

# Energy magazine

*Sharing Energy - Transforming the World*

Mar/Apr 2016 - Issue Eighty-Four



*We are all capable of altering the vibrations surrounding us.*

- Jan Engels-Smith





## Letter from the Editor

Dear Readers,

How I love the spring. After a period of respite, the earth comes alive again as sun creeps slowly into the northern sky. Crocus and other spring bulbs pop their heads up in sunny spots from beneath the snow. The desert awakens in color like no other place I have been when the rains nourish the ground.

Color is essential to me. It seems to nourish me in ways that I cannot explain. In the winter, I crave it, seeking bright images to hang on my walls and wearing colorful socks and shirts. In the spring, nature satisfies my cravings. The farmers markets begin to abound with a greater selection of vegetables and fruit—with this comes color. Deanna Minich writes in her article about how color actually nourishes us through the food we eat.

Two of my favorite places to be at this time of year are in the garden and in the wild, open spaces. Both satisfy a deep inner urge to watch the earth renew itself. I watch miracles as seeds sprout, trees leaf, animals give birth and flowers bloom. I am renewed as life is renewed.

Lara Scott addresses our interconnectedness with all things and the need for taking care of our earth home that offers us nourishment and renewal. Carol Komitor riffs on this theme of interconnectedness in her article about the energetic connection between humans and animals. Two articles on Feng Shui speak of creating environments that harmonize and balance us.

Three columnists contribute to the depth of this issue: Cyndi Dale, Rénee Rolle-Whately and Sharon Greenspan. Cyndi examines the “inner sense of wrongness” in our clients and ourselves. In Practitioner Development, Rénee offers us one of the key ways to explain to our clients what happens during an Energy Medicine session. Sharon helps us examine our New Years resolutions and the energy behind the wording to achieve success.

Take time to savor the wisdom each author has to share and may you be renewed as the earth is now renewing.

Margaret







## IN THIS ISSUE:

- 2 Letter from the Editor
- 4 Contributors
- 6 Good for the Mind
- 8 Essential Energy
- 10 Professional Development
- 12 The Energy of Food
- 14 21st Century Shamanism
- 18 Supporting Self-Care with  
Intention: The Role of Feng Shui
- 24 The Science of Feng Shui
- 30 Whose Heart is Healed?
- 32 Switch from Victim to Partner:  
Engaging Your Inner Critic in a  
New Relationship
- 36 An Introduction to Wild Law  
and Energy Medicine: A Best Fit  
for Earth Jurisprudence
- 42 Energy Medicine: Enhanced  
Wound Healing Through  
Biofield Therapy
- 44 Consciousness and Healing  
Initiative
- 46 Color is Medicine: Eating for  
Vibrational Health
- 50 Mind Body Spirit Marketplace



# Energy Magazine

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Lara Scott is an Australian naturopath working in Energy Medicine with a passion for integrative, ethical healthcare.



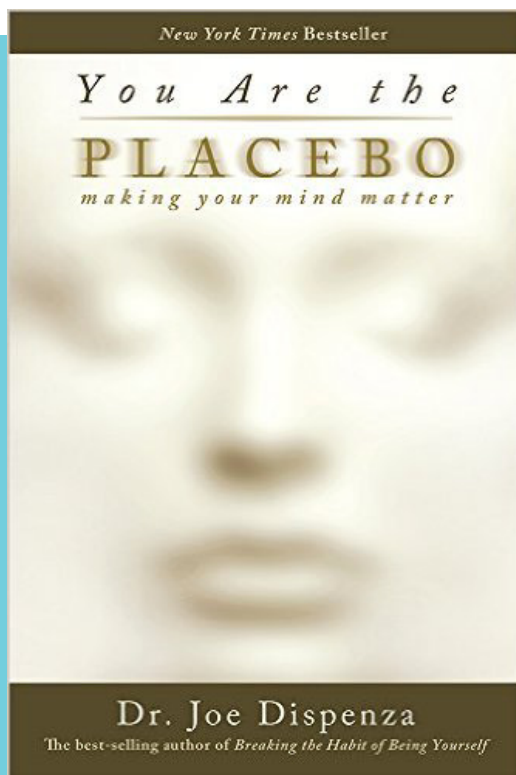
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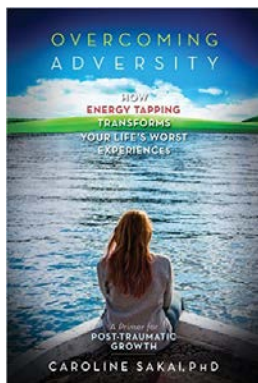






## 1 | Is it possible to heal by thought alone—without drugs or surgery?

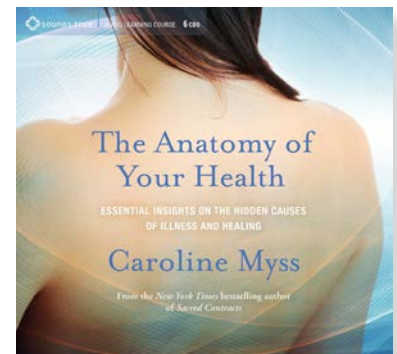
In *You Are the Placebo*, Dr. Joe Dispenza shares numerous documented cases of those who reversed cancer, heart disease, depression, crippling arthritis, and even the tremors of Parkinson's disease by believing in a placebo. Dr. Joe does more than simply explore the history and the physiology of the placebo effect. He asks the question: "Is it possible to teach the principles of the placebo and produce the same internal changes in a person's health?" He shares scientific evidence of amazing healings from his workshops, in which participants learn his model of personal transformation, based on practical applications of the so-called placebo effect.



2 | In the gut-wrenching stories of patients told by psychologist Dr. Caroline Sakai, you'll see the full range of human misery. The remarkable cure that worked so well for them is called Thought Field Therapy or TFT. A recent group of studies has shown that TFT is phenomenally effective at treating the symptoms of post-traumatic stress disorder, as well as anxiety, depression, and other mental health conditions. Dr. Sakai provides an expert introduction to tapping for beginners, as well as concluding with a section that shows professionals how to get the best results from TFT.



3 | The ones who know the most about God are those who have just recently been wrapped in the arms of the Divine, our infants and toddlers. It seems that infants and toddlers often arrive here with memories of their lifetimes in the spirit world and frequently provide evidence of this to their immediate families. This fascinating book encourages parents and grandparents to take a much more active role in communicating with their new arrivals . . . and to realize that there is far more to this earthly experience than what we perceive with our five senses.



4 | Technology and culture have dramatically changed our world—yet we don't realize how these external forces have triggered equally profound changes in our personal health. Today we face health challenges our forebearers never had to deal with. Psychologically, energetically, and even chemically, we are radically different—and we need a different approach to our own well-being. Caroline Myss presents a bold vision of wellness that empowers us to thrive in the modern age.

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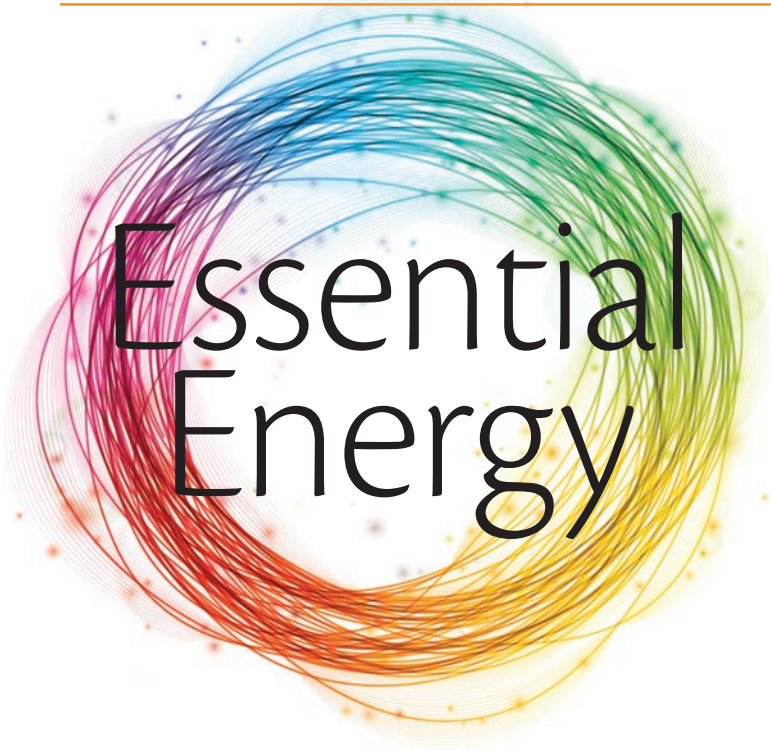
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# Essential Energy

## Features Not Flaws

I remember the minute I decided that there was something really wrong with me—not just kind of, but *really*.

My family had just moved from Alabama to Minnesota. I already knew I was odd. I saw energy emanating from people. I talked to fairies. I remembered past lives. These things I could keep to myself, however.

Once the Northerners heard my southern accent, I was cooked. “Why do you talk wrong?” one little girl asked. “We say ‘the’ not ‘thee,’” the teacher admonished me. Stubbornly, I pointed out that the Quakers used both “thee” and “thou.” I was sent to the office to practice my pronunciation with the secretary. Kids would press their face against the glass and make monkey faces at me.

That is when I decided I was seriously flawed.

As an energy practitioner, perhaps the most common challenge facing my clients is an inner sense of wrongness. There are several labels they slap themselves with: unworthy, undeserving, inadequate, disliked. What they are really saying is that somewhere along the line, they were made to believe they are flawed.

Sometimes a person is shamed into self-recrimination. One of my clients was told she would never amount to anything. She had a straight “A” average. Yet another had several abortions during a hard time in her life and “well meaning” members of a Bible study group damned her to hell. Still another client was born with one leg shorter than the other. His Hindu family assumed it was karma and he deserved the punishment. After all, all his brothers were “normal” and were not an “embarrassment” to the family.

How many consequences result from being convinced that a unique, unusual, quirky or even endearing characteristic is a fundamental flaw? My shamed client has not ever had a loving romantic relationship. The woman “damned to hell” can not sense the presence of a loving God. The man with the shorter leg hides in his apartment. He holds only virtually accessible jobs. He has no friends. He is constantly ill because he does not exercise.

Quite simply, individuals cannot open fully to grace, abundance, friendship, guidance, opportunities or healing if they think there is something inherently wrong with them. (And then think of what happens with human mistakes!) Depression, anxiety, poverty, addictions, loneliness and even pain and illness are the frequent results. If we cannot accept ourselves, who will? If we cannot embrace ourselves, who might? If we cannot laugh at ourselves, we will feel like others are laughing at us.

In the world of gemstones, few colored gems are perfect. Several types of gemstones are actually more valuable with blemishes. These are the varieties that have “defects” or “flaws” called inclusions.

Inclusions are foreign materials found inside a crystal. In many cases, these increase the value of the stone. They provide vital information about the history of the stone and are a proof of authenticity. Natural gemstones, which frequently include inclusions, are treasured over artificial ones, which are sterile.

An inclusion can be made of minerals, but also water, gas or petroleum. Even insects and plants can be trapped within a stone. Frequently the fragment is even older than the host rock and might look like a cloud, needle, pinpoint, crystal, vapor, feathers, fingerprints or streak.





Amber is one gemstone that is more valuable when organic matter is trapped within it. The fossilized resin of the pine tree, amber was formed about 50 million years ago. When specimens are trapped within, the amber is especially precious. Rutilated quartz is another gem that is more cherished when filled with golden “needles.”

Every experience we go through leaves an impression upon us or an inclusion within us. And certain characteristics are within us when we are born. Some of these must be shaped or redefined so they benefit rather than harm us. This very process transforms wounds into badges of honor which are to be worn proudly. Our innate traits are by their nature treasures to be unlocked, polished and shone into the world.

As healers, our task is to help our clients accurately frame or reframe their self-judgments from dark to light, unhealthy to healthy. This reconfiguring requires us to recognize that their “flaws” are actually “features” that make them amazingly interesting.

A feature is a trait or characteristic that qualifies something or someone. It is an attribute. I like to think of it as a trademark. Why not promote what is distinct about us? Celebrate it? Frame it in a commentary that shows it for what it is—a hallmark of uniqueness?

As Confucius so wisely said centuries ago, “Better a diamond with a flaw than a pebble without.” Within each of our clients is a diamond with features of greatness, just waiting to be recognized. €



Cyndi Dale is the author of *The Subtle Body: An Encyclopedia of Your Energetic Anatomy*, and eight other bestselling books on energy healing. She has worked with over 30,000 clients in the past 20 years. To learn more about Cyndi, her work, books and products please visit: [www.cyndidale.com](http://www.cyndidale.com).

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## The Relaxation Response: A Key Motivator of Self-Healing

As an owner of a Healing Touch practice, I am constantly revamping as my responsibilities get more complicated. I can now look forward to HIPPA guideline adherence if I join with other licensed integrative practitioners who accept insurance and I can anticipate a NPI (National Provider Identifier) number in my future. . . which means that I, other HTCPs and healthcare facilities can bill for Healing Touch services. Hmm. . . billing. . . another complication, true, but another profit center as well.

The National Institute of Health (NIH) is revamping too. Recently, NIH broadened its scope of research in a surprising way that actually supports Healing Touch. Did you know that the Defense Advanced Research Projects Agency (DARPA), a unit within the US Department of Defense (DOD), is exploring ways to treat our military's physical and emotional traumas with light, electricity, sound and magnets? My Hara line vibrated when I read that! Our own DOD currently views the human nervous system as an electrical delivery conduit. To that end, DARPA awarded grants to map and treat the onset of disease by stimulating peripheral nerves "to modulate functions in the brain, spinal cord and internal organs."<sup>1</sup>

Hey DOD! Energy Medicine practitioners assist with that,

too! We center, ground, attune, send intentions and then, through our biofield, Cosmic Energy modulates functions in the brain, spinal cord and internal organs of our clients. No other electrical equipment required.

When I first began my study of Healing Touch, I had heard of Herbert Benson, the researcher at Harvard Medical School who originally coined the term Relaxation Response in his seminal 1974 Psychiatry article.<sup>2</sup> By the early 1980s, Benson knew, as did our founder Janet Mentgen, that mind-body relaxation was critical for client recovery and self-healing. For Benson, it was about reversing the effects of stress on the body and determining how parasympathetic nervous system activity could be induced; for Mentgen, it was about restoring harmony and balance to the energy system supporting the client's self-healing. Benson was beginning to language scientifically what Mentgen recognized intuitively in her practice.

Today, as I conduct an intake with my clients, I often field questions about the evidence basis for Healing Touch. They seem to appreciate knowing that our full-body techniques function to elicit a scientifically recognized Relaxation Response. I tell them that they may experience (1) lowered heart and breathing rates; (2) slowed mental chatter; (3) a sense of emotional distance; (4) heightened attention to their interior experience; and (5) an expanding self-awareness and a sense of peace.

In the language of science, that would be (1) decreased metabolism, blood pressure, heart and respiration rates; (2) induced alpha/theta brain wave activity; (3) suppressed amygdala reactivity; (4) increased pre-frontal cortex decision-making functions; and (5) a pervasive present-moment awareness of self in relationship.

In my practice, pain, inflammation, anxiety/tension/stress and mental fatigue seem to describe some aspect of every client's symptoms. Over time, I have come to the understanding that physiologically at least, inducing a Relaxation Response during a session is akin to turning my clients into Jedi Knights who can wield the Force of Breath to defend themselves against infectious organisms (The Hated Sith) and other invaders working with the disease (The Empire), plotting to reduce health and well-being.

Another thing, DOD! Energy Medicine practitioners have been assisting bio-psycho-social health (we call it clearing, opening and connecting the biofield) of our military through Stand Down programs. We know how beneficial





eliciting a Relaxation Response can be for veterans, especially those with PTSD.<sup>3</sup> While I am centering/grounding/attuning, I always ask my clients to take deep, rhythmic, breaths. Breathing deeply, down into the lungs, also helps them stimulate their vagus nerve into activity which then leads to released endorphins, muscle relaxation, increasing circulation and elevated oxygen levels; all the physiological dynamics our immune systems needs to keep our bodies healthy.

I freely admit that life as a business owner of a Healing Touch practice gets me stressed sometimes. . . so many hats to wear. And my mind-body interprets this stress as a threat and releases those pesky hormones (adrenaline, cortisol and norepinephrine) that end up making me anxious and fat. But you and I could not be luckier because when we do the work of healing, we actually vitalize our entire biofield! Not just the physiological aspects (take that DOD).

One last comment. . . there is another Relaxation Response benefit that Benson revealed in 2008 that is really BIG.<sup>4,5</sup> We can alter our own genetic activity. Yes, we can significantly improve our own health and disease profiles by activating the body's Relaxation Response regularly, which in turn changes how our genes express.

Isn't that fantastic? What a motivator, right?

So, keep up with your meditation, mantra, prayer, breath focus, meditative yoga methods, tai chi and more, because all healing becomes self-healing. €



Rénee Rolle-Whatley, CEO of Sandcastle Publishing LLC, delivers materials and information to equip parents, caregivers and health professionals with innovative and effective strategies they can use to support caregiver health and well-being. She conducts research to provide an evidence basis for energy medicine modalities. You can find her at [www.RolleIntegrativeHealingSolutions.com](http://www.RolleIntegrativeHealingSolutions.com).

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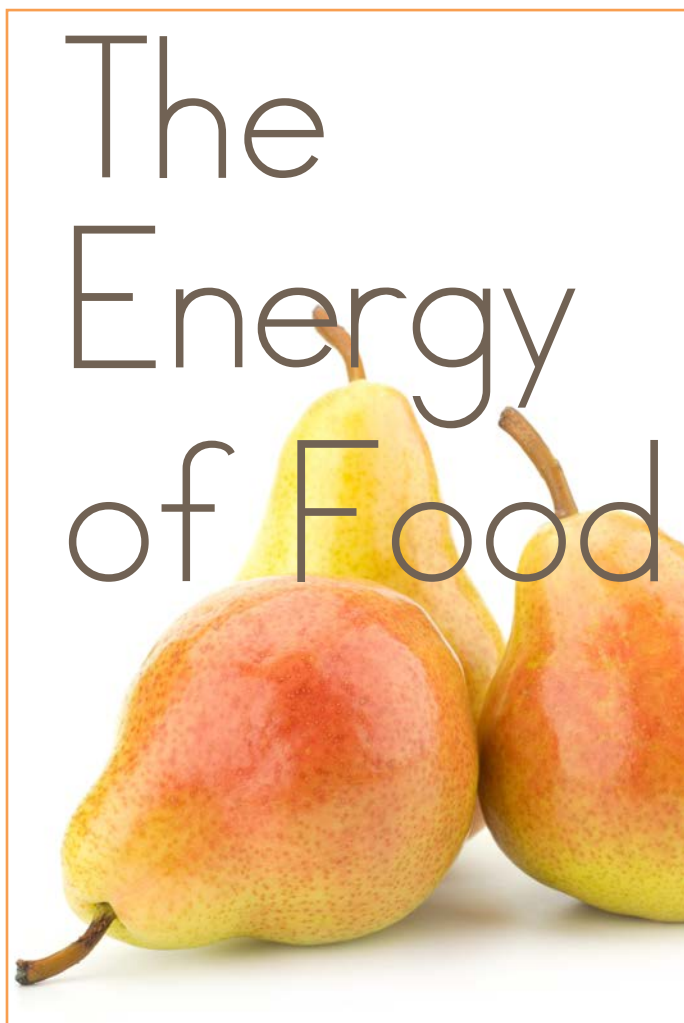
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### March Forth to Greater Health!

First quarter of the year is nearly complete! How are those New Year's resolutions? I always declare March 4 as my day to:

- Check in
- Revisit
- Reframe
- March forth towards my goals!

According to a worldwide Facebook survey of over 300,000 people, "lose weight and get in better physical shape" is the number one New Years resolution.<sup>1</sup> Yet only 8% of people achieve their resolutions.<sup>2</sup> In my experience as a coach, there are several reasons why people do not achieve their goals.

When goals are poorly stated—not specific and lacking an important reason for achieving them—then we are less apt to be successful. We are not sure what we are heading towards. The significance is not visible. Using the most common example, "lose weight and get in better physical shape," I would wonder, exactly how much weight does "lose

weight" mean? What does "better physical shape" mean? If you made this resolution, do you mean leaner abs? Better shape than someone else? (Who?) Being able to walk the dog without getting out of breath?

That last definition of "better" hints at the importance, which is critical. When we aim towards something emotionally meaningful, motivation is intrinsic and commitment comes naturally. Perhaps you want to be in better physical shape so that you can play baseball with your grandchildren. Maybe your goal is to walk a 5K for breast cancer to honor your mother.

Stating goals this way also gives us a way to measure the goal and can sometimes hint at how to refine the goal. For how long would you like to play baseball with your grandchildren? Is there a particular position to which you aspire? Can you walk 2K right now? What will it take to double that? How fast would you like to walk?

Many times people state goals and then create a series of limiting rules that must be followed in order to achieve the goals. If "lose weight" is your goal, you may declare dessert off limits. You may mandate eating salad every day. You may have an idea that if you eat bread you will get fat, so no more bread, sandwiches or rolls. While some people have enormous self-discipline and may find success following the rules, I have never seen someone who does so happily for long enough to achieve the goal. They express frustration and regret being deprived. They binge and then proclaim "falling off the wagon" which sometimes leads to additional binging. Sometimes they declare that they cheated.

Let me reframe this a bit.

Compare the statements "never eat bread so I can lose weight" to "lose weight so I can walk a 5K to honor my mom." Say them out loud. Does one statement have more expansive energy than the other?

The person who believes bread will make one fat might say "bread is bad." Now, as energy workers, we know that energy is not classified as good or bad. It just is. It can be transformed and transmuted. So, bread is not bad, or evil, and it is really unjust to judge it. We can notice the effect it has—eating bread means gaining a few pounds or causing a blood sugar spike or feeling sluggish which makes it harder to exercise.

When clients come to me with a goal of losing weight, I always ask what they will gain. That is the key to finding





the emotional component of “losing.” Some responses have included self confidence, self sufficiency (one client had to rely on others to carry groceries up the stairs because she was very heavy and would get out of breath), another client wanted longevity and the ability to be alive and walk a granddaughter down the aisle at her wedding (she was seven years old when we spoke).

So, this month, this week, maybe even today, I encourage you to revisit your New Year’s resolutions. If you did not make any, perhaps review the goals you are working on or even your To Do list for today. How might you change the wording of your goals to incorporate intrinsic motivation (or to include the importance of why you want to achieve the goal)? How might you re-word the goal in an energetically expansive way?

This month, march forth towards your goals with determination, pride and the knowledge that they are attainable! €

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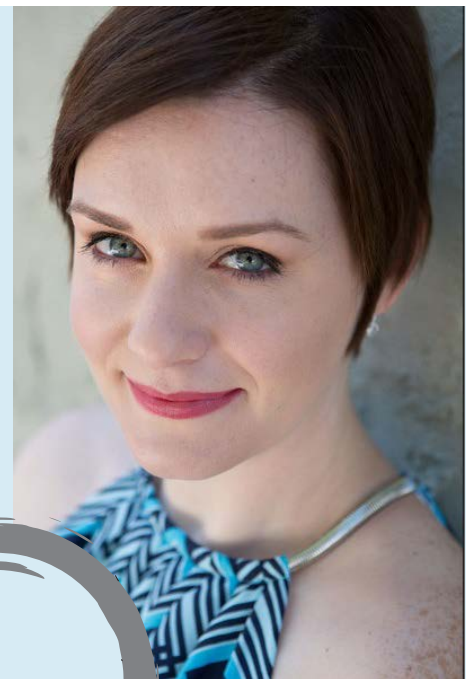
us, specializes in preventing and changing chronic disease such as arthritis, overweightness, diabetes and heart disease (she came into the work to clear her tumor and reverse debilitating depression). She has authored the *Eating Your Way To Health Workbook*, *105 Questions about the Raw Food Lifestyle*, *Wildly Successful Fermenting™* and several recipe books. Sharon is a Returned Peace Corps Volunteer and world traveler currently residing in Virginia Beach, VA with her soulmate, Todd.

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# 21st Century Shamanism

Jan Engels-Smith, ShD

**L**ife is a journey of becoming. The goal of the journey is not its destination; rather, it is the process of understanding and wisdom that emerges from the journey.

My hope is that as you read this article you will fill with wonder and develop an interest in pursuing further learning and experiences in shamanism. Exploring the shamanic landscape offers everyone the opportunity to discover anew what we have forgotten; by practicing shamanism, we benefit from the wisdom that is still available to us. I have witnessed the growth, vitalization and transformation of thousands of people, including myself, who have found joy, healing and fulfillment in this journey.

## **What is Shamanism?**

I am asked this question daily. Looking back in history, shamanism is an ancient tradition that dates back at least 40,000 years and was a part of most ancient indigenous cultures. It is a healing method based on the understanding that all experiences affect one's soul; thus, all healing comes through the soul. The soul is your divine essence, the part of you that is immortal and that gives life to a body. Once the soul is healed, other healing can manifest in the physical, mental and emotional bodies. I believe this perception of the mended and healthy soul that brings healing to all aspects of one's being is truer than most people realize.

We are a soul/spirit having a human experience. When we realize this and address the soul in healing, we will be healthier in our body, mind and emotions.

## **What is a Shaman?**

The Siberian and ancient definition of the word shaman is "someone who sees in the dark with his or her heart." This can be understood as a loving expression of service. In my perception of 21st century shamanism, I see the shaman as dedicated to the cause of helping to alleviate suffering in the world.

Some of you may have read about shamanic experiences in books such as the Carlos Castaneda series. These books describe shamans in a particular way that differs from the view of 21st century shamanism. These books are more about the ancient mystical power of the shaman and less about the shaman as healer.

The history of shamanism includes different expressions of the practice and diverse images of how the shaman exists in various cultures. All are powerful and speak to the needs of their contemporaneous civilization.

Following common protocol, you would never call yourself a shaman. It is a title given to you by your community after training, experience and proven results are recognized and valued by them.



### 21st Century Shamanism

For many people, images of masks, grass skirts, painted faces and witch doctor cures are conjured up when they consider the word shaman. Some of these images are historically accurate. However, there is now a 21st century version of a shaman which I use as a model for my teachings. A significant aspect of this concept of contemporary shamanism is the current context of an emerging spiritualism which provides essential answers to the seemingly hopeless and helpless situations that modern humans face in a world gone wrong. Shamanism offers a bridge from an imperfect world to a universe of perfection, where healing and a new beginning are possible.

The darkness and the heart play significant and multilayered parts in shamanic practice. When we are journeying (a shamanic style of obtaining information from the unseen realms), if there is light in the room, we use eye covers to produce a condition of total darkness. Eliminating your “ordinary reality” senses and creating a totally dark environment allows you to descend deep inside of yourself, entering an altered state of consciousness where you are able to access information from “non-ordinary reality,” using inner sight and extrasensory perception.

### Core Shamanism

Shamanism, as it is taught and practiced in 21st century shamanism, is not a doctrine or a tradition,

*The 21st century shaman is required in a world in dire need of healing.*

The emerging modern 21st century shaman is required in a world in dire need of healing and in a culture that thirsts for a spiritual reconnection to our True Selves. Thus, I see shamanism as it relates to energy medicine as existing to help relieve suffering in the world, as well as a path to individual enlightenment. One of the intentions that I personally carry is to consciously broadcast light and love into the world while experiencing joy. Light and joy are major healing elements, alleviating suffering in countless ways.

The Siberian characterization of a shaman as one who has a heart that yearns to be of service is full of significance for me. The 21st century shaman believes in quality of life, happiness and love; that everyone deserves the best possible life, including being healthy physically and emotionally; and that each person is a radiant being of light. Seeing into the dark with our hearts means that shamanic journeys will often take us into unseen realms where there is no “light” to visually see with our eyes. Yet the heart guides us with such luminous radiance that it casts its own brilliance through the strong sense of love that emanates outward, bringing different realities into view.

although it is grounded in the core concept of historical shamanism.

In the core practice of 21st century shamanism that I teach, I ask you to develop your own relationships with your own personal spirit guides. You are not asked to follow a particular tradition or set of standards. You are setting your own standards as to what is important and meaningful to you, and your choices determine who and what appears in your journeys.

In modern shamanism, reconnection to the past is for the purpose of personal empowerment. This new journey is about finding your own path, the one that works for you, while using some core concepts that are from indigenous cultures around the world. Modern shamanism owes a great debt to the past and sustains a strong connection to our ancestors. At the same time, it is also deeply embedded in the present and accessible by all people who choose to follow this contemporary path. In the practices I teach, my students and I do not abandon the current world and seek a return to the past. Rather, we draw on the wisdom of the past to help heal a present that has forgotten how to be at one with the universe and has





a need to restore inner and outer balance.

Historically, our modern culture has not endorsed the magic and the miracles of a personal connection to spirit. We have spent hundreds of years out of touch with our own divinity. Modern humans have spent many lifetimes experiencing the hardships in life – betrayal, doubt, prejudice, abuse, unworthiness, inadequacy, hatred and war. These lifetimes were not grounded in love, but in fear.

In this view of 21st century shamanism, I have come to understand that the tools for healing are vast, all encompassing and within reach of everyone. I also understand that we are the creators of the future and our tools of creation are our thoughts and words. Each person plays a vital role in the creation of his or her life, environment and world. Quantum physics has revealed that the simple act of observation has an impact on that which is being observed. In a classic study in 1998 at the Weizmann Institute of Science, scientists discovered, to their initial surprise, that their observation itself altered the observed reality.<sup>1</sup> Physicists have come to understand that existence itself is so highly interdependent that even the engagement of consciousness with external matter and force fields changes the nature of what they study.

The message from this for humankind is that we can truly create impetus for change by our very thoughts and intentions. We are all capable of altering the vibrations surrounding us. The spiritual forces emanating from us and attracted to us are real and ever active. This understanding of our personal power, combined with basic shamanic journey skills, has the capacity to empower individuals like never before. €



Author Jan Engels-Smith can be reached at [www.JanEngelsSmith.com](http://www.JanEngelsSmith.com).

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# Supporting Self-Care with Intention: The Role of Feng Shui

Ellen Schultz, PhD, RN, HTCP, AHN-BC, WWC

The practice of self-care has gained attention in the lives of care providers including nurses and Energy Medicine practitioners. The American Holistic Nurses Association's (AHNA) commitment to self-care is clearly stated in Core Value 5: Holistic Nurse Self-Reflection and Self-Care. "Holistic nurses value themselves and mobilize the necessary resources to care for themselves" (AHNA & ANA, 2013, p.20). Holistic nurses create healing environments while they "strive to achieve harmony/balance in their own lives and to assist others to do the same" (AHNA & ANA, p. 21). The application of principles of Feng Shui can be instrumental in creating environments that support practitioners in achieving balance and harmony.

## Model for Self-Care

Modeling and Role-Modeling (MRM), a holistic nursing theory, provides a framework for understanding and applying self-care. This nursing theory presents three components of self-care that include:

- Self-Care Knowledge—the personal understanding of what interferes with growth and development and what is needed to achieve or maintain holistic health
- Self-Care Resources—objects in the external environment and internal strengths that can be mobilized to maintain or regain health
- Self-Care Actions—use of self-care knowledge and

self-care resources to attain or maintain health (Erickson, Tomlin & Swain, 1983); "anything we do to take care of ourselves" (Hertz & Baas, 2006, p. 112).

The relationship among these components is represented in Figure 1.

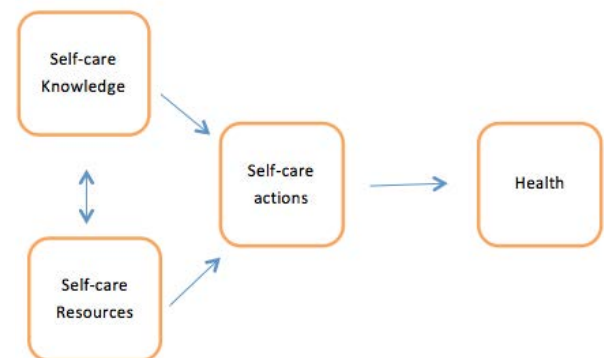


Figure 1. Relationships among Self-Care Concepts - Modeling and Role Modeling Theory (Hertz & Baas, 2006, p. 98)

## Applying Feng Shui in Self-Care

Practitioners who use energy-based interventions will resonate with the philosophy and practice of Feng Shui. The flow of the energy through a space is the focus of Feng Shui. Free and abundant flow of energy creates harmony in the environment. Places in which energy flows freely "confer abundant energy to their inhabitants, who gain good luck, good health, harmonious relationships, and financial prosperity by being



where the energy is" (Reichstein, 1998. p. xx). Feng Shui principles are consistent with healing (Boykin and Raines, 2006) and may be applied in a number of simple ways.

Energy Medicine practitioners are learning about the importance of caring for self in order to provide care for others. "A lifestyle building resilience through meditative practices, healthy nutrition, exercise, supportive relationships, and ongoing assessments is crucial to the ability to participate as an instrument of healing" (McElligott, 2013, p. 834). Contemplative practices including creative expression, quieting

practitioners are centered, present and focused on a client's well-being, they are using intention. Thornton and Mariano (2013) state, "Creating an intention is a process that affects not only the mental and emotional realms, but also the physical world" (p. 624).

When applying intention to Feng Shui, begin by considering the MRM self-care concept of self-care knowledge. The practices of centering and grounding help to access inner wisdom. Be discerning. Schultz (2014) states:

Consider ways in which you can simplify your life,

*Be clear about ways you want to enhance your life, before making a physical change in your home.*

practices, movement, nourishment and interacting with nature are recommended by Shields and Stout-Shaffer (2016). Hover-Kramer (2009) states that energy-based interventions begin with the intention of the caregiver aligned with universal energy. The philosophy and practice of Feng Shui, built upon a foundation of intention, can support the practitioner's self-care.

### Principles of Feng Shui

There are several principles that serve as a foundation for Feng Shui. One of those principles is *your space reflects your life*. What is the message about your inner self that your home or office gives to those who enter? Feng Shui can create a link between inner and outer. "The control you exert over the physical space you agreed to caretake enables you to better control the outer elements of your life" (Hyder, 1998, p. 10).

Another foundational principle in Feng Shui is *intention is the key*. Intention has been described in a number of ways. Shields & Wilson (2016) state intention is "choosing to think, act, or be in a certain way" (p. 188) while Mariano (2016) defines intention as "the conscious awareness of being in the present moment to help facilitate the healing process" (p. 55). When

keeping in mind the goal of balance and harmony. Sometimes it is mistakenly assumed that one only needs to change the color of a room or move a piece of furniture and the goals of Feng Shui will be achieved. This perspective ignores the importance of intention. (p. 15)

Be clear about ways you want to enhance your life, your priorities for self-care and what you hope to accomplish before making a physical change in your home or work environment. "The power of Feng Shui comes from 'programming' your intention into the physical representation. The physical object acts as a reminder to you of what your focus is lest you forget" (Hyder, 1998, p. 20). In a manner similar to practicing Energy Medicine, an important part of setting intention in Feng Shui is to detach from the outcome.

*RJ, an RN-BSN student, had been unable to find a position as an RN in the six months since graduation. He returned to school hoping that a BSN degree would improve the likelihood of finding a position. In a Feng Shui class, he recognized that, while his garage was prominent, his front door was difficult to find. From the perspective of Feng Shui, this limited the flow of energy and opportunity into his home. He purchased several*





*clay pots, planted them with red geraniums and placed them leading from the sidewalk to the front door. He set the intention that opportunity would come in the form of an offer for a RN position. He made a commitment to use his front door daily. Within two weeks he reported that he had been called for an interview at a local hospital. Because of the specific intentions with which RJ made the changes around his front door, the flow of opportunities into his life was enhanced.*

Another important concept in Feng Shui is that *everything is energy* (Hyder, 1998). Practitioners of Feng Shui and energy-based healing modalities know that everything is connected energetically; everything has its unique vibrational pattern. Because all the objects in a space have energy, they have the potential to capture our attention. De-cluttering is an excellent strategy to use when feeling overwhelmed or lacking energy. It enhances the flow of energy and supports getting “unstuck” in both a physical and spiritual sense. “Creating a sense of harmony and peace in your space reflects the same harmony and peace in your life so you can feel empowered and strong.... Done in the spirit of lifting your energy, being grateful for the things you once needed and making room for new events in your life, you’ll find yourself surprisingly invigorated in energized” (Hyder, p.129). Releasing possessions may be challenging, yet making the decisions about what you choose to have in your personal or work space is empowering.

Insomnia was interfering with SA’s work and graduate school responsibilities. Assessment of her bedroom revealed possible sources of the problem. In an attempt to create a quiet place to study, SA had created a room that was part bedroom, part office. Books and journals were piled on the floor and the computer and printer had been moved into the bedroom. There were many items in her bedroom requiring her attention. As part of her self-care plan, SA set an intention to sleep at least six hours per night and wake feeling rested. She returned her computer and printer to the family room and used a screen to partition her study space. Books were cleared from her bedroom. Although she was

not able to “close the door” to her study space, her bedroom was returned to a peaceful retreat. The energy of her bedroom had changed, SA’s sleep improved, which facilitated her ability to concentrate and study. (Schultz, 2014, p. 15)

### Feng Shui Adjustment Recommendations

“Any adjustments should be appropriate for your space and be done with intention. . .

- Use the front door. Energy and good fortune enter the home primarily through the front door. The entrance should be welcoming and easy to identify.
- Honor the center of the home. The center represents health. Strategies for enhancing the center include hanging a crystal, using the color yellow, or placing a fountain in the center (Hyder, 1998).
- Create a peaceful retreat in your bedroom. The bedroom should restore serenity, harmony, and balance. It is a room for renewal, not work. Minimize the electronic devices in the bedroom.
- View the kitchen as a sanctuary. The energy of food affects health. It is influenced by the physical environment and the energy state of the cook. Assets in the kitchen are a fully-functioning stove and a clean and clutter-free environment (Barreras, 2007).
- Keep the space in good repair. Plumbing and electrical systems, doors and windows should be functioning well (SantoPietro, 2002).
- Clear clutter. “ (Schultz, 2014, p. 16)

Hyder states, “You cannot control the world, but Feng Shui enables you to control your personal space. It is a powerful way to bring harmony and balance to your life” (2011, p. 206). Consider using Feng Shui as a part of your self-care plan. Feng Shui provides simple and inexpensive strategies to enhance work and home environments, altering the flow of energy to transition your space into your sanctuary. €



Author Ellen Schultz is Professor Emerita and Community Faculty at Metropolitan State University School of Nursing, St. Paul, MN.



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# The Science of Feng Shui

Albert So, PhD

## Introduction

**F**eng Shui, in Chinese “wind and water” but more formally termed “Kan Yu,” is the ancient Chinese principles and practices which for thousands of years have been the cornerstone of the Chinese built environment. It has also become one of the most popular subjects in the modern world. There are more than ten thousand websites related to this discipline and many Feng Shui topics have been covered in books, magazines and different media. For instance, Sarah Rossbach published her book *Interior Design with Feng Shui* in 1987, which brought Feng Shui immediately into interior design circles, and its popularity has grown ever since in America. In 1996, Lillian Too’s *Complete Illustrated Guide to Feng Shui* was the first international best seller on this subject. The magazine, *Feng Shui for Modern Living*, edited by Stephen Skinner, first published in 1998, tried to bridge the gap between popular and serious Chinese Feng Shui by including a mixture of “soft interior decorating Feng Shui” together with traditional technical articles.

Although Feng Shui is built on ancient Chinese philosophy, it has always been treated as a branch of metaphysics, being viewed by most people as something superstitious. This is because there are so many different schools and techniques of Feng Shui. In the past, different Feng Shui Masters specialized in

one or more schools while they normally ignored or rejected those not in their own school or not taught by their teachers. Nowadays, Feng Shui Masters usually combine techniques of different schools, but they normally apply one single technique to one specific scenario instead of comparing the effectiveness of different techniques on the same case. It is then difficult to judge or verify which technique is right and which is wrong. Very often, masters still tend to criticize masters of other schools for using techniques considered not applicable or even fake.

## Scientific Feng Shui

What are the similarities between the philosophical backgrounds of East and West? Since the emergence of the new scientific paradigm and the beginning of Westerners accepting the view of Eastern philosophy, scientists have found that all known theories of natural science could never fully explain the whole realm of natural phenomena and have begun to recognize the interdependency and holistic nature of the world. Since the 1970s, Western scientists’ perceptions have shifted to accept the development of a new complexity paradigm and acknowledge that there are similarities between modern science and Eastern philosophy. Westerners sought a deeper understanding of the relationship between the human and natural environments, and that is Feng Shui from the Chinese perspective. Scientific methods are objective ways and systems



of gaining, organizing, analyzing, summarizing and keeping data or information in the form of knowledge that can be passed down through history. There are stringent requirements for such methods and for different schools to practice them. Without any approach in terms of scientific methods, the study would easily fall prey to superstition. When studying Feng Shui, one should always bear in mind the essence of science, and ever keep an open mind to analyze any rules or theories pertaining to different schools, to criticize, to evaluate and not to blindly believe in anything.

term “Scientific Feng Shui” was first introduced in the International Symposium on Scientific Feng Shui and Built Environment conducted at City University of Hong Kong in 2005 by the author and Dr. Michael Mak, co-author of several books on Feng Shui. To us, Feng Shui still cannot be classified as a school of science but it can be studied scientifically in a logical way. Scientific research in Feng Shui can be classified into two different categories:

- (a) The verification of Feng Shui principles experimentally
- (b) The study of Feng Shui logically and consistently in a scientific way

*To be simple, Feng Shui aims at creating a harmonized environment for people to live in.*

The similar Western approach of Feng Shui in ancient times may be termed “Geomancy” which is mainly divination based on configurations seen in a handful of earth thrown on the ground. According to Professor Stephan Feuchtwang’s early publication *An anthropological analysis of Chinese Geomancy* in 1974, the primitive knowledge of Feng Shui was based on the observation from three sources: astronomical phenomena, natural phenomena on Earth and human behavior, revealing that Feng Shui is much more than Geomancy. The foundation of Chinese Feng Shui is rooted in the greatest Chinese philosophical document *Yi Jing (The Book of Changes)* that was compiled around 800 BCE. Feuchtwang’s famous elaboration stated that “To be in the right place facing the right direction doing the right thing at the right time is, then, a cross between being practically efficient and being ritually correct. It is being in tune with the universe.” To be simple, Feng Shui aims at creating a harmonized environment for people to live in and it represents a traditional Chinese architectural theory for selecting favorable sites as well as designing cities and buildings.

In the early 1970s, research on Feng Shui was initiated in the Western world and it has become popular with accelerating momentum since the 1990s. The

Approach (a) seems to be more demanding and difficult while approach (b) could be the convenient tool at present. For example, a number of investigations were conducted on the scientific applications of Feng Shui knowledge for the built environment, such as the establishment of a Feng Shui framework for the complexity in design, and the application to preliminary building design evaluation using a knowledge-based expert system approach. Readers may start to learn the two main categories of Feng Shui, namely the Form School and the Compass School and then dive into detailed research.

### **The Form School**

The Form School deals with the landscape, distribution of mountain ridges and water flow. The fundamental principle of the Form School concerns the physical form of the building site under consideration and its surrounding environment to identify the subtle flow of Qi, a kind of holistic energy that governs the whole universe, as believed by ancient Chinese. In modern days, Qi is also called “Force” or “Unknown Energy.” It is one mission of modern Feng Shui researchers to find out what Qi is, detect and trace it. It seems that aura may be one form of Qi as emitted by the human body. The practice of the Form





School first observes the land formation and terrain, based on which the location and orientation of cities and buildings are determined.

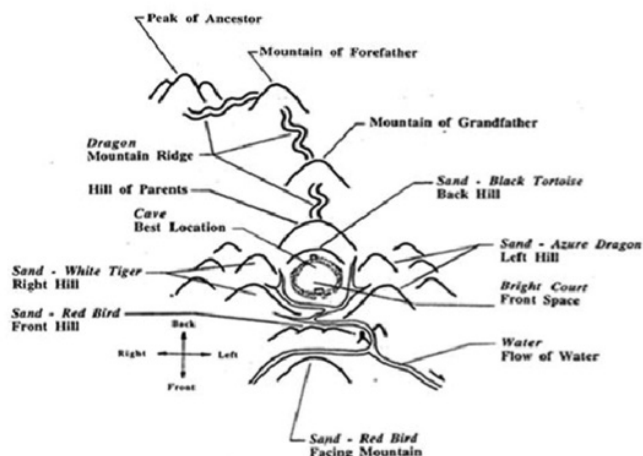


Figure 1 Ideal Form School Model

The ideal Form School model is shown in Figure 1 where the five geographical secrets are depicted:

1. "Dragon" refers to the mountain ridges behind the Feng Shui spot, the taller and longer the better, preferably in the north for buildings in the northern hemisphere.
2. "Sand" refers to the short hills to the left, called Azure (actually green in Chinese) Dragon and to the right, called White Tiger.
3. "Water" refers to streams or rivers flowing by the side and in front of the Feng Shui spot, straight being inauspicious and wavy being favorable.
4. "Cave" refers to the exact Feng Shui spot where the tomb sits or the building is built.
5. "Direction" refers to what exists along the facing direction, preferably a flat piece of land called Bright Court, farther off a short hill called Table Hill and a slightly taller hill far away, called Facing Mountain.

As a matter of fact, great graveyards of emperors centuries ago, shown in Figure 2(a) and typical courtyard houses in Beijing, China, shown in Figure 2(b), both complied with this theory of the Form School. In

Hong Kong, lots of existing heritage houses were built according to the Form School model.

## Qing Dong Tombs 清東陵

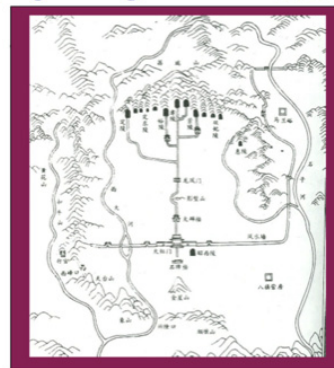


Figure 2(a) Emperor's Cemetery

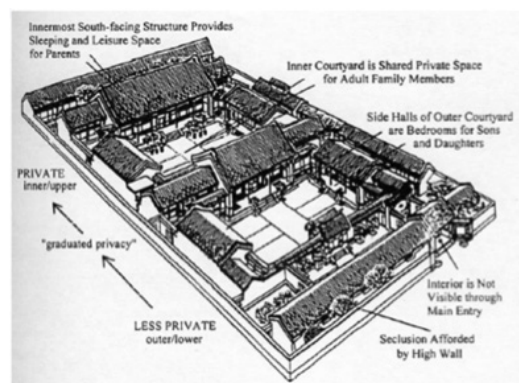


Figure 2(b) Courtyard in Beijing

## The Compass School

The Compass School focuses on the study of directions and time. Several ancient texts, including the He Tu (Diagram of the Dragon) shown in Figure 3(a), Luo Shu (Drawing of the Tortoise) shown in Figure 3(b), and Yi Jing as well as other Daoist scriptures, together shed useful light on the formation and development of the Compass School. Luo Shu could be shown in the form of a magic square or even a matrix, as shown in Figure 3(c).

Coincidentally, the veneration of numbers was not a unique characteristic of ancient Chinese philosophy and metaphysics; similar practices and beliefs were held in the West during the same historical period, called the philosophy and mathematics of

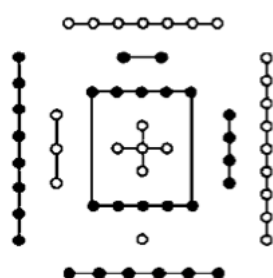


Fig 3(a) He Tu

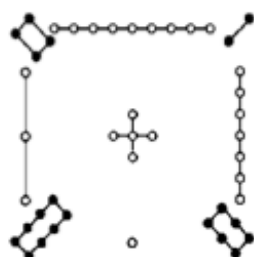


Fig 3(b) Luo Shu

4=I	9=E	2=G
3=H	5=A	7=C
8=D	1=F	6=B

Fig 3(c) Luo Shu as a Magic Square

Pythagoras. The Pythagoreans reduced all higher numbers to the original ten numerals by successively adding the digits together until a single digit was reached. It is a surprising coincidence between the two cultural schools of thought at almost the same period of time at around 500 BCE. Recently, "Vortex-based Mathematics" developed in the United States also claims that all higher mathematics can be reduced to discrete-number mathematics.

The Luo Shu is the foundation of several major schools of Compass Feng Shui, in particular, the Flying Stars Method, Eight Mansion Method and Qi Men Dun Jia. Reference is made to Figure 3(c) again. If alphabet letters are used to replace the numbers, readers can easily see the path trajectory from position "A" to "B" to "C" and finally to "I." The original Luo Shu put A=5. However, it was invented by ancient Chinese that all the remaining eight numbers, from 1 to 4 and from 6 to 9 could be placed at position "A" as well. Once a number at position "A" is fixed, others numbers can sequentially and cyclically be placed in other positions, or called cells or palaces, until 9 is reached and then 1 is the next number. This is called forward flying. It is also possible to use the sequence from A=5 to B=4 to C=3 until I=6. This is called backward flying. Eventually, there could be nine charts for forward flying by putting each one of the nine numbers at position "A" and another nine charts for backward flying

by putting each one of the nine numbers at position "A," totaling 18 charts.

Compass School Feng Shui Masters have made use of these 18 charts to locate the orientation of Qi based on the Flying Stars Method and to give comments on a building in general as well as the nine compartments of the building, namely south, southwest, west, northwest, north, northeast, east, southeast and the center. The method of Qi Men Dun Jia sometimes even extends the 18 charts to 36 charts. Recently, Feng Shui Masters in Australia discovered that the Luo Shu should be turned upside down for use in the southern hemisphere, thus resulting in up to 36 more charts. Finally, readers are reminded that ancient Chinese put south on top and north on the bottom, i.e. position "E" for south and position "F" for north on the Magic Square chart.

## Conclusion

Feng Shui has been practiced by Chinese for at least 2,500 years, of course, with evolutions from dynasties to dynasties. It is sometimes easier to correlate rules of the Form School with rules of environmental science or architecture. For example, people should dwell on the concave bank of a river but not on the convex bank or it is inauspicious to face two tall buildings with a very narrow gap between them. However, rules of the Compass School seem to be more mystical and more research has to be conducted to unveil its truth. The author of this article is working with others to build up a modern mathematical platform to study and apply Luo Shu. It is hoped that with such a platform, practicing the Compass School could be more scientific and logical in the near future. One point clear enough is that ancient Chinese believed that humankind must live in harmony with nature and nature is cherished by Qi. It is a mission of top priority that anyone practicing Feng Shui should identify the flow of Qi and manipulate it for the betterment of our lives. The author agrees that quite a substantial part of Feng Shui rules has been polluted by superstitious concepts and researchers must develop something scientific enough to easily verify genuine rules and discard superstitious rules.





Readers who are interested in this study may find the three books written by the author beneficial. €

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# Whose Heart is Healed?

Carol Komitor, CMT, HTCP/I, HTACP, ESMT, Healing Touch for Animals®, Founder

**W**orking with energy medicine helps to keep the practitioner in balance. Each time we enter another's energy field, touch the physical body and guide the energy system into balance, we also become balanced ourselves.

Our intentional presence allows our unconditional heart to lead the way to healing as we provide the course of action of our beloved work. The healing energy comes through our energy facilitation as the volume of energy is controlled by the needs of the recipient. Because we work from our heart and the energy flows through us first, the healer also receives the benefits of the session. When we are connected to the grounded energy of Mother Earth and to God/ Universe/Nature/Source of energy flow, the process becomes simple. We get out of the way and the energy does the work for us.

When we work with an animal, the energy flows through us much greater than when we work with a person. An animal's energy system is ten times, or more, greater than that of a human depending on its size and if it is in a domestic environment, outdoors or in the wild. As a result, there is an enhanced opportunity for the practitioner to clear and balance his/ her own energy system much more while providing an energy treatment to an animal friend.

The animal's energetic sensitivity allows only the amount of energy needed to support its healing, as the volume of the energy flow opens wide and the animal receives all the energy needed to balance its expanded energy field. Practitioners, as the intermediaries, benefit from the ten-times greater energy volume flowing into the animal's energy system which also affects their own. So, it becomes a question of whose heart connects to whom, whose heart heals whom?

Try this and experience the ultimate in "allow." Place your hand on your favorite animal's heart then step into the place of energy presence. Think of all the love your animal freely gives you and without turning on your healer switch, just be. Notice what happens.

The natural energy exchange comes through much greater than one might expect. We have stepped out of the way, the animal automatically exudes their unconditional love and the healing exchange begins. The question becomes, whose heart is healed? €



Author Carol Komitor can be found at [www.HealingTouchForAnimals.com](http://www.HealingTouchForAnimals.com).



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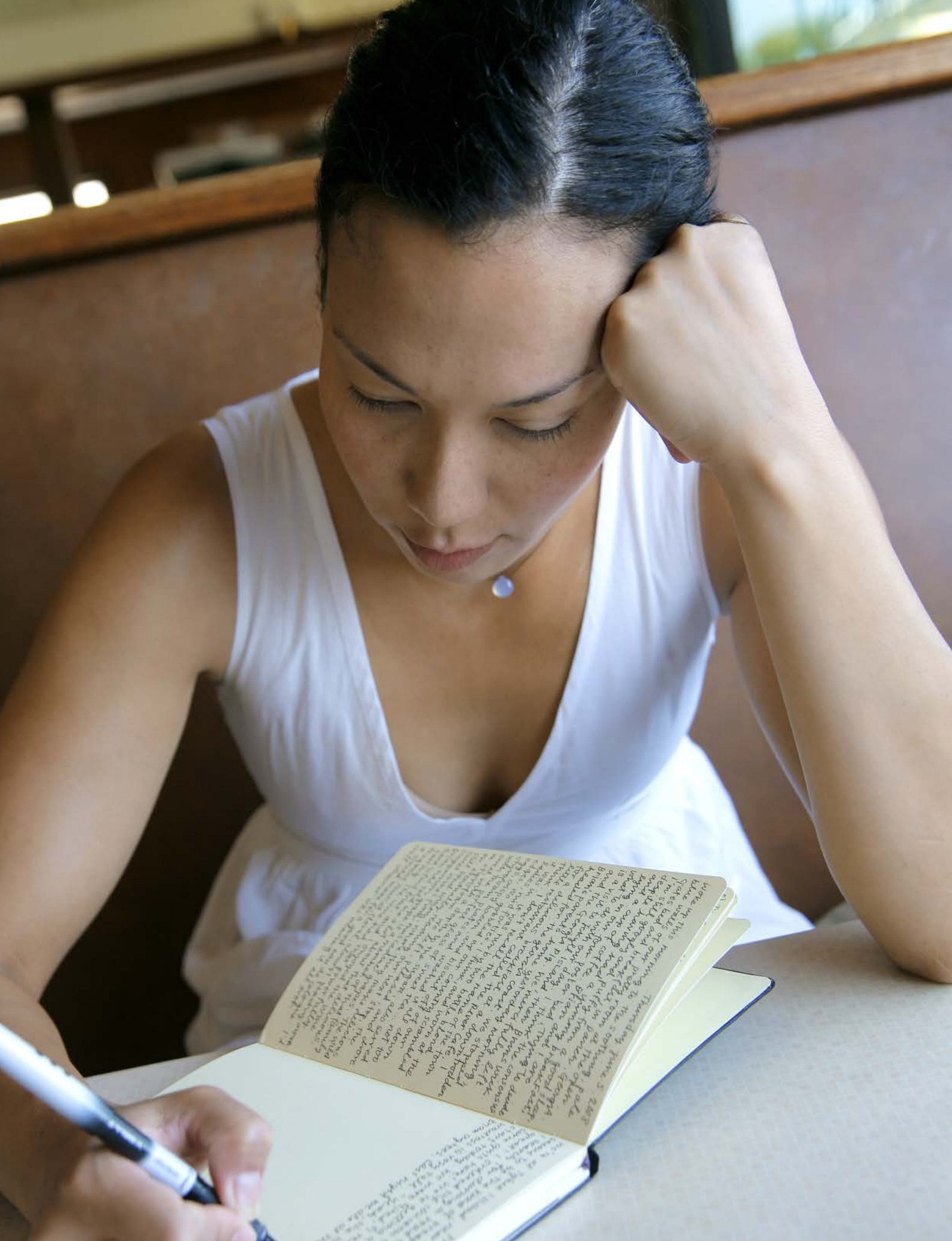
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# Switch from Victim to Partner: Engaging Your Inner Critic in a New Relationship

Carol Putnam, PhD

**A**uthor Richard Wright said, “The Artist must bow to the monster of his own imagination.” How many of us bow or genuflect to our own monster, the Inner Critic? You know, that critical voice inside your head that critiques your thoughts, actions, behaviors and conversations. How often do you replay conversations in your mind, second guessing yourself? What you should have said, what you did not say. How often do you procrastinate on a project? Perhaps you can clearly visualize it or have a sense of how it should be developed, yet you can not get yourself to start. Is it because that Inner Critic is reminding you again that you are not good enough or do not know enough, and therefore the project will be a disaster? Or, perhaps you bow to the ultimate critical diatribe: “you are not smart enough,” “you are not creative enough,” “...good enough,” “...disciplined enough,” etc. (Feel free to insert what your personal Inner Critic says to you here.)

Women (more than men) typically struggle with Inner Critics who criticize their looks: “...too fat,” “...too short,” “...too plain,” “...fattest thighs in the world” or some other negative assessment of their physical appearance. Theodore Roosevelt said that “comparison is the thief of joy.” Unfortunately, this is one of the Inner Critic’s tactics, especially for women. It could be a comparison of their parenting, their cooking, their clothing, their job titles or their last promotion. Psychologists tell us that Inner Critics are created

when we are small children, before our brains are fully developed, while we are sponges soaking up everything in our environment. As children we watch and listen to all the stimuli available to us: sounds, language, images and sensations. Unfortunately, because our child brains are not developed enough to discriminate between the supportive and critical comments or behaviors of others, we absorb them all. Psychologist Jay Earley describes this as internalization. “Critic parts often model themselves after what your parent did when you were a child, but they have their own motivations in your current life.”<sup>1</sup>

Most people don’t realize that the ultimate purpose of an Inner Critic is to protect us from our child-brain fears and internalized messages. An offhand comment from a parent or other important adult, e.g. “why can’t you learn not to spill your milk?” (“...to put away your dirty clothes,” again fill in the blank with your own experience) may become “you are not smart enough.” These experiences become the beginnings of our Inner Critics.

As adults we do not talk about our Inner Critics. How do you admit to others that you have a voice (or voices) in your head that criticize your behavior? You might be mistakenly categorized as the next Son of Sam. Most of us do not have the language for or the understanding of the Inner Critic. So we suffer in silence as we bow to the Monster.



However, you can change the relationship you have with your Inner Critic. After all, it is a part of your psyche. First, recognize and remember that Inner Critics cannot take action. Second, recognize your Inner Critic was developed to protect you from something (typically getting hurt either physically or emotionally).

Some articles suggest ignoring your Inner Critic or yelling at it to stop (either internally or expressing “Stop” out loud). Others suggest using affirmations to counteract the negative messages of the Inner Critic. And finally, some writers propose that you argue with your Inner Critic (IC). Here is how that conversation might go: IC: “You are not smart enough.” You: “I am too. I am just as smart as others.” IC: “No, you are not. You are not as smart as \_\_\_\_\_.” You: “I am too.” And on it goes with the cadence of playground taunts.

Take hope, there is a better way to give up bowing to your Inner Critic! It takes intention, finding a time and place when you will not be disturbed and a willingness to initiate a conversation with your Inner Critic. This may sound strange, initiating a conversation with your Inner Critic, but are you not already in a daily conversation?

As I described earlier, your Inner Critic was developed to protect you. So why not ask what it is trying to protect you from? If you are a journal writer, pull out your journal. If you have never written in a journal, find some paper (swipe some three-ring notebook paper from your child) or any paper you can find around the house that’s large enough on which to write a conversation.

Sit comfortably in a chair, feet on the ground, back straight, hands on thighs, close your eyes and take a few deep breaths. Concentrate on your breath, the in-

hale and exhale. Sometimes it helps to use a systematic breath technique like four-square breathing. Inhale slowly to the count of four, hold your breath for the count of four, exhale slowly to the count of four and remain empty to a count of four. Do this process for three rounds.

Pick up your pen or pencil (yes, I am suggesting actual handwriting, not using your laptop or tablet) and ask your Inner Critic if it is willing to talk with you. Write quickly whatever comes to your mind. Do not focus on penmanship, grammar or spelling. Do not edit and do not re-read while you write. The object is to write as quickly as possible and concentrate on getting everything down on paper.

Ask your Inner Critic what it is trying to protect you from. As you continue the journal dialogue, ask questions, explore different options and look for common ground. Perhaps ask your Inner Critic if it likes its job or if it feels overwhelming at times. It is important that you are inquisitive and curious, not blaming or accusatory. Engage in the process with an attitude of respect. After all, you are dialoguing with a part of your psyche, something you generated as a child.

There may be moments when the conversation lulls, just like in a conversation with a friend. Be patient and wait for the next statement. You will also know when the conversation is coming to a close. Thank your Inner Critic for engaging with you in a new type of dialogue and ask if you can visit with it again. (You may find that you need to have more than one conversation to create a change that you desire.)

Here is an excerpt of a dialogue with one of my Inner Critics (yes, I have more than one—it takes a lot of supervision to keep me in line!).

IC: “That article deadline is rapidly approaching and you have done nothing but fritter away your time on mindless activities. You have not set aside time, you will continue to procrastinate and then freak out.”

Me: “Yes, I have been procrastinating. I have been

*You can change the relationship you have with your Inner Critic.*



letting ideas percolate in my head.”

IC: “Oh, that is an interesting way to describe it!”

Me: “Okay, I get it. You are afraid the article will not be any good and I will fail.”

IC: “Duh! How many teachers told you that your writing is only ‘C-worthy’?”


Me: “Well, I know two good writers (my husband and a friend). I can ask them to read my draft and give me feedback. Will that make you feel more comfortable?”


IC: “Yes, they are better writers than you. But you had better get started if you want feedback before your deadline.”

Me: “You are right. I am on it!”

I have become very familiar with my Inner Critics through journal dialogues and now I can engage in a quick conversation as soon as one of them starts in on the job of criticizing. The above conversation took a minute or two while I was brushing my teeth one morning.

I highly recommend you establish a new type of relationship with your Inner Critic. You will be surprised how much energy and creativity you will have available when you are no longer being battered by your Inner Critic or trying to defend yourself against your Inner Critic. And just maybe you can become a partner with your Inner Critic, rather than a victim.

\*\* This article has been reviewed and approved by Ms. Perfect, one of my lovely Inner Critics. 

 Author Carol Putnam can be found at [www.WonderBoundLLC.com](http://www.WonderBoundLLC.com).

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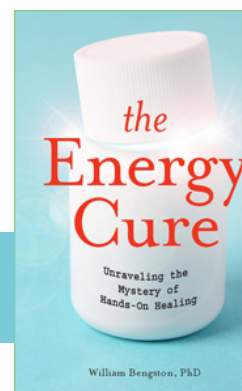
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# An Introduction to Wild Law and Energy Medicine: A Best Fit for Earth Jurisprudence

Lara Scott, BA Health Sc, BA Psych, Grad Dip Psych

Within the practice of complementary and alternative medicine (CAM), ethics and law aim to improve outcomes for health consumers. However, across the board it is evident that standard human-centred (anthropocentric) ethics and law fail to protect the biosphere. Often drawing on older cultural world-views, environmental ethics and wild law/Earth rights have developed in order to address this failure. This essay is a brief discussion of how wild law and environmental ethics can combine with Energy Medicine to develop a system of CAM that is not only sustainable but supports the ethos of Earth jurisprudence<sup>(1, p.72)</sup> and sites humankind more appropriately within the biosphere.

Earth jurisprudence is an Earth-centred (ecocentric) philosophy that brings together wild law, environmental ethics and Earth advocacy to promote a way of governance that supports the biosphere<sup>(2, p.84)</sup> by giving “formal recognition to the reciprocal relationship between humans and the rest of nature.”<sup>(3, p.3)</sup> To date, law and ethics have been anthropocentric, meaning humans have considered themselves owners of land and have determined the use of land and its resources only from a human perspective.<sup>(1, p.72, 2, p.29)</sup> This has included Earth’s resources used for complementary and alternative medicine, such as herbs, minerals, plant matter and animal products.<sup>(4, p.160)</sup>

Whilst CAM is seen as ‘natural’ medicine,<sup>(4, p.2)</sup> there is a need for a ‘best fit’ option in CAM, one that will protect the Earth and its resources and fully support Earth jurisprudence ethos. Energy Medicine is a branch of CAM that combines ancient shamanic healing techniques, chakra healing, meridians, bio-fields and the sacraments of the older religions, with the energy of Gaia, the life-force of nature.<sup>(5, p.109, 6, xviii)</sup> Forms of energy medicine include homoeopathy, flower essence healing, crystal work, EFT, Reiki, Divine Life Force, Bowen therapy and other modalities that use and/or redirect Earth and internal energies to facilitate healing. The aim of Energy Medicine is to re-connect people to the universal energy and unblock their energy movement to allow healing.<sup>(7, p.28)</sup> I believe Energy Medicine echoes the Earth jurisprudence ideology of the connectedness of all living things<sup>(2, p.27)</sup> and the moral imperative to stop anthropocentric resource depletion.<sup>(2, p.174)</sup>

Wild law is a philosophy of law that “expresses Earth jurisprudence”<sup>(2, p.10)</sup> by fostering a way of existence that encourages self-regulation whilst celebrating diversity<sup>(1, p.89)</sup> and connection.<sup>(2, p.10)</sup> Wild law is based on and “derived from the laws of nature”<sup>(3, p.3)</sup> and promotes “inter-species and inter-generational equity and justice.”<sup>(8, p.216)</sup> Essentially, wild law provides for legal governance regardless of species, time or place and does not separate humans from nature.<sup>(9, p.41)</sup>



Humans depend on nature.<sup>(10, p. 228)</sup> We are part of a web of existence and energy that connects all living beings and objects of the Earth<sup>(10, p. 228)</sup> If Earth's physical environment changes, humans change.<sup>(8, p. 222)</sup> It is from that premise that wild law has been developed,<sup>(8, p. 221)</sup> because if we damage the Earth, we damage ourselves.<sup>(10, p. 229)</sup>

Only a few hundred years ago, the industrial revolution changed the way humans thought about the environment.<sup>(2, p. 59)</sup> The previous system of "land ownership as power"<sup>(2, p. 175)</sup> gave way to a mindset of land as a way to make money, from mining, cropping, industry, housing and livestock.<sup>(2, p. 174)</sup> With this view

nance, "the governance structures, legal philosophies (jurisprudence) and laws established by many societies reflect and entrench the illusion of separation and independence."<sup>(8, p. 225)</sup> This is in direct opposition to wild law theories. To enact wild law, all humans need to understand 'self-regulation'<sup>(2, p. 82)</sup> and the way that benefits the whole biosphere, enabling all life to flourish. If one part of the ecosystem can not regulate properly, the whole system fails.<sup>(2, p. 84)</sup> A (predominantly Western/Anglo) culture of materialism is the antithesis of this mindset.<sup>(2, p. 36)</sup>

If Earth jurisprudence celebrates diversity, how will

## *Energy Medicine echoes the Earth jurisprudence ideology of the connectedness of all living things.*

came the anthropocentric systems of governance putting humans in the central role and promoting land-use for profit whilst ignoring animal rights, plant rights and the future ramifications of development, such as blocking rivers.<sup>(2, p. 176)</sup> Under anthropocentric governance, only humans have rights and everything else is just an object to be used.<sup>(2, p. 67)</sup>

Wild law is simultaneously developing in many countries<sup>(11, p. 386)</sup> to change the anthropocentric view to one which is ecocentric—that is, it does not place humans at the centre of existence but within an ecological interconnected web.<sup>(10, p. 228)</sup> Wild law proposes to balance the system of legal rights so humans are no more or less important than non-human Earth entities<sup>(10, p. 229)</sup> and to foster an understanding that laws are best formed by following the laws of nature<sup>(2, p. 68)</sup> or "The Great Law."<sup>(2, p. 75)</sup>

Criticisms of wild law are that it is so difficult to enact<sup>(12, p. 105)</sup> because anthropocentrism runs deep.<sup>(11, p. 387)</sup> Money and power are still the dominant forces directing governance and law-making.<sup>(10, p. 227)</sup> Earth jurisprudence celebrates diversity,<sup>(1, p. 89)</sup> and humans are now so disconnected from the Earth.<sup>(2, p. 95)</sup> Let me briefly explain. With money and profit dominating law and gover-

wild law strike a balance between human governance and self-regulation?<sup>(2, p. 84)</sup> An "entire reconceptualization of society's concept of legality"<sup>(8, p. 225)</sup> will be required, not least because humans are so disconnected from Earth and they will have to learn to reconnect with Earth and then find a way to re-learn Earth's law, the law of the land.<sup>(2, p. 171)</sup>

A common anthropocentric CAM practice is to think of the natural environment as a medicine cupboard to be exploited.<sup>(2, p. 174)</sup> The introduction of wild law would mean a change of relationship with the natural environment, at which time the non-exploitive field of Energy Medicine<sup>(13, p. 72)</sup> could move to the forefront of CAM practice. As no herbs/minerals or animal products are required for Energy Medicine to work,<sup>(7, p. 28)</sup> wild law would not need to reference acts such as the (Australian) *Environmental Protection and Biodiversity Conservation Act 1999*<sup>(4, p. 168)</sup> as this would be implicit in a wild law world view.

The "healing capacities of Earth"<sup>(11, p. 388)</sup> include the limitless energy systems described in ancient texts<sup>(13, p. 71, 2, p. 28)</sup> that connect all living beings on Earth.<sup>(2, p. 29, 5, p. 22)</sup> With wild law's doctrine of 'connectedness' being paramount,<sup>(2, p. 10)</sup> it would seem a





natural progression (or regression, if you will) to use the connectedness of humans and their environment to facilitate healing.<sup>(7, p.17)</sup>

With the need for a complete change of current jurisprudence with the introduction of wild law, there would also be a need to ask, “Would legal structures be able to handle not only the notion that healing involves mind, body, emotions and spirit, but also such other dimensions of the human experience as interspecies communication and a greater sense of earth-consciousness (Gaia)?”<sup>(13, p.165)</sup> Settling disputes regarding who actually did the healing (was it Gaia or the practitioner?) could pose difficult legal questions<sup>(13, p.165)</sup> that are not yet answerable.

Other difficult legal issues include CAM regulations such as touching (is it invasive to encroach on a person’s energy field?<sup>(13, p.166)</sup>) and diagnosis (when energy blockages are located, is that diagnosis?<sup>(13, p.166)</sup>). One would hope that in the enlightened era of wild law, these questions would not need to be answered with ethical authority and governance because self-regulation, diversity<sup>(1, p.89)</sup> and connection<sup>(2, p.10)</sup> would mean a greater and inclusive consciousness.

Until recently, only humans were considered to have morals<sup>(2, p.66)</sup> and all ethical considerations have been completely anthropocentric—only concerned with obligations to other humans affected at the time.<sup>(10, p.228)</sup> Environmental ethicists and in particular, ethical extensionists,<sup>(14, sH2a)</sup> have begun to bring forth an Earth jurisprudence philosophy to extend moral standing to future humans (and their interests), animals, other species, eco-systems and any non-human entity.<sup>(10, p.229)</sup> This ethical view will protect the rights and interests of all species and entities on Earth.<sup>(14, sH2a)</sup> Such ethics are based on a philosophy of “all living things have a will to live.”<sup>(14, sH1c)</sup>

However, even the extensionist view is seen by some as very anthropocentric<sup>(14, sH2a)</sup> as it concerns humans and “pollution and resource depletion”<sup>(14, sH2a)</sup> with the point-scoring of extending moral standing to future humans—but still humans. Whilst these views are

trying to protect the environment,<sup>(14, sH2a)</sup> they are not moving out of the anthropocentric framework.<sup>(14, sH2a)</sup> Deep ecologists, a phrase coined by Norwegian philosopher Arne Naess in 1973, are those who believe in the equality of all Earth entities and that “the well-being and flourishing of human and non-human life on Earth have value in themselves and. . . are independent of the usefulness of the non-human world for human purposes.”<sup>(14, sH2b)</sup>

Echoing Earth jurisprudence, deep ecologists are now calling for a view of ethical philosophy which recognizes that “as human beings we are not removed from nature, but are interconnected with it.”<sup>(14, sH2a)</sup>

This view appears to site humans not as protectors—with the elimination of resource depletion as a moral imperative and goal—but as participants with an “ecological consciousness”<sup>(14, sH2a)</sup> that will foster an understanding that humans are part of an interwoven ecology that, if harmed, harms us.<sup>(10, p.228)</sup> Not only will this inherently prevent ecological destruction,<sup>(14, sH2a)</sup> but it will allow all species to flourish.<sup>(10, p.229)</sup>

One criticism of environmental or ecological ethics, is that it is too difficult to define well enough to formulate ethical standards to live and work by.<sup>(14, sH1a)</sup>

The inherent difficulty in extending moral consideration is that morals, and then ethics, are individual and open to interpretation, even when spelt out in rules of governance.<sup>(15, p.80)</sup> Imagine how difficult it is to help people understand that unknown children of the future will need to be considered in today’s actions, in acts of transgenerational reciprocity,<sup>(14, sH1a; 16, p.144)</sup> let alone explaining the deep ethics view about trees having ethical standing<sup>(2, p.104, 14, sH2a)</sup> and rabbits having every right to eat crops humans want to eat.<sup>(14, sH1b)</sup> Some people would be able to grasp the significance of this type of moral position and others would simply not understand.<sup>(15, p.80)</sup>

Human ethics are based on human thought and human behavior.<sup>(16, p.193)</sup> Thus a change to eco-consciousness would improve human-to-human responsibility, as a “commitment to justice”<sup>(11, p.388)</sup> to all beings (human or otherwise) would prevail, and that



would include all forms of social justice, including worker/client relationships. There would also need to be an expanded view of what constitutes evidence in CAM within an environmental ethics model. This would need to include a “moral commitment...to diverse interpretations of health and healing, and a commitment to finding innovative ways of obtaining evidence.”<sup>(18, p. 208)</sup> Because “such a range of healing approaches co-exist in modern society, ethical decision making processes must acknowledge and accommodate this reality.”<sup>(18, p. 208)</sup> Finally, eco-consciousness would lessen the need to view health as a commodity—something from which to make money.<sup>(11, p387)</sup>

Our present anthropocentric way of being is doomed and is unlikely to last more than another fifty years.<sup>(2, p.37)</sup> As Earth jurisprudence gains ground, ‘new humans’ will be unable to conceive of our current way of being,<sup>(12, p. 105)</sup> a “relationship that causes damage through its illusion of superiority and independence from the rest of life on Earth,”<sup>(12, p.105)</sup> nor our current practice of depleting resources for medical and other use.<sup>(14, sH1a)</sup>

Earth jurisprudence is about connecting humans to the Earth whilst not depleting resources.<sup>(2, p.174)</sup> Energy Medicine promotes “values of maximum well-being with minimum consumption”<sup>(11, p.390)</sup> and connects humans to the universal energy<sup>(7, p.28)</sup> to balance energy systems in and around the body, facilitating healing.<sup>(6, p. xviii)</sup> With this in mind, it seems Earth jurisprudence and Energy Medicine are an obvious best fit to protect the biosphere. €



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# Energy Medicine: Enhanced Wound Healing Through Biofield Therapy

Richard C. Soehl, RN, MSN

Energy medicine, also called biofield (energy) therapy (BT), is gaining acceptance in the mainstream medical community. BT techniques consist of Reiki, Therapeutic Touch (TT), Healing Touch and many other energy-based approaches to healing. These BT approaches utilize the channeling of natural earth energy (also referred to as Universal Energy) to enhance the healing process by restoring balance to the human energy biofield (Laffey, Briedenbach, & Niezgoda, n.d.). Many clinicians now consider BT as a viable complementary therapy that can be integrated into the treatment plan for a variety of acute and chronic conditions. One such condition where BT has been implemented yielding positive outcome results is with wound care and the management of wounds.

Improved immune system function has been realized in individuals who have received BT as well as by those who practice BT. They often report experiencing an enhanced resistance to colds and feeling healthier and more invigorated. Therefore, wound healing (which relies on a healthy immune system) will also be enhanced with improvements in the immune system gained from BT. Hover-Kramer (2011) substantiates this viewpoint, explaining that people who have received Healing Touch are presumed to have enhanced immune system function and health as they note feeling more robust, healthier and able

to ward off colds and the flu much easier. With that said, it is a compelling argument to suppose that with an enhanced immune system, one would see accelerated wound healing in patients who receive BT.

There are many underlying factors that can also negatively affect the healing process in wounds (poor circulation, diabetes, diet and advanced age), making some wounds very difficult to resolve. This will ultimately impact patient comfort and overall treatment costs. However, recent Healing Touch and BT studies have shown remarkable wound healing changes after several Healing Touch treatments, even in patients with other chronic conditions, prompting further study of energy therapies. Laffey et al. (n.d.) concluded from their study of Healing Touch in 2007 at the Centers for Comprehensive Wound Care and Hyperbaric Oxygen Therapy in Milwaukee, Wisconsin, that combining traditional wound care techniques with an energy-based BT technique can deliver positive wound healing outcomes and results that ultimately enhance the wound healing process for many patients.

Additionally, patients with complex wounds may also experience other wound-related symptoms that can hinder the healing process. With complex wounds, such as burn injuries, pain is the most common and overpowering symptom that can be very difficult to

treat. Burn injuries cause the pain receptors to be continually activated in the affected tissue causing excruciating pain. When the pain remains unrelieved, it can lead to a cascade of other issues such as larger sensory problems and mental health issues including stress and anxiety, eventually impacting the healing process as well (Goodwin et al., 2014).

Another common symptom of wound healing that can hinder the healing process is pruritus or the intense itching of the skin that occurs when a wound heals. Pruritus, with that intense desire to scratch, can be associated with symptoms of depression and anxiety, impairing the overall quality of life for a patient (Goodwin et al., 2014). Healing Touch, TT and Reiki are some of the BTs that can be integrated into the treatment plan as a catalyst for producing a sense of relaxation for the wound care patient. The relaxation produced can help to alleviate patients' anxiety and stress, resulting in an improvement in their overall well-being. BT can also be an essential distraction strategy to aid in reducing the pain experienced from burn injuries (Goodwin et al., 2014). Combining BT's ability to produce relaxation with a reduction in the pain experienced, a BT practitioner can be integrated into the care plan to assist in creating a holistic healing environment for the patient necessary for enhanced wound healing.

As energy medicine and BT gains further acceptance in the mainstream medical community, we can begin to see its use expanding to treatment areas such as wound care. BT is designed to provide a whole person experience that can deliver relief for a variety of symptoms and conditions. The offering of integrative treatment options to patients (options like BT) will likely generate a more positive patient experience, decreasing the pain, stress, anxiety and discomfort normally endured during the treatment of simple to complex wounds. This results in enhanced wound healing outcomes and a better whole-person approach for the patient. €



Author Richard Soehl has been working with energy healing modalities since 1994.

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# CONSCIOUSNESS AND HEALING INITIATIVE

Shamini Jain, PhD

**W**e are excited to announce a new collaborative organization dedicated to advancing the science and practice of healing. The Consciousness and Healing Initiative or CHI ([www.CHI.is](http://www.CHI.is)) is a “collaborative accelerator” dedicated toward bringing together healers, scientists, educators, innovators and artists to co-discover and share a deeper understanding of healing. They also foster collaborations among many organizations who are leaders in the area of energy and integrative medicine.

One of the first activities that CHI embarked upon was a transdisciplinary meeting in “Biofield Science and Healing”. The term “biofield” was coined in the 1990s at a National Institutes of Health (NIH) meeting with leading scientific researchers to describe the fields of energy and information that guide the health of a living organism, and bears resemblance to other terms that have been used, such as “energy medicine”.

The meeting, held in La Jolla California in September 2014, was sponsored by several organizations, including the Institute of Noetic Sciences, Miraglo Foundation, Chopra Foundation and Samuels Institute. At the meeting – which consisted of healers, physicists, medical doctors, neuroscientists, psychoneuroimmunologists, biophysicists, biologists, and healthcare practitioners – participants shared their own research and perspectives as well as discussed how best to move the science of healing forward.



One of the outcomes of this meeting was a special scientific, peer-reviewed publication called “Biofield Science and Healing”, published by the journal, *Global Advances in Health and Medicine* (GAHMJ). Access to the entire special issue can be acquired by signing up as a free member on CHI’s website.

The papers are truly groundbreaking since they ask scientists and healthcare providers to consider an additional dimension to the molecular/genetic biomedical model that was at the core of healthcare training. The issue presents models on the biofield, from Asian wisdom traditions as well as from forefront physics. Several papers review the current state of the science and efficacy of biofield therapies (such as Healing Touch and Reiki) in clinical settings as well as cell cultures and discuss these findings both in terms of hands-on healing approaches, “hands-off” or non-physical touch healing approaches, and distant intention techniques. Perspectives of biofield healers are presented, as are an array of devices described as biofield-based that have been tested as diagnostic and therapeutic tools.

In addition to forwarding the science of healing, CHI also provides free educational resources to the public. As CHI’s Founding Director Dr. Shamini Jain



states, "It's important to us that the science of healing doesn't just sit on an academic shelf. A large part of CHI's mission is to empower healthcare practitioners with evidence to guide decision making, as well as empower the everyday person with knowledge and inspiration to actualize their healing potential". To this end, CHI offers resources such as interactive infographics that show the scientific evidence behind biofield therapies, access to videos with thought leaders, healers and scientists on topics within healing, as well as access to actual scientific articles on healing. "We plan to expand these offerings in the near future with further support, and would like to add more resources that are particularly helpful for healers to explain to others what they do," noted Dr. Jain. "We hope that people will feel inspired to join the CHI community and sign up as a free member on the website to get valuable resources, as well as connect with like-minded individuals who are passionate about the science and practice of healing".

We might all remember our excitement as we began

our journey as healers, witnessing the effects our patients were having. And perhaps we can also remember sometimes having trouble explaining what we do with other healthcare practitioners and people who have not experienced energy healing. Many of us have wondered whether medical science would ever be able to measure some aspect of, let alone accept, the energetic and spiritual experiences that our clients were having. Thanks to the work of organizations like CHI, we are bringing together collective wisdom that will help science and healthcare understand the effects of our practice and therefore gain more integration into healthcare. The time has come to put healing into the center of medicine. We are excited about the launch of CHI and look forward to their continued efforts. €

For more information, visit [www.CHI.is](http://www.CHI.is). To access the publication called "Biofield Science and Healing", published by the journal, *Global Advances in Health and Medicine (GAHM)* visit [http://www.gahmllc.com/digital\\_issues/biofield2015](http://www.gahmllc.com/digital_issues/biofield2015).





# Color is Medicine: Eating for Vibrational Health

Deanna Minich, PhD, FACN, CNS

*"Color is a power which directly influences the soul."*  
- Wassily Kandinsky

**M**ost of us might be used to thinking about the almighty calorie when it comes to food. We might have even gone further to learn to have our vigilant eye on monitoring grams of fat, carbohydrate, and protein on food labels.

However, how many of us have overlooked one of the most important, essential aspects of eating - color?

Now, I don't mean the dazzling array of synthetic colors we see in a handful of M&Ms or a bowl of Fruit Loops, but the true, honest-to-goodness natural colors found in the vast spectrum of whole foods – the earthy, deep red of a beet; the vibrant, sunset-orange of a nectarine; the sunshine brilliance of a yellow squash; the lush green of a bundle of spinach; the regal violet of a plump blueberry.

I have noticed that much of mainstream eating revolves around the merry-go-round of three colors – yellow, white, and brown. Don't believe me? Take a moment to think of some popular, traditional breakfast items: Ready-to-eat cereal and milk, French toast, waffles, pancakes, bacon, sausage, eggs. All items are yellow, white and/or brown.

What is the case for more color?

On a **scientific** level, these natural colors in foods indicate the presence of phytonutrients. We get less than a teaspoon of these plant compounds on a daily basis, but they have a beneficial impact on reducing inflammation, balancing our stress response, and improving our insulin sensitivity. The average American gets about 3.6 servings of fruits and vegetables daily, falling substantially short of the recommended 9 servings. In fact, knowing this statistic along with the fact that 8 out of 10 Americans fall short in color, I wonder whether we are in a state of "phytonutrient deficiency". Is one of the reasons for the rapid increase in chronic disease over time due to our lack of color? Perhaps the Mediterranean diet is so successful, in part, because it's wildly colorful with its daily cornucopia of fresh vegetables, fruits, nuts, seeds, and spices.

On an **energetic** level, color has everything to do with the vibratory nature of a food. Every color carries with it is unique wavelength, a resonance, or frequency. No one color is better than the other. We may need certain frequencies at certain times more than others. Color is impacted by cooking. When vegetables are overcooked, they become bland. With each shade they release to the water they are cooked in or to the air that oxidizes them, they lose their vibrancy, or their life force. If we go further with toasting, grilling,





## *Getting the array of colors is essential to nourishing each of the vibrations held by our subtle body.*

baking, and frying to the degree that we move from the natural vibrant colors to brown or black, we have lost the vital spectrum of potential. These brown/black compounds have been shown in the scientific literature to be inflammatory and connected to aging, all indicators that we have let our life force slip away.

Getting the array of colors is essential to nourishing each of the vibrations held by our subtle body through the chakra system. Here are some colors and their chakra correlations, along with some ideas about foods to get more of those precious vibrations through a variety of plant foods:

**RED** – Root chakra; Needed for survival and stability; Red apples, beets, red cabbage, cherries, cranberries, pink grapefruit, red grapes, red peppers, pomegranates, red potatoes, radishes, raspberries, rhubarb, strawberries, tomatoes, watermelon

**ORANGE** – Sacral chakra; Creates flow and fluidity; Apricots, butternut squash, cantaloupe, carrots, grapefruit, mangoes, nectarines, oranges, papayas, peaches, persimmons, pumpkin, rutabagas, yellow summer or winter squash, sweet potatoes, tangerines

**YELLOW** – Solar plexus chakra; Wields the fiery power of transformation; Apple (Golden Delicious), Asian pears, bananas, bell peppers, corn, corn-on-the-cob, ginger root, greens, kale, lemon, pineapple, potatoes (Yukon), star fruit.

**GREEN** – Heart chakra; Allows for expansion into empathy and compassion; Green apples, artichokes, asparagus, avocados, green beans, broccoli, Brussels sprouts, green cabbage, cucumbers, green grapes, honeydew melon, kiwi, lettuce, limes, green onions, peas, green peppers, spinach, zucchini

**AQUAMARINE** – Throat chakra; Enables authenticity and truth to come through our unique voice. Isn't it interesting that we do not have aquamarine-colored foods? Here is where we can pause to reflect about how we are taking in these colors and foods through our throat – are we eating mindfully? Are we integrating our senses and all colors in the eating experience?

**BLUE-PURPLE** – Third eye chakra; Endows us with wisdom and intuition; Purple kale, purple cabbage, purple potatoes, eggplant, purple grapes, blueberries, blackberries, boysenberries, marionberries, raisins, figs, plums

**TAN-WHITE** – Crown chakra; Connects us to the life force that animates us; Cauliflower, garlic, coconut, onions, pears, shallots

By getting a sprinkling of the spectrum every day, you feed all parts of you both physically as well as energetically, satisfying your requirement for the vibration of the multitude of colors.

You may want to try an interesting exercise of writing down everything you eat in a week, and then take colored markers or crayons to mark up your foods with the corresponding color so that at a glance, you can see where you are on the spectrum. Is it a piece of art with a palette of all colors? Or is it within the realm of a limited scheme of yellow, brown, and white?

Be your own food artist – embrace nature's vivid colors and enjoy the spectrum of vitality in return! €



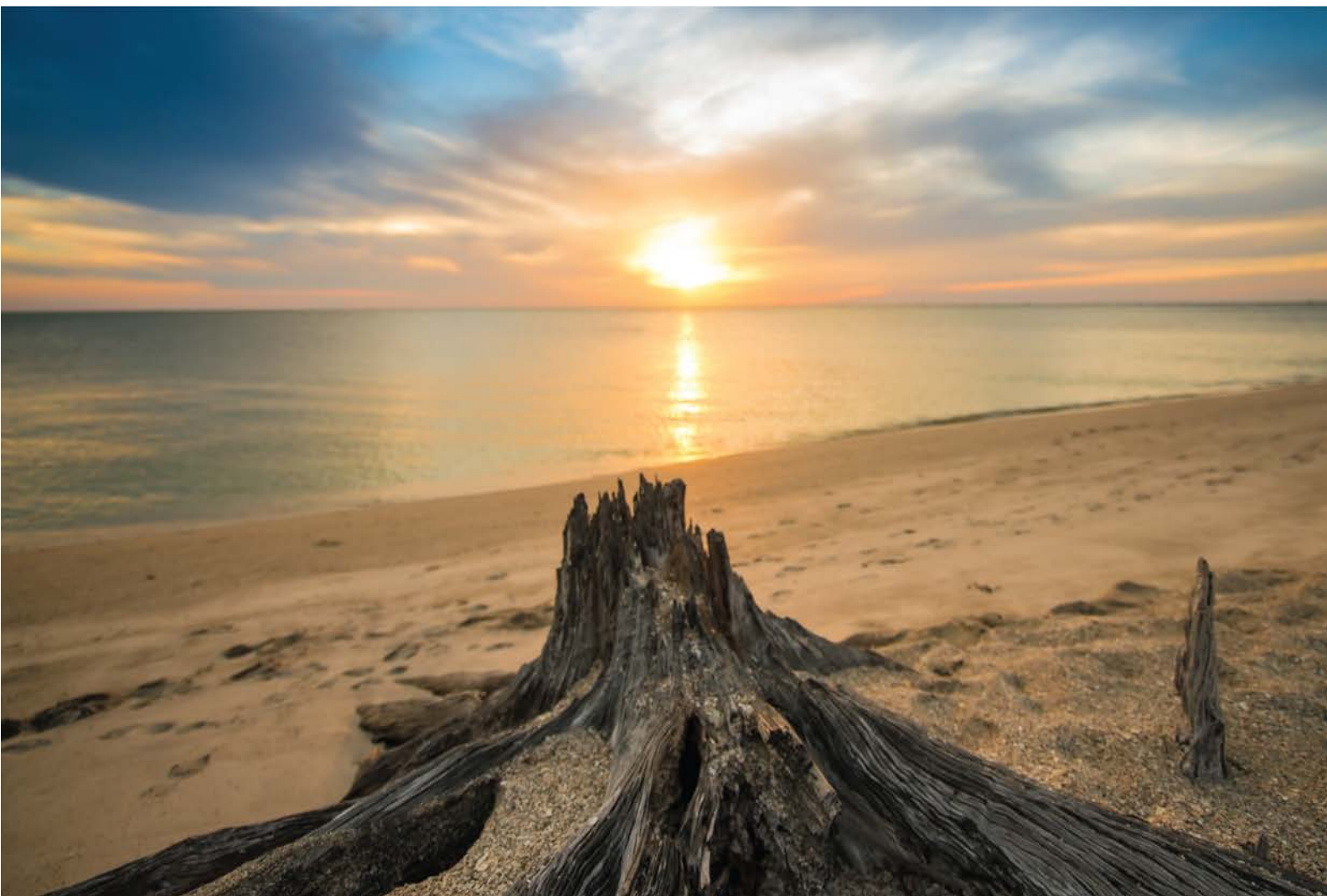
Author Deanna Minich can be found at [www.FoodAndSpirit.com](http://www.FoodAndSpirit.com).



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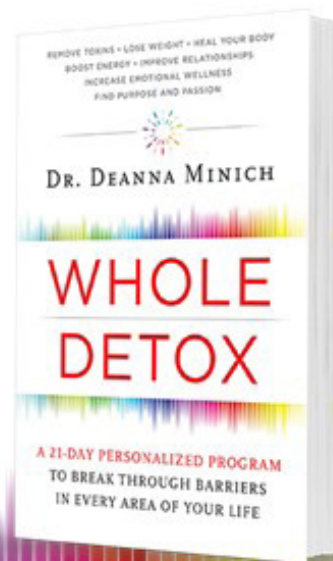


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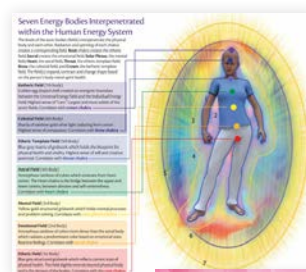
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