As the old saying goes, "If you give a man a fish, you help him for a day. If you teach a man how to fish, you help him for a lifetime." I would add: "If you show a man an invention for a new method of fishing, you will help him to be a master in the fishing business." The professors and instructors at the American Academy of Acupuncture and Oriental Medicine understand this concept well, and they incorporate it as a fundamental part of their teaching responsibilities. "We teach our students to be masters of the acupuncture profession. When they graduate it is not just that they are awarded a master's degree, but they are actually a master of the skills and experience accumulated over several thousand years of acupuncture and Chinese medicine practice," says Dr. Yubin Lu, the Academy's Academic Dean.

Through ten years of effort, the American Academy of Acupuncture and Oriental Medicine has assembled a team of world-class professors in the field of traditional Chinese medicine (TCM). Each professor is a master in his or her field. These fields include acupuncture, Chinese herbal medicine, TCM gynecology, TCM dermatology, TCM immunology, TCM neurology and TCM orthopedics. Ten of the Academy's professors have both their Master's and Ph.D. training in their specific field. "This is the strongest acupuncture and Chinese medicine team to be assembled in the United States," commented one of the site visitors when the Academy's accreditation review was conducted. In training their students to be masters, our professors are innovative in their approach to education: both classical and contemporary needling techniques are demonstrated to students; an allegorical teaching approach has been developed to enhance herbal medicine teaching; cold febrile disease and warm febrile disease traditions were integrated to explain and deal with the H1N1 flu crisis.

Our professors are not only superior teachers, they are also great practitioners, continuously upgrading their approach to patient treatment. Dr. Yubin Lu broadened the application of the classical Chinese herbal medicine formula Xiao Chai Hu Tang to modern conditions such as IBS and bipolar disorders. Dr. Wei Liu invented a special multiple-needle technique around the uterus for effective treatment of infertility. Dr. Hong Chen masterfully demonstrates her skill in contemporary herbology in her treatment of psoriasis and eczema. Dr. Imaim Neng Thao founded the Academy's specialty clinic for the treatment of multiple sclerosis patients. Dr. Brian Grosam is an expert in acupuncture treatment for perimenopause.

A Chinese proverb says, "Black comes from blue, but is darker than blue." We are dedicated to seeing our graduates match and surpass their teachers; seeing them in the forefront of the acupuncture profession and the leading edge of integrative medicine in the 21st century.
Treating Spiritual and Emotional Issues

By Peng Her, AAAOM Student Intern

I have been a practitioner of Qi Gong for 15 years, with a special interest in using it as a healing modality. Studying traditional Chinese medicine has greatly expanded my knowledge in the field of energetic healing. When I went into clinic practice as an intern, my decision was to leave Qi Gong out of the acupuncture treatment. I wanted to experience the two modalities as separate entities so I could clearly distinguish between them. I found that both are based on the same fundamental principles, and that my ability to work with either one improves with patience, diligence, and experience.

Qi Gong is founded on the concept of attaining awareness and developing intuition. After years of practice, I've developed different levels of awareness that are almost impossible to express with words. In my Qi Gong practice I use this intuition in one way; as an acupuncturist I use my intuition primarily to find acupoints and tune in to affected meridians. As I learned the principles of TCM, many things began to fall into place for me. In the past, I had an awareness of energy patterns, but I could not always "name" them or put them into a coherent structure. TCM theory gave me the tool I needed to do this.

In treating emotional or spiritual problems with Qi Gong or Chinese medicine, I have noticed consistency of treatment principles and acupoint combinations. In healing qigong, we express the treatment principle by saying the patient needs "rooting" or "grounding." The concept is to anchor and sedate the mind, therefore allowing mental clarity. In Chinese medicine, we speak of such treatment principles as "calming the Shen," "purging fire" (fire flares upward and disturbs the mind), "opening the heart orifice" and tranquilizing the mind by unblocking the meridians and allowing pure yang qi to ascend to the head.

The most effective approach for me in choosing an acupuncture prescription is to use my Qi Gong intuition to choose the acupoints I want to use. Even though each patient is different, I still find that the same acupoints "pop up" with some regularity. These points are: BL 60, BL 57, BL 40, ST 36, ST 40, GB 34, GB 43, KI 6, SI 3, LU 7, LR 3, DU 20, RN 4, and Shenmen (auricular).

The effectiveness of the Stomach (ST), Gall Bladder (GB) and Urinary Bladder (BL) acupoints is related to meridian theory. Since these three yang meridians begin on the head and end on the feet, energy can be directed downward from the head to the feet by needling points at the distal end of these meridians. In accordance with Qi Gong treatment principles of "rooting" and "grounding," stimulating distal points of the ST, GB and BL meridians will anchor yang qi from the head and ground it into the lower limbs. From the moment I begin locating the point, I'm visualizing qi from the head being pulled down to the point. This intention process is important, and I've found it to be most effective.

The use of LU 7 and SI 3 is also based on meridian theory, as they are confluent points used to open the Ren and Du channels. KI 6 is the confluent point of the Yin Heel extra meridian. RN 4 and DU 20 are key points on the Ren (Conception) and Du (Governing) meridians. They travel upwards from the perineum, along the spine to the upper jaw (Du meridian) and along the front midline to the lower jaw (Ren meridian). People familiar with Indian spiritual practices will recognize that the seven major chakras are positioned along the Ren and Du meridians, and that kundalini rises along the Du meridian.

Today, many people are in pursuit of spirituality. All Eastern spiritual practices I am familiar with have some form of meditation that focuses on the body's centerline, whether it is called "Dantien" or "Chakra." To me, the particular system of spiritual practice which people choose is irrelevant. What I see as a Qi Gong healer, however, is that many people have done damage to themselves due to improper practice. We in the West have a tendency to "push the stream uphill" and think we can master ancient spiritual growth systems in three or four weekends. This can result in stuck qi, uncontrolled qi, chakras that have been "blown open," etc.

Acupuncture can be used to rebalance people who are out of alignment due to improper practice, and may even promote or accelerate spiritual growth (by means of opening the Ren and Du meridians, which run exactly along the Dantien and Chakra systems). In my opinion, adding acupuncture to one's spiritual practice provides a safety net and promotes optimal physical, mental, and spiritual health.

Peng Her is currently a clinic intern at the American Academy of Acupuncture and Oriental Medicine. He is also a longtime practitioner of Qi Gong healing and can be reached at 612-708-0753 for appointments.
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Shen (spirit), Hun (etherereal soul), Po (corporeal soul), Yi (intention), and Zhi (will-power) are collectively called "the five spirits" in Chinese medicine. The five spirits represent the understanding of the ancient Chinese people about human psychological activities, and are a central concept in Chinese medicine theories about diagnosis and treatment. For the purposes of medical diagnosis and treatment of mental diseases, each of the five spirits is assigned to one of the "zang" internal organs. Depending on the translation, the organs are said to "dominate," "regulate," "house," or "support" the spirit assigned to them.

Shen (spirit) is a general term for all mental or psychological activities. The Heart dominates Shen, and ancient Chinese people believed that the Heart is the organ primarily responsible for mental activities. When external stimuli are collected by the sensory organs, they are sent to the Heart for analysis. The Heart directs stimuli to the appropriate organs, triggering a series of psychological activities. Because the Heart is central to psychological activity, many mental disorders are Heart-related. For example, "phlegm heat disturbing Heart spirit" is a TCM diagnosis for what we call schizophrenia.

The ethereal soul and corporeal soul are classified based on yin and yang. The corporeal soul, as indicated by its designation, is body-based and is mostly concerned with the sensory functions of the body such as the ability to feel pain, cold, or heat, as well as instinctive and reflexive reactions. The corporeal soul is born when the body is born, is supported in life through the processes of eating and breathing, and dissipates when the body dies. It is said that Lung Qi supports the corporeal soul because the Lung dominates Qi, and Qi is involved in all the processes that support bodily life. In TCM diagnosis Lung Qi deficiency could be associated with decline of the sensory functions and with a lack of drive or resolution.

The ethereal soul is associated with higher psychological activities and perceptive abilities. It takes the information collected by the sensory organs and attributes meaning to them. For example, the corporeal soul is responsible for sight, but the ethereal soul has vision. In Chinese medicine, the ethereal soul is stored in Liver blood and is the basis of "advanced" mental activities which include dreams. If there is Liver blood deficiency, a major symptom of that would be the inability of the ethereal soul to rest quietly in the Liver at night, resulting in dream-disturbed sleep, restless sleep, and sleep-walking.

Intention (Yi) indicates the development of an initial or original idea, triggered by external stimulation. It is the starting point of the rational thinking process. The ability of Yi to function properly is based in "Ying," which is the body's nutritive Qi and Blood. Since the Spleen generates and stores Ying, deficient Spleen energy will eventually result in general Blood and Qi deficiency. Spleen Qi deficiency will impact Intention/Yi in the area of mental clarity and focus. It would be difficult to concentrate, remember things and carry out long-range planning.

Will-power (Zhi) can be considered the last or completed stage of the thought process. It forms a solid, finalized idea about something. The Kidney stores Essence, or Jing - that part of us which comes into being at conception. It is Jing which supports will power. If Kidney Qi is deficient, Jing will be affected and will reduce the force of Will-power, resulting in timidity, indecisiveness and a general inability to formulate and carry out decisions.

It is a characteristic of Chinese medicine that mental and emotional states are somatized, or diagnosed in terms of bodily symptoms, and are then treated according to the symptoms exhibited. The concept of correlating the five spirits with the five zang organs was formulated by ancient Chinese practitioners to explain the somatic basis for the different psychological activities. In acupuncture treatment, each of the five zang organs has a special point on the back, along the Urinary Bladder meridian, where the energy of that organ can be accessed. These "back shu" points can be used to treat disorders of the corresponding organs, including emotional disorders. For example, BL 52 (Zhishi) is called "house of will-power" and can be used to treat both functional kidney disorders and disorders of the will-power.
AAAOM Faculty Spotlight: Dr. Peng Sun

By Leila Nielsen

Dr. Sun began teaching at AAAOM in the fall of 2009. He has a Ph.D. degree in TCM Orthopedics from Shanghai University of Traditional Chinese Medicine, a degree in Orthopedic Medicine from the Medical College of Qingdao University in China, and is currently completing a Ph.D. degree in Occupational Medicine from Towson University in Maryland.

L.N.: How did you choose Chinese medicine as a career?

Dr. Sun: Until I was 18 years old I had no career plans. Finally one of my teachers said, "Learn Chinese medicine." Since my grandfather and my father's brother were TCM practitioners it was a reasonable idea, but I had not thought of it seriously before.

L.N.: Why did you decide to go on and specialize in orthopedics?

Dr. Sun: At Shandong University of TCM, where I earned my TCMD degree, about one-third of our classes were oriented to Western medicine diagnosis and treatment. I practiced in a hospital as a TCM doctor for five years, but I always had the idea I wanted to do more than acupuncture and herbs. The course work in Western medicine gave me the idea I could have a more direct impact on my patients through Western medical modalities. It seemed to me then that surgery was a good way to have an immediate effect on people's health. After seven years working in a hospital clinic as a TCM orthopedic surgeon, I spent two years getting a Master's degree in orthopedic surgery. But then I changed my mind again.

L.N.: You mean you decided to stop doing surgery?

Dr. Sun: I continued to do surgery, but I decided to get a Ph.D. in TCM orthopedics and focus more on acupuncture and herbs. I saw that surgery could heal people, but it was also a painful experience for them. TCM modalities are non-invasive, safer, and are actually better at treating many orthopedic conditions. I saw TCM from a new perspective and had more appreciation for the power of TCM. I went to Shanghai University of Traditional Chinese Medicine for my doctoral studies.

L.N.: What kind of research did you do for your Ph.D.?

Dr. Sun: My research was in the area of treating musculo-skeletal disorders with acupuncture and Chinese herbs. At the Ph.D. level, most of the research is done according to Western scientific standards, so I worked with cell cultures and measured biomechanical responses with scientific equipment. The trend is to use Western standards to prove the efficacy of TCM, such as using Western medical theory to explain why a Chinese herb works. And in treating orthopedic problems the approach is to combine acupuncture, herbs and tuina medical massage with Western physical therapy and rehabilitation methods. In fact, working on my Ph.D. finally made me realize my goal in life. I want to find a perfect marriage or a blend of Chinese medicine and Western medicine, so people all over the world will be able to have the best medical care possible.

L.N.: Is that why you came to the U.S. - to work on that goal?

Dr. Sun: Yes. Chinese hospitals do not have Occupational Therapy departments the way hospitals in the West do. They have large Physical Therapy and physical rehabilitation departments, but there are not well-developed facilities for re-training people in occupational tasks. I decided to expand my education in that direction because there was a lack of that aspect of rehabilitative medicine in my training. That is why I came to the States in 2006 to study occupational science at Towson University.

L.N.: What have your experiences living in the U.S. been like?

Dr. Sun: Living and working in the U.S. has been a very good experience for me. I had a part-time job in the town while I was studying at Towson, and made friends at my job and in school. I was lucky that my wife was able to join me there, so it was not so lonely for me. She returned to China before I moved to Minnesota, so she did not have to go through the first Minnesota winter with me. I told her about it, though. I hope she will come to live in Minnesota very soon. Living in the U.S. and making friends with Americans has changed my point of view and given me a broader way of looking at different cultures. I can understand the American way of thinking more now. All my experience here helps me with my goal of combining Eastern and Western medicine. No matter what country I live in, I can use my expanded perspective to advance that goal.
Chinese Medicine and Emotional Health
By Yubin Lu Ph.D., TCMD, L.Ac.

If you asked one hundred people to choose between happiness and money, I guess 80% would choose happiness over money. Another 19% would say they want both happiness and money, and 1% would choose money over happiness. We all want to feel good; we would all love to have more happiness in our lives. What is your answer when someone says, "How are you today?" Do you answer this question by saying how you honestly feel, or do you generally say "I'm fine"? Most of us will say we are fine because we place such a high value on happiness we not only want to feel, we want others to think we are happy. But the truth of our lives is that we encounter all kinds of stress every day - paying the bills, satisfying our employers and spouses, dealing with loss, etc.

In the first published medical textbook, the Yellow Emperor's Classic of Internal Medicine (the Nei Jing), written 2300 years ago, there is some discussion of the effects of stressful emotions on longevity. The Nei Jing says that endless expectation and desire followed by endless anxiety and stress is the main reason that people in those times only lived to 50, as opposed to a previous Golden Age when people lived to 100 because they led balanced lives. How are emotions understood in Chinese medicine theory? How can we maintain balanced emotions so we can enjoy a healthy life, and how do we treat diseases related to emotions?

Chinese medicine explains emotions as the reactions of the body to different external stimuli. When people are kind to us, we feel satisfied and happy. When we see something that threatens our life, we feel scared. When we loose a good friend, we feel sad. Emotions are not only what make us human, they actually ensure our survival by giving us a way to deal with life situations.

In contrast to modern psychology, which focuses on mental states, Chinese medicine bridges the mind (emotions) and the body (physical manifestation of emotional states). The Nei Jing states that "human beings have five zang organs supported by five kinds of qi, from which the different emotions are generated." In other words, specific emotions are generated based on the different functions of the internal organs. TCM theory says the Heart is the ruler of the other organs. When external stimuli are collected into the body by the sensory organs, they will enter the Heart first and be analyzed by the Heart Shen/spirit. A stimulus seen as favorable to us will cause us to want more of it. A stimulus seen as bad for us will cause us to react against it (for example, fear would make us run from a threat, while anger would make us fight what threatens us).

It is probable that the connection between emotions and internal organs was based on observation of changes produced in the body by different emotional states. How does a person react when they are joyful? They feel their hearts beat faster; they have more motivation to do things; they feel they want to share the good news with the whole world. This indicates that joy is associated with the Heart. Feelings of anger can produce distending pain in the chest and hypochondria area. That suggests the connection between anger and the Liver. Fear can cause people and animals to loose control of their bladder. Since the Kidney controls the bladder, fear is associated with the Kidney.

Emotions are essential to our experience of life, and a healthy person will express emotions as they come up. However, excessive emotional states, including persistent, violent and strong emotional stimuli, will produce changes and imbalance in the corresponding organs, disturbing the normal functioning of the body and causing diseases. For example, excessive joy may cause Qi and Blood to flow too fast and become scattered, making it difficult to concentrate the mind. Excessive anger may cause Liver Qi to become "stuck," or may cause it to flare upward into the Heart and the head.

Because of the correspondence between emotions and organs, the pathology can also work the other way around, meaning that a diseased organ can cause emotional imbalance. For example, many women suffer from premenstrual syndrome, with its emotional component of feeling more irritable. The Chinese medicine explanation for this is that before the period, the Liver gathers blood to prepare for menstruation.
If there is an existing condition of Liver Qi stagnation, the gathering of blood will make the congestion of Liver Qi even worse, causing the corresponding emotional manifestation of anger or irritability to appear. As the menstrual blood is shed, the stagnation is relieved and the mood improves.

The fundamental connection between body and mind in Chinese medicine theory enables practitioners to diagnose and treat disease and emotional disturbance on a reciprocal basis. They treat pathological changes in an organ to anticipate and avoid possible excessive emotional response; or they treat emotional conditions by diagnosing changes in the corresponding organ and correcting the imbalance.

Depression can be used as an example of analyzing a disease from both the emotional and the internal organ perspective. At the emotional level, Chinese medicine sees depression as the result of frustration, which is defined as failure to achieve the expected goal. A person can deal with this type of frustration by either reducing his expectations, or by establishing more realistic goals for himself. At the physical level, symptoms of depression including sluggishness and negative thought patterns are generally diagnosed by TCM practitioners as Liver Qi stagnation. The use of Chinese herbs and acupuncture can help Liver Qi to move freely, which will tend to resolve the depression symptoms. It is interesting that the Liver controls the eyes, and also the quality of having vision. When Liver Qi stagnation is treated, a depressed person can get the vision to create more realistic goals for himself.

The ability to approach health conditions from an integrated mind/body perspective is a major strength of Chinese medicine. On one hand, emotional problems can be analyzed and treated by diagnosing internal organ dysfunction. On the other hand, diagnosing and treating a physiological problem will often clear up related emotional problems. I believe that Chinese medicine has some advantages over modern psychology in this regard. The Chinese medicine model tends to be more practical in both theory and practice, since it is theoretically based on the patient's reaction to different stimuli, and since clinical practice has proven that it is a very effective way to treat emotional disorders.

So does Chinese medicine promote happiness? Since everyone is different, there is no absolute answer, but I think it can help a lot of people to get balance in their lives. Acupuncture and herbs can calm Shen and let people find more realistic goals for themselves. Strengthening the function of our internal organs enables us to manage strong emotions better, avoiding further damage to the body. By helping us to deal with mental and physical stress, Chinese medicine can definitely promote our long-term happiness.

Releasing Righteous Anger: A Small Case Study

By Leila Nielsen

When I was an acupuncture intern looking for people to practice on, my friend Carol came to see me. Carol did not think there was anything in particular wrong with her, but she wanted to support me in my studies. I diagnosed Carol with Liver Qi Stagnation, one of the commonest TCM diagnoses, which often has its roots in frustration and unexpressed anger. (In TCM theory, the Liver is responsible for "smoothing" the emotions. If emotions, especially anger, are habitually bottled up, the Liver's qi becomes stuck and the emotional frustration begins to express itself in such symptoms as depression, fatigue, loose stools, uncontrolled outbursts of anger, a feeling of fullness or suffocation in the chest, etc.)

Carol had been an R.N. for thirty years, and was highly competent and professional. She was so competent that the head nurse habitually put her in charge of the shift and assigned extra patients to her, because she knew Carol could handle anything. No matter if her patient load was excessive or even unfair, Carol would always agree to take the assignment. Then she would spend the rest of the shift in a state of chronic stress, muttering angrily to herself. In fact, I could just as easily have diagnosed Carol with a bad case of "Minnesota nice."

I began giving Carol acupuncture treatments designed to unblock the stuck Liver qi. After several sessions, Carol started to say things like, "You know, the head nurse tried to give me two new admissions last night, but I told her to give them to somebody else because I was just too busy." Or, "So-and-so kept asking me to help her do something, and then disappeared and left me to do the whole job. I finally told her to ask somebody else."

To me, these statements of Carol's were signs that the acupuncture was having an effect: the anger and resentment that had been bottled up inside her were now beginning to be channeled in a useful direction. I rejoiced to see my friend standing up for herself, and was amazed that a few needles could have such a noticeable effect on such an ingrained behavior pattern.
Many years ago, in a village beside Tai Mountain, a retired government official named He lived with his family. In imperial China, where government officials were highly trained and respected, retired officials were given the title "Yuanwai." When Yuanwai He was old, he and his wife had their first and only child - a beautiful girl named Huan Xi ("happiness"). Huan Xi was the apple of her father’s eye.

One day when Huan Xi was eighteen years old, she went to the temple on the south side of Tai Mountain to burn incense in honor of the Tomb Sweeping festival. When she returned home, she seemed different. As her parents watched in horror, Huan Xi began a slow decline in health. She was absent-minded. She had no interest in food or drink and became thinner and thinner. Yuanwai He summoned many famous doctors to cure his daughter, but the medicines they gave her had no effect. Yuanwai He’s precious daughter was dying. As a last resort, Yuanwai He posted a public notice: anyone who could cure Huan Xi’s mysterious disease would receive one thousand ounces of gold.

The notice was seen by a poor young scholar who lived in a village on the west side of Tai Mountain. Although he was poor, the young scholar was refined and cultivated, as well as being very handsome. He was a serious student, spending long hours over the classical texts, and he also excelled in the practice of medicine. His goal in life was to go to the capital, take the civil service examination and achieve a high-level government position. But his family’s poverty condemned him to waste his talents in the backwaters of a small town. The opportunity to earn a thousand ounces of gold was like a gift from heaven.

The young scholar examined Huan Xi carefully, taking her pulse, looking at her tongue coating and observing her complexion. He said, "Miss He's illness has been caused by failure to get what she wants. Her emotional distress, frustration and depression have resulted in constraint of her Liver Qi."

How could they cure this sickness of frustrated desire? The scholar said, "A tree grows on Tai Mountain called the love tree. At night, the leaves of this tree fold together like lovers meeting face to face."

The fragrant flowers of the love tree can clear heart fire, dispel depression, calm the spirit and tranquilize the mind. Let Miss He drink a tea made from these flowers and she will soon be restored." And that is exactly what happened. Huan Xi recovered, and a grateful Yuanwai He rewarded the poor scholar with a thousand ounces of gold.

However, there was more to the story than that. The young scholar diagnosed Huan Xi’s disease correctly. She wanted something she could not have, but he did not know that he himself was the source of her love sickness. When Huan Xi went to the temple for the Tomb Sweeping festival, she had seen the handsome young man and fallen deeply in love with him. When he appeared at her bedside, she was already more than halfway cured, even without drinking the restorative tea. Soon the young scholar was as much in love with Huan Xi as she was with him.

With the money he received from Yuanwai He, the young scholar traveled to the capital and sat for the examination. His future was assured when he received the highest score on the test and was recognized throughout the country for his achievement. The young scholar returned to Tai Mountain to marry Huan Xi, and then they moved to the capital to begin their life together. Huan Xi joined her husband in his practice of medicine, and they successfully treated thousands of patients, especially people with troubled minds.

The tree which had cured Huan Xi was named after her - the He Huan tree - and the sweet-smelling flower is called He Huan Hua. We know Huan Xi’s tree as the mimosa tree, or Albizia tree. In Chinese herbology, He Huan Hua has the function of dispelling depression and tranquilizing the mind. It is used with great effectiveness to treat heart spirit disturbance, depression and insomnia.
Minnesota is well-served by the acupuncturists at TCM Health Center clinics. With six convenient locations, TCM Health Center clinics are committed to providing high quality acupuncture and Chinese herbal medicine at reasonable rates. Our practitioners are fully-licensed and highly-trained professionals who bring specialized knowledge and years of experience to bear on patient treatment. Acupuncture and Chinese herbal medicine are known to be exceptionally effective at addressing a variety of diseases, as well as being proven preventive medicine.

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Acupuncture's "Happy Points" for Stress Relief

By Wen Jiang, TCMD, Ph.D., L.Ac.

These days it seems like everyone is complaining about being stressed, not just in their work, but even in their daily activities. In my experience, acupuncture can actually have a positive effect on people's moods, promoting an improved outlook on life. I will tell you my five "secret" acupuncture points for promoting happiness.

According to traditional Chinese medicine (TCM) theory, depression and anxiety are categorized as a form of Shen (spirit) disturbance. The internal organ principally responsible for housing Shen is the Heart. A basic principle of TCM theory is that body, mind and spirit operate reciprocally: disturbed or unregulated emotions will cause dysfunction of the internal organ associated with that emotion; and unbalanced or diseased internal organs will cause disturbed emotions. When someone always feels depressed or anxious, after a while the Heart function will be affected. Since part of the Heart function is to regulate Shen, the smooth flow of Shen is disturbed, becoming "turbid".

Over time, such symptoms as fatigue, depression, insomnia, and poor memory will arise and get worse. For someone with a diagnosis of "disturbed Shen," the treatment plan is to "calm the Shen." Acupuncture is one of the most effective ways to calm Shen - it has an immediate effect on a person's mood, and it has no undesirable side effects like psychoactive medications can have.

The secret points I call the "five happy points" are DU 20 (Baihui), and M-HN-1 (Sishencong). These points are located close together on top of the head. DU 20 is the highest point on the body. Its Chinese name, Baihui, means "one hundred meetings" because most of the principal meridians pass through this point. Yang qi, which rises by nature, converges at this point and can be stimulated by needling Du 20.

Other functions of Du 20 are to regulate the flow of qi and blood in the meridians and calm Shen. One translation of Sishencong is "four alert spirit." They are four points, spaced equally around Du 20, at a distance of 1 cun (one fingerwidth). Sishencong can calm Shen and enhance memory. Recent scientific research has demonstrated that needling these five points increases blood flow to the brain. Patients in controlled studies report that needling these points helps to reduce their anxiety and release stress.

For serious mental disturbance, people should definitely see their doctor. But for less-severe depression due to the stresses and strains of daily life, I recommend seeing the acupuncturist first. Maybe these "happy points" are one answer to the search for a peaceful mind.

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Treatments from student interns are generally $32 per session, but coupons are available here for either the Roseville or Uptown locations to print out and bring along with you for a $16 treatment.
In Chinese medicine theory, there are a number of patterns which can result in a person feeling depressed. The two recipes here address two patterns of depression: depression due to deficiency of Spleen and Heart energy; and depression due to an excess or stagnation of Liver energy.

I. Lotus Seed Bud with Dates (Lian Zi Xin Da Zao Tang)

Ingredients:
- Seed bud of lotus (Lian Zi Xin) 3 grams
- Chinese date (Da Zao) 10 pieces

Preparation: Grind the lotus seed bud into powder. Add lotus bud powder and Chinese dates to 300cc (2 cups) water. Bring water to a simmer and simmer for 1 hour. Divide liquid into two parts and drink twice a day after a meal.

TCM Functions: Tonify Qi and Blood; clear Heart fire; calm Shen. Treat depression from Spleen and Heart Qi deficiency.

II. Pork with Sliced Bitter Melon (Zhu Rou Ku Gua Si)

Ingredients:
- Bitter melon (Ku Gua) 300 grams/ 2 cups
- Lean pork meat 150 grams/ 1 cup
- Vegetable oil, sufficient to stir-fry ingredients
- Salt to taste

Preparation: Bitter melon resembles a cucumber. Cut cross-wise into 2-inch sections, then cut sections lengthwise, into "matchsticks." Immerse melon slices in boiling water for one minute to reduce its bitter taste. Discard water and set aside melon slices. In a wok, fry sliced pork in vegetable oil over moderate heat until cooked through, then remove pork to a platter and discard oil. Add new oil to the wok, heating wok on high heat until the oil begins to smoke. Add pork and melon slices, stir-frying rapidly for 30 seconds. Salt to taste. Serves two.

TCM Functions: Purge fire from Heart and Liver meridians; tonify Qi. Treats stress-related depression from Heart and Liver disharmony.

Diagnosing Schizophrenia in TCM

By Daiyi Tang, Ph.D., TCMD, L.Ac.

In traditional Chinese medicine, Jing (natal Essence), Qi (vital energy) and Shen (mind or spirit) form the basis of life. The integration of these substances determines the relationship of body and mind. When Essence and Qi are insufficient or disturbed, mental (Shen) disorders may arise. Western medicine sees schizophrenia as severe psychopathology within several domains including cognition, emotion, and behavior. There are five types of characteristic symptoms: delusions, hallucinations, disorganized speech, disorganized behavior, and the so-called "negative" symptoms. Negative symptoms are associated with depressive behavior such as social withdrawal and lack of motivation. Not every person with schizophrenia will have all the symptoms listed here, and they vary dramatically from person to person.

In Chinese medicine theory, mental disturbance is categorized in terms of Yin and Yang. The term "Dian" is applied to depressive symptoms and belongs to Yin; "Kuang" is applied to excitation, anxiety and manic symptoms and belongs to Yang. In TCM practice, the clinical manifestations of schizophrenia fall mainly into two patterns: (1) Phlegm and Qi stagnation; (2) Phlegm-Fire accumulation. There are other possible patterns, including Yin-deficiency Fire, Phlegm-Damp obstruction and Yang deficiency, but these are rarely seen in the clinic.

Phlegm and Qi stagnation can also be called depressive psychosis, Dian, or Yin syndrome. It is characterized by gradual onset, apathy, lack of emotion and mental dullness at the initial stage, followed by incoherent speech, inappropriate mood swings, lack of appetite, sleepiness, trouble concentrating, flat affect, social withdrawal, and lack of motivation. Phlegm-Fire Accumulation is also called manic psychosis, Kuang or Yang syndrome. It is characterized by sudden onset, irritability and hostility, flushed face and blood-shot eyes, headaches, insomnia, mania, restlessness, inappropriate or violent behavior, hallucinations and delusions.

Acupuncture and herbal treatment for schizophrenia focus on regulating Qi, clearing heat, resolving phlegm and calming Shen. Although schizophrenia is a difficult condition to treat, clinical studies of acupuncture and herbal treatment show promise, especially for patients who are unable to tolerate the powerful drugs commonly prescribed for this condition.
AAAOM Open Houses

Open Houses for prospective students will be held on July 11th and July 18th from 2-5 p.m. Read more on page 3, visit AAAOM.edu for full details and to RSVP, or call 651-631-0204 ext. 2 with any questions and to RSVP. We hope to see you there!

First Day of Fall Trimester

The first day of classes for 2010’s Fall Trimester will be Tuesday, September 7th. Applications are now being accepted and prospective students are encouraged to register soon. For application information, visit AAAOM.edu or call 651-631-0204 ext. 2.

Tai Chi and Healing Qi Gong Classes

AAAOM offers ongoing 12-week Tai Chi classes on Wednesdays from 6 to 8:30 p.m. beginning September 8th and 10-week Healing Qi Gong classes on Thursdays from 6 p.m. to 9 p.m. beginning September 9th. For class and registration information, please call 651-631-0204 ext. 1.

Continuing Education Seminars - Fall 2010

Held at our Roseville, Minnesota campus each fall, the AAAOM Continuing Education program is available for practitioners who have completed an accredited degree program for Acupuncture and/or Oriental Medicine, or for advanced students. Generally, these courses qualify for CEU credit, and full details are provided upon class registration. Topics and dates are available online at AAAOM.edu on the Continuing Education page. For more information call 651-631-0204 ext. 2.