The Great Elixir: Sound Healing, Oriental Medicine and the Three Treasures

Nourishing, Enhancing and Tonifying the Three Treasures with Sound Therapy
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Ancient cartographers and physicians believed that there was nothing on earth that did not reflect a parallel patterning and correspondences in heavens.

The power of sound to heal and transform can be traced to almost every culture and every cosmology across time and history. Ancient Aboriginal cultures of Australia believe the didgeridoo was used to sound the world into existence; ancient Hellenic culture has a record of the flute being played to cure gout; and in the bible, the harp is played to ease depression. Music can lift spirits, ease depression, settle people down, deepen meditation and get things moving. In Oriental Medicine and Daoism, inner alchemy and the use of sound to heal can be traced to its early shamanist roots, and was fervently embraced by Lu Yen (Ancestor Lu).

This article will discuss the use of sound to treat the essential part of our nature, exploring aspects that go beyond the physical, access and relationship to spirit, and how this connection relates to the physical imbalances associated with illness. Treating original essence unites people to the source, the undifferentiated whole, the very basis of Oriental Medicine. This article will also cover treatment protocols that apply specific sound frequency to the huato jiaji and the sacred bone, or baliao, which are direct and pre-meridian links to the Kidney source and original essence.

Synthesizing theories, philosophies, and mathematical calculations, a coherent and integrated system of sound, healing and education was developed that integrates both Eastern and Western science. This approach to sound healing draws on philosophy, mysticism, music theory, and theology, and initiates students, practitioners, and clients into a way of life that is in concert with the great harmonies—the life that the soul already knows but has forgotten. The music of the spheres can be traced to almost every culture and every cosmology across time and history. Ancient cartographers and physicians believed that there was nothing on earth that did not reflect a parallel patterning and correspondences in heavens.

The concept of the three treasures was expounded on by Ancestor Lu, progenitor of the School of Complete Reality, and one of the great figures of Daoism. He developed the means and methods of inner medicine, inner alchemy, and was considered an immortal. Ancestor Lu understood that the music of the spheres must exist within, and that the three treasures must be harmonized to go back to the One. "Using real knowledge, harmony, and awareness, combine them with the three treasures. When the three become one the great elixir is made."

The three treasures are known as the three elixir fields: Vitality, energy with movement, power, breath, and magnetism, and spirit with the essence of consciousness, and with thought and reflection. Spirit makes its home in the chamber of heaven, energy in the central chamber (the microcosmic orbit in humanity), and vitality in the chamber of earth.
“This modality is especially effective when dealing with the elderly, chronic illness, and debilitating conditions, where needles may not be tolerated, or may not touch the essential or emotional nature of the illness.”

The three treasures also represent the triplex unity, the bond of heaven, earth, and humanity and the shared inheritance of heaven and earth, the basis for life and the promise for health and longevity. In the human body, vitality refers to the sacrum and coccyx, energy to the midspine, and spirit to the back of the head or brain. These three centers interact, and relate directly to the total state of mental, physical, and spiritual well being. The Taoists believed that one must refine vitality into energy, energy into spirit, and spirit into openness, where we merge with the source, the place of origins, the place we come from and go back to.

How does one cultivate these treasures, create balance, harmony, longevity, wholeness? How do we call our own hearts, and the hearts of those we are honored to serve, back to life to deal with the physical, emotional, and spiritual disconnection so prevalent today. By going to the source, to the kidney. Many of the conditions seen in clinical practice today—chronic fatigue, inability to harness our personal will to the divine will—have a direct relationship to the kidney. And one of the most effective ways to treat the kidney and promote core healing is by working on the huatou jiaji and the Immortal Bone.

This simple and powerful treatment begins the process of nourishment and enhancement of the three treasures and the balance and tonification of all body systems. It provides access to the physical, emotional and spiritual parts of self that are often out of alignment. When we apply the frequencies and intervals of these tuning forks, our bodies and souls remember these ancient cosmic tones. Treating the original essence unites people with the source, the Wu Qi, the undifferentiated whole, and the very basis of Oriental Medicine, inner harmony and unity.

(1) The Ohm Fork is approximately a C# and the New Moon Fork is approximately a G#. Approximate is the key here as they are not chromatic but represent cosmic tunings calculated originally by Kepler, with other frequencies developed by Donna Carey and Marjorie de Muynck.

References:
1. D. Carey, M. Muynck, Acutonics: There’s No Place Like Ohm, Sound Healing, Oriental Medicine and the Cosmic Mysteries (Devachan Press: Vadito, NM 2002)

Donna Carey is co-founder of the Kairos Institute of Sound Healing and co-author of Acutonics: There’s No Place Like Ohm, Sound Healing, Oriental Medicine and the Cosmic Mysteries. Donna will be co-teaching a seminar on “Sound Healing” in San Francisco at the CSOMA Expo 2003 North on Friday August 1.

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