CC: Today's guest made me cry. She made me teary. I didn't expect that at all. That was interesting. Wow. You are going to be blown away because my guest today is Yvonne Farrell. She is my idol. I just want to learn so much from her and she gave a masterclass today. We talked about psycho emotional pain.

Using the eight extra vessels. I love the eight extra vessels, but I think sometimes we're not able to understand them and she paints a picture of them in a way that's so easy. So we're going to talk about surviving adversity. We're going to talk about which vessels in charge of the beginning at our birth and to be able to build Become who we are.

So this is an episode you do not want to miss. Are you ready? She is going to blow your socks off because Yvonne Farrell completely rocks. Let's go.

Welcome to AcuPro, a show dedicated to making Chinese medicine and acupuncture easy to grasp and fun to learn. Hi, I'm your host Clara Cohen. I support practitioners and students like you in changing the world one patient at a time. My goal is to share my passion for TCM and empower you to achieve superior patient care.

I love to showcase the amazing benefits of acupuncture because after all, acupuncture rocks!

I am so excited. I am so nervous because I woke up at 4. 15 last night going, Oh my gosh, my idol in the TCM world. Yvonne Farrell has agreed to be on the show. I emailed her, about a month ago, and I asked her, and I thought, she'll take a couple of weeks, get back to me, she's probably busy. Oh, no, no, half an hour later, she was like, sure!

I was just like, no way! So I announced it, and I told everyone that you were coming on the show, so I'm so grateful. Thank you, thank you. Welcome, Yvonne Farrell!

YF: Thanks for having me.

CC: Before we start, I just wanted to say that you've been practicing for a long time, and you're in LA, so you're on the West Coast as well. Tell me why you decided to practice. Go into Chinese medicine.

YF: That's a really good question. It's a question that most acupuncturists should be able to answer, although I will say that my answer to that is not a very romantic thing. I was in the middle of a divorce with a two-year-old. And had been doing bodywork, form of movement re-education called Traeger work, that was very resource-heavy.

And in the middle of the divorce, I realized I had to do something else. I have to do something else that's still in health care, that's still helping people, that is not going to be as strenuous on my body. And To be honest, I looked at chiropractic schools first. That was where I went first. But most chiropractic schools have full-time programs.

They're not flexible. And I had a two-year-old, so I couldn't do that. So then I remembered a period in my life where I had had some acupuncture and it really, really helped me. And it helped me at a time when no one else had any answers. And so, as my second choice, I decided to go to acupuncture school.

Best decision I ever made, obviously. But at the time it was just a way of continuing in healthcare that was not, hard on my body. No accidents there, I think.

CC: No, no accident at all, because you were meant to do this. You were meant to teach because you're such a good teacher. And we're going to talk about this, but it's interesting you say that because I was in the fitness industry for 15 years and I wasn't going through any. Difficult time, but I was bored and I thought, I can't do this till I'm 60, 70, because it's always the same thing.

Women want to lose weight. Men want to build muscle on the upper chest and arms and shoulders. And after a while, it's like, you're just. Doing the same thing with everyone and it wasn't challenging and so I did like you I went to check chiropractic school naturopathic colleges TCM colleges homeopathic colleges I went and checked everything and For me TCM just made more sense because you take the time with each patient.

It's not fast. I felt like chiropractic was too fast. , there's not enough connection with people and I love to connect with people. So I totally get where you came from where it's like, okay, let's check what works best for me. And I'm so glad you went into this.

YF: Yeah, me too. Me too. And I agree with you on the boredom thing. The things that I had done in the past, I managed a little less than a decade out of each of them. And by then it was like, okay, there's nothing new to learn here. And in my practice of Chinese medicine, I've been practicing since 1996, almost 30 years.

I feel like I've just passed the surface now. there's so much more to learn and in this lifetime, I will never learn it all. So you can't ever get bored.

CC: That's exactly it because we're constantly learning and I learned so much from you. So for those who don't know, Yvonne teaches and she teaches live seminars and recorded seminars. But the first time I met you was when you came to Vancouver and you have come to Vancouver many times

YF: I love Vancouver.

CC: You don't mind the rain?

YF: No, I love the rain. We don't get a lot of it here in Southern California, so it's always a lovely change for me. I love Vancouver. It's one of my favorite cities.

CC: The first time I went, to one of your live seminars, it was all on the eight extra vessels and Yvonne has a book, we'll have the link below, that's called The Psycho-Emotional Pain and the Eight Vessel, you changed my whole view on the Eight Extra Vessels in that workshop.

It absolutely changed my whole practice because of you, because then I took more, live seminars with you that were connected to the eight vessels. So I wanted to me. Ask you to explain to the people who are listening, which my audience is acupuncturist and acupuncture students, and they want to learn too, how you connect the eight vessels to psycho-emotional pain.

YF: Okay, that's a really good question. and I'll answer it sort of in a general sense, first of all, which is everything in Chinese medicine is connected to psycho-emotional pain. Because the beauty of Chinese medicine is we don't separate the mind from the body. And we don't consider emotional distress separate from how the body is functioning.

And so there isn't any approach in Chinese medicine that cannot deal with psycho-emotional problems. The unique thing about the eight extraordinary vessels is that they are useful for psycho-emotional pain when that psycho-emotional pain is recurring when it's based on trauma, or when it is existential.

In nature, where you have this sort of circumstance of, say, you have depression, and you've had the depression for years. , and you've tried a lot of things to treat the depression, and nothing you do has very much effect. You might feel a little better for a while, or you might have better days, or you might notice that the depression is not quite as bad, but it's still there and it's still lingering.

So, the reason why the 8 extras treat that kind of depression and all kinds of psycho-emotional pain are because these vessels are prenatal in nature, and they come before the rest of the channel system. And because they come before the rest of the channel system, before you're born, before you take your first breath, these vessels are about what the Taoists call curriculum.

This means these vessels contain within them everything you need to learn the lessons that you need to learn in life. And so many of us who have psychoemotional pain, who have distress, who have chronic patterns of psychoemotional imbalance, have a theme associated with that, that Provides an opportunity to learn and we haven't learned the lessons yet.

And so the emotions keep coming. And so when you start to deal at the level of curriculum, at the level of essence or Jing, at the level of prenatal resources, then you can help people see how they got to where they are and how that. type of existence in the world is helping them or not helping them.

And so what you get instead of just calming the emotions is you get consciousness and you get the ability to restore sovereignty or agency to a patient so that they can choose differently so

they can make different choices. The problem with being stuck in some emotional state for a long period of time is you don't know how to get out of the box.

And the eight extras help you see the box. So, they can create profound shifts in emotional distress.

CC: Do you use the eight extra vessels solely to do this or do you add something else like counseling, hypnotherapy, let's say, or visualization? Just use the acupuncture.

YF: Personally, I just use acupuncture, but most of my patients, are dealing with, lots of trauma. When you are doing something like this to help people get over that or to work through it or to understand it better, then you have to make sure that they have enough resources to do that.

So some of those resources are internal. Do you have enough qi? Do you have enough blood? Is your circulation good enough? Is your digestion good enough to process all of the experiences in such a way that you don't have to hold on to them anymore? But also, do you have enough external resources? Do you have the support of a therapist?

Do you have the support of family? Do you have people who care about you? Do you have the resources to spend time in nature to find stillness? So you have to really consider all of those things. I'm not actually doing therapy, although I'm having some deep and profound conversations with patients.

But I'm not shy in telling patients that the support of a therapist would be useful. But most of the patients I see already have a therapist. They've already been in therapy for 10, 15, 20 years, right? So I know they have that support. What they need is a nudge at a cellular level. They need to get beyond intellect.

They need to get beyond talk therapy. They need to feel it, right? They need to have an understanding of it that is deeper. , things like, , somatic forms of therapy where there's bodywork involved or where there's breath involved can often support this process.

CC: I think a lot of people feel like, okay, we can address emotional trauma because like you said, it gets stuck in the sails, right? Like it needs to be released. And acupuncture is great as releasing, anything. So because we were talking earlier, you were talking about how the eight extra vessels are there before we are born.

YF: Yeah.

CC: So I assume that we can look at them for intergenerational trauma

YF: Absolutely. We can look at them for intergenerational trauma trauma passed down from one generation to the next. We can look at them for gestational trauma. We can look at them for

birth trauma, right? So the minute labor begins and anything that occurs around labor and delivery for the first couple of days, we can look at them.

But then there's something else to understand. When Human beings are born they take their first breath. The postnatal channels are now activated, so your primary channels come online, your local laterals come online, your sinew channels come online, your divergent channels come online. They all come online, but they don't come online fully developed.

this is why we don't feed babies hamburgers. They can't digest them. Takes a while for those postnatal channels to be working efficiently enough that they can keep you alive. And so, when you have trauma or experiences in the first cycle of Jing, in the first seven or eight years of life, especially in the first two, when you are most vulnerable, that trauma, Impedes the eight extras, because the eight extras are doing the work until the other channels are strong enough.

It works from ten generations back or more through gestation, through labor and delivery, and through the first cycle of Jing.

I wouldn't say that there's a particular vessel that's occurring here in those first seven years, but I would say that the four C's, the Chong Mai, the Du Mai, the Ran Mai, and the Dai Mai are more important. And the reason for that is that the four transporters are really about character style, they're about coping mechanisms.

Kids don't have that yet. They haven't lived long enough to have that. And so those vessels don't really get obstructed early on. , what does get obstructed is the primary resources that you've been gifted for your journey from birth to death. So the seas more importantly.

CC: Is the Dai Mai different just because it is the horizontal one? The one that's holding everything together. So is it more of a safety kind of connection? What does it connect to when it comes to psychoemotional?

YF: The Daimai actually has two functions. Yeah. It has a prenatal function and it has a postnatal function. The prenatal function works because of exactly what you said. It's a horizontal vessel. And because it's a horizontal vessel, it is a little like a lumbar belt that you might put on before you do heavy lifting.

You know how weightlifters put those belts on and cinch them up tight so that they can lift without straining their backs? That's what the daimai does from a prenatal point of view. It creates an avenue of support for the chong, the du, and the ren, because the chong, the du, and the ren pass through the daimai because they're vertical. So it touches each of them and creates an avenue of support, helps to establish boundaries, creates continuity and connection between all three of the other Cs, So that is a useful thing in terms of support. But it has a postnatal function too. And the postnatal function is more like a bucket.

It's like a place where we put stuff that we can't deal with in the moment. When life gets too hard. It's very challenging when experiences are very traumatic, very overwhelming, when, we can't protect the heart from an experience. We need to distance ourself from it. And so the first thing all of those postnatal channels do is they try to get rid of it.

And if they can't get rid of it, it gets pushed down into the Dai Mai. So you push the experience, you push the emotions, you push the memories of the experience down into the Dai mai and then you cover it up so that you don't have to even remember it's there, it's gone even though it's still there because it's removed from consciousness.

The problem with that is there's a cost for doing that. You're blocking The trauma, you're blocking the emotions, you're blocking the memories for self-preservation, but you're also blocking the function of the lower jiao, which is where all your vitality comes from. So when you push things into the dai mai and you keep them there for too long, you begin to have a disconnect from self, a disconnect from Yuan Chi, a disconnect from the vitality of Ming Men Fire, right? You're disconnected from life when you do that. So, it's a good survival skill, but not a good long-term coping skill.

CC: So what happens when those buried trauma come to the surface?

YF: it's two things to look at there. The first thing to look at is that sometimes that happens spontaneously for people, when they have created enough distance, when they've built enough resources, when they're a little older and they have more wisdom or life experience or perspective.

The stuff will bubble up. We hear all the time about people who have forgotten things that happened to them in childhood, and then they're 42 and something happens and it triggers the memories. So that may be some kind of body work, or it may be another traumatic experience, or it could be therapy, when those things sort of bubble up, as an acupuncturist, all I need to do is facilitate that, is to keep it moving so that it doesn't get stuffed down again. And how I do that is really dependent on what is happening for the individual patient. But when people have stuff down in there and they don't know and it's not bubbling up and you figure out the best way to approach treating the dai mai for that individual.

When the stuff comes up, it's not like reliving it. It's just an unburdening that happens. Sometimes people will have memories or awareness bubble up, but they seldom have the same emotional charge. It's not like you're gonna re-traumatize somebody by doing Dai mai Work if you do it correctly.

If you approach it from the right point of view, you make sure the person has enough resources, both internal and external. You, , look at what their capacity is and how much you can do in any one session and then you find the kindest way in and you begin to open a door that allows them to see.

In effect, what they have done to themselves in order to survive. People always have choice. If what they see is too frightening, they'll just push it back down again., You're never really threatening someone with this, if they want to and if they are prepared to do the work. You don't do a dynamite treatment on somebody without them having some understanding that they've got stuff stored there.

It has to be the patient's choice.

CC: Yeah, that makes sense. And so let's say you want to do a Dai mai treatment. Do you first do a TCM diagnosis and address that? Then you use gallbladder 41 or any dai mai crossing point. Like, how do you go about it?

YF: the first thing is, I never make that decision for a patient. I might educate the patient on what I see is blocked and where it's blocked, which might include a TCM diagnosis. You have a lot of stagnation in your lower jiao. You have a lot of damp accumulation. You're not transforming and transporting well.

I might make a diagnosis to have a conversation with someone, but it's going to be up to them to decide if they want to work on that or not. And if they decide to work on it, it is likely that I am just going to use the dai mai. I'm not going to use any other vessels, any other systems. I'm not going to add it to a zang-fu treatment.

I'm going to focus just on that vessel. I may couple it with another vessel, another eight extra vessel to give support, like I might combine it with the Renmai, or I might combine it with the Yinwei, I might combine it in a way that makes the unfolding and opening of the Daimai kinder.

When I do eight extra treatments, I don't add other stuff, because everything you add that is not on the pathway or not in alignment with Yuan qi is a distraction. It's too much. If your patient needs an eight extra treatment, they can't process life.

And every needle you put in them, and every system you connect them to, has to be processed in order to be effective. And these are patients who don't do that well. So, your job is to give them the least amount of information possible that is clear as it can possibly be, in terms of what you think will support their growth.

CC: I love that. I love that because I'm of the school of the least amount of needle focusing on what we want to do. , if it's three needles, then it's three needles. I've always. Gravitated towards using the least amount of needle and focusing on what we're trying to do so because the body, like you said, it's too much information, right?

The body can't respond to it. So I love that you share that.

Have you gotten your copy of my AccuPoint Made Easy book yet? If you're a virtual person, you're going to love it. I have put my passion for acupuncture into creating a fun, illustrated

guide of all acupuncture points, with their function, location, depth and angle of insertion, including special points categories, extra points, cupping, moxa, and all my years of clinical pearls.

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That made my day! Absolutely love this. Thank you for thinking outside the box. I have ADD and I'm easily distracted. You made it easy to retain this required information for acupuncture students in different ways for better understanding and memory. You rock. That also made my day because that's a whole point of having creating a book and being on social media and helping support everyone, students and practitioners, because I feel like a lot of us feel that way.

Felt lonely when we were on our own. So the internet has provided such a great resource for all of us. Check out the links in the show notes below, or go to my website acuproacademy.com and click the shop tab on the menu bar to invest in your copy today.

YF: Sometimes I'll describe it like, okay, you have somebody, you have a patient who's trying to get from point A to point B. You're trying to give them directions on how to go where they want to go. If you do a You do eight extra points, and you do primary channel points, and you bleed a low collateral, and then because they're stressed out, you add some ear points to calm down their nervous system.

Now this is like four different people giving them directions in four different languages for how to get from point A to point B. How are they going to do that?

So how will they sort that out? How will they use that information? All they can really do under circumstances like that is surrender. You put a lot of needles in a patient, the patient can't process it. They just surrender. And surrender might promote temporary relaxation, but it's not going to teach you anything and it's not going to empower you to heal yourself.

The goal with these eight extra treatments is to empower patients to take back their lives. You can't do that when you've got too many things going on.

That's exactly it. I always tell patients, depending what you're looking for, you want to go to the top of this mountain or the top of that mountain, I'm going to try to guide you to get there. But you still have to walk. So you have to make the decision to take the step and, and, and walk.

CC: Right. So we're working together. So I love that.

YF: Yeah.

CC: For anybody that's listening, the book that Yvonne wrote goes really in depth when it comes to psychoemotional pain for the eight extra vessels. So we're not going to discuss the whole book, but , for some reason when I was in school, I don't know why gravitate towards was the Chong.

I don't know if it's because it was related to the spleen and stomach and to me like digestion and those meridians is really something that I connect with. Yeah. So can you share a little bit of what's the role of the Chong Mai when it comes to psycho emotional pain.

YF: Most times when we learn the eight extras in school, we learn them in those nuclear pairs, right? So like spleen four with pericardium six, lung seven with kidney six. And that is a good way to look at them when you're talking about location on the body. If I put lung seven and kidney six together, then I get the front of the body, I get the chest, the abdomen, I get the lungs, I get the uterus, an anterior presentation.

All the resources can be directed in that way, but that explanation doesn't tell you how the psyche unfolds from an eight extra point of view. So, to understand how they come into being. Is to understand how human beings come into being, and so it all begins with the Chong Mai. The Chong Mai is the source of everything.

It is undifferentiated yin and yang. It has everything in it, right? It has the sea of blood in it, it has the sea of yuan qi, it has the sea of the twelve primary channels, the sea of the five zong, and the six fu. It has everything in it, but it has everything in it in a state of oneness, in a state of unity.

And when you come into the world to live a life from birth to death, You cannot live in unity, you have to embrace polarity. You have to embrace the nature of yin and yang. And so, the Chong Mai gives birth to primal yin and primal yang in the form of the ren and the du mai. And the reason we have points on those channels is because those two channels are the source, the resources, the yin and yang that provides.

For all the postnatal function. But those resources come from the Chong. So Jeffrey Yuen, when he's describing the Chong says the Chong is the blueprint, right? It's the blueprint for what it is to be human. The Renmai are the building materials that you use to build a life. The Dumai is the construction team that builds everything so that you can move through life from birth to death, which is a really great.

visual example of what those three vessels do. It's important to remember that they're not really three separate vessels. If you look at their pathways, their pathways all overlap. They're the

same vessel in three different aspects. So when I look at it, I look at it as if these three vessels are a coin.

The Chong Mai is the metal that the coin is printed on. Heads is the Renmai, tails is the Dumai, but it's all the same coin, and so when we look at these three as the resources for life, we can begin to see from a Chong Mai point of view that what we have is the beginning of your curriculum. And so psychoemotional distress that comes out of this.

comes in two forms. It either comes from previous generations passed down, right? Trauma that couldn't be resolved in one generation ends up in the bones, in the jing of a person, and then gets passed down through the DNA to the next generation. So you may have depression or anxiety, that runs in your family.

And I'm not saying just your mom had it or just your dad had it. I'm saying generations back, therefore that anxiety is not really yours. You are invested in it because it feels like it's yours, but it's really not yours. And so that's a sort of Chong Mai, emotional impression. Chong Mai is the birth of your existence. And so when the Chong Mai is out of balance, people are in existential crisis. They don't remember who they are anymore. They don't remember why they're here, right? So they've lost a sense of purpose in life. So they might have anxiety, they might have depression, they might have sleep disorders, they might have a lot of different emotional disorders, but those disorders have a unique pattern around them in that the experiences that the patient.

Is having are accompanied by this sort of, who am I and why am I even here anymore? So it's a deep suffering that feels very existential in nature. On top of that, it's the sea of blood and emotions reside in the blood. So if you have emotional distress, blood is involved. If you have chronic, ongoing, unremitting, intermittent, emotional distress, the Chong Mai is part of that. So it's a source of everything. I have some students who really get connected to the Chong Mai. They really identify with the Chong Mai. They want to learn all of the eight extras, and then they come to me and say, I don't know what's happening. I keep doing Chong Mai treatments. Well, that's okay.

You're just doing source treatments. Even Jeffrey, when he talks about, You're looking at a patient, you can't figure out what to do. You know, it's an eight extra thing. You don't know where to start because there's more than one thing involved. You either start at the beginning or you start at the end.

So you start with the Chong or you start with the Dai mai right. It's like the alpha and the Omega, we start with how you come into the world we start with how you stay alive. It's a powerful tool for emotional distress, but the quality is very existential in nature. And that's part of the intergenerational trauma, because the intergenerational trauma evokes these emotional situations or conditions, but they're not yours.

And yet, they feel like they're yours, because you're having the experience.

CC: This is like a full masterclass right there. Thank you so much. Let me ask you a question about the end, as in we're going towards death. And I just want to share something with my mom. And I know it's very common, but as a story, my mom went through World War II. Her family was Jewish in France.

She was the youngest child and everyone in her family died. The whole family, except her. She survived. in her 90s, she started having paranoia where it was happening like it was World War II. So she would go into that state where she would say, we need to help the little girl.

The Germans are coming. They're going to take her and they're going to put her on a train. And I'm like, what little girl, what are you talking about? And so she started having those Going back to the beginning kind of thing, and it's coming towards the end. What vessel is connected to that? Or is it all of them?

YF: Well, I mean, all of them are involved in that transition for sure, but the way you're describing it, it's hard to think about anything but the Chong Mai. And I would say to you that her going back to the beginning is her way of trying to resolve that trauma before she dies. In the hopes that she won't be passing it on.

CC: Oh, that gave me shivers.

YF: she's trying to take responsibility for it, right? She knows that she has been carrying this her whole life. And so, she doesn't have, , A lot of the responsibilities around living at her age, right? And her resources are dwindling and she wants to clear things up before she goes, her psyche is giving her the opportunity by bringing these memories to the surface, by bringing them

to her in a way that feels very real so that she can process her way through them before she goes. I think that's a beautiful thing that she did when at the end she says to herself, , this has to get handled, and her psyche separated herself a little bit from the reality of now and took her deeply into the reality of that history so that, , her hun and her po could separate with completion,

like what we try to do at the end of life is we try to get as much completion in the relationship between yin and yang as we can so that we can return to the oneness, so she was clearing up loose ends.

CC: that's really good to know. That makes me want to cry. my mom was a single mother and she was one of the best mother. I know she went through a lot, but she always was very strong. And so to know that it really helps because, I feel that I may have some of that inside of me.

I have to, it's been passed on, right? So that's something that I know I have, and sometimes I'm not quite sure how to navigate it. , I love that we can use the 8 vessel and go deeper and try to

figure out how to understand at least at the beginning. That's the first step because it gives us power.

YF: You're absolutely right.

CC: That's what we want. We want people to take back their sovereignty. To choose. to live their lives the way they want to live their lives. And what I would say to you is yes, you may be carrying some imprint from that trauma, but the work your mom did before she passed means you're carrying less of it.

YF: It doesn't matter that you're already born because she freed up that energetic through her Chong Mai and that will change yours.

CC: Thank you. Thank you for that.

YF: so there's probably less than you think there is because of what she did.

CC: Who knew I was going to get emotional? That is fantastic. I love that because I connect a lot with the Chong Mai. So we can go on and on about, the eight vessels, but I would recommend people to kind of look at the courses you offer, the book you have, cause it's amazing.

Now I know you have a second book. it's acupuncture for surviving adversity.

Can you tell me more about this book because I haven't read it and I would love to know a bit more about it.

YF: When you teach the eight extras for as long as I've been teaching them, you also have to put them in context, right? You have to compare them to postnatal function. You have to compare them to all the vessels that we use to stay alive from one day to the next. So the sinew channels, the lows, the primary channels, the divergence.

A few years ago, I don't know, five, six, seven years ago now, I started teaching a mentorship and this mentorship was an opportunity to take people through the whole channel system from the outside to the inside, from what happens with your sinews and how do they keep you alive to what happens with the eight extras and how do they keep you alive and everything in between.

And so that is basically what the second book is about. The acupuncture , for surviving adversity is an overview of the channel system from the sinews right down to the eight extras with a focus on what I call self preservation.

What do they do to keep you alive? And what is the cost for them doing that? There's different kinds of breath work for each of these channel systems.

And therefore, as practitioners, what can we do for our patients to reduce the cost and to help them take back their sovereignty they are not stuck in living half a life. So that they can pursue meaning and purpose, so they can thrive, so they can have fullness and joy and the whole experience from birth to death instead of being trapped in these acts of self preservation.

CC: One of the gifts I think you have is to explain things so well. And that's what's important. It's not just to try to learn, but to be able to pass it on to people. And every time I've been listening to you live and being at the At seminars with you, like we learned the pulses of the eight vessels.

I didn't even know what that was. Like you said, you've been there for 30 years and there's so much more we can keep learning.

You are changing lives of patients and students and practitioners and today with me. What would you say, or what would be your advice for practitioners and students who are finishing and going to practice soon when it comes to treating psycho emotional pain?

Because it is a tough subject for a lot of people, and it's not easy to approach. If you had some advice, that would be great.

YF: There's lots of different ways to approach psycho emotional pain. So when you're first starting, or even in the first 10 years of your practice, you develop a skill set. Right? You might be a TCM practitioner, you might be a five element practitioner, you might do constitutional acupuncture, you might do ear acupuncture, you might be a microsystems person.

So I would say that the first thing you do is get really good at what you do. And then when you're really good at what you do, what you will begin to see is there are some things, some emotional experiences, some traumatic experiences, that are not so readily addressed by what you do.

So now you need another tool. There's lots of ways to do eight extra treatments. Some people do eight extra treatments that are strictly based on physical symptoms. They're not looking at the emotions of it, but these are powerful tools for regulating consciousness and the more consciousness you have, the easier it is to manage your emotional life.

If you decide you need another tool, then obviously you have to study that tool. You have to study it with somebody who knows it. But I would say even more importantly than that, you need to get the treatments. If you decide you want to take up eight extra treatments, you want to learn this approach, you should get those treatments or you should do those on yourself.

Because The knowledge of those vessels is an embodied knowledge that requires you as a practitioner to have more than an intellectual understanding of what the system does. You have

to be able to feel it in your body. If you can feel it in your body, you can see it in other people. And if you can see it in other people, you can help.

until then, it's an intellectual process, and an intellectual process is not a bad place to start, but it's not the most important skill. The most important skill in using these vessels is the same skill that's important in every system of acupuncture. It's not about the needles, it's not about technique, it's not about the points, it's about intent.

The Chi follows the mind. And so if you are well embodied and you have a physical understanding of these vessels, then your intent is clearer. the first thing I would recommend is get the treatments. Find somebody who does eight extra treatments and get them.

CC: I love that you share your intent. It's so important.

YF: The intent is so important that if you have done your job well, the treatment is done before the first needle goes in. And that's all intent. That is your intent impacting the therapeutic space. So once that's created, then what needles you put in will carry that intent.

But you have to be clear. You have to be clear, on why you're doing what you're doing. Why are you making those choices? Because we all know you can put 15 acupuncturists in a room with a patient and they'll all treat that patient differently. And all of them may make fantastic results because their intent is clear.

It has to be something deeper than the points. And for me, that's your intent. Yeah.

CC: And I think your intention in life about everything makes a huge difference, right? Your intent. Yeah, absolutely. Not just in practice, but in everything. I want to say thank you for coming today, first of all, for giving us masterclasses. And I just want to say that you are like my Taylor Swift of TCM.

So big fan, big fan. You're the person I look up to. So I really appreciate you coming in today. Thank you so much. Thank you, Yvonne. And we'll have all the links in the show notes. I appreciate your time.

YF: It's a pleasure. I had a good time. Thanks.

CC: Thank you so much for spending your time with me today. I truly hope you benefited from this episode and I would love for you to share it with a friend that may benefit from it as well. Follow the show, leave a review, and if you want more, Go to my website, acuproacademy. com. I have tons of resources there with treatment protocols, case studies, free courses, and so much more.

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