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World Zen Well-Being Journal

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ADD:
ZhanwuTang
Chanwu Hotel
- DENG FENG
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<p>主辦：世界禪養聯合會 Host: World Federation of Zen for Well-Being (Chan Yang) 編輯&发行：《世界禪養》雜誌編委會 Editor: Committee of World Zen Well-Being Journal ISBN: Add: 3905 William Rd, San Jose, CA, USA, 95117 顧問 Advisory：释法宝 Ven. Fabao; 李良松 Liangsong Li</p>	<p>社長 President: 釋延琳 Ven.Yanlin 總主編 Chief Editor: 张海生 Haisheng Zhang Vice Chief Editor: 釋忠明 Ven. Zhongming Vice Editor: 释崇剑 Ven.Chongjian; 净延 JingYan Chen Editor: Canada Rosalynn Kwok; USA John Lee, Zhenzhu Zhang, Yunfei Wang Editor in Charge: Address: Email: worldzenwellbeing@gmail.com</p>



Zen Medicine-spiritual health care system assumption

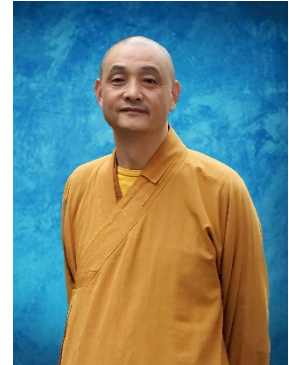
Ven.Yanlin [1] Haisheng Zhang [2,3]

[1] Executive Chairman of World Federation of Zen for Well-Being (Chan Yang) & Head of Shaolin Temple Supervisory Institute and Shaolin Pharmacy

[2] Dean of Medicine Integrative Health Medicine College at University of East-West,

[3] Founder of National Health Medicine-Silicon Valley

According to proponents of "spiritual health care," a physician as a theologian might be the next dimension of modern medicine, according to proponents of "spiritual health care." Zen Medicine, one of Spiritual health care is therapy, *Shaping the Direction of Spiritual Health Care*.



1. Zen Medicine associated with age and enhanced antioxidant activity

Electroencephalographic neuroimaging, biological, and clinical studies on Zen meditation found increased alpha and theta activity,



generally relating to relaxation, for many brain regions, such as the frontal cortex. Theta activity seemed related to experience, more significant in Zen practitioners and advanced masters. Moreover, Zen meditation practice could protect from consciousness decline usually associated with age and antioxidant activity. Zen meditation was found to lower stress and blood pressure from clinical practice and be efficacious for various conditions, as suggested by positive findings in therapists and musicians(Springer 2014).

To date, actual evidence about Zen meditation is scarce and highlights the necessity of further investigations. Comparison with further active treatments, explanation of possible mechanisms of action, and the limitations of current evidence are discussed.

2. Zen health care- therapeutic means of listening

Zen health care closes the gap between patient and provider by focusing on self-awareness as essential encompassing healing and wellness. The vast spiritual health care field does not begin with an issue that must be cured but instead employs a therapy of listening which diagnosing disease. And the spiritual health care advocates argue and focus on holistic health and well-being. Which is not an attempt to



impose, intervene or control.

We looked at Zen health care practice and realized that we had to focus on the entire person — the body, mind, relationships, and spirituality at every age and experience. It's a view of spirituality and support for the person in their journey through the health care system.

3. A broad view of spiritual health care

It's normal to take a broad view of spiritual health care. The presumption that exclusively pastoral care will come from people who still associate the word spiritual exclusively with religious understandings. That's not to say that Zen health care precludes a religious element. It emphasizes a sense of respect and dignity. If a person wants religious rituals that positively affect their health care journey, we provide those. It's not related to a religion or a faith or a belief. Zen Health is suitable for anybody because it is an individual thing, whether religious or not.

As currently envisioned, Zen health care providers would emphasize spiritual concerns with patients experiencing any level of treatment by simply requiring about the patient's level of spirituality. Nothing precludes doctors from using it because they want to



provide people with the tools(Miller 2013).

Patients are usually in a state of anxiety, whether from awaiting a test, undergoing a procedure, or facing end-of-life care. There is a deal of stress and anxiety, regardless of how good the professionals are, the doctors are, and the nurses are. The anxiety induces a physiological and emotional response from the patient, which health practitioners can help alleviate by addressing spiritual needs.

While Zen Health practitioners are experts on diagnosing diseases, the practitioners understand the "human experience of illness — the anxiety, the fear, even the dread. Allowing people to speak about that and take the time with them to listen, be emotionally present, be supportive, even to talk about how they are feeling and without judgment supporting them. Those are essential factors in helping people to face what they are facing.

If people understand that Zen Health spirituality has to do with who they see themselves as, what kind of support they have through family, friends, or community(Bottalla 2008). What kind of hopes and dreams they have and their meaning in life helps people see where



the difference lies.

Toole notes there has traditionally been little formal education to prepare medical graduates to provide Zen health care. Still, a growing number of physicians embrace the notion of understanding patient needs better. There is undoubtedly a vast realm of study related to Zen health spirituality. We cannot directly control whether physicians and medical students want to open their doors. Still, it's certainly something we can encourage.

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First author: Yanlin Shi, 1962.01.01, male, junior college Chinese pharmacy, visiting professor of northern Chinese medicine, executive chairman of the World Meditation Federation, general manager of Shaolin Temple Supervisory Institute & Shaolin Pharmacy, vice chairman of Chinese Medicine Culture Research Association, researching human holographic natural immunity system, Email: joss@vip.163.com;

Corresponding author: Haisheng Zhang, Dean of University of East-West Medicine Integrative Health Medicine College, Founder of the National Health Medicine-Silicon Valley. Research direction: acupuncture and Tuina, Mind-Body Medicine, Former Postdoctoral of Harvard Mclean Hospital, China Academy of Traditional Chinese Medicine Science, Lam Family College of Business, San Francisco State University. M: 16692529974, Email: haisheng@uewm.edu



Zen for the Training and Effectiveness of Stress Reduction and Behavioral Well-being

Haisheng Zhang [1,2] Jerry Wang[1]

[1] Dean of Medicine Integrative Health Medicine
College at University of East-West,

[2] Founder of the National Health Medicine-Silicon Valley



Generally speaking, Zen in modern culture has become associated with greater physical and well-being and mental health. These claims originate from a Japanese researcher (Ogata et al. 1984) who published a paper showing that Zen priests living in Japan possessed lower mortality rates than age-matched males living in the general Japanese population. Given the assumption that Zen is good for well-being, it is not surprising that Zen has found its way into the medical examination and psychotherapy office, as interventions based upon Zen principles have been adapted to clinical settings.

Relaxation, Stress Reduction, and Anxiety

Perhaps more than anything else in Western culture, Zen is



associated with relaxation and stress reduction. Some research on the psychology of Zen related to decreased physiological parameters which the priests' oxygen consumption decreased sharply at the beginning of *Zen*. Research on brain wave changes also supports the role of *Zen* in relaxation. Nagashima et al. (1977) found that the oxygen consumption of an 83-year-old Zen master decreased from his baseline by 50% during meditation. Hirai reported data indicating that oxygen consumption in two experienced priests decreased by 20-30% during *Zen practice*. (1989). Oxygen consumption is a good sign of relaxation because relaxed muscles do not require much oxygen as tensed muscles. A summary of their most important results, as presented by Hirai (1989), is as follows:

Alpha activity is related to relaxation (Austin 1998); both increased alpha amplitude and decreased alpha frequency are associated with relaxed states. Alpha biofeedback paradigms have traditionally been used to experience relaxation (Von1980). Theta activity has been associated with relaxation and decreased depression (Kubota et al. 2001). From this thinking, the results of these Japanese studies suggest a relationship between *Zen* and relaxation, also implying *Zen*



practice.

Subsequent studies generally have corroborated Hirai's findings relating to EEG changes. Hardt (1994) found that the more practice in Zen a student was rated by their teacher, the more they were to have the higher alpha amplitude and decreased alpha frequency during *Zen*. Huang and Lo (2009) found higher alpha activity in experienced *Zen* practitioners but not in controls.

Using similar methods, Yu et al. (2011) taught beginners without prior meditation experience how to breathe. In the subsequent 20-min *Zen* practice, they were asked to be aware of breathing. Compared to a resting time, the participants showed an increased alpha rate and reduced theta activity.

Three studies investigated the effects of *Zen* on the anxiety levels in non-clinical samples; all three used psychological inventories as dependent measures. Gillani and Smith (2001) compared professional *Zen* meditators performing for 70 min to a control group of college students who were asked to read magazines for 60 min silently. The *Zen* group reported decreased worry compared to the control group.

Lin et al. (2008) researched the effects of *Zen* on performance



anxiety and musical performance quality in participants recruited from the greenhouse. Participants were randomly assigned to either a Zen group or a waitlist control team. Those in the Zen group were assigned to an 8-week Zen course. There were few differences among the two groups in either anxiety or quality of music performance as judged in speaking at the end of the program. However, a positive correlation between anxiety and musical quality was found in the meditation group alone.

The Training and Effectiveness of Behavioral Health

There are many theoretical reasons that the practice of *Zen* may enhance therapeutic efficiency. The development of compassion, intuition, and the ability to pay full and extended attention is essential by-products of Zen training. This can result in the enhanced therapeutic presence (Bruce and Davies 2005; Brenner 2009) or Gordon Greene Roshi (who wrote Chapter "*Zen, Pain, Suffering and Death*" in this book) and referred to as "Therapeutic Stance" (Kushner and Greene 2005). Grepmaier et al. (2006) compared the outcomes of patients who were in inpatient treatment either in training who practiced Zen before psychotherapy or psychotherapists in training who did not



practice meditation. The same psychotherapists joined in both nine-week phases of the research. In the first phase, no changes were modified to the therapists' program. At the second phase, the therapists all got instruction from a Zen master, who then led daily morning sittings for the phase. Whereas the Zen master's tradition was not specified, his technique focused on breathing while sitting on a chair. The therapists and the Zen master were protective, covering the fact data had been collected on their patients. The patients' symptom improvement was more significant, and ratings of their psychotherapy experiences were more favorable for the meditation phase than in the control phase.

Attention

There is physical evidence that the practice of *Zen* can focus attention. In particular, theta activity, associated with *Zen*, at least in experienced meditators, promotes a status of relaxation. Similarly, studies provide evidence that experience with *Zen* practice cultivates sustained attention. The results of Kozasa et al. (2008) show that the benefits of *Zen* on attention may expand the past time of meditation. Results from Pagnoni and Cekic's (2007) paper suggest that attentional



improvements brought about by Zen may be related to physical changes in the brain. These changes may reduce the decline in attention seen in the aging process. Despite the psychophysiological evidence suggesting that *zazen* may improve attention. To date, no studies have examined *Zen* as a way of enhancing attention in nonclinical populations or as a treatment for Attention-Deficit/Hyperactivity Disorder.

Experience with Zen

The *Zen* training experience of the participants in the studies was reviewed for several hours to decades. These data indicate that slow alpha and theta activity improves with Zen practice. Few studies used internal measures to determine whether the participants had properly mastered how to practice Zen. Lesh (1984) utilized logs of participants' subjective experiences with Zen. Fumoto et al. (2004) indicated that using biofeedback could teach *tanden* breathing in one session to participants unfamiliar with meditation.

As noted above, Yu et al. (2011) obtained results that contradicted previous research on more experienced Zen practitioners (notably Hirai 1989). This caused Yu et al. to suggest that their results may have reflected their use of



novice practitioners. This raises the big but unanswered question of how long it takes to learn the techniques of *Zen* to experience health benefits. Based on my experience as both a Zen student and Zen instructor, the learning curve for *Zen* can be sharp. This can explain the excellent results of Kormanovski et al. (2009), who discovered that cholesterol levels changed in adverse directions after six weeks of *Zen*. Further, the fact which their participants were teachers of Transcendental Meditation may not have predisposed them to attain proficiency in *Zen* more rapidly than other people. On the other hand, other studies showed positive benefits after minimal Zen training. Cysarz and Bussing (2005) found positive effects on HRV in their participants, most of whom had no prior *Zen* experience. Lin et al. (2008) found positive benefits on the music quality of performance-anxious after eight weeks of *Zenn* training. These studies indicate that it may be possible for people to experience health benefits after relatively little *Zen* training.

Summary

Early psychophysiological studies showed that physiological parameters related to relaxation (i. e., decreased respiration



and decreased metabolism) are also associated with Zen, at least inexperienced meditators. In a methodology study, Yu et al. (2011) found that tanden breathing was associated with decreased theta activity. However, the studies used meditation-naive participants who received minimal training in the breathing method.

Despite the commitment shown by the psychophysiological studies indicating that zazen induces relaxation, there is an almost total absence of studies examining Zen's efficacy in stress management programs or clinically anxious populations. Lin et al.'s (2008) investigation of the effects of zazen on a self-identified anxious population of musicians is the exception. They demonstrated that zazen was beneficial to musicians with higher levels of performance anxiety.

There is evidence that Zen may improve the empathy of counselors in training. More impressive is evidence from a randomized, double-blind study that the outcomes of psychotherapist trainees who participate in Zen are better than those of trainees who do not meditate.

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First Author and Corresponding Author: **Haisheng Zhang**, Dean of

University of East-West Medicine Integrative Health Medicine College,

Founder of the National Health Medicine-Silicon Valley. Research

direction: acupuncture and Tuina, Mind-Body Medicine, Former

Postdoctoral of Harvard Mclean Hospital, China Academy of

Traditional Chinese Medicine Science, Lam Family College of Business,

San Francisco State University. M: 16692529974, Email:

haisheng@uewm.edu

Jerry Wang, Co-funder of University of East

West Medicine. Research direction: channels and meridians Qi move

ment. M: +1 4089855888, Email: silvercobra77@hotmail.com; Studyi

ng Master of science in traditional Chinese Medicine, graduate in 202

2, University of East-West Medicine.



Zen Medicine and Mind-Body systems

Ven. Zhongming [1] Zhenzhu Zhang[2]

Haisheng Zhang [2,3]

[1] Xiamen Shi Shi Zen Monastery

[2]University of East-West Medicine Integrative
Health Medicine College

[3]National Health and Medicine-Silicon Valley



One of the conventional public health care systems is religion-related health care. In East Asia, with a long history, Buddhism-related natural medicine becomes essential health wisdom or "Buddha of Healing."(Sacamano and Paproski 2020) Of interest, according to the survey, there is no evidence of the present use of Buddhism-related natural medicine in China.

1. Body and Mind Medicine

Making sense of Zen Medicine of understanding "body" and "mind" begins with acknowledging that standard Western definition is primarily irrelevant. The Western concept of dichotomy is between body and mind, physical and spiritual. Consciousness is treated as somehow originated from neuronal activity but remains distinctive



and essentially unexplained.

Zen Medicine conceptualizations of body and mind tend to be less rigid and less dichotomized. The Buddha Medicine, here as elsewhere, is more concerned with supporting the Buddhist practitioner's onward development than with providing a conclusive structure of explanation. Thus, Zen Medicine practice engages the body through posture and *meditation*, hand movements, and physical exercises and practices (Garrett, Klinkman, et al., 1987). Speech is involved through the recitation of mantra and liturgical text, and the mind through visualization or creative imagination and other exercises at the level of consciousness. To ask what falls in each category is not the point of the exercise. The human organism is a unity, which is not separate from its environment since all aspects of the organism are part of the universal process of dependent origination.

2. Consciousness and psychology

"Mind" can also be a misleading term since it tends to privilege consciousness's cognitive and rational aspects. The English word "mind" does not map closely onto any single Sanskrit or Chinese word. Mind in the triad of body, speech, and mind, which is in Zen Medicine or its honorific psychology, corresponding to Sanskrit



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manas. In the context of Zen Medicine practice, the voluntary aspect is probably the most central. For this reason, the translation "heart-mind" has sometimes been proposed. Whatever the virtues of that suggestion remind us that we are not concerned purely with a mind as a cognitive process.

This heart is usually translated into English as "consciousness." It represents the aspect of the human organism that continues between one life and the next, carrying the karmic impressions of one life onto the following one. In the context of a functioning human organism, Zen Medicine practice is again more concerned with the inter relationship between heart-mind, or consciousness, and the material level than with analyzing them separately. It is believed that the relationships between them mean that a form of spiritual practice that works at both levels is likely to be more effective than one that operates only at one level. Much of Zen Medicine practice involves the assumption of flows and connections between the practitioner and the wider environment, often visualized and experienced in the transfigured figure of the Buddha. Thus, in the context of Medicine Buddhism, we are generally thinking of a unified mind-body field, within which various levels and aspects can be distinguished relatively. And which is again



separated from its broader context only relatively and provisionally. When the practitioner visualizes, the aim is to become one with an enlightened form that transcends the mind-body field of the individual and is, in a sense, an aspect of ultimate reality.

3. Bodhi or awakening

Thus, the subtle body provides a central model within Buddhism Medicine and the related tradition for understanding the relationship between body and mind, the processes of birth, life, and death, and the progress toward the central Buddhist goal of Buddhahood, bodhi, or awakening. Thus, at death, the inner *lung* associated with the four elements - earth, water, fire, and air – dissolves in turn. Earth here refers to the complex and solid aspects of the human organism, such as bone; water to the fluid components; fire to inner processes such as digestion; and air to the inner winds or lung system as a whole. As this process takes place, the various kinds of sense consciousness associated with each element also cease to function since their supporting winds are no longer present, and the corresponding sensory capacities and forms of awareness are also lost.

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First author: Ven. Zhongming: The Abbot of Xiamen Shi Shi Zen Monastery; The Standing Committee Member of Xiamen Municipal (Haicang District) Committee of the Chinese People's Political Consultative Conference (CPPCC); The vice president of Xiamen Buddhist Association ; The Member of Xiamen Municipal Committee of the CPPCC. Email:838501891@qq.com;Mobile:13030888885

Zhenzhu Zhang:

Research direction: Meditation,Acupuncture Herbs channels and meridian treatment urgent pain patient. Tel: +1 408.599.6236; Email: usacu2019@gmail.com . graduated University of East-West Medicine 2018.



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Work clinic: zzz Acupuncture clinic; 2062 Walsh Ave , Ste B2, Santa Clara CA 95050

Corresponding author: Haisheng Zhang, Dean of University of East-West Medicine Integrative Health Medicine College, Founder of the National Health Medicine-Silicon Valley. Research direction: acupuncture and Tuina, Mind-Body Medicine, Former Postdoctoral of Harvard Mclean Hospital, China Academy of Traditional Chinese Medicine Science, Lam Family College of Business, San Francisco State University. M: 16692529974, Email: haisheng@uewm.edu;



Awaken the Individual Self-Healing System

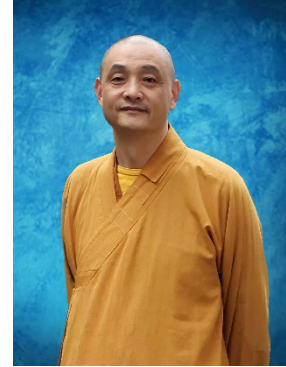
with Zen for Well-Being

Ven. Yanlin[1]

Shaolin Pharmaceutical Superintendent; President
of the Chinese Zen for Well-Being Society

Yunfei Wang[2]

Secretary-General of the Chinese Zen for Well-Being Society



Abstract

The coronavirus has swept the world and has warned humans to rethink health issues. Our lack of understanding of life has caused misunderstandings about health issues and disease. Zen for Well-Being studies the truth of life, explores the development of life sciences in a new era, improves human health, and improves the quality of life.

Keywords: health, Confucianism, Buddhism, Taoism, meditation, natural therapy

1 Introduction

Since the end of 2019, after its emergence in China, the new coronavirus has spread globally. In the fight against the epidemic,



Western medicine seemed unable to contain it, and society has been looking for various effective methods. Zen for Well-Being integrates the essence of the "Harmony of Man and Nature" in Eastern culture. It follows the harmony between man and Nature to form a complete self-healing system for awakening individuals.

Zhu (2017) reported that the United States has the most advanced level of medical care, with the highest medical expenditure globally, yet it ranks 37th in evaluating health care performance. The General Administration of Health Insurance and Relief issued a report in 2015 stating that by 2024, one expects that health care expenditure will reach 540 million RMB. The United Kingdom spends 15% of its income on free medical care through its National Health Service (NHS). In the past 30 years, medical expenditures have increased by 300% as a percentage of GDP. ⁽⁵⁾ Modern technology makes people spend more money to maintain health, but the effect is not entirely satisfactory.

Dr. Chadman of France (2014) has said that doctors, patients, and diseases had formed stereotypes ⁽⁴⁾. In other words, when a patient gets some information about physical discomfort, he visits a doctor, which is justifiable. However, the human brain and body are very potent. Once this ability is active, the body can heal itself. Therefore, one must pay more attention to living itself, as we are the best



medicine ourselves.

2 Zen for Well-Being

2.1 Origin and Background

In history, Buddhism has made significant contributions to the development of medicine. Buddhist medicine is the most thorough, complete, and wise medical theory of human beings. Buddha Shakyamuni, also known as the "Great Doctor King," has taught the Buddhist medical system for four years and cured illnesses, carrying forward the Dharma⁽¹¹⁾. In "The Ground Theory of the Yoga Master," it is said that "The place of the Bodhisattva study should be at the place of the Five Understandings of study." These Understandings are inward insight understanding, expressive understanding, skillful and wise understanding, causal understanding, and understanding of medical prescriptions. Inward insight understanding means opening up to wisdom. The other four Understandings are convenient methods to help people maintain their health. Medical prescriptions include medicine, pharmacy, psychology, physiology, etc. In other words, having inner wisdom and outer convenience methods are the appropriate ways to benefit health.

Shaolin Temple was built in 485 AD and used local medicinal materials from the Song Mountain to treat various diseases of monks



and nearby residents ⁽¹¹⁾. Most of the eminent monks in the past are proficient in Zen and martial arts. They prepared unique unknown recipes based on the Buddhist concept of "medicine prescriptions wisdom." At the same time, they performed internal exercises, massage, and acupuncture techniques based on the principle of meridians. The Shaolin Pharmacy was established in 1217, during the Jin and Ming Dynasties transition. The monks who lived there mainly studied "Sutra of Merit and Virtue of Medicine Master Liuliguang Tathagata." ⁽¹²⁾ The monks formed a complete pharmacy system after the history test. The so-called pharmacist can treat disease with medicines and Dharma as medicines. In addition, many medical treatises are still circulating today, including "Secrets of Shaolin Acupuncture and Moxibustion," "Ten methods of Shaolin Traumatology," "Records of Magical Effects of Internal Medicine of Shaolin Temple," "Pills of Shaolin Medicine," and "Secret Methods for Shaolin Trauma." ⁽¹¹⁾

Shaolin Zen Medicine has experience in the form of thousands of years of practice and integration, highlighting "causality" and "meditation" as the basic methods, taking meditation, breathing, guiding, blood, meridians, and Tibetan elephants as fundamental theories, using "visualization" and "Qi." Diagnosis, treatment, healing,



and integration of the wisdom of pharmacist Sutra form the unique therapy "three treatments and seven repairs," which is the core of Zen for Well-Being. ⁽¹¹⁾

2.2 Significance

In the field of health care, over thousands of years, people have sought and received treatment, ignoring the initiative of the individual as the most fundamental factor. The purpose of Zen for Well-being is to awaken the inner strength of the individual that activates the inner power of an individual to self-heal and cooperate with a variety of external natural healing methods that allow the individual to obtain physical and mental health. In summary, there are four primary medicines: (1) Mind medicine, which activates our self-healing system through meditation and other Vipassana methods; (2) Body medicine, which increases the movement of meridians as well as Qi and blood through exercise, to enhance the body's immunity; (3) Dharma medicine, which protects the body from negative energies (wonders and creditors) through repentance, prayer, the release of life and other rituals, and the blessing of all sound knowledge; in addition, it clears all troubles and diseases through self-practice of Sutras, laws, and theory; finally, (4) Material medicine, which improves, through all material elements, the quality



of health, food, Chinese medicine, chemistry, physics, and other energy.⁽¹²⁾

Hippocrates of Ancient Greece is considered the father of Western medicine. He believed that "the natural power in our bodies is the real healer of diseases." Dr. Arthur (2014) further explained that "the self-healing system is not a separate and dissectible system, but a functional and dynamic intelligent system that penetrates every system of the body"⁽¹⁾. The "Yellow Emperor's Internal Classic" states that "man comes to life through the Qi of Heaven and Earth, and he matures following the laws of the four seasons."⁽⁷⁾ The life activities are in harmony with the laws of Nature, the unity of Man and Nature.

Hui Neng brought Enlightenment and left us an immortal saying in the "Six Patriarch Altar Sutra" as follows: "All Dharmas are inseparable from Nature. What is self-nature? Self-nature is pure, self-sufficient, unshakable. it does not rise nor die but can produce all kinds of laws."⁽¹⁵⁾ In other words, an individual being does not miss anything. Therefore, all things in the Universe and all human beings merge into a single entity, forming a complete, directly connected, indivisible whole and eternal life.

From this point of view, learning to cope with our body's self-healing system prevents and cures diseases. Moreover, it allows the body,



mind, and soul to be healthy and enables the sublimation of life. Zen for Well-Being believes that health results from the harmonious resonance between man and the world. It is leaning towards resonance and inward wisdom. Western health means that one can heal others or be healed to prove that one is healthy. One emphasizes the outward ability. The purpose is the same, namely to build a complete person. Combining the advantages of the two, the health view of Zen for Well-Being is a return to the inner side, openness to wisdom, and the healing of oneself. Health, indeed it is a sustainable natural healer.

2.3 Cultural Essence

The philosophical proposition of the Eastern sages of "the unity of Man and Nature" regarded Man and Heaven as an organically connected whole, which is the best interpretation of natural healing. Zhuang Zi, in "A Journey to the North," declares that "Heaven and Earth have great beauty, but it never needs to talk about them, there are clear laws but no discussion of the four seasons, and everything is reasonable but not said" ⁽¹³⁾. Heaven and Earth are Nature. Ancient peoples believed that Heaven and Earth were closely connected with Nature. "Man follows Earth, Earth follows Heaven, Heaven follows Tao, and Tao follows Nature." ⁽¹⁴⁾ The ability to cultivate the body and



mind according to the "Four Seasons of the Law, All Things Become Reasonable" is "harmony"⁽³⁾. "The healing system followed by traditional Chinese medicine has the purpose of seeking a state of equity, justice, and mild temperament. Lao Tzu in "Tao De Jing" puts forward the "Tao"; one can get two, two can get three, three can get everything ⁽¹⁴⁾. The law represents the mechanism and driving force for all things to organize and balance themselves. In other words, Tao is unique and contains Yin and Yang. The two phases, Yin and Yang, intersect and form a state of uniformity, and all things arise in this state.

Traditionally, Chinese culture has a long history. Its culture of self-cultivation is the source of the birth of Chinese medicine and Taoism. Confucianism, Buddhism, and Taoism are China's three most prominent schools. They are the essence of academics and culture. As the quintessence of Chinese traditional culture, the sayings of "ruling the mind with Buddha's emptiness," "governing the body with Tao's emptiness," and "ruling the world with Confucian sincerity" eliminate the distraction of thoughts and wait for the moment of tranquility and vividness to play a natural physiological role. China's earliest classic medical work, "The Yellow Emperor's Internal Sutra" ⁽⁷⁾, emphasizes that under the "sameness, emptiness, and righteousness



memory," a profound insight arises into the truth of life and the dialectical relationship between man and Nature.

2.4 Core Aspects

Meditation is the core of Zen for Well-Being. Meditation is the origin of everything. Zen for Well-Being guides everyone to cultivate their hearts and helps people to build a harmonious self, inside and outside. Nourishment is a variety of natural healing methods. The three remedies are Zen therapy, KungFu therapy, and Dietary therapy; the seven practices are moral practice, physical practice, dietary practice, calligraphical practice, floral practice, musical practice, and incense practice.

2.4.1 Remedies

2.4.1.1 Zen Practice Therapy

Zen Practice inherits traditional Chinese medical theories for healing by incorporating wisdom, taking "cause and effect" and "meditation" as the primary method. On the other hand, meditation, breathing, guidance, Qi and blood, meridian, and the visceral condition form a fundamental theory. Strategies of "visualization," "aerification," "guidance," etc., are the primary means of diagnosis, treatment, and healing. ⁽¹³⁾ These strategies, combined with a nutritious diet and various medicinal herbal therapeutic values through Dharma



medicines and drugs, achieve a dual dietary, medicinal harmony. This harmony regulates the four significant blockages in the human mind and body. At the same time, being oblivious to one's practice allows the body and its makeup system to attain a maximal state of self-repair.

There exists plenty of research on Zen therapy in the medical field, at home or abroad. Ott et al. (2006) (10) and Biegler et al. (2009) ⁽⁹⁾ are committed to the study of the health effects of cancer patients. The conclusions show that their curative effect is reliable.

2.4.1.2 Kung Fu Practice Therapy

The traditional Kung Fu of Shaolin Temple contains many health-preserving methods to improve the practitioner's spirit and restore the excellent function of transcendence. For example, by practicing "Ba Duan Jin," "Zen Fist," "Jin Zhang," "Yi Jin Jing," "Xi Sui Jing," one regains force from its original vital source -- a renewed synthesized strength. ⁽¹³⁾ This is a well-established technique since it is well-versed with the structure of human Nature. You must raise your righteousness and activate your regeneration system if you wish to recover. "Pharmacist Liuliguang Tathagata's Original Wish Merit Sutra" explains the practice of prescription by a pharmacist. The dual cultivation of life and soul refers to the comprehensive cultivation of



body and mind to achieve the highest state of perfection and to achieve wisdom ⁽¹²⁾.

2.4.1.3 Dietary Practice Therapy

Nutritional management, also known as dietary therapy, utilizes various palatable and edible products directly affecting metabolism. This management is one of the most desirable treatment methods for disease prevention. Homology of Pharmaceutics and Diet is one of the most valuable contributions in practicing Chinese Traditional Medicine. Being neutral, the "Five whole grains" are very beneficial as they cause no harm to humans. This advantage is the principal criterion for selecting food in Chinese medicine.

The homology of medicine and food adopts the role of the "Five whole grains," vegetables, and fruits. "Five Flavors" favors channel tropism, "Five Qi" signifies mental tranquility. It eradicates the chance of disease entering through eating while keeping a well-balanced diet. Diet Therapy also comprises the seclusion diet, detoxification, the adjustment of entirely formatted therapy, etc. As Hippocrates said: "Drug treatment is inferior to food treatment, which is the best medicine for humans." He believed that the human body's natural immunity is the real terminator of disease. ⁽¹⁾



2.4.2 Seven Mind-Body Remedies

2.4.2.1 Moral Practice

Learning the correct view from the first lesson of "The Noble Eight-fold Path" is the first step in achieving self-cultivation. ⁽²⁾

To this end, one must practice revising one's moral concepts by cultivating personal moral discipline and by self-improving to achieve the goal of possessing physical and mental health.

2.4.2.2 Physical Practice

Physical practice entails various exercises to strengthen biological functions and expel evil influences to exchange positive energy. Once health has been regained, one is then able to help others. Reset the body to the original self-function mechanism to attain longevity.

2.4.2.3 Dietary Practice

Food is a basic necessity. Buddha says: "The wheel of sustenance precedes the wheel of Dharma" ⁽¹¹⁾. Therefore, the body will adjust and repair by adopting simple eating habits according to one's physical condition, such as seasonal materials selected for medicinal and dietary functions. As a result, health will improve.

2.4.2.4 Calligraphic Practice



Chinese calligraphic practice enables one to experience void, thus entering into Zen Meditation to attain elegance and realm. Calligraphy training allows one to indulge in the realm of wonder, where one expresses emotions freely while mastering the technique of controlling one's mind, breathing, and body. In writing activity, one reaches the purpose of cultivating the heart, temperament, and a correct view. It is only through the possession of both physical and mental health that one can enjoy the pleasure of Zen meditation and understand better the state of void.

2.4.2.5 Floral Practice

"To see the world in flower" is a cure for each disease in every flower. Flowers can convey emotional expressions beyond words. While representing the aloofness of all plants and manifesting sublimed love, they enter the world wisely in the form of flowers to understand the law of survival because they mold into beautiful shapes through the provision of the essence coming from the Universe. As a result, they obtain worldwide attention with praise, bringing happiness and reminding humans to use them profusely to express love and compassion.



2.4.2.6 Music Practice

While Music harmonizes orders, promotes harmony, and molds character, rites were seen as principles of governance for regularizing behavior and distinguishing right from wrong by Ancient Chinese Scholars. Rites are a combination of music therapy and music self-cultivation. The internal classic "The Yellow Emperor's" says that "the Five Tones cure disease. In "The "Historical Records," it says: "musicians have turbulent blood, drain the nerves and reconcile the heart." The Five Tones, i.e., angle, sign, palace, business, feather, are produced by the Elements (i.e., metal, wood, water, fire, and earth). Five Organs (liver, heart, spleen, lung, kidney) give birth to Five Senses (anger, joy, thinking, worry, fear). The Five Elements and the Five Sounds echo each other, and the Five Organs and the Five Senses are related ⁽⁷⁾. Therefore, the Five Sounds treat the injuries of the Five Organs, console the five senses, cultivate the realm of emotions, and achieve peace of mind.

2.4.2.7 Incense Practice

Incense practice is the highest level of self-cultivation. Perceiving fragrance, smelling fragrance, observing fragrance



type, and sensing fragrance sound all lead the soul into the sky through the scent of burning incense. Its fragrance lingers while guiding the souls to a far-reaching state of emptiness. Therefore, it enters into the precious ethereal realm of Enlightenment.

3 Conclusion

Zen for Well-Being enlightens medical practitioners to take Confucianism, Buddhism, and Taoism culture as guiding ideologies. They integrate traditional Chinese medicine and their practice and understanding through dialectical thinking to find the cause of the disease and its development process and determine the treatment. The classic Buddhist scriptures of "The Medicine Master Liuli Tathagata Light Original Wish Merit Sutra" clearly state the role of the combination of internal and external power⁽¹¹⁾. The practice of meditation reminds people that for health, treatment is auxiliary and that the key is to awaken the individual's self-healing system.

Zen for Well-Being is the essence of Confucianism, Buddhism, and Taoism. It studies the return of humankind to Nature. It is not only related to a person's health, but it also affects the entire human being, transcending one's own life or weakness and improving the quality of life.



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First Author:

Ven. Yanlin: Shaolin Pharmaceutical Superintendent; President of the Chinese Zen for Well-Being Society;

President of World Federation Zen for Well-Being Society



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Postal address: Shaolin Pharmacy, Dengfeng city, Henan Province,
PRC China

Email: joss@vip163.com

Mobile: 008613938598983

Yunfei Wang,

Secretary-General of the Chinese Zen for Well-Being Society

Postal address: 2008, JinBoDa C building, ErQi road, ErQi district,
Zhengzhou city, Henan province, PRC China ;

Email: wyf2209@163.com

Mobile: 008613243439499



**Liuzijue Qigong with Guqin music therapy applied to the
prevention and rehabilitation of COVID-19: Investigated Study**

Haisheng Zhang [1,2]

Miranda M.Y. Fung [3]

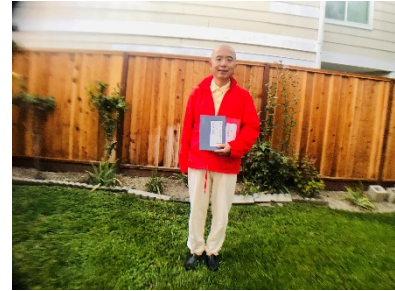
1 . Dean of University of East-West

Medicine Integrative Health Medicine College

2 . Founder of the National Health Medicine-Silicon Valley

3 . Department of Chinese Medicine, China Academy of

Chinese Medical Sciences, Beijing, China



Abstract: As of September 2021, global new coronary pneumonia (COVID-19) has been diagnosed with more than 219 million cases, more than a 4.55million new crown deaths, the growth rate has not slowed down, the current global vaccine, prevention, and treatment drugs and medical resources are still in short supply. To strengthen universal infection prevention and easy to find and apply, and promote the recovery of many infected people during the recovery period of practical measures. Therefore, we try to propose an



integrated scheme synchronized with "psychological, physical and mental" treatment, which helps to improve the patient's lung ventilation and strengthen lung function. We found that Liuzijue Qigong's sound mode and Guqin music have the same effectivity through the breathing tone guide movement to adjust, tone, lung-fitness method. Listening to Guqin music relieves patients' psychological anxiety and pressure and makes people relaxed, calm, and Quiet. And for people with adverse stress states such as anxiety or depression to provide prevention methods, help prevent infection and COVID-19 recovery patients, and practice "physical medicine fusion" scenario.

Keywords: New Covid-19, Guqin Music Therapy, Liuzijue Qigong, Chinese Medicine Cardiology, Anxiety, Physical Medicine Fusion

"New Crown Pneumonia" (after this referred to as COVID-19) belongs to the category of "epidemic disease" in Chinese medicine. It has the characteristics of rapid onset, rapid spread, and a highly contagious epidemic. The global outbreak has resulted in a third wave of outbreaks in many regions, and the number of infections continues to grow in countries from December 2019. To date,



however, the outbreak has not been effectively controlled in many countries and regions abroad. In the long-running epidemic situation, vaccines and other modern medicine drugs and medical resources such as medical care and beds are in short supply. Although Chinese medicine treatment in Wuhan in the first wave of the outbreak has shown excellent effectiveness, the current priority is universal infection prevention.

At present, the public still has a lot of panic and prejudice against the new Covid-19 infection. Some patients may face the exclusion, cold treatment, and discrimination of those around them after discharge, resulting in fear, anxiety, loneliness, and other negative emotions. For this reason, we believe that not only do COVID-19 patients discharged from the hospital need psychological intervention; we still need to carry out the small-scale targeted individual intervention and the new coronary pneumonia patients with psychological intervention. To avoid the adverse effects of anxiety and depression on immunity due to psychological stress, more active interventions should be taken to improve patient's mental and physical status who have experienced COVID-19. Other disciplines to ensure that patients do not suffer secondary harm due to the interruption of



psychological crisis intervention work. And the Guqin music therapy with the sound of the "Liuzijue" Qigong applied to the prevention and rehabilitation of new coronary pneumonia is based on the clinical and theoretical research institute to present a practical solution.

The thought of " preventive treatment of disease " originated in the understanding and prevention of acute infectious diseases in ancient China and is the characteristic and essence of the theoretical thought of Chinese medicine. In the fight against the outbreak of new coronary pneumonia, the use of " preventive treatment of disease " with holistic approaches of Traditional Chinese medicine such as Acupuncture, Qigong (Daoyin), music, and so on. To Chinese medicine, early intervention, full intervention in the prevention and treatment of the epidemic plays an essential role in early prevention, metamorphosis. It shortens the course of the disease after recovery and recovery. To explore the idea of "cure the disease" of Chinese medicine applied to the prevention and treatment of new coronary pneumonia, to give full play to the advantages of Traditional Chinese medicine and provide a reference for clinical practice. Before the release of the Chinese medicine community, " The Expert Guidance (Draft) of the Comprehensive Intervention Program for Chinese



Medicine in the Recovery Period of New Crown Pneumonia "pointed out that: Patients in the recovery period show the characteristics of bruising, bruising fluid, and positive and false love. The recovery period of new crown pneumonia is still in the "after-treatment state" with "positive and unfinished evil." Based on the view of "more and more defensive recovery," at this time, when the right and not the evil, the air machine is not hurt. Suppose we can actively adapt the diet, careful living, acupuncture method, emotional therapy, guidance, and other comprehensive measures of Chinese medicine. In that case, we can promote patients' smooth recovery through the "post-more stage" until complete recovery.

According to 2020 clinical front-line medical staff observed, "new coronary pneumonia" patients and some patients in the recovery period have fatigue, poor, panic, shortness of breath, insomnia, and other anxiety or depressive symptoms. According to research such as Duan Lisa, front-line health care workers are more likely to experience anxiety, depression, and psychological problems than the average staff member. At present, "New Coronary Pneumonia" is the prevention and control of the epidemic at a critical moment. It's urgent to guide the public to use Chinese medicine Mind-body



Therapy to stabilize mood and enhance confidence in prevention and control. The Chinese Academy of Traditional Chinese Medicine Cardiology Branch in 2020 issues **guidance** on the suggestion that appropriate music and medical Qigong can achieve calm, calm effect, alleviate negative emotions, and enhance the body's immunity and improve health status.

Based on these conclusions reached internationally through clinical studies of music therapy and psychology and cardiology, we focus on the principles and programs of preventing and rehabilitating the new coronary pneumonia applied to the "Liuzijue" of Guqin music therapy.

1. The combination between Guqin's physiotherapy and

"Liuzijue" Qigong:

"Music, Yang energy." In the pre-Qin period, there has been music to cause the Yang energy, harmony of the spirit of the record. Think that music belongs to yang, has the role of "regulating yin and yang, peace and spiritual mood." The book says the History of the Han Dynasty: "Musicians, so turbulent blood, circulation spirit, and the heart also." The "Music Theory" mentioned that it is challenging to



keep the yin and yang reconcile; disaster is not born without music. " The musician makes the spirit calm; let the weak Qi out of the body. "As the author of, "Left Biography (ZuoZhuan)" in the "wind said," to mention the relationship with Qi, which music needs "Qi," playing the ancient Guqin also need "Qi," singing also need "Qi."

Whether it is music, listening to music needs to "Qi" movement, Yin and Yang "Qi" is the origin of music. Secondly, the movement form of "Qi" is similar to the movement law of music. The change of yin and yang makes "Qi" have the characteristics of rising, falling, going out, introverted, attracting, and excluding. The pitch, length, turbidity, speed, strength, density, etc., are in line with the "Qi" form of motion from the music category. The theory of embodied music cognition holds that listeners can bridge the semantic gap between perceived sound patterns (the proximal or measurable cues) and mean (the distal or mental cues) through a decoding mechanism that draws upon shared neural codes for perception and action [7]. In the Warring States period, the unique "Music Book" discusses music, details the relationship between music and psychology, and holds that people express their inner feelings about real life through sound. So: "From the sound of all, by the heart of life also." People move; things make it also. Feeling moving in matter, so it is shaped in



sound". It is said that the tone in the music is high and low, the rhythm is fast and slow, and there are yin and yang changes, but also pay attention to yin and yang harmony[8]. The ancients believed that the Guqin had the vowels of heaven and earth, the inherent neutrality of virtue, enough and popular, touching kindness, to nurture the kind-hearted and extinguish the obscenity. There are some similarities between Guqin science and Chinese medicine health, including the whole concept of Taoism nature and the unity of heaven and man in ancient Chinese philosophy[9]. The purpose of Guqin music is to attempt to recreate heavenly music and thus to form a bridge between heaven and earth. Thus, in Confucianism, music does not exist for pleasure. It is an educational means to refine human nature, purify one's heart, and keep one's desires to a minimum [10].

Regarding Qigong, the earliest existing literature is in Tao Hongjing's "The Book of Life-supporting," written by Tao Hongjing in the North and South Dynasties. The book says, "Chui" (吹) can eliminate the wind, 'Hu' (呼) can expel heat, 'Xi(嘻)'can clear annoy, 'Ke'(呵) can calm down the Qi, 'Xu'(嘘) for scattering the Qi, 'Si' (呬) to solve the excessive. " [11] Later the Dongjin Dynasty Gehong mentioned in "Holding Park Zi" that the role of "Liuzijue" can be invigorated, or can



cure a hundred diseases, or can exorcise the plague." Sun Simiao, a famous doctor of the Tang Dynasty, also emphasized in "The Golden Party" that "blood Qi stagnates all diseases without Qi moving." Good doctors need to know the tone of the "Liuzijue." [12] 。

2. In recent years, patients with new coronary pneumonia have been studying the practice of "Liuzijue" Qigong:

In February 2020, the State Health Council and the State Administration of Traditional Chinese Medicine issued the "New Coronary Pneumonia" recovery period of patients with Chinese medicine treatment and rehabilitation, the addition of emotional therapy and breathing "Liuzijue" and other content[13].

The characteristics and advantages of practicing traditional Chinese medicine methods in patients with new coronary pneumonia were systematically reviewed by Huang Dengjun[15] to explore the prevention and rehabilitation of new coronavirus pneumonia. Zhou Jing, etc.[14], in Wuhan City, Hubei Province Central Hospital, patients easily accept and achieve specific results using traditional music therapy combined with "Liuzijue" and other empathetic therapy. For suspected patients, mild patients with sleepy, wheezing, bloating



indigestion, and other symptoms, practice "Liuzijue" and other adjustable trifocal to relieve fatigue, enhance the patient's spleen and stomach transport, and improve the condition lung function[16].

Liuzijue also relieves lung function caused by fatigue, shortness of breath, and other symptoms and promotes physical recovery.

3. Assisting the study of modern Guqin music therapy of

"Liuzijue":

Yang Yan [17], etc., proposed that the practice of "Liuzijue" Qigong has the best effect. Exercise should focus on the shape, sound, Qi, God, rhyme, and other aspects of a high degree of integration; it is best to cooperate with the corresponding music and thus enhance emotional integration. And practices should try their best to experience the quiet, joyful, warm meaning. It will show the unique charm of human anger, anger in people, the practitioners themselves can feel the effect of internal guidance outside. The content of Traditional Chinese medicine music therapy rich in the most accessible characteristics of Chinese culture is the ancient Guqin music therapy. Through the playing of ancient Guqin music, the Guqin sound lets people experience the Chinese medicine "yin and



yang harmony" of the realm, can make people's image quiet, lightly and distant freedom, quickly let the body and mind relax. Previously, Ling Shaosheng[18] has also discussed the relationship between Qigong and Guqin music. We have also experienced the study on the value and feasibility of Guqin image-guided Qigong health therapy[19].

3.1 Image:

The research on "image" has already been carried out in psychology, aesthetics, philosophy, cognitive science, and so on. "Image" is a bridge between the inner world and objective reality, and it is also the core problem in the practice and research of psychotherapy. In the practical process of expression art therapy (including artistic creation and appreciation), the "image" as the medium and catalyst of expression art therapy plays a critical interaction and fusion role in the integration, cohesion, and transformation of various artistic factors and elements in the treatment[20].

3.2 Music Guide Imagination (Guided Imagery and Music, GIM):

GIM, for short, is a music therapy of "the music-centered of consciousness founded by Bonny, an American music therapist. It is an effective psychological intervention to regulate the state of mind,



relieve physical and mental symptoms and promote physical health by using music. As a medium, it establishes therapeutic alliances with visitors. It guides the resonance of imagination and musical rhythm through music, thus impacting the human body's physical, psychological, and cognitive effects. And it can continuously stimulate and maintain the dynamics of the inner experience through a specific arrangement of classical music[21]."

3.3 Explain the case of the tone, rhyme, and imagination of the ancient Guqin to guide the imagination:

In 2010, Mr. Han Jie, a Beijing Guqin family member, collaborated with the Otolaryngology Department of Beijing Armed Police General Hospital, where he held a Guqin concert for hospitalized patients. Listened to music by an old man present sensation to "Yangguan San stack," which recalled his youth to working in Xinjiang, from Gansu to the west when he saw all the way desolate and guided to imagine his hometown relatives at that time miss, and the future of the confusion. The older man also mentioned that the general musical instrument makes people feel the heart, but the old Guqin can quiet and calm people. The characteristic of the old Guqin is different from other musical instruments. Many of the Guqin music with "over-the-over" Guqin skills is to give people a beautiful feeling. For example, the



ancient Guqin song "Plum Three" used "overtones" more, the use of the characteristics of the ancient Guqin tone to bake "plum blossom" of the high purity, meaning the Chinese traditional culture in the noble personality of the gentleman. Because of the unique position of "Plum Flower" in Chinese culture, "Plum Blossom Three" makes people unfold the picture-like guiding imagination: fearless cold, one-step early spring, solid, and thus stimulate and stimulate the listener's self-improvement mentality[23].

3.4 Implications for alleviating outbreak anxiety:

In the course of this treatment, "image" as the adhesive of expression art therapy can promote the deep-seated free expression of panic emotions and may play a positive role in the self-healing of the human spiritual level. "Image" is the main component given to the ultimate personality by the "psychological experience" of anxiety sufferers. It is also the channel for the transformation and progress of "psychological reality," It is also the key for visitors to open the inner soul and heart of the patient by listening to the music of the old Guqin. Psychotherapy studies to date have shown that "image" can drive negative psychological energy in a positive direction, awaken people's self-awareness, and strengthen the strength of patient self-acceptance. By listening to the music of the old Guqin to guide



the inner image, can urge COVID-19 recovery anxiety patients and many anxious people under the shadow of the epidemic to call and extract to the soul, because of the outbreak and suppressed long-term anxiety, and find a gentle way to reconnect with the world and communication[18].

4. Basic method of "Liuzijue" Qigong guide therapy:

The unique movement of Qigong health is the health therapy that combines the spirit, Qi and shape, and is dominated by the spirit. It is the inner work movement, is the movement of the intuitive experience and spiritual control of the essence of life, and is the intuitive embodiment of the Chinese life science and the way of sports health. One of the "Liuzijue" of Qigong Guide Therapy is a set of "嘘(xu)、呵(he)、呼(hu)、咽(si)、吹(chui)、嘻(xi). The soft-voiced qigong method is based on the breath-based-breath to a method, to soft Qi with the guide action used to spit out the hidden turbid air, adjust the balance of the mind and body, Yin and Yang (symphony side-feeling balance) with conditioning five elements, the healthy lung function of a unique Tuna adjustment prescription. "Liuzijue" carries out health care through the gentle breathing way, and singing



has the same magic, richer in internal support, internal characteristics.

4.1 "Liuzijue" Qigong-guided auxiliary scheme:

Increasing or subtracting the amount of exercise for the day according to the individual's specific situation is recommended to improve breathing function and reduce anxiety. The key to practice is repeated six times, each word "spits out" for 6 seconds, using the Dantian guide abdominal breathing method.

How to do this:

(1) Call (hu) word tip: keep relaxed sitting or half-bed position, hands palm open, ten fingers relative to the built-in in front of the abdomen, first inhale, and then exhale when two palms outward support, arms are round, while softly from the mouth "hu" sound, sustainable 5 to 8s. The first nose inhales, exhale, one breath for one time, six times for group 1, rest 15s.

Inhale first, exhale, breathe once, six times in group 1, for a total of 1 group, rest for 15 seconds. (2) Si Word: palms open, palms up, ten fingers relative to the front of the abdomen. Two palms slowly up to the chest, inhalation when the two elbows fall, ribs, two hands in front of the shoulder, palm relative, fingertips upward. The scapulas of the two shoulders are close to the spine bone, the shoulders are extended to the chest, the head (back of the head) is indented, and



the upper eye is seen. When exhaling, the palms push forward flat, gradually turning into palms forward bright palms, looking ahead, while the mouth softly "si" sound can last 5 to 8s. At the end of the exhalation, the palms turn inwards and slowly recede to the chest[24].

4.2 Guqin music image guide auxiliary program:

Qigong is a traditional cultural heritage of Chinese medicine passed down by the Chinese nation, which values good health care and fitness. The combination of Qigong and Guqin is the least costly to move Qi and blood, restore physical strength, and practical, immediately a good way, and improve their immunity and work efficiency. While listening to Guqin music, Tuna practiced " Liuzijue " Qigong: as the Dai-King Kong [25] and so on through the " theory of the source of the disease " liver, heart, spleen, lungs, kidneys, five organs of the disease syndrome guide study, expounded the five elements physiology. The intrinsic relationship between pathological characteristics and guidance methods, the 嘘(xu)、呵(he)、呼(hu)、呬(si)、吹(Chui)、嘻(xi) Qigong's method of operation: "Xu" word Qi tone "treatment of lung disease," "Si" word Qi tone "treatment of kidney disease," "Ke" Qi tone (treatment of liver disease), "Hu" and "Chui" Qi tone "treatment of heart disease" and "Xi" Words and Sounds" (Treatment of Spleen Disease)."



Although the "Liuzijue" Qigong way is not the music image guide itself, "Liuzijue" Qigong's sounding style and principle and musical image guidance have the same model and principle. Tuna's turbidity-adjusting conduction movement to adjust the tone. The synchronization of the two can make people more relaxed state, is a simple and easy "physical and mental adjustment therapy." Through breathing, it can adjust the body's healthy lung-healthy mental skills. In addition, "Liuzijue" has the health care effect on the five ZANG and Six FU by using chest-type breathing and abdominal breathing. The integration of the Guqin music with Liuzijue can effectively help the patients than single "Liuzijue" therapy. It can calm the mind, open the meridian, cultivate positive Qi, and resist external evils Qi by moving the Qi and blood.

In particular, the recent revival of the Guqin has been promoted a re-engagement with ancient jianzipu, where is a natural of the ancient literati cultural practice, in which the day (expressing the original artist or spiritual intentions) the end of the use. Yi (arts/spiritual intentions or meaning in the context of the Guqin) embodies human beings, sentiments, sound, music, and artistic state of consciousness. Aesthetic experience does not rest on the music



itself but is realized through an integrated inner experience of music, intention, and spirituality [26].

We recommend that patients with anxiety during the recovery period of COVID-19 listen to the five rhythmic, soothing Guqin music "Yulan," "Good Night," "Pingsha Falling," "Drunk Fishing Singing Night," and "Remembering the former friend[27]." This therapy has been proven to be practical clinical studies of musical psychotherapy to many anxious people under the shadow of the outbreak. A famous Guqin artist Mr. Li Xiangxuan also recommends the five beautiful Guqin tracks such as Pingsha Falling, Good Night Introduction, Gull Forget Machine, Plum Flower Trick, and Fishing Question Answer who want to calm their moods and calm down with the music of the old Guqin. Listening to these five beautiful healing tracks can help patients improve their psychological ability and promote peace of mind.

As a means of internal association, the healer induces the body's visceral association by language. The therapist plays pre-selected Guqin music tracks, usually setting the listening time unit at about 30 to 40 minutes. For the inducing language used initially, it may be mentioned that in the Book of The Yellow Emperor, "the positive spirit is in existence, evil is not to be done; content such as. It is emphasized



that adjusting positive air is an essential internal factor to keep the body healthy and thus resist external evils.

Conclusion:

Hope to bring people from all over the world to understand one of the Chinese medicine cultures of non-drug therapy, the practice of the "body medicine integration" program. The "Chinese medicine physical and mental guided lung therapy" scheme of Chinese medicine, which is prompted and discussed in this paper, relieves patients' anxiety and psychological pressure by listening to Guqin music and makes people calm, relax, and calm. All three can be synchronized with "mental, physical and mental" benefits to the body and mind. This program can be used to rehabilitate related diseases and is widely used to prevent and control epidemics and the role of preventive health care in home life. This program can be applied to the prevention and rehabilitation of new covid-19 patients and the "new coronary pneumonia" outbreak of anxiety. The general public population patients reach physical and mental rehabilitation and prevention effects and improve health through the mind-body intervention, adjustment, and rest.



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First author: Author Information: Haisheng Zhang, Dr. Zhang Haisheng
Professor and Dean of University of East-West Medicine Integrative Health Medicine College, L.Ac., Research direction: Acupuncture and Tuina, Mind-Body Medicine, Medical Qigong. Inheritance Student of National Great Master of TCM Professor Wei



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Guikang. Published monograph "Medical Qigong Daoyin - Chinese Medicine Meridian healing" (People's Medical Press 2011 and Shanxi Science and Technology Press 2016, Taiwan 2020 Traditional Edition). Editor-in-chief "Buddhist Medicine Health Secrets" (2020 and "Buddhist Mind Law Summary" (2020 Hong Kong Asian Press); Editor-in-chief of World Zen Well-Being Journal, President of the World Federation of Zen for Well-Being (USA), and Vice President of the World Zen Federation (Canada); Executive Editor of the Chinese Buddhist Medical Cultural Journal; Former Postdoctoral of Harvard Mclean Hospital, China Academy of Traditional Chinese Medicine Science, Lam Family College of Business, San Francisco State University.

Address: 3905 Williams Rd, San Jose, 95117

Phone/Mobile: 13651356996

Contact Email: haisheng@uewm.edu

Second author: and communication author: Dr. Feng Main (China). Hong Kong).

Ph.D. in Clinical Medicine, Chinese Academy of Traditional Chinese Medicine (Department of Chinese Medicine) Diploma in

Clinical Psychology, Institute of Psychology, Chinese Academy of Sciences, Hong Kong, Registered Chinese Medicine Practitioner

Chinese medicine Guqin sound therapist

Music Psychologist

Member of the International Society of Music and Medicine Vice President of the World Central Union cardiology,

Beijing Jianle Sound Health Technology Co., Ltd. Chairman

President of the International Guqin Health Society

www.ighca.com

What to study:

Guqin music therapy; music psychotherapy; Chinese medicine cardiology; fitness Qigong Liuzijue; psychology; music psychology; insomnia, and so on.

Name: Beijing Jianle Sound Health Technology Co., Ltd

"Overall Health Management" Advisory Center

Address: 18 Danren Street, Haidian District, Beijing, 18th floor of the 1st floor of the Chongfu Building (ZIP Code):100083

Tel: 010-59427733

Fengmei mobile phone: 18518010298

Contact Email: 18518010298@163.com



6. World Federation of Zen for Well-Being (Canada)

Introduction

Rosalynn Kwok Chairman

Dean, Canadian College of Zen Medicine World

Federation of Zen for Well-Being (Canada)

In the last 2 years, the lives of many around the world have been collectively altered by Covid 19.



During crises, negativity tends to take over our thoughts and emotions ranging between anger, fear, frustration, and despair. Much of the time, we tend to avoid, bury, and resist these heavy feelings but there's a healthier way to work through them. Instead of shutting the door, let us try to invite these emotions inside with gentleness, non-judgment, and compassion. When we learn to face severe anxiety, for example, we stop running away from it. And when we observe our anger or frustration with objectivity, we can transform it into an experience rather than an emotion. With absolute certainty, we know that experiences - pleasant ones and unpleasant ones - come and go. By understanding this concept of impermanence, and the ability to objectively translate any difficult emotions into experiences, we learn that no matter how intense, all



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will eventually soften, subside, and pass. Through this practice of awareness, the small things we once ignored become sources for us to better tune in and make the conscious choice to focus on what we have, and not on what we lack. And the more we celebrate what we have, the more we will notice the people and things in our lives for which to be grateful. This is the ultimate mission of our World Federation of Zen for Well-Being (Canada), to bring mindfulness and awareness of the present moment, and to bring good health, peace, and harmony to the body, mind, and spirit through the cultivation of Zen. With the endorsement from the main chapter, as well as the support from all three levels of the Canadian government and local communities, the World Federation of Zen for Well-Being (Canada) was officially inaugurated in 2018 at the Civic Center of Markham, Canada. Hundreds of guests including Members of the Parliament, Members of the Provincial Parliament, Local Councillors, and the City Mayor participated to show their support. Furthermore, it was an honor to have the Founding President of the main chapter, Venerable Master Yanlin Shi fly in from China to personally attend and celebrate the inauguration of the Canadian Chapter. I am immensely humbled that Venerable Master Yanlin Shi has also accepted our invitation to become our



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Honorary President. I am pleased to share the recognition and congratulatory letter sent from the Prime Minister of Canada, Justin Trudeau: “Today, we gather to celebrate the establishment of the Federation, which seeks to improve mental and physical health through Zen. By practicing and cultivating Zen which emphasizes mindfulness, meditation, and intuition the Federation aims to enhance the spiritual growth and overall well-being of Canadian communities. Congratulations to the Venerable Yanlin Shi on being appointed the Honorary President of this laudable organization. I would like to thank the organizers for making this event possible and all in attendance for coming out to participate.” In addition, the City Major, Frank Scarpitti also sent his congratulations: “We would like to express our sincere appreciation for your efforts in promoting peace, harmony, and wellbeing around the world. Your actions are exemplary and your leadership is inspirational. Thank you for offering guidance through your teachings and spirit of compassion and generosity. Congratulations [Venerable Master Yanlin Shi] on being named Honorary President of the World Federation of Zen for Well-Being (Canada).” I am grateful for everyone’s support of the Foundation and especially, the warm welcome and recognition to Venerable Master Yanlin Shi, whom I have the privilege to call Shifu



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(master/teacher in English). A tremendous honor was bestowed on me when Master Yanlin Shi accepted me as a disciple, which has provided me with immeasurable learning opportunities through discussions, hands-on experiences, as well as invaluable guidance and support. Using the Three Treatments and Seven Cultivations system that Shifu invented, I am well prepared to establish and grow the World Federation of Zen for Well-Being (Canada) to enhance the well-being of our Canadian communities. Highlights of 2019 include: I Establishing community involvements such as classes, seminars, demonstrations, workshops, trade shows, TV and radio interviews, and speaking engagements at local Christian schools about Zen and Buddhism. I Together with the Health Mission Outreach (HMO) to liaise for more countries to service. HMO has over 2,500 medical doctors and health practitioners, performed free health and dental services equivalent to the dollar value of \$133 million, with 70,000 patients served, and 270,000 procedures (similar to healthcare work provided by the Doctors Without Borders/Médecins Sans Frontières (MSF) teams. I Hosting a vegetarian gala as well as the First Annual Toronto Conference to showcase and promote the effective collaborations of Western, Eastern, Buddhist, Zen, and Taoist Medicine systems and



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treatments on the same platform. The audience enjoyed academic guest lectures as well as martial arts performances by the Shaolin Temple monks, a Taoist monk, and the national and international Martial Arts and Tai Chi athletes and champions. The list of distinguished guests included our Founder and Honourable President Venerable Master Yanlin Shi, Dr. Douglas S. Lee, MD, Ph.D., FRCPC, Cardiovascular Program Lead & Senior Scientist at the ICES Institute for Clinical Evaluative Sciences, and Haisheng Zhang, Dean of University of East-West Medicine Integrative Health Medicine College and Founder of the National Health Medicine-Silicon Valley. We have continued furthering our community involvement and contributions in 2020 and 2021 by moving much of the activities online where possible. Wishing you all a safe holiday season full of light and kindness!



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Inauguration Ceremony with support from three levels of government in 2018



City Mayor, Hon. Frank Scarpitti at our Inauguration Ceremony in



2018



Martial Arts performance at our First Annual Conference in 2019



One of the prominent guest speakers at our First Annual Conference in 2019