



RECIPE



INGREDIENT

- 1 large orange
- 2 cardamom pods
- 6 whole clove
- 6 allspice berries
- 6 whole black peppercorns
- 1 cinnamon stick, plus 4 for garnish (optional)
- 1 bottle (3 cups) fruity red wine
- 1/2 cup sugar
- 1/4 cup brandy

DIRECTIONS

1. With a fine grater, zest, then juice the orange.
2. With the flat side of a knife press firmly on the cardamom pods to bruise them. In a large pot (not aluminum), combine zest, juice, cardamom, cloves, allspice, peppercorns, cinnamon, wine, sugar, and brandy. Cook over medium heat, until sugar dissolves, 1 to 2 minutes.
3. Reduce heat to low; simmer until flavors have melded, about 30 minutes. Pour through a fine – mesh sieve; garnish with cinnamon stick, if desired. Serve immediately.

Mulled Wine (Serving 4)



INGREDIENTS

- 2 quarts apple cider (8 cups)
- 4 strips lemon zest
- 2 cinnamon sticks
- 2 whole star anise (optional)
- 1 teaspoon whole allspice berries
- 1 teaspoon whole cloves

DIRECTIONS

- In a large saucepan, bring cider, lemon zest, and spices to a boil.
- Cover, and remove from heat. Let steep at least 20 minutes (or up to 4 hours). Ladle carefully into mugs, leaving most of the solids behind.

Mulled Cider (Serving 8)

Seasonal Eating

By Sunjae Lee
Naturopathic Doctor

These days, living with the seasons and in harmony with nature is a mode of being that is largely outdated except in rural areas. Electricity and indoor lighting abolish the need to sleep when the sun goes down, and heating and air conditioning allow us to remain at a relatively constant temperature throughout the year. Although these innovations have brought us many benefits in terms of the economic advancement of society, one of the side effects is that our bodies have become disconnected from the natural cycles of nature.

Attuning to the energies of the four seasons is one way of restoring this connection. Each of the four seasons has a particular gesture, and according to Traditional Oriental Medicine, is also associated with a myriad of symbolic, anatomical, and philosophical information. Wintertime is a time when "yang" energy goes into storage deep within the earth, a time of hibernation for the earth and for our bodies. The ancients were more or less forced to adapt to this gesture, and seasonal wisdom is found in such books as the Han dynasty medicinal text "The Yellow Emperor's Classic of Internal Medicine":

"The three months of winter are called "Enclosed Concealment." Water, ice and the Earth are cracking, yet without harassing the balance of yang. One should be early to bed and late to rise, for one must wait for the sun's radiance. Make the will as if bent or hidden, as if one has private intentions, as if one has already achieved something. Go from the cold and towards the warmth without draining the skin or making the vital energy urgently forced out. This is in resonance with the Way of the energy of winter and of the nourishment of concealing. Oppose it and the Kidney will be harmed." - Neijing Suwen Chapter 2 (trans. Michael Givens)

How does this translate into modern times? Conventional wisdom would tell us that wintertime is no different than other seasons besides the occasional frigid walk from building to building; keep working hard, and live life as you would otherwise. Ancient wisdom, however, tells us to look to nature for cues on how to live during this season; accept

and embrace "hibernation" mode and let winter be a time for restoration. As the sun sets earlier, you should go to sleep earlier. Stay warm and temper activities that will disperse your energy too much. Meditate, journal, and reflect on the year prior and plan ahead for the year to come.

From a medicinal standpoint, there are specific recommendations for how to eat during the wintertime that resonate with seasonal energies as well. During winter, our digestive strength tends to get weakened-- from a Western standpoint, more blood and calories are spent to maintain proper body temperature, while from an Eastern standpoint, the "digestive fire" of the Kidney organ system (note: not the literal anatomical Kidney of Western medicine) is not as strong. Thus, it is best to avoid foods that are traditionally harder to digest and cause "dampness" or stagnation within the digestive system-- namely, fried foods, cold foods, dairy, and excess raw foods. On the contrary, I would recommend nourishing, warming foods such as bone broths, porridges, root vegetable stir fries, garlic, ginger, healthy fats with omega-3 fatty acids such as olive oil, coconut oil, fish oil, and various fermented foods. If cold foods are to be eaten, then be sure to compliment it with warming foods within the same meal.

In addition to the types of food, some attention should be placed on the way of eating-- meals should be simple, home cooked when possible, and eaten slowly, chewing deliberately. There is a whole set of practices called "food hygiene" in Naturopathic Medicine which will be discussed in a future article, but suffice it to say that the act of eating is a practice in itself which requires cultivation for optimal digestive function. This is particularly true during the wintertime, when our digestion needs the most help. Chewing food thoroughly, eating in a relaxed environment, and not diluting our enzymes with ice water during meals are some ways to give your stomach and intestines a helping hand during this season.

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The sheep is the emblem of 2015 according to zodiac.

A Day of Sharing and Praying for Good Fortune:

Korea's Lunar New Year

By Byeong soo Kim
Paldang Farmer

Korea has traditionally regarded the Lunar New Year as the first day of the New Year where a special state of mind and events are observed. No matter how difficult the past year has been, anyone can dream and hope for a better life; and so the phrase most used by Koreans during Lunar New Year is:

“새해복 많이 받으세요! (Wish you good fortune this new year!)”

Fortune does not remain a passive gift from the heavens, but it is when one sincerely acts on their hopes and dreams that the heavens reply – it is a two-way interaction. Therefore, traditionally, a person of good fortune did not refer to “a lazy person who lies down and waits for ripe persimmon to fall” (Korean saying), but “a diligent and humble person, who only after they try their best, looks up to the sky for a reply.”

The “heavens” that give fortune does not refer to the creator of the universe but that every object in the universe is the heavens. This is the reason why Koreans often worshipped a century-old tree in the center of the village, a giant boulder in the mountains or even tigers as divinities. These acts represented both the awesomeness and mysteriousness of nature and in this context, respect and worship for ancestors were very special. It was not simply commemoration and remembrance of ancestors, but dependence and worship – the idea that the bodies of our ancestors returned back to nature and are constantly with us and it is through them that our families can thrive and our children will flourish.

It is for these reasons that even now, on the morning of every Lunar New Year, the entire family gets together to perform ancestral rites. Lunar New Year's day is spent at the parent's or oldest son's house and various traditional foods are prepared for the ceremony. Each household may have different traditional specialties and foods but every family member gives two and a half deep bows to their ancestors. The eldest son is responsible for the entire ceremony.

After the ancestral rites ceremony is finished, the family eats the food together. Every region and every household has various special foods but every household has the special dish of Tteokguk, rice-cake soup. Rice is used to make long bars of rice-cakes and these are thinly sliced into oval shapes. Cow bones are used to make soup stock and the rice-cakes are added to this soup along with eggs, seaweed and beef and eaten with nabakkimchi, watery radish kimchi. Less fortunate households that could not afford beef substituted anchovies and kelp for the soup stock.

Another traditional custom for Lunar New Year's is the saebae, New Year's bow. New Year's bows are shared after the ceremony and breakfast, where the entire family shares well-wishing remarks and blessing for each other. Traditionally, the elders occupy the seat of honor while the younger family members give the New Year's bow. Afterwards, words of wisdom and blessings are provided by the elders; however, today this has changed to providing money in exchange. New Year's bows are not given only to elder family members but also to neighbors, mentors and friends; traveling distances to give New Year's bows to elders is a long-held Korean custom.

After Lunar New Year's, the weather begins to get warmer and in the rural farmland it is the period to begin preparing for the New Year's farming. Seeds stored from last year's harvest are selected, disinfected by traditional methods, classified by sowing periods and safely stored.