

THE SECRET INSIDE THE WIND May 27th Montreal Acupuncture Talk

PART I

I apologize that I am unable to speak in French. To speak the mother tongue, the magic of Chinese medicine is in the spaces between our words, and I value the tradition of Chinese Medicine pointing to the space between us. And the characters are much better at keeping the life of our tradition alive, than words, but across languages we have to work a little bit harder.

We could sit together for seven days and nights and never fall asleep, never want to fall asleep, never want to eat inside of the topic of this conversation. The alchemical roots of Taoist medicine. We are some... I believe the most fortunate people alive right now, in that we are inside a vocation that has lived without severance for thousands and thousands of years. And, those that came at the beginning of our tradition brought this tradition in through intimate conversation. The tradition began with a conversation between Huang Di and Qi Bo. Between a physician and an immortal. And that tradition is as alive today as it was when it began through all sorts of political mayhem, through all sorts of wars between different acupuncture traditions. Who's doing the right medicine? Who's doing the wrong medicine? I am here to be testimony to that original conversation still being given with full heart to anyone who sincerely wants to be a physician.

Where to start? I went to a performance last night here that moved me to the very core of my being. And I am rarely surprised in the arts these days. I am rarely surprised by human beings, in the United States I am rarely surprised. People have been bought and sold and are living habits that the spirits can't penetrate in many cases, but... the artist had one sentence on her paper, which I didn't read until after the performance, but it was my experience, she said, "I walk toward what is solemn, to reach the light that is hidden in it." I thought, "My God there is no better way to talk about the call of the physician in our hearts, and what the alchemical tradition which... you know, part of my problem in this time is that we have used words very poorly in the modern world. We've misused language to talk about that which is most essential to our experience as human beings. So, I was in the heart of a woman in this performance who knew that it was her honor to transform what human beings did not want to face, with her singular life. And I would guess ninety percent of the audience, their heart was pounding the entire time and they didn't know why. She had a singular focus to her task and she was living at the place where life and death meet. So, I thought that was auspicious for our conversation today. Downtown Montreal.

The other story I want to start with is my very first day of acupuncture school. I arrived there through fate and probably a little bit of a miracle. I was on my way to a different graduate program and I walked in a...it was a room very much like this. I had no orientation to the larger profession. I didn't know what TCM was, vs. Classical, vs. Japanese, vs. sports acupuncture, ancient, modern, I had nothing. I came in because I was a patient that had been brought back to life. And we sat down, and a conversation began. I would say at the time I thought it was a lecture, but it wasn't. It was a conversation, because it was happening in my heart. And within

the first 5 or 10 minutes of us gathering as baby acupuncturists we were taught how to take a pulse and we turned to the person next to us. We didn't have any of the information that there were twelve pulses and twenty-eight qualities and all of that. We were taught how to place our fingers on the vital life force of another human being. So, we did that. We turned and we... I was a very down to earth person. I didn't have visions. I had a good imagination. I was a good student. I did what I was told most of the time. I had a pretty traditional education, academic education. I was in acupuncture school to my family's chagrin. No one understood that I was sick, let alone that I was now well. I was fortunate in that the physician that I went to when I was sick sent me to an acupuncturist. So, I had a shortcut. I was 20 years old. So, I did what he told me to do. I put my fingers in the position and I put my hands on the vital life force of another human being. And instantaneously. I was five years old and I was lying on the ground and looking up into the tree that I did every day when I was five years old. And I had no context for this experience. And I am feeling another human being and I am watching the wind in the tiniest branches at the top of the tree, which I would say was my experience of the Divine when I was five, and became my secret in an utterly secular world that made little or no sense to me for a very long time. So, I am in a classroom like this and I am having this, I wouldn't say it was a vision, I would say it was a direct experience. I was feeling that breath of the wind inside of another person and I started to weep. And in that moment, I became an acupuncturist. And very slowly, who I thought I was, was taken from me. How I was trained to learn was undone. It was... I was very blessed. I was very, very blessed. I was trained by a teacher who had been given a living thread of this tradition minutes before Mao Tse-tung came to power in China. And he was asked to preserve it. So in the living tradition of Chinese Medicine, a living master gave him a living thread of medicine and asked him to preserve through a time of political upheaval that would change the minds and spirits of a nation. It came to Europe where there was a little bit of a living tradition primarily in France that came through the Jesuits who had been in China. That living thread was given to me that day, that minute. I didn't have in the western psychological orientation to which I was born and raised and educated, I didn't have a context for it, but I now know something living was given to me, hand to hand like Qi Bo to Huang Di. And for the first time in my life for three solid years I did not ask a single question. Which, you don't know me, but that was a miracle. I didn't even.. it was quite a while before I really realized that I never asked a questions. I was like a baby bird and I opened my mouth to the virtue of Heaven. I was trained in very English style, not Taoist language initially. The translation to the west had been actually quite complete. I can't tell you the blessings. In the Taoist tradition they speak of the blessings of Heaven as rain. It began raining that day, and I would say, it hasn't stopped.

In this thread that was given before Mao Tse-tung, one of the things preserved in that is the understanding of the position of a human being in the weave of life. That very tiny, precise location at the place where Heaven and Earth meet is the location where a human being is born. And there's a very particular understanding of our purpose, first of all as human beings, this is before we ever get to our individual lives and that purpose of being a human being..... hello, welcome... is governed bythe translation in the West is... the spirits. The animation of life, the precision of that location of a human being is looked after by the spirits. An

acupuncture point is woven. Three hundred and sixty points are woven at the precise meeting place of Heaven and Earth. This immaculate map of life that is inside of a human being. So, early, early medicine had much more to do with maintaining life. It had much more to do with the celebration of life. In the classics the purpose of a human being is to stand between Heaven and Earth and praise Heaven. The light of Heaven. The light from which all manifestation is sourced. So, this tradition of question and answer that has lived on, it's living still. There are those who member themselves in this written conversation from the beginning, but a lot of the early rigorous training of cultivation of the physician has gotten lost in the modern worlds. This tradition of, "What is a true human being?" These deep, deep, burning questions which seeded a medical tradition that is still here. Huang Di says to Qi Bo, "What is a human being, and why am I here?" And the answer, we are still living.

So, what happened? I was trained to reach to the root of illness. To see, to hear, to feel, to ask. I was sent into nature. I can't see if I am just looking at what I am familiar with. I was very fortunate at that time of my life I lived in nature a lot. I would do things like, I would spend a whole day and I would only look at yellow. We had these wild experiments to get our noses awake. How to smell. How gross could you get, to know the gradations of rotten. To know whether you were inside.. . are you in the spleen with a problem or are you in the colon with a problem? Could you smell the difference? Yes, you can smell the difference. Can you smell the difference between someone with whom the Shen cycle is operating and someone with whom it is barely, barely working. Yes, you can smell the difference, but the nose has to be trained. I was very lucky I had that very traditional training of my senses. To see, to hear, to feel to ask. It was taken very seriously and the purpose for it was to look into the eye of someone who comes to you and be able to see the root of that person, from the perspective of an acupuncturist treating them. Not as a priest or a psychoanalyst or judge. So that as my original training and I am sent out and I'm sent out. What, three years, four years, maybe five if you've really got rigorous clinical training. For many years every single penny I made went for airfare for my patients to go see people who could diagnose them at the root. I travelled everywhere with patients because I knew that there was something essential to my life in being able to live at the root of a human being. I wasn't particularly interested in being able to cure shoulder pain in a second. I knew that that was possible and I knew there were lots of acupuncture schools I could go to if I needed to learn that later on, but I really believed my teacher that if you can reach someone at the root, the power of Heaven, Earth and Human inside of that person is greater than anything that I could do. So I began my apprenticeship. It wasn't formal because there wasn't such a thing at that time. It must have been some old sensibility I had, I'm not sure. People thought I was nuts. I lived on onions and potatoes, and went all over the country.

I was given the protocol of the 7 Dragons in my original training. And about the only thing I can say respectful of myself with regard to that gift was that after about five years I stopped using it. I was like, something is missing here. I knew that this was something older than acupuncture. If you ever have the opportunity to be in the presence of this protocol alive. It's older than acupuncture. I knew it was something of the deepest magic of earth and I knew a little bit about dragons in China being different than dragons in the west, and that it was a way of understanding the hidden light inside of matter. But the context for the protocol, The .. What

do we mean by possession, particularly as westerners? How is it diagnosed? If in fact you think maybe, flakily it's necessary but you can't really say why, how do you know if the protocol worked? You cannot use a protocol like this like you hang a picture on the wall. So, I had enough sensibility to just stop. I knew it was there. I knew there were many patients I was treating I couldn't reach. It didn't stop me because I believe in miracles. Anyway, at fifteen years I had just had a baby. I needed CEU's, continuing education credits. A woman was doing a clinical week. She had been one of my tutors in England. I thought, "Oh good I'll go work with her." And I was the senior acupuncturist at that particular training and she...there was a patient that had a possession and she said, "Go in and do it." Well I hadn't done it in a while. I put the seven needles in as I was trained and walked out. And she looked at me and she went..... "No" And I had another.... like my first day in acupuncture school, I had another experience that came from the beginning where in one second I was just naked. And I had seen fifty or sixty patients a week for fifteen years and it was all gone. And I started weeping again, and I knew in that moment that my training was beginning again. So, I entered a very formal apprenticeship, which I would say was brutal. Nothing about it was fun. I felt like I was failing twenty four seven. I was allowed to perceive something in that first few days of what is possible as a physician of this tradition. I gave myself to that apprenticeship against every odd. I was the mother of a young child. I still could cry at the cost to him, to me. So, that's the backdrop and I began, what I say to patients when I am explaining to them about what it is to enter these two protocols is that the suffering of my time turned me upstream. Was that a choice? Yes, I made a choice, I had to reorganize my family. If I were an allopathic physician I would have been a brain surgeon. The blankness in the eyes of the children in my town turns me upstream going towards the source of this medicine where this unbelievably beautiful light of a human being is guarded, both in each of us in the heart, in the deep innermost heart of each of us, but also in our tradition by the immortals that look after it. Kun Lun mountain is a place. It's still,from my North American childhood... shocking to me that we are able to re-enter antiquity in the service of a human being.

PART II

So, I am giving you context, partly because I don't know you and I'm not sure what your questions are and what is relevant. What I can say to you is that I could work twenty four hours a day three hundred and sixty days a year because of the need of these protocols. When there is a tear or a confusion in the weave of the spirits, much of our medicine can't reach the root. When you put your hand on the vital life force of another human being, can you enter the void of the heart? Can you enter eternity? This is what we are here to live. We can have a religion, we can not have a religion. We can be in the back wards of an asylum. We can be in prisons. We can be in mansions or we can live on the streets. Something in the human being that is looking for something real. And this is a tradition that's guarded that. I would never have imagined that my life would be living in these two protocols. The Song of the 7 Dragons. The Ode of the 7 Dragons restores the weave of a human being. As above, so below. It retrieves a human being from... well.. at best, a narrow life, and at worst a life of extreme torment. It not only....the patient, but us, physicians. It restores our vocation internally. Sun Si Miao is one of my heroes from the sixth century. He was really the physician that collected the teachings on ethics through time and I try to read them every week. To serve life, to not harm a living thing. He trained with people who misused power. He trained with the purist of the pure. He is my hero because he followed his patients. He didn't follow his understanding of the protocols. He followed the cry of his patients. His words mean maybe even more today than they did in his time. He was writing for us. The Song of the 13 Ghost Points was really for the time of the hungry ghosts. It's terrible. It is rare now that people come for treatment whether it is of asthma or sleep or colitis, or.. from the little to the big it is very, very rare that I am not in one of these protocols with them fairly early on in treatment. To be able to reach the Shen has become very difficult. When I was trained to reach the root of the tonification point, the power of spring becoming summer, or summer becoming autumn, or autumn becoming winter, to reach the root of that could cure almost anything. You didn't have to be smart, you just had to bow down before what was given to all of us. Watch the tree. My teachers said to us on the first day of acupuncture school "When you really see grass, you won't need me ever again." And I believed him, for some reason, haughty little American girl, I changed the course of my life with those words. I was in a tradition that taught me how to see life against every odd and in so doing it also teaches us, by the by, how to see the artifice of life. And with physicians like Sun Si Miao a code of ethics is given for the difference between the two. And, for me it's really that simple. I think there is a certain point in the cultivation of a physician where you must have a teacher. I think there are certain places in our tradition that without the hand of a teacher you won't be able to find your way in and out because the confrontation with one's self is so great. The confusion of how we each create protection from the force of life inside of us. Both of these protocols, they are quite different from one another. The 7 Dragons is much older and has much more to do with the marriage of Heaven and Earth. the virtue of Heaven and the Breaths of earth and Qi which is born of that. It restores the miracle of life. The power of birth is in the dragons. And, ironic for us westerners that that is the medicine that one uses in a de- possession. It's not an exorcism, whatever we might think of that word. Some of us have more experience and less. I had none. I didn't like the word, I wanted nothing to do with it. But deep in my unconscious I have lots of information about it as a westerner. It's medicine that goes to

the birth of life that sorts out the weave of the spirits. What is the right relationship if yin yang in a human being? What is the right relationship of yin yang in a grasshopper? It is not the same. The Heavenly spirits, the Earthly spirits. The character for the Hun, for the Hun is gui +cloud. Gui is the earthly spirit. It's what hooks us to our incarnation. The character for the Po, gui + white. So, the physician is trained to walk with her or his death. Western medical doctors are trained to walk with their death I guarantee you. I have friends now, older, seventy to eighty year old trauma physicians. They are training in walking with death. They don't talk that way. This is Taoist, but it's the same. We live at the edge of life and death. We have such incredible privilege that a human being comes to us and says, "Please help me." I don't know, maybe you still say that to each other, but in America people don't say that. They say, "Hi, this is who I am." And chronic debilitating disease is eating us from within. No one is sleeping, everyone has anxiety, everyone is lonely, everyone is tired. So the little acupuncturist. "Oh, I'll go because my back hurts." Then and then you ask a real question and you wait for a real answer, and you aren't waiting to prove that acupuncture works because you've been around long enough. And then creation begins to happen again. So, the 13 Ghost Points really..... I think of the 7 Dragons as taking us to the miracle of the virtue of Heaven, the breaths of Earth and the birth of Qi and we are taken back to 1,2,3,1,2,3 1, 2 3 and then we begin to treat people. If there is a possession, if there is something that has obstructed the weave of the spirits. However mildly or severely. The 13 Ghost Points is about taking all that isn't you, away. It is really is in the domain of human. The cultivation of a human being. How did disease get to where it is? The undo influence.. are you all that's happened to you? Most certainly not. What is the difference between you and what has happened to you? And how you have responded to what has happened to you? The 13 Ghost Points are in those cracks. The transformation of let's just keep it simple. Let's go psychological all of us in this time, our patients, so many of them are coming with illness at the level of the mind. Disturbance at the level of the mind. Even if the presenting symptom is physical. One question in, we are dealing with fear, we are dealing with deep issues of unworthiness. The young ones, I don't know about in Canada, but in America the children that I treat, many of them are terrified, verbally, as long as their parents are out of the room. Terrified what is happening on the planet. I had a child the other day say to me, "I just wish it would blow now and we either live or die. I don't like living, waiting for it to blow." I thought, "My God." So, terrible anxiety about the ecological trouble and that's across socio-economic that's across race, that's across culture. So, the 13 Ghost Points ..this is where I say, "I wonder how acupuncturists are doing it without the 13 Ghost Points. I wonder how people are working without it. How to you enter history of trauma of a vet. How do you work with migrants who are arriving without being able to enter the trauma. Whether you are talking about it, per say. That is another issue, but actually being able to enter the ghosts in the mind that have patterned someone's whole cellular experience of life. Whether mental or physical. So, The 13 Ghost Points in and of itself is a training of a physician. The physician is trained at the same time that the patient is treated. Again, you can't use the 13 Ghost Points like you hang a picture on the wall. The hammer and nail version of acupuncture does not work. So, what happens? You are trained how to needle. You are trained how to breath when you hold a needle. You are trained how to stand. You are trained how to lose your balance in service to a patient who has never experienced balanced. The transformation of yin to yang.

Our first year of acupuncture school. The relationships of yin and yang. You learn to actually live this.

Other than kind of an introductory conversation with people I pretty much only work live, teaching clinics around the country. I work with practitioner's patients and .. what is it for Du 26, Ghost Palace... you can't administer it like one would Colon 4 for a headache or even a tonification point for that matter. It comes alive. You are brought alive in a very particular way. I always think of the way musicians work. The piece of music in this case is the movement of the spirits of the patient That is the piece of music. It's in them. But you as the physician is the instrument. There is this very deep and ancient and very simple relationship that we are taught to live from the beginning Qi Bo and Huang Di. One point at time. It's the domain of miracles, The ode of the 13 Gost Points. 13 Points and they disappear. Patients who spent their entire life in a wheelchair are walking. People who have never ever seen the light of the sun, who have lived in the back corner of their mind. Very severe mental illnesses, it is very rare that you would have a sudden overnight transformation. It has happened. So treatment then becomes about encouragement and steadying, but mostly it's gradual. The 13 Ghost Points get you into where they are.

There's a story that always meant a lot to me. A friend of a friend. He was not a physician. He was a man of faith and he was British. He had a very strong relationship to the power of light to cure the incurable. He was called to the people who were in the furthest locked wards of the asylums in England and the only way he could get there was as a patient. He knew who he was. But he worked in these wards and he would undergo all the terrible treatments - medical, electrical anything we do to people who can't discern reality. And he brought people out with him. And I heard this story and I thought, "That's the kind of medicine I want to practice." And it must have been fate because my practice just ended up being a place that people came when nothing else worked. So, you can't give up because there is nowhere else for someone to go.

And so, Lydie contacted me. She wrote me a beautiful, beautiful letter and a friendship started. It always feels a little bit secret when you are in ancient alchemical traditions because it's a friendship that is in service to something greater than us. And something that's mostly hidden, irregardless of the government or the time. You know, Sun Si Miao, the emperor kept trying to bring him to the capital because people got so well. Word travels when people get well. And so he would dutifully find his way and then he would sneak off at night a few weeks later and he would go back to his little cottage by the lake. There is a very quiet conversation that happens when a physician is called, and I would say this, into the darkness, into what is hidden about themselves or about a patient. This is the protocol you go way past, "How are you?" And in a certain way you have to be able to talk to someone way past their belief that anything could change. Because mostly when people need this work they don't believe that there's anything more that can be done. And most of the time they have a tremendous amount of self-loathing because most of the time they think it's their fault. That has to do with the time, that's where I apologize for time. It's not personal, it's like, I am very sorry, but to train even a dozen or two dozen acupuncturist to be able to look into someone's eyes and say this is not your fault. This is not because you misunderstood what happened. This is because here is a disorder in the weave

of the spirits and the light of Heaven is not running in you. Now, I don't say it like that, but I have started to use words like, the "Human spirit." Most people know what that means. Most people know when you look in the eyes of a child and that is not present, most people suffer. It hurts when you look in someone's eye and it is not there. So, you find ways to talk about it without loading ancient Chinese language translated into English. The spark of life that makes life worth living. When it is not there most acupuncture doesn't do a lot and anti-depressants do less. When that spark is there, anti-depressants usually work pretty well. So, why do they work in one and not another. From my perspective clinically that has a lot to do with the presence of the Shen or not. You can still be depressed and have the presence of the Shen. We are human beings. Terrible things happen to us.

In the Chinese tradition if you are starting to work with the weave of life in a human being. The animation of life, it gets more and more precise, not more vague. The way you take pulses. When you are feeling for damp or phlegm or you're feeling for blazing fire or you are feeling for levels of deficiency it is very obvious once you are in, once you have been taught a little bit. When you are feeling for the level of a possession, or if there is a possession, or the impact to Liver 1 if there is a possession, you want to know what happens. Why the impact to if Liver 1 can't work, you have a problem. The person has a real problem. The grass actually can't grow. It's not that they don't want it to. It's not that I, as their acupuncturist don't want it to..... diagnostic precision, it's incredible that it's still here, that we can still learn it. But it takes time. You know how much time it takes to just feel the communication between the Liver and the Lung in the pulses. The Hun and the Po. It takes us a long time to translate that experience of our fingers to points. Well, it's even more if you are working with the level of the potential of a human being and how the distortions have happened, and how they could be undone through nature. Blessedly the Taoists are not theological, they are not dogmatic. The Taoist tradition finds the lowest place so no matter what's going on physicians of the Taoist tradition are in little corners and people will find you. Most illness makes sense when you talk to someone at the root. You don't get confused. You get very close to your patients. You get very close to what is essential in yourself One of the things that drives me mad is if I go to an acupuncturist and she or he takes my intake and she or he says to me.. "You work too hard. You should rest more." And I think, "They have no idea what I am doing." Why would I not want to live at the root of life? Why would I need a rest from that? Yeah o.k. I need to sleep, fine I will sleep. I'm fine, I didn't sleep in the early years I'll tell you. My apprenticeship we worked around the clock. Ten days straight no sleep. We were trained out of the habit of time so we could work with the law of the Chinese clock. How in the world do you treat the Liver at 3 am when you think you should be asleep? Because your mind is in one time and the liver is in another time. We broke the laws to learn how important they were. How do you correct a severance of yin yang, which in the tradition I came from is called a husband wife imbalance. If the law of husband wife is not working. If it been broken. Life has broken it and a person is still alive.

So, I am a little school. I work with people who have patients who need help and we walk with the physician and the patient until things are better and it's a work of .. you know I aspire to live in the footsteps of the great ones before me. Most people thought it was pretty weird how seriously upstream I was traveling in these old protocols. I think some people thought I was

going crazy. When I was first learning how to do the 7 Dragons treatments were fifteen, sixteen hours long and people would think, "How insane?" I would just say, well, it took about fifty years for this darkness to settle in fully I dot thing 15 hours is really not that long. How long if a hurricane come and demolishes a city how long does it take to clean it up? The least I could do is fifteen hours. Learning how the Earth herself restores life in a human being. I am not strong enough to stand with a needle for three months as the season changes, but I am strong enough to hold a needle as the seasons change via the laws of the Chinese clock. As the seasons change each day. I am strong enough to do that and where I wasn't, I got strong enough to do it.

So, when someone asks me to talk about this I always say yes. When someone cannot get well, whether that's in the next year of your life as a practitioner or ten years from now call me and we will have a conversation. And by well, I don't mean perfect, I mean human.

Possession can be caused by internal causes of disease. The seven internal emotions that accrue to the void of the heart. So that change from, "I feel really sad. I felt really sad for the last three years," to "I am sad." And I say to the patient, "Do you remember when you weren't?" "No." or "Yeah, my mother died when I was nine, before that I was fine," or "No." Some possessions have been in place for most of a person's life.

So, possession can be from internal cause of disease...external causes of disease, climates. If we went as a small group of physicians to the shores of the tsunami and the survivors, many of those people would be possessed, probably by fright, fear... worry could have happened before the wave hit. Mothers who survived and the worry for their children, actually possessed, it filled the void of the heart in such a way that it could not pass. Cold, there are a lot of pain conditions actually that are possession by cold. Those treatments actually take quite a long time because cold doesn't move quickly. Crushing, crushing, I am seeing a lot of veterans of war right now. So these men who haven't slept for forty years are coming and these terrible old injuries, the one's that were in Southeast Asia have possession by damp and the ones that have been in the desert have possession by summer heat. And then there are miscellaneous causes of disease which include. too much sleep, not enough sleep, too much sex, not enough sex, poisons, and other beings of the unseen. Part of this beautiful, beautiful weave we call life. Human beings have a very particular purpose in the weave, but it's not just for us. Our purpose isn't just for us. So when we lose our way, which we have many other beings are .. they're Tao, their way of life is deeply compromised. So, there's a terrible confusion in life right now which probably most of you know. You can feel it. So, learning how to diagnose that, it takes time. It takes a tremendous amount of humility which mostly one receives through humiliation. Making mistakes in the context of learning. In traditional apprenticeships your mistakes would be set up by the teacher. So it would be a double humiliation, not only had you screw it up for the patient but you realized you'd been had. How do you trick the mind out of the certainty of what you are and what another is? Because you are not very useful diagnostically from that point of view. And, I hope that even if it is the only thing you get from this. If when you take pulses the next time...try it. Go, "This is what I think is wrong." And take the pulses. Then leave the room. Forget everything you thought you knew. Come back in and take the pulses having no idea what is wrong. You will get completely different pulse readings. Life is a communication. So,

how we approach the pulses of a person, how we start a conversation decides where we are going. So, practice that. If I am certain there is no spirit, I will never feel it on the pulses. If I am certain that there is no such thing as a possession, I'll never feel it.

Anyway, I think that is probably enough for me I think it would be maybe more advantageous if you have any questions. I am happy to answer anything. If I have something to say that might be of use to you I am happy to. I can really go in any direction that you want to go. I live in these protocols. I live in the inheritance that has been left to us in this tradition of medicine.

Not everyone who was in the Taoist alchemical tradition became physicians. To become an immortal was what one aspired to be in the old days. So, when the 7 Dragons treatments started happening and people started getting well and these strange conversations and lines of people started forming. People...I never wanted to teach. I only wanted to be a physician, but what happened is people would come and they didn't want to leave and so we started gathering around these treatments and then ten years later my teacher asked me to preserve these. And that is what I am doing with all of my breath and in the meantime any patient that comes, receives the medicine and practitioners are trained accordingly how to rebuild an ecosystem that has been destroyed by a very aggressive possession of thirty years. How is life brought back? So, wherever you are I am happy to talk to you. If you have a problem with what I am saying as much as if you like it. This particular thread of Chinese Medicine is very provocative. I haven't met a practitioner who is interested in it that it's not provocative. The questions are risky and if you have any.. yes..