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Ancient Wisdom - Modern Healthcare



Alpha and Omega:

Archetypes of Chong and Dai Mai p.3

Applied TCM Theory Using Acupuncture for PTSD

A Case Study p.10

Kigo: Exploring the Spiritual Essence of Acupuncture Points Through the Changing Seasons

Book Review p.15

Updates from the ATCMA BC President

p.18

IN

this issue

3

Alpha and Omega:

Archetypes of the Chong
and Dai Mai

Dr. Yvonne R. Farrell, DAOM, LAc
(Santa Monica, CA)

10

Applied TCM Theory Using Acupuncture for PTSD

A Case Study

Jordan Black, Final Year TCM Diploma
Student, 2020 (Bedford, NS)

BOOK REVIEW

15

Kigo

*Exploring the Spiritual Essence
of Acupuncture Points Through
the Changing Seasons*

18

Updates from the ATCMA BC President

Sarah Jenkins, R.Ac., R.TCMP
(Kelowna, BC)

Photography

This issue proudly features photography
from Kelsey Jackson, R.Ac. who has
been practicing for 15 years with a
special interest in sports injury and pain
management. See more of her work at

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EDITOR-IN-CHIEF

Kimberley Schneberk

DIRECTOR Kimberley Schneberk

PUBLISHER Kimberley Schneberk

CHINESE LANGUAGE Weijia Tan

COPY EDITORS Kyla Drever
Shanie Rechner
Katherine Moffat

**SOCIAL MEDIA
MANAGER** Kimberley Schneberk

BUSINESS DIRECTOR Kyla Drever

**ADVERTISING
DIRECTOR** Heather Sell

CREATIVE SERVICES Bizbee Creative

PHOTOGRAPHY Unsplash.com
Wild Orca
Photography

CONTACT

medicinalrootsmagazine.com
medicinalrootsmagazine@gmail.com

Kimberley Schneberk, Dr.TCM
Editor-in-Chief, Director, Publisher
drkimtcm@gmail.com
www.drkimtcm.com

Kyla Drever, Dr.TCM
Editor, Business Advisor
drkdctm@gmail.com
www.kaizenholistics.com



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Alpha and Omega: Archetypes of the Chong and Dai Mai

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by Dr. Yvonne R. Farrell, DAOM, LAc

I began this series for Medicinal Roots Magazine in 2018. It is now the Spring of 2021 and since there are only 8 Extraordinary Vessels you would think that the series would have concluded by now. But no, I was diverted by a pandemic, the election to end all elections,

Black Lives Matter, the Covid vaccine roll-out and a coup on the hallowed grounds of American Democracy.

It might be fair to say that my bandwidth has narrowed enough that creative writing has been challenging but it is probably more accurate to say my brain blew a circuit somewhere in the middle of 2020 and survival took the driver's seat.

So here we are, in the Spring of 2021 fortunate enough to have survived the adversity of the past year. My capacity for creative endeavors has been increasing incrementally since the New Year and I am wanting to finish what I started. I want to tie up a few loose ends so as not to leave you all hanging.

The Chong and Dai mai are the two vessels that are left and there is good reason to leave them until the end. In an archetypal sense, they are unique.

With the other six it is easier to assign archetypes to them as they have a specific polarity that is EITHER Yin or Yang. For example, as the Sea of Yin, it is not difficult to recognize that the Ren Mai represents The Feminine, especially The Mother. Nor is it challenging to perceive the Du Mai, which is the Sea of Yang, as any of the male authoritarian archetypes (King, Father, Emperor and more).

The Chong and Dai mai have less specific polarity. The Chong is said to be undifferentiated Yin and Yang (Sea of Blood and Sea of Yuan Qi). The Dai Mai has a pre-natal and post-natal pathway that is horizontal in nature, making it perfect for harmonizing Yin and Yang. This means that finding a gender specific archetype is less than satisfying if we are intent on using anthropomorphic ideals. I used to think of Yoda as being an excellent image of the Chong because he seemed ageless, tiny but full of the force, physically potent and living in a dark damp cave. A sort of balance of Yin and Yang but

I have been told by those in the know that Yoda is definitely male and he is not ageless, just really old. (900 years)

Even if we look at gender-neutral archetypes, like the Story-teller, which could be either male or female we are not capturing the “both male and female” nature of these vessels.

In the title of this article, I have called the Chong and Dai mai, the **Alpha** and the **Omega** because years ago, Taoist Master Jeffrey Yuen gave me a framework for understanding the evolution of consciousness and the expression of the psyche through the lens of the 8 EV.

See Figure 2.1

In this framework the Chong mai is the beginning (Alpha). It is the source of all. Its nature is wholeness and unity. The Chong mai gives birth to polarity in the form of the Ren and Du and those Yin and Yang resources are then used by the Wei and Qiao mai

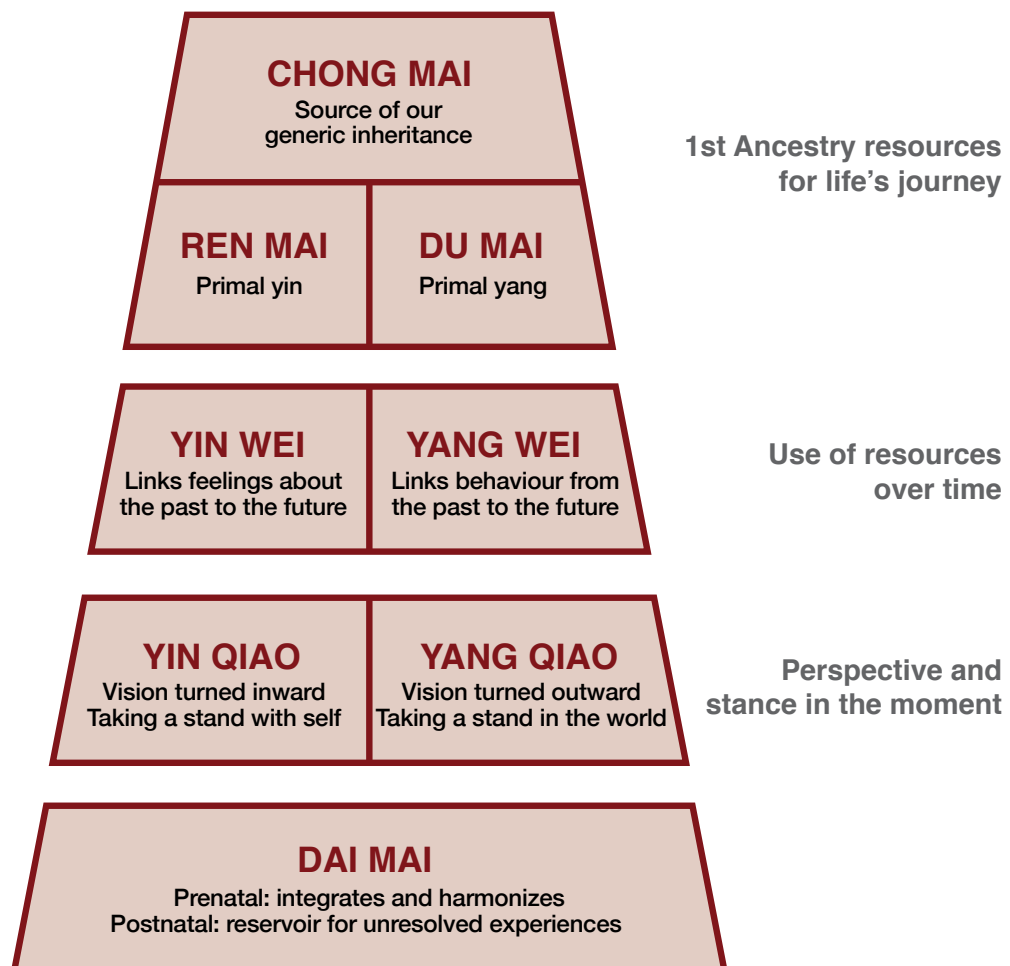


Figure 2.1

to make life's journey possible. The Dai mai is the ending (Omega). The Dai mai, as the only horizontal vessel, comes in contact with all of the other vessels and wraps them up into a system that governs growth and development through the 7/8 year cycles of Jing. Because of its horizontal pathways, the Dai mai governs harmony, balance and the capacity we have to integrate life's experiences in a way that supports our curriculum.

The Chong mai is both the Sea of Blood (Yin) and the Sea of Yuan qi (Yang). The points on its pathway remind us that this vessel links prenatal Qi (Kidney) with post-natal Qi (Spleen and Stomach). In its role as the Sea of Blood, it governs the relationship between the upper Mansion of Blood (Heart) and the lower Mansion of Blood (uterus). In its role as the Sea of Yuan Qi, it governs the proper directional flow of Qi for function.

The Chong mai is also said to be the Sea of the 5 zang, 6 fu and 12 primary channels. This vessel is the vehicle for transmission of Jing from one generation or one lifetime to the next. As such, it is the repository of intergenerational trauma and cultural expectations.

We might relate the Chong mai to the archetypal idea of lineage or ancestry.

That which is passed down from one generation to the next. We might also consider that the Chong mai is the vessel that transmits knowledge and experience from one generation to the next. In that sense, we might think of it archetypally as similar to the **Akashic records**. These records are a field of energy or repository of every thought, word, and deed of every living being, good, bad, and worse, in all times; past, present, future. This is a field of no judgment. This is simply a record of each soul's journey through the infinite. The knowledge and wisdom delivered through the Chong gives us the potential to fulfill our curriculum. If we are unable to overcome adversity and trauma, it is through the Chong that we may transmit both the burden and the bounty of this struggle to our children and our children's children. We might also equate the Chong to the archetypal idea of the **Fountainhead**, the source of our individualism and authenticity.

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**20
21**

With all of these functions, how can one archetype exemplify the profound nature of this vessel? Should we desire an anthropomorphic representation it would be difficult to find that in one individual. We have to turn to groups or pairs, like **The Old Ones** or **The Ancestors** or perhaps a little closer to home our **grandparents or great grandparents**.

To put the weight of the Chong on one individual archetype one would have to think in terms of hermaphroditic representations, where both genders are equally present.

The Dai mai has both a pre-natal and post-natal pathway that have different functions. The pre-natal pathway is how this vessel gets its name, “Sea of Ming Men”. This pathway arises from Du-4 (Ming Men) on the back and spreads across the low-back passing through UB-23 and UB-52 to connect with GB-26 on the flank. The front aspect of this pathway includes SP-15, ST-25, KI-16 and Ren-8. This pathway is about consolidating resources and providing an avenue for communication and integration.

The post-natal pathway is the same in the back as the pre-natal pathway and on the front of the body, includes GB-26, GB-27 and GB-28. This pathway is about the ability to create latency for survival. When

life becomes too challenging and the Pericardium is unable to bear the unbearable, survival is threatened. We are able, with the help of the Dai mai, to push the emotions and memories of these uncomfortable or traumatic experiences downward and bury them under fluids. Here, they cannot impact our daily awareness. Sometimes in order to keep going we need to be able to forget. **Pandora’s Box** and **The Shadow** are satisfying examples of this post-natal Dai mai function. There is all manner of misery and strife stored in “the box” and when Pandora unleashes it on the world all that she is left with is hope. CG Jung’s Shadow archetype reflects that idea that the feelings and experiences we suppress become unconscious in us and govern our behavior and beliefs from the darkness.

With regards to the consolidating pre-natal function, it may behoove us to think in terms of gender fluidity. This means that a person’s gender expression or gender identity may change over time or with circumstance. As we consider the posterior aspect of the Dai Mai that arises out of Du-4 Ming Men/ Vitality Gate, we can easily see the Yang force in play. This is the fire for function. As the belt wraps around the midline to the front of the body and eventually coalesces at Ren-8 Shen Que/ Spirit Gate we see the more Yin expression. The Dai Mai does not lose its Yang-ness as it moves anteriorly, it is simply that time, location and circumstance require Yin-ness.

An example of this may be seen in the Major Arcana cards of the Tarot. Specifically, **Judgment** and **Temperance**. The idea would be that the Dai Mai holds the energies of both of these archetypes simultaneously.

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The Judgment card is referred to as a time of awakening when a period of our life comes to an absolute end making way for dynamic new beginnings. We might say that we decide to free the Dai mai, releasing old trauma or rigid beliefs, in order to get back on track. A new life begins from letting something we have been unconsciously holding onto die so that we might re-assert our sovereignty. The image associated with this card is typically an angel blowing a horn as gray figures rise from the grave.

The Temperance card is usually depicted as a person pouring liquid from one container into another. That being is typically either a winged angel or an androgynous figure that stands with one foot on water and one foot on land. Reminding us that the Dai mai, as the Great Harmonizer, focuses on creating balance, moderation and connection.

To give these ponderings on the Chong and Dai mai more clarity or clinical usefulness, I offer you three brief cases. One for the Chong, one for consolidating the Dai mai and one for draining the Dai. My hopes are that seeing the vessels in action will help you to use them.

CHONG MAI: RECOVERY OF SELF

This patient was a 38-year-old female who at the time of her first visit had a chief complaint of anxiety and difficulty sleeping. She worried constantly and was under a lot of stress due to an unpleasant and challenging family situation. She had mild palpitations, a constricted feeling in her chest, loose stool and a craving for sugar, which she indulged in too often. Her first treatment was a Yin Wei treatment because I felt it would reduce the symptoms of anxiety and improve her circulation in a way that would help her process the family stress.

Which indeed it did. Once the anxiety was diminished what she was left with was a feeling of defeat that might be described as melancholy or depression. She spoke about how tired she was of trying to make everyone happy. She wanted the fighting to stop and for peace to be restored and she felt like she had failed to accomplish this. She was tired and sad and she had begun to accept this struggle as her lot in life.

It was clearer, at this point, that she had forgotten who she was. She had let her desire for peace become an abdication of Self. She had given up on believing that her life could be better.

The Chong mai was used to help to restore a connection to Self but also to put her back in touch with the limitless knowledge she would need to navigate this time in her life.

- **SP-4:** was used on the left because of pulse indications, to open the Chong.
- Right: **ST-36:** to restore T and T (transformation and transportation)
- Left **ST-37:** to regulate the bowels and harmonize the blood.
- **KI-16:** to help the patient feel more fully embodied and grounded
- Left: **KI-25:** to help restore her true nature
- Right: **KI-26:** to support the lung and po function of “bringing and letting go” and to facilitate her ability to be “inspired” by living fully and authentically. The Kidney points on the chest were chosen by palpation. Both were more tender than the rest.

By using the Chong to link pre-natal qi with post-natal qi we are reminding her that she is here for a reason and that she has the resources necessary to fulfill her curriculum. We are assuring her that the defeat she feels is temporary and she can get back on track to feeling joy, peace and a sense of purpose.

DAI MAI: CONSOLIDATION OF RESOURCES

This patient was a 52-year-old female patient with a chief complaint of exhaustion. The patient was diagnosed with Chronic Fatigue several years earlier and had yet to find something that helped for more



PHOTO: Gio Bartlett for Unsplash.com

than a day or two at a time. She slept well but was tired when she woke up and the fatigue continued throughout the day. This lethargy was physical, emotional and mental in nature and she described it as feeling heavy. Her appetite was poor, she has chronic loose stool and a bearing down sensation in the lower abdomen and anus. She had a full and bloated belly with an added layer of abdominal fat.

Her pulse was large and expanded without force in the guan position (Liver and Spleen) on both sides. The pulses were rooted. Her tongue was pale-dusky, puffy, moist with slight scallops and trembling.

The patient had a history of extended abuse in childhood that led me to believe, along with her physical symptoms, that there was latency being held in the Dai. I felt that trying to drain the dampness through the Dai mai might make her feel more tired.

I decided to consolidate the Dai mai in a way that would give her access to the resources of the Chong, Du and Ren, in the hopes that she would then be able to release the latency herself.

- Right: **GB-41** to open the Dai
- **GB-26**: most lateral point on the Dai mai, linking the Yang aspect of the Dai to the Yin aspect. Awaken the archetypes of Judgment and Temperance so she can begin anew.
- **KI-16**: this point is on the pre-natal (consolidating) Dai mai and on the Chong. Through the Dai we are reminding her of her resources. One might also do moxa salt and ginger on Ren-8 if the belly is cold.
- **Ren-15**: Upper point of the Bao mai, restores the communication between the Heart and Kidney and between the Pc loop and Dai mai. This helps to restore sovereignty.
- Left: **LU-7**, master point of the Ren. In this case a better couple point than the

typical SJ-5. The early abuse created a disconnect and affected her capacity for self-love and self-care, which the Ren mai can restore.

Once you consolidate the Dai mai, patients have a greater awareness of their resources and capacity. They will begin to feel more like themselves.

DAI MAI: LETTING GO OF OLD HURTS

This patient was a 32-year-old female with a chief complaint of depression. The nature of this depression was like “anger turned inwards”. She was irritable, frustrated and filled with self-judgement that bordered on self-loathing. She was prone to outbursts of anger that typically involved blaming others for her current situation. This anger began and grew in her mid-twenties after she was betrayed by her partner, who was, as she discovered, a serial-cheater. She was abandoned by her father at age 5 after a nasty divorce in which she witnessed a lot of anger and abuse.

Physically, she was tense and achy all of the time and prone to temporal headaches, usually worse on the left. The only sign of dampness in the lower jiao was slightly sticky and foul-smelling stool. Her tongue was slightly red with a thick yellow greasy coat that was worse at the root. Her pulse was wiry and slightly rapid in the middle level and the root was full and slippery.

She complained of fatigue that felt better after she exercised. In fact, many of her symptoms improved temporarily with exercise.

Her treatment was as follows:

- Right: **GB-41**, master point of the Dai mai
- Left: **SJ-5**, couple point to help “vent” the heat and release the frustration and self-blame
- **GB-27** threaded to **GB-28** to open and drain the Dai mai.
- **GB-27**: called 5 pivots, release damp-heat and supports the flexibility needed to change directions
- **GB-28**: called Linking Path, drains the Dai mai so that the Wei vessels might be freed of their past. In this way resources can be used once again for growth and development.

- **GB-21:** to help the qi and anger to descend, “Altas” point, carrying the weight of the universe
- **Du-24:** to open the mind and perception to the spiritual cost of creating latency in the Dai

In this case, archetypally we are asking the patient to explore the anger as **The Shadow** of the hurt and betrayal. Or, if you prefer, to open **Pandora’s Box**, free the demons only to be left with the hope of a better future. We are asking the patient to let go of that which no longer serves. To free herself of the burden created by trying to survive the betrayal.

I remember once, many years ago, hearing a student ask Jeffrey Yuen where to start with the 8 Extras. I can understand this because although each of the 8 has its own nature, that nature is intertwined with the others. We may be treating what we see when the patient arrives but that is only one moment in context of a lifetime. So how do we know where to start?

*His answer was simple,
he suggested that if you
cannot find the clarity
needed to determine where
to begin, you should start
at the beginning and move
forward or at the end and
move backwards.*

It was many years ago, so I am paraphrasing. Basically, he said to start with the Chong or the Dai. This makes perfect sense to me because if one has forgotten who they are (Chong) then how can one get back on track? Or, if one has created latency in the Dai mai then one will be disconnected from the primary resources of the lower jiao. This disrupts the Heart and Kidney axis, making it difficult to move forward with a sense of self. If you begin with the Alpha or the Omega, then you can watch how things unfold. Doing this might give you the clarity needed to see the resistance or the possession that is inhibiting the patient from being truly who they are.

We have finally completed the series and I hope you will be able to see these archetypes in action not only in your patients but also in yourself. Life is a mythic journey and if we can see the mythological energies at play, then we are less possessed by them and we have more choice. Who doesn’t have times when they need to be King of the castle or Queen for a day? Use the archetypal energy, embody it when you need it, but then consciously choose to free yourself from it when it no longer serves.

*Consciousness is both the
pathway towards healing
and the goal.*

- Yvonne Farrell



ABOUT THE AUTHOR

Dr. Yvonne R. Farrell, DAOM, LAc

Yvonne has been practicing and teaching since 1987. She received her Masters and Doctoral degrees from Emperor’s College in Santa Monica, California. Her first book, *Psycho-Emotional Pain and the Eight Extraordinary Vessels* was published by Singing Dragon in 2016. Book Two is in the works.

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A Case Study:

Applied TCM Theory Using Acupuncture for PTSD

by Jordan Black

Final Year TCM Diploma Student, 2020

PHOTO: Kelsey Jackson, R.Ac., Wild Orca Photography

*For the purposes of the following case study,
I refer to the patient as 'C'.*

*C is a young woman who
experienced significant
trauma throughout her
early life.*

She was sexually abused by her father who then guilt tripped, manipulated and turned family against her. Most of her family and friends have trouble relating to the things she has been through and she feels that they only antagonize

her when she speaks with them. Most of her friends, in whom she has placed a lot of stock during her times of need, have dropped the ball when it comes to doing the bare minimum that C requires from them. Most of C's friends and family continue to see C as a vulnerable person who is too caught up in her own emotions. C, who is a very caring person, often finds herself helping friends and family at the cost of her own happiness making her feel that others take advantage of her.

C has a very specific spiritual desire to express herself but constantly feels the need to suppress herself in fear of embarrassment or shame. She often feels that she is not being true to herself or what she wants to be doing. When C first arrived for treatment

she was sleeping a significant amount of the day, procrastinating a lot, struggling with workloads and people. Every little thing would set C over the edge into tears.

C physically presented with Spleen Qi Xu but with the application of five element theory for diagnosis and more specific consultation it was determined that she was suffering from an Earth excess that was suppressing her Fire element.

This suppression resulted in the feeling of not being able to express herself creatively and spiritually around others, feeling the need to conform to the norms and expectations of what others thought. This caused an increasing amount of frustration and self doubt in her own ability while also encouraging a pathological pattern of wanting to please others which often led to being taken advantage of by manipulative people in her day to day life.

This initial stage of treatment focused mostly on reducing Earth and building Yang as she was formally diagnosed with collapse of Yang. We came to this conclusion due to the symptoms of

extreme tiredness, desire to lay down and sleep, pale tongue with teeth marks, no significant pulse whatsoever and when the pulse was felt, it was deep and faint. We spent multiple treatments strictly building and lifting Yang using points such as SP1, SP3, SP21, Du4, ST36, KD6, KD1, LU7, Ren17, Ren6, BL24, Du20 and LV13. In addition, we often added additional points for blood production such as LV8, BL17, SP6, HT3 and PC6 paired with SP4 to nourish the Chong vessel because of the presence of some orange on the sides of her tongue. C also experienced frustration through this time when she was not suffering from extreme fatigue. As a result, we often focused heavily on clearing and moving Liver and Lung Qi stagnation. This stagnation was treated with Qi moving points such as LI4 and LV3, LV5, LV14, Ren17, GB21 and GB37.

Following this initial stage of treatment, which lasted approximately three months, C's chief complaint was less her energy but more feeling sad, anxious and depressed. She reported that whilst she had more energy, she was feeling suicidal and did not see much point in continuing on with day-to-day life. C reported that as soon as the day ended she felt increasingly alone and depressed, a complaint common in people of Fire personality. The treatment plan for C during this period of suicidal thoughts and extreme doubt focused on points for suicidal thoughts such as Du16, Du14, Du11 and Du12. Other supplementary points were used to help clear and root the shen such as HT8, BL15, BL44, Du19 for deficiency based anxiety, the point pairing of HT7 + KD3, LV14 the gate of hope and lastly KD24 the gate of resurrection.



PHOTO: Henry Lai for Unsplash.com

C's initial set of suicidal thoughts persisted for a little over a week and quickly subsided with treatment. The consultation and treatment were focused on empowering and helping her figure out how to focus on what she can control in her life as opposed to worrying about what others in her family and social circle think of what she is doing day to day. Through consultation C came to realize that some of her old friends that she was holding on to dearly did not really fit the definition of a friend as they often took advantage, manipulated her or took her kindness for granted. C felt great relief in coming to this conclusion as she no longer felt the need to justify her actions when it came to saying 'no' when people asked a favour of her, but with this realization came sadness due to the loss of relationships, the understanding that some people in her life were just using her and the feeling of loneliness. To help combat these feelings we included points such as PC7 and PC6 for the loss of relationship and general grief.

Treatments were going well as was C's day-to-day life for a period of time until she was unfortunately the victim of a second sexual assault from a male employer where she worked. All of a sudden the floodgates opened and it was as if the majority of the

progress we had made through months of treatment had evaporated. C fell into a depression and was unable to shake the thought of her previous sexual assault. The more recent assault brought up a lot of terrible memories and C was unable to focus on much else. She was not sleeping well, was going to bed at 10 pm and still sleeping throughout the day. If she happened to get up in the morning she significantly lacked energy to complete her day like normal. C was having trouble having meaningful relationships with other men in her life due to the constant reminder of the trauma that the men who assaulted her had put her through.

With this new sexual assault came the understanding of how much C was affected by her previous sexual assault. We started treatment specifically for Post Traumatic Stress Disorder (PTSD) whilst continuing with a selection of previous point protocols and treatments. Treating PTSD in Traditional Chinese Medicine (TCM) can be done by using various points, some of which have been previously noted in this case study, such as PC6 and PC7. We treated C's PTSD due to sexual assault by using a specific protocol, accurately named the 'PTSD Protocol'. The PTSD protocol comprises of a group of six auricular acupuncture points that are needled in the following or-order bilaterally in both ears (*HMI Auricular Trauma Protocol; Helmes, J.M et. al; Medical Acupuncture vol.23 No. 4 2011*):

1. Hypothalamus point
2. Amygdala point
3. Hippocampus point
4. Master cerebral
5. Point Zero
6. Shen Men

Needles are typically retained for longer periods of time during auricular acupuncture treatments, usually between thirty and sixty minutes. As a result, it is advised to begin treatment with ear points and to remove the ear needles last, so the PTSD protocol has opportunity to have the greatest amount of time for effect. It is also an incredibly effective tool to open up communication blocks and enable the patient to reach a deeper self-reflection during a catalytic consultation. (*Styles of Leadership; Cosgrove & Blades, 2016; Griffiths. L 2020*)

Auricular Trauma Protocol (ATP)



Illustration provided by: Jordan Black

Along with the PTSD Protocol we often incorporated the outer back Shu points or the Spirit points of the Zang organs such as BL42, BL44, BL49 and BL52, points from previous treatments such as the pairing of HT7 and KD3 for the Heart-Kidney relationship, and PC6 and PC7 for loss of relationship and trauma. DU19 was included for deficiency-based anxiety (*The Psyche in Chinese Medicine; Maciocia, G; Churchill Livingstone 2009*) and other points were added for general tonification of the Zang organs including KD7, KD16 and KD19. GB25, REN17 and SP6 were used as complementary pieces of this difficult case of PTSD.

C has been prescribed antidepressants by her family doctor to which she was hesitant to start but credits acupuncture for helping her get to a place in which she feels comfortable with the decisions that she is making in her life.

Medication as a means to an end has come up in the past to help her with her depression and PTSD but she had been reluctant to take the pills before now. She said that the TCM treatments that she had received over the course of the year had significantly helped with the highs and lows that she had previously been experiencing. She credits the treatments with increased self-esteem, self worth and more motivation to continue moving forward with goals she had previously set for herself such as school and relationships. She no longer frequently thinks of her assaults or of the bad friendships and lost relationships. Her productivity and self-confidence is significantly higher than where it was when she started treatment two years ago. She is learning to temper her natural Fire element and Earthly desire to please everyone by nurturing her Metal element and learning how to protect her sense of self through personal and professional boundaries.

- Jordan Black



ABOUT THE AUTHOR

Canadian College of Acupuncture & TCM,
in Nova Scotia Canada.

Jordan Black, Final Year TCM Diploma
Student, 2020

Submitted with permission by Lucy Griffiths
B.Sc hons TCM; O.M.B.Ac.C; CCATCM
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Kigo:

Exploring the Spiritual Essence of Acupuncture Points Through the Changing Seasons

By Lorie Dechar

Reviewed by Care Motika, L.Ac.

PHOTO: Kelsey Jackson, R.Ac., Wild Orca Photography

Kigo

*Exploring the Spiritual Essence
of Acupuncture Points Through
the Changing Seasons*



SINGING
DRAGON

LORIE DECHAR

Lorie Eve Dechar's latest book 'Kigo: Exploring the Spiritual Essence of Acupuncture Points Through the Changing Seasons' is an invitation to connect with a broader intelligence of which we are a part, and not the exclusive owners of.

The word 'Kigo' means 'season word' in Japanese, which 'gives us a glimpse of the ephemeral spirit that imbues each moment of the turning year.' For example, 'Last cricket, sickle moon, light snow on crimson leaves,' evokes the seasonal atmosphere. Through the lens of 'kigo', we can meet the seasons, elements and acupuncture points with new eyes. Water, wood, fire, earth and metal become archetypes, even friends, with which we as practitioners can come into relationship. Dechar illustrates that our practice can show reverence for these powerful allies; slowly making their acquaintance instead of assuming ownership.

Dechar brings the reader into the process of the seasons and the Five Elements. With three decades of experience as a poet, teacher and scholar, she aligns the material into a powerful guidebook that invokes the senses, imagination and intellect.

We are in the world of the Five Elements from the moment we open the book. Each chapter begins with one element and its paired season. Through storytelling, she introduces us to the elements, slowly revealing how they live, breathe and move. As we read, we embrace the deeper layers and patterns of these elements and begin questioning our perceptions. What if we could loosen our grip just a little about what we expect to see? How would the world look if we fell back into our senses? One where the seasons can be in present time and not a memory. The pulse is here and now beating like the weather and the wind. This book allows us to take a break from the vigilance of our times, to listen to the old ways of not always needing to know.

'Kigo' takes us on a journey with each element, it's strengths and vulnerabilities. We get to know it's traditional language, pictographs, animal, archetypes and seasons through poetic yet clear explanations.

'The spirit of the Kidneys looks like a Two-Headed Deer. Its name is Mystic Darkness and its color

is xuan 玄 black, so dark as to be nearly invisible. Although it cannot be seen with the ordinary eyes, Mystic Darkness can be seen with the eyes of the Heart, in the white mists of early morning or the gray clouds of twilight, when the vulnerable and easily frightened creatures feel safe enough to emerge from hiding.'

A picture of these fundamental forces is being painted, awakening our imagination. As we go deeper into the chapter we are met with individual acupuncture points. Each point starts out with a haiku written by Dechar that furthers our experience with the material.

In 'Spring equinox. Twilight. The sun dips down behind my back as I greet the rising moon,' she writes about Gall Bladder 24- Sun and Moon-Ri Yue.

What would you like to see featured? Send us an email, or connect with us on Facebook and Twitter to let us know!



PHOTO: Yuri Germany for Unsplash.com

She applies her personal experiences and those of her patients to an element and point to show us what possible cues we are looking for.

Dechar uses Lung 10 on a woman whose mother had died six months earlier. 'I needle Fish Region-Yu Ji with a small, slender needle to support this kind of surrendering to grief, this settling into self-awareness. Used in this way, the point does not erase grief but rather enhances grief's capacity to open us to the preciousness of life by softening, warming and brightening the Metal Element.'

By now, greater understanding of these energetic portals has begun. We are in their story, their myth and their mystery. There is a feeling of excitement about getting to know these points again and again. Each has a certain inherent personality that can shift with each passing season.

The book feels like it practically wrote itself, with a fluidity that is easy to read and comprehend. It flows from one page to another eloquently and succinctly. Particular tools and methods are recommended, such as needling techniques, moxibustion, essential oils and flower essences.

Regarding Heart 8 she says, 'Whether I approach the point with a needle, oil, flower essence or expanded sight, I imagine I am opening the door to a small summer palace where the Empress of the Heart waits to meet me on her crimson throne. The Empress is easily startled and will scatter and hide if my approach is too loud or if I enter without invitation. But if I approach her with care and reverence, she comes forward to meet and receive me.'

These suggestions feel like the author is inviting us to walk through an open door. Through that door are so many possibilities that we could never know all of the combinations in one lifetime. So many possibilities, that it gently shakes the comfortable routine that we might have gotten ourselves into in our own practice. As opposed to picking our favorite 'go to' methods, we may take a pause and think who and what else wants to be included today? What elements are at play for this patient, for me, for us?

This is the way with Dechar's work. She is asking us to be intimate and receptive; willing to make mistakes and pivot. Dechar effortlessly shares her own experiences with what she has seen but always holds the possibility of another way.

I am struck with how unimportant it is to know how to do this perfectly but rather the importance to stay open and curious to the process. To stay aware of the tenderness and vulnerability of people and the seasons and elements they carry within.

The future of this work is a living breathing process not a concept. This book embodies that notion and gives us tools on how to take it into the world, to help our patients and ourselves. This book addresses our 'collective rejection of body wisdom, the yin and the intimate connection between life and death' with the tenderness and attention it so desperately needs. This is a book for our times.

- Care Motika

DISCLAIMER: the views, information, or opinions expressed in this article are solely those of the individual. No compensation was given to the author of this article.



ABOUT THE AUTHOR

Care Motika L.Ac.

Care Motika has been in the healing arts field for the past 20 years. She is a licensed acupuncturist in both California and Maine with a degree from Emperors College. She lives in mid-coast Maine where she has her clinic and shop called Window of the Sky. Care offers tele-sessions and in person sessions from her studio in Maine.

She can be reached via her website window-of-the-sky.com or by email caremotikalac@gmail.com.



Updates from the ATCMA BC President

PHOTO: Kelsey Jackson, R.Ac., Wild Orca Photography

I am honored to have been re-elected as a board member for the ATCMA and to have been voted in as our president for this term. I am truly looking forward to serving our profession further.

by **Sarah Jenkins, R.Ac., R.TCMP**

Our field has grown SO much in the past few years! I want to thank Jason Tutt in particular for all of his efforts in enhancing this profession during his time as president. Jason has truly given so much of himself to improve the conditions for all of us and he continues to do so as a current board member. We are also extremely lucky to now have an official executive director, Suzanne Williams. Suzanne is a brilliant project coordinator who keeps everything progressing and prevents anything from falling through the cracks.

When I envision the next few years for our profession, the image of a community barn raising comes to mind.

From Wikipedia:

“A barn was a necessary structure for any farmer, for example for storage of cereals and hay and keeping of animals. Yet a barn was also a large and costly structure, the assembly of which required more labor than a typical family could provide. Barn raising addressed the need by enlisting members of the community, unpaid, to assist in the building of their neighbors' barns. Because each member

could ask others for help, reciprocation could eventually reasonably be presumed for each participant if the need were to arise.”

It's time to band together so that we can lift this association to its fullest capacity, to serve both the general public, and the members of the profession.

CHALLENGES AHEAD

HEALTH CARE COLLEGES AMALGAMATION AND SCOPE OF PRACTICE:

The amalgamation of the Health Care college is underway, and this makes the role of the association more important than ever. It is the job of the association to promote the profession and ensure practitioner voices are being heard. The most pressing issue we currently face is the modernization of our scope of practice. We are one of the last of the health care professions to have this step completed, and it's not for a lack of trying. All the required steps have long been addressed; we are merely waiting for the office of the Minister of Health to put the final stamp on it.



PHOTO: provided by Sarah Jenkins

Why is scope of practice important? One of the biggest reasons is that it ensures our profession can remain competitive amongst our healthcare peers, and continue to provide treatment to as many patients as possible while maintaining a high standard of care.

We also need to prepare for discussions of herbal prescription coverage so that this is in place when herbal formulation is regulated by the CTCMA and officially in our scope of practice. This may require more input from registrants.

FUTURE POSITIONING OF OUR PROFESSION:

Part of the overall vision for the profession in the coming years is that we want to become a more significant resource for the public. This requires continuing to educate the public on the benefits of acupuncture and TCM and advocating for the increased use of acupuncture and TCM as a mainstream treatment.

We would like to see more of an integration of acupuncture and TCM into the BC public healthcare system, with continued advocacy for acupuncture and TCM to be identified as an allied health profession, not an “alternative” form of medicine. Outreach to health authorities is key in this becoming a reality, as there is a model for allied health professionals working on contract within public health facilities. Acupuncturists should be included too.

We want to ensure we continue to uphold the quality and integrity that is central to this profession, while removing as many barriers to care as possible for patients who need our help. This means working

towards expanded insurance coverage, by means of educating plan holders of the benefits of acupuncture and encouraging them to request expanded coverage for acupuncture. We would also like to lobby to have cupping, tuina and herbal consult services included in insurance coverage options. We plan to lobby the MOH for improved MSP coverage for acupuncture.

SUPPORT AND JOIN THE ATCMA

According to the CTCMA, BC has 1,965 registrants including 1,916 active practicing and 49 active non-practicing registrants. In addition, there are 400 students in acupuncture and TCM schools in British Columbia at present.

While the ATCMA is the largest TCM and acupuncture association in the province, we still have growing to do to ensure we can more fully represent our profession, a stronger association means a greater capacity to make progress as a group. The association needs the majority of registrants to be members so that we can truly represent the full strength and diversity we have within this profession. The most recent election had an incredible turnout of voters and we would love to see that momentum continue to grow!

We have plans in place to increase the membership from the students currently enrolled in Acupuncture and TCM schools. These students are the future of our profession and bring fresh energy and new ideas. Students do not have voting rights until they graduate and become full members, but involving them in our projects early will disseminate knowledge and resources to the student bodies as a whole and help encourage a more cohesive identity as a profession.



Sarah Jenkins,
R.Ac., R.TCMP

ABOUT THE AUTHOR

Sarah lives in Kelowna, BC, and has been practicing acupuncture and Traditional Chinese Medicine for 17 years. Her practice is focused on a blend of modern and traditional Acupuncture styles as well as Classical Chinese Herbal Medicine. Sarah understands the importance of continuous learning and believes in remaining a student for life. When not practicing or studying, Sarah can be found enjoying the great outdoors in the Okanagan or immersed in other hobbies such as cooking, gardening and travelling.

VALUE OF MEMBERSHIP

We want every registrant to feel that the value of being an ATCMA member far outweighs the cost of a yearly membership. Aside our Executive Director, the entire Board of Directors work as volunteers, dedicating significant time and energy behind the scenes on advocacy work to improve access to acupuncture and TCM services.

One of the longstanding benefits we have been able to offer is a discount on the yearly malpractice insurance rates for practitioners. Through our insurance partner BFL, members can save approximately 15% off industry-standard liability insurance. With the discounts that members receive, the ATCMA membership of \$180/year effectively becomes about \$60/year, depending on the member's level of insurance coverage.

The ATCMA is also working with an insurance broker to identify a group health insurance plan that can be offered to its members.

In addition, the ATCMA is looking to add more value with CEU offerings. Some of our offerings:

- Continue offering one seminar per month on average, these include CEU's
- A balance of seminars offered in English and Chinese
- Ethics courses (a CEU requirement)
- Business practice management courses
- Courses in techniques that are new or practice changing
- Discounts on CEU courses with other course providers

The ATCMA aims to be a strong, unified voice for Registered Acupuncturists, TCM Practitioners and Doctors of TCM in British Columbia. We represent the diversity in our profession and work to fulfill the broad spectrum of professional needs among BC registrants. The energy of springtime is an upward and outward expansion and we hope you will join the movement of our association being in alignment with this energy!

- Sarah Jenkins, President, ATCMA BC



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2021 Media Rate Card



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A vibrant landscape photograph featuring a clear blue stream flowing through a garden. Large, smooth grey rocks are scattered along the stream's edge and in the water. Lush green trees and bushes surround the stream, with several trees in full bloom of bright pink cherry blossoms. The scene is captured in bright daylight, with the sun casting soft shadows.

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