For a more formal paper, see Grobelaar LM et al, "SARS-CoV-2 spike protein S1 induces fibrinogen resistant to fibrinolysis: implications for microclot formation in COVID-19," *Bioscience Reports*, 27:41(8)2021.

^{xix} The famous herbalist, Stephen Harrod Buhner, writes prolifically about COVID-related issues and continues to post new articles or updated articles on his website (www.stephenharrodbuhner.com). Buhner is a major advocate for the use of salvia (*dan shen*) in the treatment of PASC in general, but for the coagulation and other cardiovascular complications as well. There are a number of studies that support the use of salvia (*dan shen*) in PASC that are easily found in web searches. See, for example, Wang, W, Li, Ss, Xu, Xf, et al. "Danshensu alleviates pseudo-typed SARS-CoV-2 induced mouse acute lung inflammation." *Acta Pharmacological Sinica* (2021). <https://doi.org/10.1038/s41401-021-00714-4>. Another source is Akalin E, & Ekici M, Alan Z, Ozbir E, & Bucak, Üresin A, et al. "Traditional Chinese medicine practices used in COVID-19 (Sars-cov 2/Coronavirus-19) treatment in clinic and their effects on the cardiovascular system COVID-19," published online by researchgate.net at https://www.researchgate.net/publication/342589130_Traditional_Chinese_medicine_practices_used_in_COVID-19_Sars-cov_2Coronavirus-19_treatment_in_clinic_and_their_effects_on_the_cardiovascular_system_COVID-19_Sars-cov_2Koronavirus-19_tedavisinde_klinik.

^{xx} Ibid.

^{xxi} The additional herbs with these actions are curcuma (*yu jin*), red peony (*chi shao*), and mimosa leaf (*he huan hua*).

^{xxii} See, for example, the English language version of the official Chinese government recommendation for treating COVID that was published in Spring of 2020. Online version can be found at <https://mp.weixin.qq.com/s/nOAmosQ4YqkXHKdJbBE9GA>

^{xxiii} Discussed in *Notes from South Mountain* by Andrew Ellis, Thin Moon Publishing, 2003.

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DIET AS A DOORWAY TO CHANGE

By Andrew Serman

We don't need to live in illness. Illness, pain, disharmony and dysfunction—these can be alarms to wake us, to inspire us to change. Tomorrow, when we wake up, we can set our feet on the floor in a new direction, learning, preparing, and beginning action for real change, like walking through a door to reclaim your real being. Here we are not talking about a slightly better version of where you are, with illness intact and symptoms more controlled; we are talking about real change.

But there are innumerable reasons not to change. Improving health is uncommon in our culture; we are taught a terrible untruth that life is good while we're carefree and young but after that it's steadily and inexorably downhill. This myth is so strong that it can be self-fulfilling. Others cling to illness as if it's a belief system, like a religion. At some point in our lives, it's time to look within and see what beliefs are holding us back. It runs in the family. I've always been like this. There's no cure for what I have. I've tried everything (which is usually only about two or maybe three "things").

In general, the many personal experiences of resistance fall into three types, often playing in combination: denial, compulsion, and rejection.

Denial says, "There's no problem here, I eat like everybody else. My grandfather lived until 78 and he ate anything he wanted! That proves that it's all the same, and besides, I don't want to be one of those food freaks who watches every little thing. Anyhow, everything is okay in moderation, right?"

Compulsion says, "I try to make some changes, but life isn't worth living without my chocolate! And I read in the paper that coffee is good for you, and wine, and I don't believe there's anything wrong with sugar, it's been around forever and it's a natural plant! I try to cut down on fried things, but they're so good, and I'm supposed to stay away from a few things because of my heart, but I LOVE them, and they make me happy..."

Rejection says, "This is all nonsense, nothing can improve anything, don't spend time on self-care, just see your doctor once a year and when you get sick. I'm tired of people telling me what to do, and everyone tells me something different anyway. I know what my body wants. I don't need to listen to anyone. And there are no studies that prove change is possible. This is all nonsense!"

Our diets affirm who we are. The overall energetics of our diet exert powerful influences upon us, conveyed through taste, intrinsic thermostatic and directional characteristics of the foods, and cooking methods. Our food choices confirm our identities and inner comforts. This is neither good nor bad, but if we have chronic illness or simply feel stuck in life, maintaining our current diet will hold us in place. Our dietary habits are strong pillars of continuity, for better or otherwise. This provides an invaluable opportunity. If we are not fully well, we can change direction by changing diet. Making small changes can improve us in comfortable ways, but when chronic complaints hold us in a rut, like a car with its wheels off the road, we need strong measures, we need

enough force to jump out of the ditch. We need to make clear and profound changes. Without meaningful dietary change, neither Western nor Asian medical treatments can offer anywhere near their fullest possible benefits.

A powerful way to structure change is by honestly looking at how we are doing on the three fundamental levels of health as described by classical Chinese medicine: the levels of constitutional health status (*yuan qi*), nutritive or digestive health status (*ying qi*) and active-defensive health status (which includes immune competence, or *wei qi*). These are three internal pillars upon which our lives depend. With a clear assessment of our individual health status of the three levels of *qi* we can sensibly enact change with diet, exercise, and any other healing modality.

Let's look first to the deepest level of health, the constitutional or *yuan qi* level. This level of health governs bone health, the status of marrow, and therefore crucial components of blood and brain integrity, hormonal harmony, reproductive health and the stability of our internal genetic replication. The *yuan qi* level of health extends all over the body but is anchored in the lower belly and is governed by the energetics of the kidneys.

To enact real change at this deepest level of health is to truly commit to our essential existence. All aspects of health ultimately rely upon the pillar of *yuan qi*. We can be born with strong or fragile constitutional health, but what is more important is what we do with this inheritance. Like the endowment of an institution, it can be well-tended or squandered.

What damages our constitutional health, our *yuan qi* level, is fatigue and over-taxation. Sleep and truly restorative leisure is essential; anything that interferes here will tax the *yuan qi* system (think of overtaxing the adrenal glands). It may be exciting, but if we are familiar with the idea that we can be tired in ways that even sleep doesn't resolve, then we know constitutional *qi* taxation. Things that overtax our constitutional health status include too much caffeine, too much sugar, too much sexual activity, too much work (including hyper-fueled ambition), stress and fear, experiences of trauma, and drug use (recreational or pharmaceutical).

The decision to enact real change at the *yuan qi* or constitutional level starts with adopting a sleep practice, that is, respecting sleep as a foundation of all health (in particular, for hormonal rebalancing). Choose from the following list to strongly support your own *yuan qi* health status:

- ♦ Take a caffeine hiatus. Reducing to a small amount per day is useful, but a full cessation of caffeine, for perhaps several months, sends a clear message of renewal to the deepest level of personal health.
- ♦ Rest when tired. Use weekends or vacations to begin intentionally resetting sleep habits. Timing of sleep is significant; eight hours from 10pm-6am is the most restorative for *yuan qi* and constitutional hormones, whereas eight hours from 2-10am is intrinsically less restorative. Less sleep is, of course, less supportive at a deep level.

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♦ Take a sugar hiatus. Reduction is good, but all sugar (and alcohol) taxes the adrenal glands (along with the interconnected hormonal glands in the body such as pancreas, thyroid, etc.) To send a strong message of renewal to the constitution, eliminate sugar and other sweets entirely for several months, then permit only small amounts back in the diet.

♦ Avoid squandering sexual energy. Romantic love and physical embrace is one of the profound joys of humanity, but many relate to sex in a negative or obsessive way. Seeing this clearly is a crucial component of protecting the *yuan* qi treasure.

♦ Avoid eating much when exhausted. Eat to replenish, but not too much.

♦ Hydrate with water, wet, cooked foods such as breakfast porridges, soups, and stews, and include healthy oils such as olive oil, butter, avocado oil, sesame oil, seafood and cold-water fish that are high in oils, etc.

♦ Include foods that have a natural affinity for the kidneys and *yuan* qi, including nuts and seeds (especially walnuts, chestnuts, sesame seeds, etc.), mushrooms, seaweeds, beans (lentils, black beans, azuki beans, black-eyed peas, etc.), eggs, shellfish and high-fat fish (including salmon, mackerel, herring, sardines, anchovies, black cod, and so forth), duck, and pork (not bacon, it's too processed). Pick from that list and other *yuan* qi level foods; no need to have any you don't like, or what doesn't digest well for you due to weaknesses of the other two levels of qi.

While deep improvements at the *yuan* qi or constitutional level begin with a real commitment to rest what is overtaxed with focus on the kidneys, the decision to enact real change at the *ying* qi or nutritive/digestive level starts with adopting a dietary practice; that is, respecting digestion as the foundation of all good health, and understanding that everything we eat needs to be processed by digestive organs that have finite capacities for energy and secretions. Overwhelming digestion can't lead to anything but the degenerative illnesses that are so common today. Since the energy to run digestion ultimately comes from the *yuan* qi level, when we commit to change at both the *yuan* qi and *ying* qi levels we are supporting ourselves on two of the three fundamental pillars of our health. And since all food comes from farms and the complex interconnectedness of the modern economy, by committing to good food practices we send clear signals that gradually benefit society overall.

When we skip meals we are asking our bodies to function without incoming energy. We won't lose weight this way; our bodies will feel stressed and shift into preservation mode, and most people overeat at the next meal when they do have it, whether lunch or dinner. If we skip meals, we are functioning on stress hormones (often amplified by caffeine). All this further taxes the lower burner, that is, the *yuan* qi level and the associated organs (kidneys, reproductive system, adrenals, bones, etc.) But if we eat simple and appropriate meals, a wondrous process takes place: our *yuan* qi and kidneys send enough energy to the organs of digestion to get going on that meal. Digestion breaks down the foods, sorting and separating what we need from what is needed by the microbiome in our gut, then our mid gut transforms and transports nourishment up to the chest and over to the liver for further development and transpor-

tation, and the energy released not only nourishes our bodies in metabolism and substance but the kidneys and lower burner receive back the energy they spent in beginning the digestive process. In this way, we live on new energy from foods we eat rather than tapping our reserves without replenishment.

Choose from the following to begin supporting your health at the *ying* qi/nutritive or digestive level:

♦ Avoid overeating.

♦ Eat warm, cooked food.

♦ Look at the food in front of you and ask yourself the question: Can my digestion really handle this well? If you're digging in anyway, refer to the first point—avoid overeating. Just have some of it, share the rest or save it for later.

♦ Eat dynamic foods, that is, foods that have clear directionalities: vegetables of different types including root vegetables and dark leafy greens.

♦ Use spices wisely to promote movement rather than just to intensify taste sensation.

♦ Eat varied grains, including some whole grains.

♦ Problems of constipation or urination must be addressed. These common issues engage with functions of the entire body: lungs, sinuses, digestion, liver and blood..., all aspects of health are involved or implicated. Most problems can be solved by replacing refined and processed foods with more dynamic foods such as grains, green and root vegetables, seeds and nuts, legumes, foods of all flavors including vegetables with bitter notes, and effective hydration. A skilled dietary clinician can help with specific problems that don't resolve with general advice.

♦ Avoid fried foods, instant foods, and sugared foods except for very occasionally; don't have "occasions" every day or multiple times a day!

♦ Practice clear meals as needed (see *Welcoming Food, Book 1* for more explanation of clear meals). Basically, to allow digestion to rest while still nourishing yourself, pick one meal per day (more if needed) and have meals that digest very simply, fully, and in a timely manner. One technique to use is separating carbs from proteins. In other words, have a vegan lunch (with grain) followed by a protein dinner with meat, fish, or chicken (with no grain). This strongly eases the digestive process for both meals, allowing the digestive organs to rest and gradually recover. Remember, sugar and alcohol are carbs; avoid the fallacy that there is benefit in avoiding grains such as rice, millet, buckwheat, or polenta while still consuming concentrated carbs such as sugar, honey, wine, or other sugar sources. Honesty is a process; as our health energetics begin to improve it becomes easier and more enjoyable to fine tune our diet and improve further. Be gentle while also firm with yourself.

♦ Digestion does not like to be cold; avoid cold drinks, and, in order to improve digestion, avoid raw and cold foods.

♦ Digestion does not like heavy foods that sit within like a wet blanket, suppressing clear digestion. These foods very easily cause

dampness which leads to weight gain, lethargy (especially just after eating), inflammation, and the lack of mental clarity often called brain fog. It is very important that this dampness process is identified and reversed for true health to improve. The foods that most easily cause dampness are sugar, dairy, wheat (particularly modern wheat), and overeating in general. In practice, this includes regularly having a piece of cake or other baked good, or foods like pizza: these foods include all three common culprits of dampness (sugar, dairy, wheat). Look at your own diet for damp-causing habits.

- Inflammation naturally arises as the body tries to handle the dampness or cold/raw diet by stoking more heat. Sometimes digestive fire is low, sometimes too high. Excess digestive fire leads to inflammatory conditions (swellings, joint pain, general tissue degradation, tooth and gum decay, heart disease, etc.) It is important to know how to regulate digestive fire. The simplest way is to adjust the relative amounts of meats and greens. Reduce excess digestive fire by consuming less meat, less coffee and spicy foods, while increasing cooked leafy green vegetables and healthy grains.

- Digestion is complex. Although this general advice can take most people very far, more specificity can be provided by well-trained practitioners of Chinese medicine dietary therapy. The powerful, historically early method of working with the three levels of qi can be expanded to include organ systems with all the exquisite finesse of Chinese medicine. Personal diagnosis and individual dietary planning can be indispensable.

- Digestion is the centerpiece of all health. As we enact real change not only in the foods we choose but our digestive functioning, we are supporting the central pillar of longterm health and healing.

Yuan qi and *ying* qi are two of the three fundamentals of daily and lifelong health. The third pillar is the collection of functions called the *wei* qi level, which includes active-defensive health status. *Wei* qi is about survival. To survive, we need to be actively responsive to challenges in the world, including hunting/gathering, running so as to not be hunted or gathered, and immune integrity to ward off infectious agents that could cause illness if *wei* qi is deficient. So, *wei* qi includes muscles, tendons, alertness, and the infinitely complex immune capacity that welcomes the positive microbes of the world while effectively protecting from dangerous ones. *Wei* qi relies directly on good function of the *yuan* qi and *ying* qi levels. Particularly, the immune aspect of *wei* qi depends on sufficient hydration and sufficient rest. In the careful terminology of Chinese medicine, strengthening immunity requires nourishing *ying* and tonifying *qi*. Fluids and rest. That's what any doctor recommends for recovering from various types of flu or other airborne infection.

Attempts to stimulate immune capability with garlic pills or other stimulants eventually taxes and depletes resources of *yuan* qi, fluids, and immune protection. A better strategy is to support immunity by nourishing fluids with diet and genuinely improve rest. Fluids are provided by a hydration-improved diet and *qi* is provided by deeply resting our fatigues.

Foods that support *wei* qi include wet, cooked breakfasts (see my Golden Flower article Congee and the Importance of Wet Cooked Breakfasts, 2015), soups and stews (including chicken soup, famous for immune boosting), grains, greens, and moderate amounts of

protein. Fruits and nuts can support *wei* qi, as do moderate kitchen herbs and spices, eggs, mushrooms, and seaweeds. More important than adding special foods is avoiding food and drink that raise too much heat, lead to inflammation, deplete fluids, tax adrenals (see above), or lead to dampness (also see above). The way to support *wei* qi, including both moving energy and robust immunity, is simple: avoid taxing foods, support *ying* qi and *yuan* qi through appropriate foods, hydrate with water, healthy oils, and wet cooked foods, then rest well to alleviate adrenal exhaustion.

There is one more essential point needed to enact real change at this level, beyond the specifics of immunity and physical action included in the concept of *wei* qi. Just as *yuan* qi is anchored in the lower burner (but spreads influence to the entire body) and *ying* qi centers in the digestive organs of the mid belly (but also reaches throughout the body), *wei* qi is associated with the chest (even as it works with complex precision throughout the body). The chest is home to the heart and lungs. From a *wei* qi perspective, the chest opens to the senses of the head and our connection to the outside world. Beyond that, the chest is the locus of spirit in the body (even as what we call spirit or personal sacred consciousness connects with all aspects of our body and being). The essential pillar that is needed to complete our survey of enacting change has to do with spirit.

In order to open a doorway to genuine change, some kind of personal awakening is required. A personal revolution, rather than merely benign shifts that don't challenge individual status quo. To be sure, gradual change can improve our diet in targeted ways, for example, a bit less sugar, a bit less fried food, less alcohol, a few more vegetables. Small changes can add up to welcome improvement, but to walk away from an unsatisfactory situation a radical shift is required. To make a full-being shift, the most powerful method is to address the constitutional, nutritive, and active immune levels all at once. Find things to fast from, perhaps alcohol, sugar, meat, overly spiced meals, or refined foods, for at least a set period of time. Your body will read the signals and begin the necessary processes of cleansing, clarification, and renewal. To some this may feel restrictive and painful, as if the food police have delivered a dietary restraining order. Remember the three types of resistance mentioned above. With resistance in bloom, successful change will be difficult. Our efforts, then, are essentially preparatory. We work gradually, making helpful progress until we are ready to drop what holds us in place and walk through the doorway to a new diet, a new personal reality. For this, a personal awakening of some kind is needed. This jolt of new consciousness is not the goal, it is a beginning, an unfolding of opportunity that inspires sustained action. And nothing is more powerful to support sustained, real change than a clear and informed shift in our way of eating.

RECIPES

To connect *yuan* qi with *ying* qi:

Brown Rice, Azuki Beans, Asparagus with Arame Seaweed and Shiitake Mushrooms

1 cup organic brown rice

1 cup dried azuki beans (or pre-cooked canned azuki's)

1 cup dried arame (seaweed)

2 cups cremini mushrooms

1-2 bunches asparagus (or substitute other vegetable with stems)

Tamari

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Olive oil
Sea Salt
Sesame Seeds
Scallion or chives for garnish

Purchase fresh-looking brown rice from shops that sell it often; brown rice can go stale or rancid if left too long on the shelf. Rinse in a pot and tip water away until water runs clear, about three times. Bring to a boil with new water, 1 measure rice to 1.5 measures water. Reduce to a simmer, cover with well-fitted lid. Cook for 40 minutes, turn off heat allowing it to rest for 10 minutes. Do not stir or fluff the rice. One cup raw rice serves four people. Brown rice in a pressure cooker or instant pot type device cooks in half that time or less, use the multigrain setting.

Purchase raw azuki beans or pre-cooked in a can (several companies do a very good job with cooked, canned, organic beans). If raw, sort for stones, then rinse. Bring azuki beans to a boil with 2 measures water, reduce to simmer, allow to cook for an hour or until tender. Do not salt the beans until they have cooked. If there is extra cooking water when they are done, this can be sipped in a cup (good for kidneys and bladder), or used in another dish. Whether cooking them yourself or using canned beans, azuki beans pair well with olive oil and tamari, or simply olive oil and a pinch of salt. One cup raw azuki beans easily serves four people.

Soak arame in hot water for ten minutes or so. Wash and slice mushrooms of your choice, cremini, for example. Add the mushrooms to a hot pan with a splash of olive oil. Allow them to soften, then lift the arame out of the water and add it to the pan. Add a splash of tamari. The dish is done as soon as the mushrooms are wilted and the flavors have come together. Options include adding a splash of mirin (sweet rice wine) and toasted sesame oil.

When the rice and beans are nearly done, wash enough asparagus so each person will have 4-6 spears. Trim off the tough ends, or break them where they seem to want to snap, an inch or two from the bottom. Cook in a pot over medium-high heat with a good splash of olive oil, a small splash of water, and a chef's pinch of sea salt. Cook until bright green and just tender; do not overcook.

Serve in a casual style: a scoop of brown rice, a scoop of seasoned azuki beans, a scoop of the arame with mushrooms, and a portion of asparagus spears. Garnish with slivered scallions or chives over the azuki beans and a generous sprinkle of sesame seeds over the arame and mushrooms.

If you like, make a homemade gomasio, it's delicious on this kind of dish and amplifies its *yuan qi* aspects. Heat 1 cup sesame seeds in a dry pan, shaking to manage toasting without burning. Add 1/2 to 1 teaspoon sea salt. Stir to roast over medium heat, 5-10 minutes. A beautiful toasted aroma will let you know you can move them to a bowl to cool (leaving them in the pan could burn the seeds from residual heat).

Grind the mixture coarsely in a mortar and pestle (or the wonderful Japanese version with grooves called a *suribachi*). Sprinkle gomasio over the rice and azuki beans. Gomasio will stay fresh on the table for a few days or in the refrigerator for a few weeks. Allow to cool before storing in an airtight glass container.

To connect *ying qi* with *wei qi*:

Homemade Chicken & Rice Soup (from *Welcoming Food, Book 2*)

Chicken | 2 breasts with bones and 4 thighs
Carrots | 6 medium, diced
Leek | 2 medium, whites only, halved and sliced across the length into thin half rings
Celery | 4 stalks, cut thinly
Zucchini | 2, cut lengthwise, lengths cut lengthwise again, diced
Bay leaf | 1
Whole peppercorns | 1/2 Tbsp
Turmeric | ground, 1 tsp
Parsley | 1 bunch
Scallions | 3 finely sliced
Salt | 2-3 Tbsp, or to taste
Long-grain white rice | 1 cup uncooked, or 2 cups cooked rice
Water | enough to cover the chicken and about 3 inches more

In a large pot, brown the chicken in its skin, rendering some of the fat from the skin to the pot. (Use a splash of olive oil to get started if needed.) Remove the chicken, set aside, add the carrots, leeks, celery, zucchini, bay leaf, peppercorns, and turmeric, with a couple chef's pinches salt. Cook the vegetables and spices in the fat left in the pan for 4-5 minutes. (Save the scallions and parsley for the end.)

Add the chicken parts back into the pot. Cover with water about 3 inches over the top of the chicken and cook for 30 minutes.

With a slotted spoon, take out the chicken and vegetables and set them aside in a bowl. Discard the bay leaf.

Bring the broth to a boil, add the 1 cup raw rice, reduce heat to simmer, cover, cook for 20 minutes. If using already cooked rice, simply add it to the pot and bring just up to a boil, then proceed.

While the rice is cooking, remove the chicken meat from the bones and shred into large bits. It's best to include the chicken skin in the soup for the healthy oils the skin includes, but feel free to remove it, if you must, along with any fatty or unappealing bits. Allow the chicken pieces to be full bite-size.

When the rice is cooked, add back the vegetables and the shredded chicken. Add the scallions (finely sliced). Adjust for salt (it will need perhaps 2 tsp more). Different size pots, different heat control, and different varieties of rice could change the soup's thickness; add some boiled water to open the soup if necessary. Add the coarsely chopped parsley just before serving.

Andrew Sterman is the author of the two-volume: *Welcoming Food, Diet as Medicine for the Home Cook and Other Healers*. Both books are available for sale at www.gfcherbs.com. Andrew hosts a popular "Food Chat" twice monthly, live online (with replay anytime), with discussions of various aspects of the importance of diet and healing, with questions and case reviews. Visit Andrew at andrewsterman.com/food