Complementary Health & Exercise

Winter 2010

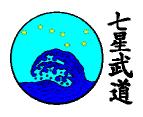
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The Quarterly Magazine bringing you news and programs on complementary methods of healthcare and exercise.



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We can cleanse your dwelling, room or possessions of negative or stagnant energies and dedicate them to your own spiritual needs, creating a sacred space filled with peace, harmony and healthy positive energy mirroring who you are.

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There are many rites of passage we go through in life such as divorce, baptism or adolescence into adulthood. We can help honor your rite of passage by creating a special ceremony honoring your transition.

All our ceremonies are all individually designed to reflect your spiritual beliefs, wishes and intentions; to create an occasion as truly unique as you are.

Contact Reverend John 630 229 4434 john@holisticceremonies.com www.holisticceremonies.com



Complementary Health & Exercise

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Editor/Publisher John Robertson

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The Wisdom of Confucius

"A father's and a mother's age must be borne in mind; with joy on the one hand, fear on the other."

Editor's Notebook

Welcome to the new year, and more new beginnings; our classes continue to grow and we continue to expand our locations; new daytime classes start in Wood Dale on Thursday mornings and Glendale Heights on Wednesday afternoons. Due to popular demand evening classes have now been added in Elmhurst and Lombard on Monday evenings.

We are also adding new classes; our Cobblestone Walking class emulates the ancient stone pathways found throughout the orient, Cobblestone Walking has been shown to help reduce blood pressure, improve balance and increase physical function. The class meets every Wednesday at Glendale Heights Parks, Recreation & Facilities Sports Hub at 11:30am starting February 17th.

Also at Glendale Heights we are introducing T'ai Chi for Children at 4:00pm on a Wednesday afternoon; suitable for children ages 8 to 12 years of age. We will be helping children build confidence, and self-respect, while reducing stress and developing focus and concentration.

My thanks to everyone who attended our first annual dinner, we had great food, great fun, and congratulations to all our award winners! And my thanks to everyone who attended our classes in 2009, we couldn't do it without you.

This year we have decided to support, Relay For Life to help the fight against cancer; our annual dinner raised over \$200 towards our efforts! Any one wanting to help please contact me.

John Robertson

He lives most life whoever breathes most air

Cobblestone Walking



Every Wednesday at 11:30am ~ starting February 17th & March 31st

Aging in some circles is seen as beginning with the feet; our feet act as a map of the entire body, where reflex points correspond to vital organs, muscles, and glands. Modern mats are used to apply acupressure from the bodies own weight to the reflex points of the foot; stimulating the whole body. Emulating ancient stone exercise pathways, cobblestone walking has been shown to help reduce blood pressure, improve balance & increase physical function. Combining simple warm-up exercises, mat walking and self-foot massage; you will begin to strengthen and heal your body from within, boost energy and improve sleep.



The Sports Hub, 250 Civic Center Plaza, Glendale Heights, IL 60139

Call 630 260 6060 today!

THE I-CHING

Article reprinted from the Winter 1991 issue of "Qi Journal" By Dan Miller Continued from the last issue ~ available as a download at www.7starsma.com

The Fu Hsi Arrangement

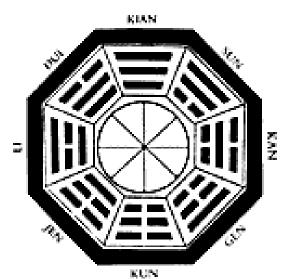
The Fu Hsi or Early Heaven arrangement of the trigrams is said to have existed prior to the Book of Changes. The trigrams themselves are formed by combining the Yang-I and Yin-I as shown in the illustration below. Study of this progressive combinatory sequence will reveal that the Szu-Hsiang are formed by duplicating two sets of the Liang-I and adding the Yang-I under the first set, and the Yin-I under the second set (the first set being the set on the left).

Similarly, the Pa Kua are formed by duplicating two sets of the Szu-Hsaing and adding the Yang-I to the bottom of the first set and the Yin-I to the bottom of the second set. In the Early Heaven arrangement of the trigrams, the first set of four trigrams occupy the left side of the circle, running from top to bottom, and the second set occupy the right side of the circle, also running from top to bottom. The four trigrams on the left pertain to Heaven, are creative and move upward. The four on the right pertain Earth, are receptive and move downward.

The Early Heaven arrangement is based on a balance of opposing forces representing a primordial order rooted in stillness and reaching beyond space and time parameters. The eight universal forces represented by these trigrams are balanced axially and the diagram of Fu Hsi is read along these four axes.

At the ends of the vertical axis are the trigrams representative of Heaven and

Earth (Ch'ien and K'un respectively) and thus extreme yin and extreme yang balance the polar (positive and negative) positions of this diagram. At the ends of the horizontal axis are the trigrams representative of fire and water (Li and K'an respectively). Fire is positioned in the East (South is at the top) and moves upward, thus representing



the rising of the sun. Water is positioned in the West and moves downward, representing the setting of the sun and darkness of night. These four trigrams make up the Szu-Cheng (four sides) of the Fu Hsi arrangement.

The Szu-Yu (four corners) of the Fu Hsi diagram are composed of the trigrams Sun, Chen, Tui, and Ken. To the right of the Heaven trigram (Southwest) we find the trigram Sun. Sun is one of the Earthly trigrams and represents the Wind (the Gentle). This trigram is balanced with the Chen (Thunder) trigram positioned in the Northeast. Thunder is seen as a dynamic force, a sudden spark of energy, with the ability to arouse and stimulate. Wind (also related to the Wood element) balances this force with a gentle, receptive nature. In the Southeast we find the Tui (Lake) trigram symbolizing joyfulness, transparency, and lightness. This trigram is balance in the Northwest by the trigram Ken (Mountain) which represents steadfastness, resistance, and solidity.



Continued over:



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Following Your Breath Into Silence

by Dennis Lewis

As you begin to pay close attention to the sensations of the breath as it moves through the whole of yourself, you are called to move inward, toward the source, the wellspring, of your life.

As you do so, you will experience a profound sense of stillness, of silence, underlying not only your breath but also your thoughts, feelings, and sensations. In short, you are called home to another, more fundamental dimension of yourself.

If you can hear this call and don't resist it, you may discover that you are spontaneously freed from many of the unnecessary mental, emotional, and physical tensions keeping you imprisoned in your narrow self-image and the constricted, impoverished breathing it fosters.

You begin to open to and welcome the incredible miracle of aliveness itself. Through this opening and welcoming, your breathing is freed up and your thoughts, feelings, and actions take on new intelligence and meaning.

You begin to live your life rooted in the deep, silent reality that connects us all and makes us one family.

This is an excerpt from Breathe Into Being: Awakening to Who You Really Are by Dennis Lewis published by Quest Books in May, 2009

7 Steps to Stillness

Meditation takes practice, and is very individual. What works for one person may not work for another. You need to find what is right for you.

Here is one method:

- 1. Take a moment to be comfortable in your environment.
- 2. Keeping your eyes open, gently rest them on a chosen point somewhere in front of you.
- 3. Withdraw your attention from all sights and sounds.
- 4. Follow the thoughts suggested on the commentary
- 5. Acknowledge and appreciate the positive feelings and thoughts which may spring directly from this exercise
- 6. Stay in these feelings for a few moments.
- 7. End your meditation by closing your eyes for a few moments and creating complete silence in your mind.

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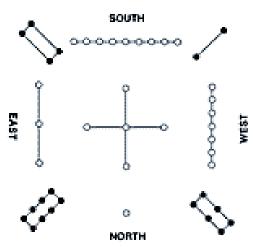
ROSELLE PARK DISTRICT



The Eight Trigrams of the I Ching continued:

In accordance with the concept of "Early Heaven," the Fu Hsi arrangement, with its polar opposites placed in axial positions around the circle, represents the innate, primal, time-independent forces. This symbol can thus be interpreted as representing the perfect balance we imagine existing prior to the conception of life, the complete stillness prior to initiation of movement, and the void which exists beyond space/time parameters.

In his commentary on the I-Ching, Confucius said: "Water and Fire compensate each other, Thunder and Wind do not disturb each other, Mountain and Lake are dependent of each other; Thus only change and transformation become possible, and all things become complete."



The King Wen Arrangement

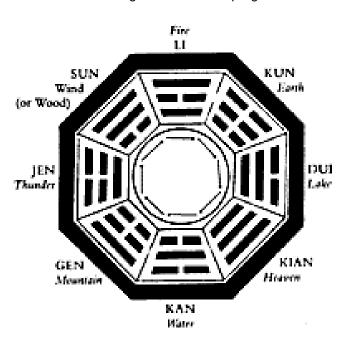
Wen Wang, who was given the title of King posthumously, is credited with constructing the hexagrams of the I-Ching through contemplation of the trigrams while he was in jail (around 1143 B.C.). Additionally, Wen is credited with devising the "Later Heaven" arrangement of the eight trigrams.

My guess is that this trigram arrangement was probably devised from the Lo Shu (Lo Writings or Lo Scroll), which is said to have been derived from the markings on the shell of a "spiritual turtle" that crawled out of the Lo river when the Emperor Yu was draining off the floods. From this scroll the Chiu Kung (Nine Halls or Nine Palaces), which have an important place in Chinese numerology, were also derived. It is possible that the Later Heaven arrangement of the trigrams was derived from either the Lo Scroll or the the Nine Palaces since the numerological arrangements of the three diagrams coincide.

When looking at the Later Heaven (King Wen) arrangement, we read the progressive pattern along the periphery in a clockwise rotation. Reading the trigrams in a circular arrangement symbolizes the elements of infinity and continuity. The movement in this arrangement flows from the superficial qualities to deep qualities, from new life to maturation of life, and from the physical existence to the spiritual existence.

Whereas the Early Heaven (Fu Hsi) arrangement is based on a balance of opposing forces representing a primordial order based in stillness and beyond space and time parameters, the Later Heaven arrangement depicts the development of life in the time-spaced conditioned world.

We see the Later Heaven arrangement as representing cyclical recurrent change, but there is also an element of non-recurrent change in the form of progress. As we finish one cycle, the evolutionary nature of man and the uni-



versal process would lead to the next cycle being traveled at a higher level of consciousness, knowledge, or growth. If we step back and take a look from a three dimensional perspective, we see that an upward spiraling pattern of change is created.

We read the Later Heaven sequence starting with Chen trigram (Thunder--the arousing). The Chen trigram is representative of Spring, the 6th hour, and the East, and thus expresses the dynamic appearance of life force. It is all that stirs up latent energies and stimulates them into movement and growth. It is the beginning, the seed, the inspiration that leads to development. The Chen trigram stimulates a firm base for all growing things, it is the striving of new growth towards the light.

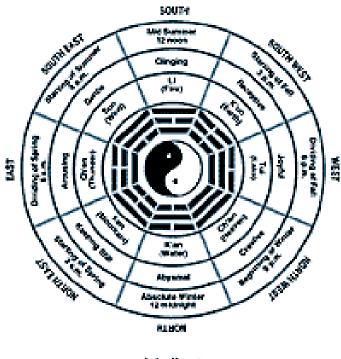
The arousing movement is carried in the direction of growth, development and maturation by the energy of the Sun trigram (Wind--the gentle). It is in the Sun trigram that the latent energies stimulated by the arousing Chen are shaped. The gentle wind nurtures and guides.

The new consciousness that received the spark of Thunder and is directed by the Wind reaches maturation in the Li trigram (Fire--the clinging).

The Li trigram is representative of Summer, the 12th hour, and the South and thus expresses the attainment of full maturity. The clinging nature of this trigram is representative of attachment to the new energy that took form under the Sun trigram. You are exploring the possibilities of the new creation and thus have an intense inquisitive kind of interest. You are, in a sense, like a child clinging to a new toy.

The seed that was planted in the Spring reaches maturity under the Summer sun. Once the consciousness has been nourished in the creative faculties of light and heat under the Li trigram, it moves into the receptive and productive K'un trigram (Earth--the receptive).

In the K'un trigram the consciousness, which matured in an outward sense under the trigram Li, is assimilated, digested, and integrated. The K'un trigram represents openness to new knowledge and the ever changing condition of the world. It is the extreme yin and thus totally receptive.



Loter Heaven

That which is explored under the Li is absorbed into the being under the K'un trigram. This is the beginning of the transition from superficial to deep; from a physical consciousness to a spiritual consciousness; from a mental idea to intuitive knowledge.

The knowledge assimilated under the K'un trigram moves inward under the Tui trigram (Lake--the joyous). The Lake trigram is representative of Autumn, the 18th hour, and

the West. It is a time of harvest and celebration and moves towards quiet and contemplation. That which is received under the K'un trigram is accepted internally under the energy of Tui. It is an internal harvesting of new knowledge.

Once movement turns inward under the Tui trigram, it is touched by the spirit under the Ch'ien trigram (Heaven--the creative). This trigram represents the yang aspects of heaven, health, and strength. Deep contemplation and movement towards a greater connection manifests under this trigram. Creative inner forces begin to stir. The seed that sprouted in the Spring, was nourished and reached maturation in the Summer, and harvested in the fall has been consumed and is digesting under the Ch'ien trigram. The creative nature of this trigram comes forth when the outer idea moves inward and inner growth begins.

The creative inner forces dive deep into the essence of the being under the K'an trigram (Water--the abysmal). The K'an trigram is representative of Winter, the midnight hour, and the North. There is deep contemplation, meditation, and inward movement. The abysmal represents spiritual depth and inner stillness. From the depths of the water arises the steadfastness of inwardness represented under the Ken trigram (Mountain--the resting). In the mountain there is completeness in the sign of keeping still. The Shuo Kua (Discussion of Signs) says "He exerts himself in the sign of K'an, the abysmal. He completes himself in the sign of Ken."5

Development has come full circle. The stillness and meditative poise of the mountain is a preparation for new life. For as the mountain sits in stillness, clouds begin to form above and stimulating energies are released once again under the Thunder (the arousing) trigram.

Just as there are daily cycles, yearly cycles, and even 60 year cycles in nature, you can become aware of a number of simul-taneous cycles occurring in the context of your own life and inner development. Analogies relating cycles of nature to human development are not unique to the Chinese or the I-Ching.

Continued over:

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The Eight Trigrams of the I Ching continued:

These correspondences can be found in the writings of many traditions and cultures from the beginning of history.

Study of the trigrams of the I-Ching will provide a symbology that can help trigger intuitive understanding of life events. As you work with the trigrams and experience the movement and symbology associated with each, you will notice that the trigrams will have different meaning according to the place, time, situation, or context which the symbol is experienced.

Thus the trigrams are not fixed concepts. They will appear differently at different levels of thought, on different levels of awareness, and at different times of the day, week, month, and year.

Many Chinese, as well as western scholars, have spent a lifetime exploring the depths of the I-Ching. It is said that Confucius died wishing he had fifty more years to devote to the study of this book.

If you are inclined to embark upon a serious study of the I-Ching, I recommend that you begin by spending time and effort digesting the underlying structure of the I-Ching by studying the Early Heaven and Later Heaven arrangements of the trigrams. Your time will be well spent.

Footnotes

- 1 John Blofeld, I-Ching: The Book of Change, E.P. Dutton, New York, 1965, pg. 38.
- 2 Fung Yu-Lan, A History of Chinese Philosophy, Volume II, Commercial Press, Shanghai, 1934, republished Princeton University Press, 1973, pg 453.
- 3 lbid, pg 454
- 4 Lama Anagarika Govinda, The Inner Structure of the I -Ching, Wheelwright Press, San Francisco, 1981, pg. 17.
- 5 Ibid, pg 34

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- 1. Bell, E.T., Men of Mathematics, Simon & Schuster, New York, 1937.
- 2. Blofeld, John I Ching: The Book of Change, E.P. Dutton, New York, 1965.
- 3. Brennan, Herbie, The Synchronistic Barometer, Analog Science Fiction/ Science Fact, August 1973
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- 6. Larre, Claude, Survey of Traditional Chinese Medicine, Institut Ricci, Paris, 1986.
- 7. Wong, K. Chimin and Wu Lien-Teh, History of Chinese Medicine, National Quarantine Service, Shanghai, China, 1936.

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relax muscles and joints. Their use can reduce the risk of carpal tunnel syndrome, tendonitis, repetitive strain injury, rheumatism and arthritis. They are deeply relaxing, can help reduce stress, improve overall health, stimulate the mind and reduce your risk of cognitive decline, dementia and Alzheimer's.

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Balance your body, mind and spirit through the use of Chinese Health Balls!

Ways to Stay Young

Taken from numerous sources, including our own!

- Throw out nonessential numbers. This includes age, weight and height. Let the doctors worry about them. That is why you pay "them."
- Keep only cheerful friends. The grouches pull you down.
- Keep learning. Learn more about the computer, crafts, gardening, whatever. Never let the brain idle.
 "An idle mind is the devil's workshop." And the devil's name is Alzheimer's.
- Learn different things, don't keep doing the same thing.
- Enjoy the simple things.
- Laugh often, long and loud. Laugh until you gasp for breath.
- The tears happen. Endure, grieve, and move on.
 The only person, who is with us our entire life, is ourselves. Be ALIVE while you are alive.
- Surround yourself with what you love, whether it's family, pets, keepsakes, music, plants, hobbies, whatever. Your home is your refuge.
- Cherish your health: If it is good, preserve it. If it is unstable, improve it. If it is beyond what you can improve, get help.
- Give yourself a break: once or twice a day take 10-20 minutes for yourself. Relax, breathe, meditate, do something for yourself
- Don't take guilt trips. Take a trip to the mall, even to the next county; to a foreign country but NOT to where the guilt is.
- Tell the people you love that you love them, at every opportunity.
- Reduce stress. Too much has an unbelievable way of quickly aging people. Completing ridding our lives of stress is impossible. On the other hand, we

- can adopt simple techniques for better coping with life's problems.
- Feel the love: Anyone who's ever fallen head over heels or discovered an activity that makes them eager to jump out of bed in the morning knows that passion is a powerful drug.
- Drink red wine: enjoy red wine, however it is best to follow the latest alcohol guidelines from the American Medical Association and drink no more than one glass (5 ounces) a day for your health.
- Sip green tea: Sip two or three cups daily for the ultimate health benefits.
- Avoid Isolation. Maintaining healthy relationships have lasting benefits. Cultivating strong relationships could lower blood pressure, promote relaxation, ease pain, and may even strengthen the immune system. Meeting people and building relationships is difficult for some. Isolation can lead to avoidance personality disorder, in which people withdraw from all social interaction. Because humans have a need for intimacy, persons with an avoidance personality may daydream uncontrollably or create an elaborate fantasy world. Moreover, isolation leads to depression and loneliness, which can have an emotional impact the body.
- Set Realistic Goals. Avoid setting unachievable goals. Many people strive on being the best. However, we all have limits. Accept limitations and avoid undue stress.
- Set Limits. Do not allow others to control your life.
 Needy family and friends can drive you crazy.
 Learn how to say, "No" without feeling bad.
- Reduce Chaos. A cluttered or junky home, office, and car can make your life feel chaotic. Begin cleaning up your life by first cleaning up your surroundings. Get organized.
- Think positive. If you think that you are old, you will feel old. Strive to be optimistic and avoid developing a negative outlook. Rather than focusing on the unpleasant, reflect on the positive things about life.

Life is not measured by the number of breaths we take, but by the moments that take our breath away.

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for ages 8 to 12



For hundreds of years, the Chinese have been teaching children T'ai Chi. Using simple exercises, focused breathing, internal focus and concentration to achieve total health: mental, emotional and physical, building confidence, focus and concentration.

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- Less red meat, replaced by poultry.
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