As students and practitioners of Oriental Medicine we understand the constant interplay of yin and yang in our lives, the inextricable duality of life’s experiences because each is defined by the other and contains the impetus for change and transformation. The night that turns to dawn, the rose that has its thorns, the blazing summer that is pregnant with coolness and rain. The odyssey of life, its panorama, can be seen in all we do if we take time to observe it.

Illness likewise is the marriage of difficulty and struggle with special glimpses of its quiescence and rest, fullness and emptiness, weakness and strength. There are of course physiological reasons for disease as well as theological interpretations, but as practitioners and students it is our task to observe and minister to the one who is ill with the fullness of our being and the skills to fulfill our role as healthcare providers who truly care. Look at our graduation oath and the promise we adhere to.

During a recent year of long unidentified illness that went from sore throat to allergies to pneumonia to a “virus,” from doctors to specialists and acupuncturists, from emergency rooms to hospitalizations, I had the arduous journey of a gamut of experiences as a participant that allowed me to see our healthcare system in a very personal way. Also I had the opportunity as a caregiver, a wife and an acupuncturist for a short time to observe the healthcare system. Constant pricking from blood tests and weakness from x-rays are no fun and yet they need to be done. Confined to a cubicle, sick and worried, one can only surrender. How can I compare illness when babies crying in pain are brought to the ER, roommates fall out of bed because they need assistance to the bathroom but cannot get help, patients cry out in the night in Spanish, “Dios mio, que dolor!” A black eye from a battered woman waiting for a CAT scan cannot disguise fear and helplessness and makes me feel strong by comparison.

continue on page 2

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<tr>
<th>Contents:</th>
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<tbody>
<tr>
<td>The Ignominy &amp; the Sanctity of Illness</td>
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<tr>
<td>by Dr. Skya Abbate, D.O.M.</td>
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<td>Southwest Acupuncture College</td>
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<td>of Chinese Medicine</td>
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A hospital is a place of healing and suffering. Its hierarchical organization may be amazing or unacceptable – so many personnel, jobs and their interface need to be coordinated. But how one experiences it is personal. As healthcare providers most of us do not work in that milieu although a growing number of practitioners do. But whether we treat in a healthcare facility, a private office or home, we are the face of medicine. A few simple things that I have gleaned as a participant/observer may be helpful as we end the school year with graduation and bring in a new audience of talented and compassionate students in the Fall.

1. Be there for your patients. Give them your wholehearted individual attention. Look at them, listen, hear what they say, don’t assign your own judgments to their experience. You may not have answers or even know what to say. Silence has its value. Be there with presence and compassion; it may be the most longstanding and effective treatment you can offer. Extend the fullness of your being to them verbally and nonverbally.

2. Keep accurate and detailed medical records. Correct and full medical history are crucial to diagnosis, treatment and recovery.

3. Reflect and act. Remember your diagnosis is a working hypothesis subject to change based upon testing the diagnosis through treatment. Be willing to look at all variables and be flexible in readjusting the diagnosis, which is a snapshot in time.

4. Consciously and carefully administer treatment. Be logical, have a clear chain of command of action if you work with others. Explain the treatment to the patient, be in charge, and yet engage the patient in your mutual decision.

5. Respect patient privacy when delivering information. For those who need assistance involve family members in the care of the patient.

6. Recognize when referral or more specialized treatment is needed. Know your scope of responsibility and practice. Provide written referrals for patients. Have names and numbers ready to use. Know what you know and what you don’t. Collaborative care is an effective model.

7. Develop a clear plan of action for treatment, such as frequency of treatment, goals to accomplish, herbal dosages and the treatment strategies. Put them in writing in the chart and for the patient to take home. Make sure support systems are in place for at-home patient care.

8. Illness makes one humble but should not be humiliating. There is value to our realization of nothingness. The caregiver and the caretaker can create change when they meet in compassion and vulnerability, expertise, dignity and yes, love. Illness gives others the opportunity to discover aspects of themselves they may not know they possess.

While there are certainly other things we may do, the crux of the issue is to respect and safeguard the health of the person, a unique spirit who will never come again. You and the patient are in the matrix of yin and yang, suffering and health. Bring them through it. As the Neijing says, “Blood and Qi are a human’s spirit. It is not alright not to be careful in nourishing them.” (SuWen, Simple Questions on the Treatise of the 8 Righteous Brilliances).
SOUTHWEST ACUPUNCTURE COLLEGE

GRADUATION OATH

I solemnly promise, as a physician, to practice my profession to the best of my ability. I will use my knowledge and skills to aid in the prevention, diagnosis, and treatment of medical diseases. I will try to help my patients to understand disease, treatment, and prognosis. I will encourage my patients to participate in decisions relating to their lives.

I will endeavor to alleviate their fears, and recognize that occasionally the most meaningful treatment may be to listen with kindness and understanding.

I will treat my patients with dignity and will give to them the respect and privacy which I would hope to receive if I were ill. I will keep their trust and preserve confidentiality. I will understand that a patient’s sense of self-esteem is essential to good health.

I will value life even as I must also strive to understand the process of dying.

I will respect the wisdom of my teachers and will share my knowledge with others. I will strive to further my education and develop habits that promote further intellectual growth.

I will be proud enough to practice medicine to the best of my ability and humble enough to call for assistance when necessary. I will encourage and cooperate with all others involved in the care of my patients so that others may perform their duties effectively and with consideration.

I will live and practice medicine for people rather than for things. I desire that my empathy will never be subservient to skill and knowledge. I see my ability to be a good physician as a gift to be shared with humanity.
In our last academic year, the students of Southwest Acupuncture College treated over 15,000 patients in our college clinics augmented by several thousand treatments in our pro-bono, off-campus externship in pediatrics, pain, reproductive health, trauma and more delivered in private and hospital settings. Patients of all ages and socioeconomic status were served with the quality care and compassion characteristic of the intern, supervisor and staff at all three locations.

Most conditions treated were across the board, such as varieties of pain including back, shoulder, knee, neck, hip and headache pain. The Albuquerque clinic which holds a cancer clinic, treated more patients because of that specialty as did Boulder with OB/GYN. The range of disorders treated is very consistent with statistics at large as the most common disorders treated in the United States by Oriental medicine.

A sincere thanks to all of our care-givers who bring this powerful medicine to our communities, states and country!
### SOUTHWEST ACUPUNCTURE CLINIC

**DATA COLLECTION SUMMARY - 15,000 Patients Served**

**JUNE 1, 2009 - MAY 31, 2010**

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<th>Campus</th>
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<th># of New Male Patients</th>
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Library Donations Continue
By Dr. Skya Abbate, BA, MA, Dipl Ac, Dipl CH, D.O.M., Executive Director

In response to our ongoing Library Development Program, we have received $5704.13 in donated library books for the three campuses in 2010.

The following people are acknowledged in this effort and thanks is extended to them on behalf of the college community.

**Life Supporters**
- Carla Garcia $716.12
- Mary Goodrich 661.48
- Ilse Hernandez-Allen 550.00
- Chris Jupp 587.90
- Michele Louiselle 429.49
- Stela Salcesu 614.14
- Mary Saunders & Whitfield Reaves 75.00 (added to previous balance)

**Supporters**
- Yvonne Bajwa $269.55
- Blue Poppy Press 98.65
- Thomas Earnest 10.00
- Margaret Helenschild 387.19
- Lippincott Williams & Wilkins 114.95
- McGraw Hill 329.46
- Li Xu 417.53

**Friends**
- Academic Consortium for Complementary & Alternative Health Care $24.95
- Alternative Therapies 42.85
- Geoffrey Carpenter 25.00
- Daniel Craig 25.00
- Valerie Delaune 39.00
- Brenda Ferguson Stabile 12.00
- John Krichbaum 15.00
- Li Fang Liang 39.95
- Zi Gang Sha 83.97
- Winthrop Smith 25.00
- Yuan Wang & Warren Sheir 19.95
- Kimberley Workman 30.00
- Robert Wu 60.00

Your support is appreciated!
Glorious Nonsense
By Valerie Hobbs, L.Ac., Dipl. O.M.
Boulder Campus Director

Do you know what Alice actually said upon reading the Jabberwocky? She said, “It seems very pretty…but it’s rather hard to understand!...Somehow it seems to fill my head with ideas – only I don’t exactly know what they are!”

When I’m gazing into the looking glass of Chinese medicine, I have to admit that my experience of the practice of it is much like Alice describes: my head is full of ideas, and sometimes I don’t know exactly what they are.

Case in point: I’m supervising the treatment of a 32-year-old woman for premature ovarian failure. We have copies of her western medical lab studies, which include levels of FSH, estradiol, LH, Anti-Mullerian Hormone (AMH) and antral follicle counts. She has had ultrasounds and a salpingohysterogram. I look at her tongue, palpate her pulse, and ask the questions of inquiry to establish a bian zheng (root) diagnosis. She dutifully fills out a BBT chart, for several months in a row. While I have a working diagnosis of liver blood/kidney yin deficiency, liver depression /qi stagnation with depressive heat harassing the heart, and spleen and kidney yang deficiency with blood stasis – I am confused for a moment by her deep, vacuous, slightly rapid, changing from slightly slippery to slightly wiry, pulse picture. Even in the midst of this exquisitely crafted (and not every patient is this complex) diagnosis, even I wonder if the very process of thinking about TCM is inherently different from concepts created by thought based on a western alphabet. Maybe it is my western interpretation and translation that creates my personal inner dialogue about what I know vs. what I feel I should know and how to use both feeling and knowledge to help the patient in front of me in the treatment room.

If I am thinking this medicine has a bit of Glorious Nonsense to it, how on earth can I explain this to my patient, who deserves as much full disclosure as I can give? I keep coming back to the wisdom of Alice: “It seems very pretty…but it’s rather hard to understand!” If I use words like “damp” and “wind” have I really said anything more knowable than “mimsy” or “slithy toves”? It’s just that out of a cohesive formula, one ingredient keeps, how do I say it accurately? It keeps bugging me. I should know something else about it. I have an unformed idea that it isn’t quite right. And all of this occurs in collaboration with a hyper-smart senior intern, who is looking naturally to me for some kind of cohesive logic in my process. In the end, my reasoning is clear but the path of pondering contained some distances that I still can’t describe.

I have a friend whose polylingual daughter is about to embark on a career path to study the effect of language on how the brain forms its thinking process. In short the theory describes the kind of language you learn, how many languages you learn, and at what age you learn them determines in some part how your brain develops, which synapses fire, and how you will view reality. Practicing a medicine with a language of origin made up of pictograms, I have to wonder if the very process of thinking about TCM is inherently different from concepts created by thought based on a western alphabet. Maybe it is my western interpretation and translation that creates my personal inner dialogue about what I know vs. what I feel I should know and how to use both feeling and knowledge to help the patient in front of me in the treatment room.

If I am thinking this medicine has a bit of Glorious Nonsense to it, how on earth can I explain this to my patient, who deserves as much full disclosure as I can give? I keep coming back to the wisdom of Alice: “It seems very pretty…but it’s rather hard to understand!” If I use words like “damp” and “wind” have I really said anything more knowable than “mimsy” or “slithy toves”? continue on page 8
And isn’t it reasonable for any patient, any student, and truth-telling practitioners of the medicine to sometimes wonder….does this make any sense at all?

And so I come to my best conclusion. On the outside, this looks very reasoned, but the internal process really feels just a bit like Glorious Nonsense. When I remarked to a beginning student this week, that yes indeed, sometimes I do feel like I am making it up, his response was to express relief that he wasn’t alone in feeling that way.

I have come to think about the practice of the Chinese medicine in coexistent terms. These coexistent ways of thinking developed because I have a need to describe Chinese medicine in modern scientific terms as well as the language of TCM. However, modern science has evolved at its core a reductionist approach, which says that all phenomena can be scientifically explained by breaking down complex interactions into their constituent parts, each of which is knowable scientifically. Some theorists have questioned the logical outcome of scientific reductionism: if everything that exists can be known, does this mean if you can’t explain something scientifically, then it doesn’t exist?

The practice of acupuncture’s encounter with western science is something like that: if we can’t measure it, it doesn’t exist. In an amazing twist of reductionism, Physical Therapists in America are actively engaged in redefining acupuncture in western science terms, and then insisting that it is no longer acupuncture. Working in Western culture, engaging in collaborative integrative science with western medicine, and engaging western patients does sometimes mean you run out of scientific terms and you have to take your patient or your colleague with you down the rabbit hole. And it isn’t because TCM is an exercise in energetic medicine that can only be known intuitively; it’s just that we may not have words and measurements that make any western sense - yet. I can think logically, in both western science and TCM. And then there are these other times, when I know something, I have a glimmer of a concept, but it takes me some time and study to find the terms to describe it so I can move it out of Glorious Nonsense and into application in the treatment room.

What I have just described may only be a reflection of a very personal process. But I suspect that there comes a time for all students when they, too, have to work pretty hard at articulating understanding. Imagine being a patient. Perhaps the most courageous act I witness all day is when a patient willingly lays down on a treatment table even though the explanations sound a lot like the Jabberwocky. You might as well outgrabe. The rubber meets the road however, when the medicine works. And how it works!

Another case: I’m working with a patient to increase fertility. As part of her TCM workup, she had a noticeable weak pulse on her left as compared to her right. She describes the pulse as starting to be that way after a surgery to remove a fibroid. Can’t articulate why, but it seemed to me that the five element treatment known as a Husband-Wife or Ascending/Descending treatment would be appropriate. Two weeks after the treatment, her pulse is no longer unequal from side-to-side. Her internal experience is that the quality that made her feel “off balance” internally is also no longer present. While it remains to be seen if this will contribute to increasing fertility, the case reveals in both practitioner and patient that there are processes that cannot be articulated, but that are treated anyway.

This happens over and over in the treatment room. No matter how I try to reason with it, I would have to say that embracing this nonsense is the reason I practice this medicine.
The mind is truly an incredible tool. We use it to research, problem solve, make decisions and a myriad of other ways in order to move through the world. But the mind also works to move us through the world even when we are not conscious of it.

About 10 years ago, I realized that I was very unhappy with my life and everything in it. Most people looked at my life as a great place to be – I was married to a wonderful man, had just finished building my dream home and only worked minimally. I had horses and dogs that I loved dearly. But I was not happy. That is when I began to experiment with the meaning of happiness for me and asking myself what it was that I truly wanted out of life. With the help of a friend, I began the journey of becoming conscious of everything I thought and through the years have been experimenting with my thoughts in order to create the world, in which I want to live, not the one that I had been taught I was supposed to live in.

What I have witnessed on this journey is the change in my outer world that happened because of the change in my inner world that I have chosen consciously. I see myself, not as a victim of life waiting for things to happen to me, but as a creator of life, being mindful of what it is that I want and taking appropriate action. The difference in this seemingly small change of mind has been enormous. Because I was able to see myself as a creator I have discovered that I have the power and have found the tools to change my life whenever I choose. I do not have to wait for some outside source to make a change for me. This was a major discovery for me.

I spent some time meditating on what it was that I wanted in my life and came up with very specific answers. As I held those answers in my mind and heart, my outer world began to change reflecting what I was holding in my inner world. One of the useful tools that I found along the way is Louise Hay’s affirmation called Loving Treatment. I, personally, have been repeating this affirmation (along with others) every morning for a long time now. And by knowing the answer to what it is that I want, the changes that have taken place in my life are phenomenal. Events and people align in my world in a way that turn my inner wantings into my outer reality. Things that I could never have conceived of open up before me.

I believe that we are constantly creating, either consciously or unconsciously. And although I am not always present enough to be consciously creating in every moment, when I am conscious and I do put out into the world what it is that I want. I see results.

Our collective world is changing constantly and rapidly and sometimes it is a wilder ride than we feel that we paid for. So I would invite everyone to play in this realm of conscious creation and see how you might change your mind and have a whole new world appear before you. It is not always easy, nor is it always fun because creation is chaotic, but I think you will find that you get what it is that you ask for.
### State and National Exam Updates for Southwest Acupuncture College Students

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<tr>
<th>Exam</th>
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<th>Southwestern Acupuncture College Internal Deadlines</th>
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<tr>
<td>NCCAOM Year Round Testing</td>
<td>Flexible</td>
<td>No deadline dates for eligibility. Once you are found eligible, you can schedule your exams at your convenience. Please remember to allow 10 to 12 weeks for processing your application before you are approved to test.</td>
<td>1. We send the transcripts to NCCAOM once a month. 2. You can request our Dean to send your transcript and exam approval letter to NCCAOM within one calendar year of your graduation date. 3. For the herbal exam, you can only request within one semester of your graduation date.</td>
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<tr>
<td>California State Exam (Fall 2010)</td>
<td>August 11, 2010</td>
<td><strong>Complete application and application fee must be postmarked no later than April 9, 2010. (You must have graduated to submit application).</strong></td>
<td>March 9, 2010</td>
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<tr>
<td>California State Exam (Spring 2011)</td>
<td>February 16, 2010</td>
<td>Complete application and application fee must be postmarked no later than October 8, 2010.</td>
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* New Mexico Board of Acupuncture and Oriental Medicine can accept late transcripts for Southwest Acupuncture College August 2010 graduates if we provide them the graduate’s names in advance. Please see your Academic Dean in regard to this.

* For the most updated information, please visit the states and NCCAOM websites:
  - NCCAOM: www.nccaom.org
  - State of California Acupuncture Board: www.acupuncture.ca.gov
  - New Mexico Board of Acupuncture and Oriental Medicine: www.rld.state.nm.us/acupuncture/index.htm
While I was teaching OB/GYN class, I received questions from students regarding Chinese doctors’ chief recommendations for a diet during the early pregnancy period for women. I said “grains.” “What kind of grains?” “Why are they beneficial?” These are all good questions. You may find good answers from modern nutrition research on how different grains can benefit your health, but what I want to talk about today is from a TCM perspective. Everyone, not only pregnant women, will benefit from knowing how grains can benefit your Zang Fu.

In the Yellow Emperor’s Classic, it states that “five grains is used to nourish,” meaning that “five grains” is the root of diet and health maintenance. Later generations of Chinese medical doctors explained “five grains” in slightly different ways, due to regional differences. However, millet, wheat, rice, bean and sorghum can be regarded as the most common “five grains” to folk people. So, let’s see how the “five grains” can tonify “five Zang.”

**Millet to Nourish the Spleen**

Millet is the first of the “five grains” and is also regarded as the chief one. It has a powerful function to tonify the Spleen and Stomach. As we all know, to make all five Zang strong and healthy, the post-natal Qi, Spleen and Stomach are the primary organs. Millet is especially useful for spleen deficiency types of patients. As for pregnancy, you can use it to strengthen mother’s Zang Fu as well as the baby’s development. Millet is very popular in usage for pregnancy care and post-partum care in China because of its tonifying functions on the Spleen and Stomach. The reason is easy - if you can digest things better, you can absorb more nutrients and get stronger from the inside. Tip: After you cook millet congee, you will find the upper layer of the congee is thick, greasy and oily-like. That’s the best part of millet congee.

**Rice to Nourish the Lung**

According to the Yellow Emperor’s Classic, rice can nourish the yin and the Lung, and also can tonify Stomach Qi. Key: The way that rice can do these functions is with rice congee. When you feel dry mouth or dry cough, you should cook rice congee as part of your daily diet.

**Wheat to Nourish the Heart**

Naturally, wheat is seeded in the Fall, ceases growing in Winter, starts growing in Spring and is harvested in the Summer. So wheat has the four seasons Qi from the universe. In Chinese medicine, it can nourish the Heart and calm the spirit. Particularly it can benefit women during the menopause stage. Rice congee or decoction is really good to relieve restlessness, night sweats, etc. Fu Xiao Mai (un-ripe wheat grain) belongs to this category, and it is listed as one of the chief Chinese herbs to treat menopausal syndrome.

**Beans to Nourish the Kidney**

Soybeans can do this job, however, black beans are regarded as the best one to tonify the Kidney. Black beans are also recorded in all the traditional Chinese medical books to strengthen the body, detoxify, and nourish the skin. They are especially suitable for people with Kidney deficiency. The best way to cook beans for this purpose is to either make them into soybean milk or cook them into congee.

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Sorghum to Nourish the Liver
Sorghum is not usually in our kitchen since it is not regarded as a chief grain for a regular diet. But sorghum has a tremendous function to nourish the Liver and benefit the Stomach. To cook sorghum, you can either make it into congee or dry-fry it. However, dry-fry sorghum can change its function to assist in stopping diarrhea, so for people who suffer from chronic diarrhea, dry-fry sorghum is a good choice for your meal.

One of the famous ancient Chinese medical doctors, Zhicai Xu (492A.D.-572A.D.) wrote Nourishing Fetus Month by Month. In this book, he mentioned that during the first month of pregnancy, the Liver meridian starts to grow and thus should be nourished; the third month, the Heart meridian; the fifth month, the Spleen meridian; the seventh month, the Lung meridian; and the Ninth month, the Kidney meridian. Therefore, pregnant women can nourish their body and the baby’s development by cooking and taking different kinds of grain congee, as mentioned above.

Five Grains Congee Recipe:
Five grains nourish the five Zang, not only to benefit pregnancy, but also to benefit healthy people for health maintenance. The following is a recipe to cook all five grains together as a congee.

Ingredients: millet (30g), brown rice (30g), oatmeal (in the wheat family)(10g), black beans (10g), sorghum (10g).

Procedure: soak millet, brown rice, black beans, sorghum for 1 hour or more. Then put everything, including oatmeal, in a slow cooker. Add enough water until 3/4 full. Medium cook until the congee turns into mushi.

Hope you like it!
The following are the methods Sun Simiao used for health maintenance:

1. **Comb the hair often.**
Rub your hands for 36 times making your palms hot, then sweep upward starting from the forehead, passing the back of head to the neck. Repeat 10 times in the morning and evening. There are many important acupoints on the head. Those actions can clear eyes and eliminate wind, prevent headache, ear ringing, gray hair and hair loss.

2. **Move the eyes often.**
1.) Close your eyes, then open them strongly, circling the eyes while looking in 4 directions of left, up, right and below; then close your eyes and open them strong again, circling your eyes while looking in the directions of right, up, left and below. Repeat for 3 times.
2.) Rub your hands for 36 times, then put the hot palms on your eyelids. These actions can strengthen your eyes and correct myopia and amblyopia.*

3. **Bite your teeth often.**
Close your mouth slightly, bite your teeth lightly but make sounds. Repeat it for 36 times slowly and lightly. These actions can unblock the channels and collaterals in the upper and lower jaws. Help keep the mind clear, strengthen the digestive function and prevent tooth cavities and degeneration of gums.

4. **Swallow the saliva.**
1.) Close the mouth slightly, put your tongue out of your teeth, starting from the top, turn left slowly, circling for 12 times and swallow the saliva. Then also starting from the top, but turn right and repeat.
(2) Close the mouth slightly, put the tongue within the teeth circling the upper and lower jaw. Left turn for 12 times and swallow the saliva, and repeat with the right turn. When swallowing the saliva, imagine bringing the saliva down to the lower Dan Tian. Saliva contains a lot of enzymes, which can regulate hormones. These actions can strengthen the functions of the stomach and intestines and benefit health.

5. **Pop your ears often.**
1.) With the palms of your hands covering your ears with pressure, then release with the “POU” noise. Repeat for 10 times.
2.) Palms cover the ears folding the ear forward. Index finger cover the middle finger with index finger knocking the point GB 20 for 10 times. Do it before sleep, which can benefit memory and hearing.

6. **Dry wash the face.**
1.) Rub the hands for 36 times, then sweep the face from upper to lower.
2.) Rub the hands for 36 times, then sweep the face from middle to outside. These actions can bring color and luster to the face and prevent wrinkles.

7. **Shake the head often.**
With the arms akimbo, eyes closed, head lowered, turn the head to the right circling back to the original position for 6 times. Then repeat by turning left. Do it slowly, or it may cause dizziness. These actions can make your neck agile and prevent cervical spondylisis.

8. **Turn your body often**
Turn your body and swing the arms with rhythm. When the body turns left, the right hand is in front

*myopia and amblyopia: myopia and amblyopia are Vision-related disorders. **continued on page 14**
and left hand is in the back with right hand patting the lower abdomen and left hand patting the GV 4 point. Vice versa. Repeat for 50 times at least. It is better to do it for 100 times. These actions can strengthen functions of stomach and intestine, stabilize Kidney Qi, prevent indigestion, stomachache and waist pain.

9. **Massage abdomen often.**
Rub the hands for 36 times, then cross the fingers circling the umbilicus clockwise on the abdomen. The circle increases from small to big for 36 times. These actions can help with digestion, absorption and prevent tympanites*.

10. **Raise the rectum.**
Raise the rectum (close the muscles of anus) when inhaling, and hold it as much as you can then relax and exhale. You can do it any time. It is better to do it 20 to 30 times in each morning and evening. It is said the most favorite health maintenance method for Emperor Qianlong, who was the longest lived Emperor in Chinese history.

11. **Twist the knee often.**
Put the feet side by side with knees next to each other. Crouch slightly, and twist the knees to left and right with the hands on them. Repeat for 20 times. These actions can strengthen the knee joints. There is a saying “People get old starting from leg getting weak and Kidney getting deficient with knees getting soft.” Increasing longevity needs to start from knees and legs.

12. **Take a walk often.**
Straighten and upright, take a walk leisurely without over-thinking and enjoy the view. There is a saying “take a walk after eating each time, people can live up to 99.”

13. **Rub your feet often.**
1.) Right hand rubs left foot and left hand rubs right foot starting from heels up to toes and back to heels. Repeat for 36 times.
2.) Two thumbs rub the KI 1 in turn for 100 times.
These actions can treat insomnia, lower blood pressure, eliminate headache. The sole has the reflection area for all the organs in the body. Rubbing the feet can strengthen all the organs and benefit health.

Dr. Sun Simiaio contributed his whole life to Chinese Medicine and his patients. His achievement is a milestone in Chinese medical history.

*amblyopia*: visual impairment without apparent organic pathology.
*tympanites*: distension of the abdomen that is caused by the accumulation of gas in the intestines or the peritoneal cavity.
Study Tips According to the Five Pillars of Chinese Medicine
Dr. Maya Yu, MSOM, DOM, Dip. Ac, Dip. CH
Santa Fe Academic Dean

Among my fondest memories of acupuncture school were the times I would get together with classmates to prepare for exams. During my first semester, there was one afternoon study-session in particular which I will never forget. A fellow classmate brought with her a moxa pole and suggested we apply indirect moxa to points SP 1-3. We all looked at her in a perplexed manner and asked where this notion came from. She had been told by an upperclassman that this would help with the ability to retain information. The only precaution was to not do this too late in the day because it could cause one to stay up too late (however, this might be helpful if you are the type that stays up and crams the night before an exam). And hence a piece of ‘student folk medicine’ was passed down from one class to the next.

Since Fall is the customary beginning of the academic year, I thought it would be a fun way to pay tribute by ascribing study tips to the five pillars of Chinese Medicine.

Pillar 1 – Diet
Be kind to your Spleen. Avoid foods that are rich, heavy and empty (high in calories and low in nutrients) in quality. Refrain from refined sugars and carbohydrates. Increase foods that strengthen the Spleen and that nourish Blood. Go for whole grains such as brown rice and millet, root vegetables and proteins.

Suggestions: congee with walnuts (Kidney tonic which supports the brain), Chinese red dates or wolfberries, ginger and cinnamon; roasted root veggie casserole (beets, parsnips, sweet potatoes, etc) seasoned with ginger; broiled steak with raspberry sauce; grilled salmon; cherries.

Pillar 2 – Exercise
Continue your daily exercise whether it is Tai ji, Qi gong, yoga, etc.

Suggestion: Take a walk 15 minutes after meals. This will circulate Liver Qi, tonify Spleen Qi and benefit the sinews and muscles.

Pillar 3 – Herbs
Gui Pi Tang, Restore the Spleen Decoction. This formula tonifies Spleen and Heart Qi, and nourishes Heart Blood. Indications include, inability to concentrate, poor memory, over thinking, insomnia, anxiety and palpitations. Tongue presentation: pale color, swollen body, and scalloped. Pulse is weak or thin. I’ve often heard this formula referred to as the “student formula.”

Pillar 4 – Bodywork
Self-applied acupressure on Spleen and Stomach meridians.

Suggestion: Ear prescription for memory.
Protocol: place vaccaria seeds on the following ear points before studying for an exam:
1. shen men – to calm the spirit.
2. brain – to support and strengthen brain function.
3. spleen – to tonify spleen qi, help with over-thinking.
4. liver – to smooth and regulate qi, to nourish blood.
5. heart – to tonify heart blood and assist with memory and concentration.

Press seeds for 1-3 seconds 3-5 times per day. Leave seeds in until after exam and no more than 5 days. If ear seeds become painful or irritating, remove at once.

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**Pillar 5 - Acupuncture**

Go see your acupuncturist!

* **Suggestion:** As an additional method to supplement a treatment, ask your practitioner to send you home with press-tacs or intradermals to support Spleen Qi and benefit memory.

* **Protocol:** Have your practitioner apply press-tacs or intradermals to some of the following points:
  1. SP 3, ST 36, Earth on Earth, strengthen Spleen Qi.
  2. HT 7 or PC 6, CV 14, tonify Heart Blood and qi which benefits short-term memory.
  3. GV 20 or Si Shen Cong, to benefit memory.

Leave press-tacs or intradermals in until after the exam and no more than 5 days. If press-tacs or intradermals become painful or irritating, remove at once.

**Other suggestions**

**Energy - Feng Shui**

Keep the qi flowing around your study area by clearing the clutter. Clean off your desk surface. Organize your paperwork. Clean your chair.

According to the tradition of Ba Gua feng shui, the Northeast quadrant represents intelligence, knowledge, self-cultivation and scholarly success. For the Northeast quadrant, the representational color is blue or turquoise and the number is 8.

* **Suggestions:** Place a blue candle or blue silk in the northeast quadrant of your study to support scholarly success. How about placing 8 blue or turquoise beads in this quadrant? And for something more organic, how about placing an aquarium with 8 blue fish in the northeast quadrant? Make this as fun and personal as you wish.

**Rightful thinking**

Stay positive!

And be yourself – figure out which study methods best suits you.

- If you are a visual learner, make note cards and place them where you will see them.
- If you are an auditory learner, sound out the information to yourself.
- If you learn best with others, seek out like-minded students who can study with you.
- If you need to organize material, make charts and graphs.

Be creative. Turn study information into drawings, stories or songs.

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**Dealing With Perfectionism**

Melanie Crane, M.S. Ed.
Boulder Academic Dean

What Is Perfectionism?

Everything has to turn out perfect or it is not worth it. You drive yourself to be the best at everything you do. You constantly compare yourself to others and if someone appears to be doing something better than you, then you feel awful. You spend every available minute preparing to ace that exam or to make sure you don't mess up on a presentation. It's hard to relax. Anything less than
an all out effort is worthless. You worry constantly about whether you are doing enough. Your social life is just an afterthought, as long as it does not get in the way of your achievements. You’re riding high when things go as you planned, but you’re only as good as your next exam, so you better not relax. One mistake and you feel like a failure regardless of any past successes.

At the root of it is your all-or-nothing thinking. A take no prisoners attitude. No excuses. Everything is black and white, perfect or inadequate. No vulnerabilities, slowdowns, or flaws allowed. Although every high achiever has a bit of perfectionism in them, taken to excess there are three major problems with perfectionism:

1. Everything is equally important because everything has to be perfect. You can’t prioritize your efforts and after a while cognitive paralysis sets in when you can’t decide what to do next.

2. You don’t know how to pace yourself or regulate your efforts since an all out effort is required for everything. This leads to burnout.

3. Your self worth is primarily based on your achievements, day to day, with no resting on your laurels. This maintains maladaptive assumptions about who you are and how you are valued. This creates insecurity.

Ways To Deal With Perfectionism

* Acknowledge the advantages and disadvantages of your perfectionism. Make a list of these.
* Prioritize your efforts. Discriminate between what is really important and what is not.
* Decide what a reasonable effort is for whatever task you take on and set this as your goal.
* Practice detachment from the results of your efforts. Judge yourself according to your efforts and not their anticipated results.
* Plan for and schedule "off duty" relaxation time.

So, while it is great to have some “perfectionist” tendencies, don’t let perfectionism rule your life. If you try some of the above suggestions, you may be pleasantly surprised that the world doesn’t come to an end if you’re not “perfect.” You can still be a high achiever without being infallible.
Why We Have to Memorize – Even When It Hurts
By Dr. Hilary Broadbent, Ph.D., D.O.M.
Albuquerque Clinic Director

We all know that acupuncture school is challenging. No one, regardless of the knowledge and talent they bring with them, seems to be able to breeze through it. I think this is partly because Oriental medicine is so multi-dimensional: not only do we have to memorize a zillion herbs and points, but we are also called on to develop our intuitive sense of qi, our compassion for patients, and our interviewing skills, while working on our manual dexterity with needling and other techniques. Every student has strengths in some of these areas, and faces massive challenges in others. Some are very good with the hands-on aspect, but have difficulty passing written tests. Others have no difficulty with the academic aspect, but have trouble applying that knowledge in the clinic.

Most of all, I see many students struggling with the sheer amount of memorization and classroom work that is required. This struggle is amplified for people who have been drawn to Oriental medicine mainly because of its intuitive aspect. These are very sensitive people, and they want to be feeling and guiding the qi, not sitting down with a bunch of incredibly bulky textbooks to memorize a lot of facts for next week’s quiz.

Some students have come to talk with me to share their concern that perhaps they aren’t cut out for a program that so strongly emphasizes memorization and book-learning. In the time that I have spent talking with these students, I have come up with two basic responses.

First, if they memorize a lot of information, they will pass certification exams more easily, which gives them more choices about where and how they can practice. They will be able to document their treatments more easily and more precisely, which will give them a better foundation for working with insurance companies if they wish to do so, as well as helping to protect them in case of any disputes with a patient or third-party payer. So there are a lot of practical reasons why lots of facts are useful. Those reasons comprise my first and less interesting answer.

“I don’t care so much about that right now,” the student might say. “That stuff is useful, but I can always pick it up later. Acupuncture is about qi, and we hardly spend any time on that compared to the hundreds of hours spent on all those facts. Have we lost the essence of the art because we’re learning it in a western context, or because so many of the cool Daoist texts were destroyed during the Cultural Revolution, or what?”

OK. So the boring answer didn’t satisfy. I’m not surprised. These students are smart, and they are also independent thinkers or they wouldn’t be here. So now let’s try switching tactics to think for a moment in five-phase terms. Which phase would likely be most involved with lots of memorizing of pesky facts? Obviously, Fire is involved, because it has a lot to do with attention and concentration. Earth is also clearly involved because it has a lot to do with digesting information, and with thinking and studying. But those aren’t the aspects that typically annoy students, because Fire is also all about warmth and communication and sensitivity, which is part of what drew them to Oriental medicine in the first place. And yes, their Earth gets taxed with all the studying, but they also get to use Earth to care for and nurture their patients in clinic. So that’s OK.
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Usually, the part that really bugs them is the rigidity and dryness of memorizing. This is the Metal aspect, and it troubles a lot of people. One of my teachers of five-phase theory could wax poetic about any other phase: “Wood is about Spring and creativity and new beginnings,” she would say. “Fire is about expansion and connections with others, about spirit and communication. Earth is the harmonizer and nurturer, making peace and giving strength. Water is about deep truth and introspection, will and destiny.” Here she would pause. “And Metal?” she would say, “Metal is the bean-counters, the accountants.” (This went over particularly well since one of my classmates was a CPA.)

Metal isn’t comfortable for a lot of people. It’s about structure and discipline. It’s about autumn and harvest, separating wheat from chaff, making discernments about self and non-self, and cleaning up our rooms. It’s about grief, which is what we feel when someone we love is no longer in the place we made for them in our world. There’s a lot of very beautiful stuff happening in Metal, especially its role in nourishing Water. Water, the yin within the yin, is about stillness, storage, and meditation. It seeks its own level, and it takes any shape. But there’s the rub. Out of control, it can become formless, losing its shape. We need the structure of Metal as we explore Water and find those deep inner truths.

That’s why we memorize the heck out of all those point locations and point energetics and herbs and formulas. That’s where we get the scaffolding, the structure and form to which we can attach our safety harnesses so that we can dive into the deep water to explore all those intuitive and energetic aspects without becoming disoriented by the rapture of the deep. Instead, we swim, knowing all the time which way is up. It requires a lot of time on land, indoors, stuck in a classroom, until our butts go numb and our brains feel ready to explode. The more we can embrace that arduous practice, the farther we can explore. Buddhists celebrate the jewel within the lotus, the diamond-sharp wisdom that gives method and means to the compassion. That, I think, is similar to the relationship between Metal and Water. What we feel intuitively must be combined with knowledge and understanding so we don’t delude ourselves and lose track of our patients’ needs.

I guess everything has an overt aspect and an esoteric aspect. We tend to talk about the one and not the other. We talk about grades and exams, and don’t really discuss the deep training to be extracted from them. But to the students with whom I have the amazing good fortune of working with, I say this: Because I care so much about you, I will ask you what point you just needled in clinic in spite of the deer-in-the-headlight panic in your eyes. I promise to do my best to make you gently uncomfortable, nudging you with annoying questions, pestering you to recite categories of herbs, or ingredients of formulas. Because I respect you, I will make you spend time in Metal so you will be able to swim free in Water.

The Tiger is Metal
I have always been intrigued by the power of the acupuncture points we choose and use to help our patients. I have researched, and needled all of them thousands of times. They have captured my attention by the unique responses I receive from my patients after I have used them. Today we will take an in-depth look at Renying with excerpts from The Clinical Practice of Chinese Medicine, by Lonny S. Jarrett.

Renying, Stomach 9 (People’s Welcome or Heaven Five Meetings)

Location:
Level with the laryngeal prominence, located on the anterior border of the sternocleidomastoid muscle where the pulse of the carotid artery can be felt.

Method:
Avoid puncturing the common carotid artery; puncture perpendicularly 0.3-0.5 inches. Moxa is not applicable due to the proximity of the common carotid artery.

Function:
A sea of Qi point.
Window to the sky point
An intersecting point of the ST and GB Channels

Point uses:
Balances the thyroid and hormone production, release, and distribution
Softens local nodules and masses, goiter, scrofula
Spreads Lung qi and regulates qi in general
Asthma and shortness of breath
Regulates high or low blood pressure
Vomiting

Diarrhea
Headache
Sore throat, strep throat, swollen throat and all esophageal disorders
Hiatal hernia / plum pit qi

Image: The name refers to this point’s position on the Stomach channel, where the qi descends from the neck into the chest areas. The ancient philosophers associated this with man/women in the triad of heaven, man/women, and earth.

From a more esoteric perspective, the main focus of this point is that it pertains to speech and a state of allowing entry into the deeper layers of our being. “People’s Welcome” helps us to invite other people and experiences into our lives. It aids us in assimilating and being nourished by these relationships and experiences. As mentioned, ST 9 plays an important role in engendering integrity by empowering sincerity of intentions as conveyed through speech. Integrity is born from an alignment between speech and intention. When we hide our true intentions from others to avoid conflict or other uncomfortable scenarios our personal integrity begins to erode. “People’s Welcome” can be needled to address the anger and resentments that can build up from people pleasing. This is evidenced as a constriction in the throat as situations can become increasing more difficult to swallow and qi stagnation begins to spread into the chest and abdomen. By empowering speech, we can begin to establish healthier boundaries. For only when we are free to say no, can our decision to give ever come from a position of strength.
The Loop of Responsibility
by Joanne Neville, Dipl. Ac., C.H., L. Ac.
Boulder Clinic Director

The idea for this article arose from a situation that I participated in at our clinic a couple of semesters ago. One of my student interns had a male patient in his late 70’s who had a recommendation by his doctors to go on dialysis. He was very resistant and wanted to do everything he could to not have to do it. His blood pressure was generally on the higher end but not dangerously so. We kept a close eye on it.

One day, he came into our clinic and was working with an intern, who took his BP while he was sitting in his chair and it was 203/83. Alarmed, the intern called me into the room and we took it again with patient lying down and it was still 180/83. This was a little better but still in the danger zone, especially coupled with the previous reading.

We have a rule in the clinic that we can’t treat anyone with BP of 180/110 or higher. We told the patient that we couldn’t treat him with his BP that high as it posed a risk of possible stroke because acupuncture can temporarily raise blood pressure and we referred him to the hospital.

Because I had the awareness of the patient’s extreme desire to stay off dialysis, before he left the clinic, I gave him a card with the clinic number on it and wrote my name on it and stressed to him that I wanted to hear from him later that day after he spoke to the doctor.

He went to the hospital and by the time he got to the Emergency Room they took his BP and it was 242/78. They immediately admitted him and put him on dialysis and medicine to bring his BP down slowly. His kidneys were shutting down. His daughter called from the hospital later that day and told us that we had essentially saved his life by insisting that he go there.

The following week I saw the patient in the clinic. He was feeling much better. He disclosed to me that if I hadn’t handed him the card with my name on it and insisted that he call me after he spoke to the doctor, that he would have gone home and washed his truck that day instead of going to the hospital. In short, he very well could have died.

The gist of this is that it became very clear to me that there needs to be a loop of responsibility in place for people who are in a precarious health situation who we refer out of our clinic. It is very likely that many people, without this feedback loop in place may well ignore our advice and go about their business. But, when you make someone responsible to you, their practitioner, they may take that extra step to insure proper healthcare. They may not. But isn’t it worth going the extra mile and maybe saving a life?

I highly encourage practitioners to create some kind of feedback loop in your own practice, possibly a referral form that has instructions to the patient to report back to you after seeing the healthcare professional advised. I make sure in all of my Clinic Trainings now that I stress this point as it could mean the difference between life and death for your patients.
Dear students,

Below is an outline of key information to keep in mind. Effective 7/1/10 all loans will be processed through Direct Loans as per the Health Care and Education Reconciliation Act of 2010 (HCERA) signed by President Obama on 4/30/10 - refer to your handout given at the beginning of the summer semester. This includes Subsidized, Unsubsidized, and Grad Plus loans. Again, please continue to check your e-mail, voicemail, student mail-box, etc. on a regular basis so that there are minimal delays in processing your financial aid. Should you wish to contact me, I can be reached via email: financialaid@acupuncturecollege.edu or by phone: 505-888-8898.

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**Direct Loan Interest and Benefits**

**What are the interest Rates?**

➤ Direct Subsidized Loans for Grad students:
  • 6.8% fixed interest rate

➤ Direct Unsubsidized Stafford Loans:
  • 6.8% fixed interest rate

➤ Direct PLUS and Grad PLUS:
  • 7.9% fixed interest rate

**Fees to Borrower**

For Sub/Unsubloans first disbursed
  • on/after 7/1/2010 and before 7/1/2011
  • 1.0% with an upfront interest rebate of 0.5%

➤ Plus fees remain 4.0% with an upfront interest rebate of 1.5%

**What are the Benefits to Borrowers?**

➤ Upfront Interest Rebate
  • Increases net amount to borrower
  • To retain, must make initial 12 required payments timely

➤ Electronic Debit Account Incentive
  • .25% interest reduction to use EDA for repayment
The Bounty of the Joy Lucero Silent Auction
by Toni Meeks
Albuquerque Administrative Director

Have you heard of a “a good thing coming out of a bad event?” Well what follows is such an event:

In late Spring, Joy Lucero (April 2010 graduate) was involved in a very bad motorcycle accident. She received treatment at a Santa Fe hospital. We sent prayers and positive thoughts her way and she welcomed visitors from students and staff. Soon she was back in Albuquerque receiving rehabilitation. As always, when we greet Joy, even after this accident, she is...well, always “joyful”. She emitted this during her visit at the SWAC Summer Picnic - it was GREAT to see her. She had quite a “contraption” on and protruding into her leg to help with her recovery thereby resigning her to a wheelchair. Not too long after the picnic, we heard that she was in need of financial assistance to help pay for the rental of a device that would help her leg in it’s recovery stage - a continuous motion machine- which would cost $600. Wow! How were we going to accomplish that in such a short period of time! The Albuquerque staff put their heads together and came up with a plan for a silent auction! Like magic, the money and silent auction donations came pouring in! The patients, students, staff and faculty gave until their hearts were content. The campus not only raised $600 for the machine rental, but raised an extra $300! What should be done with the extra funds?! Joy had the answer. Joy giving “joy” - that’s what she does! Read Joy’s words below:

“Dear everyone,
I sincerely appreciate the Southwest Acupuncture College staff, students, faculty and patients who have supported me in my recovery from the motorcycle accident. I wish my donation to the student council will assist their activities and give them the ability to make decisions for the school and students in a good way. Good luck to all student council members!”

The Student Government Committee truly appreciates Joy’s generous donation to help begin the Fall 2010 semester off to a wonderful start!

We all know that before long, Joy will be walking into the Albuquerque campus, without a wheelchair, without crutches “giving joy”! We look forward to her visit and sharing in her bright “light”!
Southwest Acupuncture College is pleased to present its Fall line-up of Continuing Education Classes

Cameron Mummery
(with the American Acupuncture Council)
for a one day workshop in Albuquerque
7801 Academy, NE   505-888-8898

Risk Management for an Acupuncture Practice
Saturday, October 9, 2010
8:30am-5:30pm

8 Continuing Education Credits

This seminar will not only answer all questions about malpractice insurance, but also will help people who are starting acupuncture businesses. This informative seminar also teaches safety and ethics for acupuncture practitioners.

Questions answered:
* What type(s) of insurance do I need?
* Do I need liability insurance?
* How do I protect myself from a nuisance lawsuit?
* What is malpractice insurance?
* Am I required to have malpractice insurance?
* Why should I have malpractice insurance?

Christian Nix
for a two day workshop in Boulder, Colorado
6620 Gunpark Dr.   303-581-9955

Community Acupuncture for Pain and Stress: Practice and Administration
Saturday & Sunday, September 25-26, 2010
9:00am-5:30pm

15 Continuing Education Credits

This course clarifies the essential skills for competent practice and administration of a community acupuncture clinic.

Course Objectives
* Essentials of pattern discrimination for patterns related to pain, stress, anxiety and depression.
* Methodology of erecting treatment plans and point protocol for treating common patterns.
* Community acupuncture administration in a western medical setting - suggestions for success.
* Community acupuncture and practice development for young practitioners.

Register early at the campus of your choice.
Please call for more information.