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April 2, 2025, 4:08PM

48m 8s

L **Lonny** 0:08

So the source points are all the three points approximately.

And the Rep the character Shen for Spirit depicts the moon and the stars and the sun, which are three streams of light.

So the number three has to do with the notion of origin of source.

Of light emitting from the darkness, the motive force of something coming from nothing. When we talk about the origin, when we talk about the ultimate nature.

The non dual nature of existence, because we live in a dualistic world.

Ironically, we always have to make a dichotomy.

We have when we talk about the ultimate nature of existence, we have to differentiate according to Yin and Yang and Yin is emptiness.

It's the abyss and Yang is consciousness within emptiness.

It's the fire of creation.

That explodes in a Big Bang.

To catalyze the emergence of something from nothing.

So the source when we talk about source points.

We're talking about helping a patient.

Access.

A dimension of the self.

That has been unconditioned by life.

It hasn't been born.

It isn't gonna die.

And nothing.

Things happened to it.

It has no problems to overcome.

It is unwounded, untraumatized, unvictimized and incapable of repression because there is nothing to repress because nothing has ever happened.

And this is the dimension of the self that in Taoism and Buddhism, which are two of along with Confucianism, are two of the three.

Fundamental philosophies.

Ethical worldviews in which Chinese medicine arose.

TM Trevor Nogueira MD 2:15

Yeah.

L Lonny 2:19

This dimension of the self of emptiness, that dimension of the self.

Which is free of content.

Free of wound, free of trauma.

Is awakened to through meditation and through contemplation.

Through contemplative practices that involve taking a position of no relationship to the content of consciousness.

And setting time aside for deep and quiet introspection.

So there are different characters here related to source points that give us a sense of what they do.

And this first character, pronounced Quan, means spring.

And here we have the color white over the color of water and the character simply depicts the origin.

Of a bubbling spring coming out of the earth in the wilderness.

The the origin of a stream.

The origin of a stream and we know that you know, you go up to Colorado and you see.

These little streams and you drive thousands of miles down to the coast, and they become mighty, mighty, mighty rivers.

And so the origin is small, but the Chinese notion of small is like an atom.

It's the smallest thing, but if you split it, there's unlimited potential to catalyze.

Emergence to catalyze and to release energy.

So the origin is small, but the door is deep.

The the door is small, but we can go deeply within.

So the other characters are yuan, which means source, and this character yuan means primordial and it's heaven and earth with the roots below, duality of heaven and Earth going back to origin.

And it basically means.

The untouched, unconditioned dimension of the self, that is always fresh and always new, and this is really addressed by the acupuncture point. Well, every point addresses it to some degree, but conception vessel 17, which the when the Marxists in China formulated Chinese medicine according to the principles of Marxist.

They chose the name between the breasts for its anatomical location right between the two ***** in the center of the chest.

But the historic name for more, to the point is primordial child, and it relates to the dimension of the self that's completely unwounded and therefore completely open hearted has the total.

Uncynical enthusiasm of a child.

Waking up on Christmas morning.

Or on its birthday.

So it's the dimension of the self that is always interested, always excited, bursting with enthusiasm, always ready to respond creatively to what is with no preconceptions, because nothing happened and nothing is known yet.

So if we take this character for spring and put it on a Cliff, we get the character for. Original and original means the original.

Who we were before we were given a name before we had a sense of a separate self. Before we had a nascent ego.

And if we put three drops of water next to the bubbling spring coming out of a Cliff, we get source.

And the one other character pronounced yuan means Abyss, and it's present in the name of Long Nan Tai Yuan. Very great abyss.

And that abyss depicts water flowing around in a spiral back to the one back to origin.

So the source is that dimension of the self, which has never.

Experienced being separate from anything or anyone.

It it is.

Transpersonal and impersonal and absolute, as opposed to a relative dimension of the self.

So you can turn the slide now please, Carla.

So here are the four elements rotating around Earth, and they're all rooted to earth through the Earth points, which in kidneys kidney 3, the Earth point liver 3, the Earth

point pericardium 7, and heart 7 the Earth points, and long 9 the Earth points, which are also the.

Source points so holographically the source points root us to center.

The center of the mind.

The center of the heart.

The center of the body, the center of Creation and the function of them is grounding, rooting, providing providing connection to.

An unconditioned source of Chi that just renews us.

We'll see when I talk about the G Clef points, which move stagnation and move toxic.

GI and toxic heat and pathogens.

That are in the body and in the mind.

The G Clef points move and the Luo points drain to help get them out of the channels.

So we can move, we can drain.

But the source points then renew with a completely unconditioned source of energy that is free from life experience.

A very profound effective source points is that they bring whatever treatment we're doing with more.

With with local points.

And powerful points. So we might use powerful physical points over organs like mood points and shoe points.

That can move deep, deep stagnation in the organ system, and not just in the channel, and not just in the Phys, not just in the official the sphere of function associated with the organ, but the mood points and shoe points can get very deeply into the organs them.

And so on a gross level, there are very powerful points we can do.

And then there are points we can do on psychological levels.

Like kidney fun.

Early stages of development we have window of the sky points that that take repressed content out of latency and those tend to be around the ***** and then on the necks.

So points like CV22.

Stomach 9.

Colon 18.

And small intestine, 16 pericardium 1.

These points open up.

Their very profound psychologically, but they also open up soul and spirit. And when I talk about spirit, it's not that point strength and spirit, what they do is they reveal spirit, they reveal spirit.

That means take content out of latency.

Repress content out of latency so that it can be faced and in facing that content.

Then we're doing we're expending less energetic resources to lie to ourselves, to hide from ourselves.

And then the the mirror of the mind and the mirror of the soul have better fidelity to, to spirit, to consciousness.

Itself.

So when we do very strong points locally that we we think physically this could be a very strong reaction because they you know like I'm doing liver 13 and 14, gallbladder 24 I'm doing.

Bladder 18 and 19 the shoe points for the gallbladder and the liver. And so all those points I mentioned are very strong for the liver. And if we think, well, this person's liver really needs a kick.

Well, OK, if if we do that with a distal point like a fire point or a wood point, a metal, a water point, that can be very, very, you know, you want to do that on a day where you just feel like you're cooking on all cylinders because.

They're very directional. If we do very strong local points and ground them with distal points that are source points.

Where we're rooting things in the source, in the origin.

And then putting them onto the control of nature, which more allows a person to take what they need at that moment from the treatment.

Without giving a treatment that might push some aspect of the body or psychology, or even deeper than psychology the soul further then might be healthy and beneficial in the moment in a way that could cause backlash could cause contraction. Yeah.

So these points bring treatment under the control of nature. The other aspect of a source point is that to some extent they do everything that every point on the channel does.

So if we think of, you know, what actually is a channel, how can we define?

A channel and sort of scientific rational terms well. And by that I don't mean biological terms.

Electron microscopic or electrophysiological terms? I just mean we recognize that if we say, well, the wood element has to do with vision.

And there's physical vision in terms of the eyes.

There's subtle vision in terms of memory and capacity to hold perspectives in life.

There's very subtle vision in terms of creative vision, artistic talents. There's very, very subtle vision in terms of.

Being able to intuit a better future, you know, like Martin Luther King's mountaintop speech, to be able to see a a more brilliant future and bring it through us and bring it here now.

So if we just take every point on the body that addresses some aspect of vision and draw a line through it, we get the liver channel and so we can say from liver one up to liver.

14 there are 14 points that differentiate growth. Subtle and very subtle dimensions of vision.

The liver three will do some aspect of each of those, but in a very more general way because it's the source point on the channel, it will evoke all the capacities of the channel. But again, in a balanced way under under natural control.

So for instance, liver one is the would point on the bottom of the big toe.

Its name is great esteem.

It has to do with.

On a subtle level with vision of the roots, what fundamental principles root me into my life that can't be compromised. Whereas liver 14 gate of hope is the top part of the tree aspiring to heaven reaching up toward the sun.

And has to do with our highest, our highest aspirations.

So liver one is more about roots fundamental.

Roots and liver 14 more about our outermost branches as they grow toward the sun and the choices we make and the planning and decision making in relationship to them.

So liver three will in a general way capture all those dimensions of vision between liver one and liver 14.

So something that's important to understand about source points.

Is there not?

Limitless incapacity. When we read Chinese philosophy, all of Taoism talks about the origin as being limitless.

You can pour into the ocean forever and it's never filled and you can draw from it

forever. And it is never emptied.

And on a in a in a sort of deep philosophical sort of way. That is the nature of origin.

But it's important to understand.

And with source points.

And with shoe points.

You know, even more so.

That these points tap us into a deep reserve of energy.

But they're not drawing that energy from the just drawing that energy from the infinite cosmos and are therefore a bottomless reserve.

They are.

They are giving us access to deeper innate potentials within us, which you know we can understand from a western scientific view.

Means tapping potential within cells within DNA deep reserves of energy, cellular energy within the organ systems within the nervous systems, and that for every human being these are finite and limited incapacity.

And I make the point because when we tonify these points and we give renewed energy to a person after they.

For instance, let's say a person's lost a lot of blood, or that had COVID or pneumonia.

They've been wiped out.

They've had a trauma, an injury or a psychological trauma that has just wiped them out.

Well, we can help revive them with these points.

But we have to educate them to live differently.

Otherwise, giving people access to these reserves of energy without helping change how they think.

About themselves and change their life choices is just going to be very much like going to.

A compulsive gambler who's bankrupt and saying, well, you didn't know it. But here's a suitcase your grandfather left you 100,000 in cash.

Well, I mean, how long is that going to last if the person doesn't change their worldview and the choices they're making and their value system it'll last a week, maybe the last, the lunchtime.

And then they're right back out on the street.

So it's very important that we understand we can't just tonify the source tonify the source tonify the source, do the shoe point over and over and over and over again.

We want these are important points and they're beautiful points and we want to utilize them in the beginning of treatment. The source points are very gentle to initiate.

Healing, but also the source points in combination probably with shoe points to help kick a person across the finish line at a point where we've done enough treatment at a fundamental balance has been established.

The person showing good improvement.

And we're we're trying to give them a final push.

So the upright influences within themselves can finally be rectified.

And the the person is therefore more self-sufficient and in less need of external support.

We're trying to rectify that healthy influences within a person.

So anyway, education is important in this regard.

So we can go to the next slide, please, Carla.

So just as here are the five elements and there's the 65 element points.

And you can see the hologram.

There's a hole.

Broken into five holes, which are the elements broken into twelve holes, which are the organs, and each organ has the five represented in it, which you can think of as hologram. You can think of it as a fractal or repeating structure that would just go and go and.

Go and go forever.

OK, next.

Please call OK, the next of the Luo points, which are in the literature, are also known as junction points.

And these points have several functions.

They form a functional yoke between the yin and Yang organ in each element.

That is to say.

That gallbladder 37, whose name is bright and clear denoting its effect on consciousness.

By drain it drains wind.

We'll talk about that in a moment.

Gallbladder 37 connects to liver three, liver 5, insect drain, the low point on liver.

Next to Gallbladder 40, the source point on gallbladder.

So the low points and the source points are connected to each other. The low points

have the function of balancing the left and right half of each channel.

That is to say, you have we all know that the channels are bilateral, right?

So you have gallbladder on the left, gallbladder on the right, heart on the left.

Tart on the right, kidney on the left, kidney on the right.

The low points help maintain a functional balance between the Yin and Yang organ of an element, the gallbladder and the liver, the heart and the small intestine. The stomach and the spleen, the bladder and the kidney, for instance.

But they also create a functional balance between the left and right half channels.

And when people have traumatic injuries.

One of the most powerful treatments that can be done is to do what's called balancing the channels left to right.

This is named after Japanese man who created this procedure whose name was akobani.

And what we do is we there's a whole chapter in my book, the clinical practice on Shani medicine, on how to do this.

And we just pass incense over the nail points of the bilateral channels, the fingers and the toe points, so.

Long, 11 bilaterally, and colon 1 bilaterally and triple heater one bilaterally and.

Heart Heart 9.

And pericardium 9 and lung 11, for instance, bilaterally. And we get and we do those for the feed and we get left and right for readings. And if a person feels the heat in five passes, say on gallbladder, on the left, but it takes 40 passes on the.

Right.

The organ that the site that takes the most passes has the most efficient Qi, and so we do the low point gallbladder 37. We would do on the right to bring the excess from the left and we go and retest and then we get a reading more.

Like 10:00 and 10:00 or 10:00 and 12:00. So they come closer together and this is done whenever we see.

Right, one sided symptoms.

So a person can say.

All my, you know, we've all had patients.

All my problems are on the left.

All my problems are on the right.

Or the patient who their left ankle's no good, their right knee is no good.

They have pain in their left hip.

They have pain in their right shoulder or or it can be a more internal problem.

Like I only get headaches on the right.

I only get headaches on the left, I only get menstrual cramps every other month.

And it's only when I'm ovulating on the right side.

Well, then we can doubt.

We suspect your left right imbalance in the channels and we can use these points to do that.

The low points, clear consciousness.

The low points on the young organs clear the environmental pathogen associated with the organ.

So for wood, that's wind and gallbladder, 37 trains wind.

And wind can.

On a gross level, it can just, you know, it can be colds and fevers and chills, and this kind of thing and and muscle twitches.

But on deeper level, wind can be confusing so.

Win can result when a person receives an emotional shock.

So, for instance, a person is gets some very, very bad news and they pass out.

From a Chinese point of view, they pass out because the world they were living in.

5 seconds before they got the news.

No longer can align with the external facts of the world they're living in.

So for instance, you get a call from a state trooper and they say, ma'am, are you the parent of so? And so they were just killed in an auto accident. Well, 5 seconds before you would you had a son.

You had a daughter?

5 seconds later, the fact of the world it is.

It becomes impossible to align one's internal orientation of one's.

History, once present and once imagined.

Future 'cause now everything has changed and a person passes out and that's wind.

Other aspects of wind would be epilepsy.

Muscle twitches, for instance.

You know, I shake.

You know, restless leg syndrome.

Wind causes chaos and confusion.

Gallbladder 37 drains. Wind.

And when we do points that train wind, a patient may get very dizzy.

So we always want to do it while they're laying down on a table, never sitting up. And it and we can let them know you might get dizzy. And if they get dizzy, that's a sign of the wind leaving of consciousness clearing.

So that's considered a good thing.

The the low points on the so where is the the low points on the external channels have a lot to do more of clearing environmental pathogens like wind, heat, coal, damp, fire, dryness.

The Luo points on the.

Yin channels have more to do with opening consciousness internally.

And bringing into consciousness repressed content.

So we can learn from bringing it out of latency so we can learn from it.

And repressed blood carries consciousness.

Right. Blood carries shin.

Blood carries consciousness, so on a mundane point of view, from a Chinese point of view, the reason someone would have numb fingers could be poor circulation and blood deficiency.

As opposed to thinking about nerves so much, and we'd say that the blood, there's not enough blood and the blood isn't getting into the periphery.

So it can't carry consciousness.

There. So blood carries consciousness and one of the main ways of repression is to hide emotional and psychological content from ourselves.

Um.

By making the choice, this is not self and that separation.

Separate that separation from self shows up as congealed blood, hardened blood which we can diagnose symptomatically and through signs.

Purple lips, purple tongue distended purple veins under the tongue.

A choppy pulse and fixed pain stabbing in location and from a point of depth point of view.

The pain associated with congealed blood would be the repressed content calling to us for attention and any points that move blood.

And and help disintegrate that hardness and any herbs that do that tend to enhance dreams and memories as content comes up at first symbolically.

In terms of memory and and you know.

Eventually, very explicitly in terms of more precise memory, I wrote a series.

I mean, I write all about this in my books.

There's a series of three articles up on my website at Lonnie Jarrett com that I wrote in 1995 called Chinese Medicine and betrayal of intimacy, treating rape, incest, and divorce, in which I.

Differentiate these kinds of repression relative to blood and other pathogens and how to treat them.

So we could have the next slide please.

So this just shows that Liver 3 connects to gallbladder 37, gallbladder 40 connects to liver 5.

Forget these numbers up here.

They're page setting codes.

I I just copied this out of a book that I wrote. OK, next one, Carla.

This is another way of showing it.

That the gallbladder and the liver.

That liver 5 opens up to gallbladder, gallbladder 40.

But it also opens up to the depth of self to Jing and gallbladder, 37 vents to the outside, but also opens up to liver. And so we have a clear path here.

From the inner dimension of the human being, their inner potential through the liver to the gallbladder all the way out to the environment. And of course it works the other way, with wind coming in, clouding the mind.

Of the gallbladder, which then obscures plans in the liver and our connection to. Origin.

OK, next.

These this is a chart from my clinical practice of Chinese medicine book.

On the effects of low points, clearing consciousness.

So these are the elements.

These are the low 12 lobe points.

These are the emotions that they clear.

This is the spirit dimension and these are the virtues that are empowered through clearing a stagnant emotions.

And.

This is the pathology.

So when fear builds upon fear like an infection, we get paranoia and suspicion. When a person's angry, that's one thing.

But when they're angry that they're angry.

They become belligerent.

Sorrow, bitterness, betrayal and mania are types of confusion.

Neediness.

Turns into ingratiation, which is saying yes to please people when we should be setting healthier boundaries and saying no.

And in metal righteousness turns into self righteousness.

So, and you know, there's a whole chapter elaborating this in the book. I'm just giving these for you to lay out the terrain here a bit.

All I can do in an hour every year is hopefully open up.

A deeper discourse and inquiry into deeper discourse about things. OK, next slide, please.

And here are the pathogens that the low points drain.

So damped dispersing wind clears heat wind transform stamp.

And understand that pathogens have internal and external dimensions.

So there are seven sources of light in heaven.

That's the Big Dipper.

The Big Dipper. The DAO is called the central administration of Human destiny.

It's the spoon in the sky that out at the moment of conception, takes an apportionment of the night sky and gives it to us as our innate potential as Jing, and then the seven stars with the North Star radiate a light into it, which becomes a person's.

Own endowment of spirit and consciousness, arrows and life force.

Seven stars in the Big Dipper.

Seven holes in the head to receive the light.

And seven emotions, internal pathogens and seven external pathogens, when called, damped dryness, etc.

To obscure their transmission and reception of light.

So from a medical point of view, in Chinese medicine.

All we can diagnose is the degree to which yin and Yang are communicating.

Pathology is lack of communication.

We can restore communication. Restoring communication always means to UN repress, and we have two ways to UN repress.

We can tonify what's real, which are the innate endowment of Jing.

Chi and Shen and we can eliminate what's unreal, which are pathogens, and the pathogens have gross in subtle dimensions. So we can talk about a person who lives.

I live in Western Massachusetts.

And I've had patients many people out here live in houses, in woods, on bogs with almost no sunlight because they're surrounded by tall New England trees.

And their houses have mold and some of these houses were built literally in my town in 1720, and they just have dirt foundations in the basement and the whole house is damp and the person becomes very damp.

Well, a person can get damp that way.

A person can get damp because it's 98% relative humidity in in August and they're exposed to that for a long time, and a person can get damp because of diet and eating very dairy and high cholesterol. Very, very rich foods.

So the presence of dampness in a person when the person's a person's digestive system.

Is healthy.

It can access potential sources of nourishment, to break them down, to build blood so that blood nourishes the muscles.

So the person can act in the world with integrity, so the function of the digestive system is to abstract nourishment from the food, to build blood and build muscle.

Damp is fat.

It's just it's just weight we carried with us, which on a subtle level, is undigested past experience that we just carry along and we haven't earned a lesson from it, so it isn't serving us.

So dampness has a gross dimension to it, but it also has a subtle dimension.

Can we have the next slide please?

This is just inner attributes of pathogens.

So cold is fear and its effect is contractive.

Wind creates confusion.

Its effect is to create chaos because everything's changing rapidly and you can we can move to the next slide because we're running out of time.

A little.

So the source points renew with an undifferentiated source of energy.

The Luo points create left and right balance and they take they drain pathogens, internal pathogens, and external pathogens.

To reduce burden, to bring content out of latency and in out of repression and into consciousness so lessons can be learned and they can.

The content.

That no longer serves can be let go of, and many of these experiences that we have

that we've repressed, we did so as the Mon performing when we were young and we repressed them with conclusions formed by an immature mind without much life experience.

And so we want to be able to move that content, bring it out of late.

See bring it into awareness.

Reframe it. Now, from the standpoint of being an adult, more mature adult with vastly more experience than the one to 17 or 18 or 21 year old who drew these conclusions with an immature.

Developing mind.

If she cleft points move stagnation in the channels, so this is the character Gian Clefter just redundant.

She's the Chinese cleft is the English translation.

I don't know why these became known as ye cleft points because we don't talk about Luo points.

We don't say Luo Junction points are Yuan source points or.

Earth element points.

But she cleft G is just the Chinese cleft is the translation, and we see here.

The character for Little Xiao Little and the character Quan for origin that I showed you on the other slide, but we show it next to a crevice that's being pinched.

And this is a picture I took here on.

A hike up by Crater Lake on my way to Crater Lake about 10/12/15 years ago. 'cause I thought it's so perfectly.

Imaged.

G cleft point.

So what?

We're talking about here is constriction in the flow of G in a way that creates pain relative in TCM generally to acute symptomatic conditions.

Extreme acute nerve pain, back pain, muscle pain and acute infections and inflammations. Prostatitis.

Passing a kidney stone.

Sciatica anything where something is tight.

Inflamed, painful and being pinched.

And so if you think of you, turn your garden hose on outside without a spout, and the water's all just dripping out. But you put your thumb over it and you can, like you're chasing your kid around, right?

You can shoot 1020 feet.

That's because you're constricting the flow.

Well, when the flow of Qi becomes constricted inside, we get heat, inflammation, pain in the digestive system. We get symptoms that end in itis.

Colitis stomatitis.

Esophagitis. Pancreatitis, for instance.

So these points in TCM are generally used.

And I just point out here that the etymology of anxiety, angst is narrow. In English.

We can go to the next slide.

So these are these are the she cleft points on the different channels and we can go to the next slide.

OK. And here are the yinshi Clef points relative to blood.

And issues that they treat relative to blood stasis and pain that accompanies blood stagnation in the way that I talked about stagnation, blood stagnation is repression and hiding content too challenging to consciousness from ourselves.

So if you look through TCM.

Books. The only time they ever choose G Clef points.

Are really in acute cases of bad infection, inflammation, pain and pinching like it's happening now, and it's acute and it's terrible.

But for the most part, those kinds of circumstances don't just arise out of the blue.

They're the physically, grossly embodied manifestation of long term processes which are good. Pulse diagnostician can feel on the pulse 10:20, 30-40 years before they actually happen.

That's why Chinese medicine has pro potential as a.

Preventive medicine 'cause we can study the.

The flow we can study the dynamics knowing what the likely outcome will be if nothing changes.

So The thing is, the G Clef points. We can see the process happening within an individual before they get to the point of having this growth symptomatology that TCM stands to use them for.

And in general, we can understand G Clef points to be points that move stagnation.

The inner dimension of that state, the outer dimension of that stagnation, the gross dimension, is constriction, pain, inflammation and infection.

But the inner dimension of it, the more subtle dimension, are states of consciousness that are festering.

Obsessive a person is fearful because they're fearful.

They're angry because.

They're angry, they're bitter because they're bitter.

They're not just bitter that their partner left. They're bitter because they're bitter that they're left.

Because they're needy.

They're grieving because they're grieving and the emotion is feeding on itself. The stagnant emotions, the person's consciousness is becoming.

Entirely caught within the emotion in a way that attention to it grows it and grows it and grows it in reality.

And that the anger just turns into what was anger turns into belligerence.

What was fear turns into paranoia.

What was heartbreak turns into bitterness and cynicism, which are like festering resentments. And these can help move those on a subtle level.

To help provide space to a person.

So we can go to the next slide.

OK.

So so this is a hop, skip and a jump.

There's extensive chapter in my my red book, my clinical practice of Chinese medicine book is about 870 pages on Chinese Physiology in the way I've been talking about it today.

And it goes in great detail through specific treatments and it goes through all 365 acupuncture points.

A paragraph on some points and five pages.

Ton on others.

Going into a great depth anyway.

So what we have here is that the G Clef points move stagnation from the gross to the subtle.

The low points vent it and bring it out of latency to clear consciousness and the source points renew with an unconditioned source of G.

So that leaves us 6 minutes, I think for questions. If there are any.

L Labuguen, Carla B CTR DHA (USA) 46:42

Thank you so much, Lonnie.

Doctor Bigley, do you have any comments or question?

DB Daniel Bigley 46:50

No questions for me, Lonnie.

It was a great presentation.

Thank you.

L Lonny 46:54

Good. Thank you for having me.

I always appreciate this and I I send my best and thank everyone for their service down there and all the good work you're doing.

L Labuguen, Carla B CTR DHA (USA) 47:05

Thank you so much, Lonnie for your time.

We'll keep the chat open for a little bit if you have any questions, just put them in the chat box.

Once again, thank you everyone for joining us this afternoon.

We hope to see you again tomorrow for our pain webinar. The topic will be understanding, CRPS and treatment options by Doctor Matthew Miller.

It will be here at teams as well and we let everyone know again by next month it will be using teams or we'll be moving forward, going back to our Adobe Connect.

Thank you all so much. And we'll keep the room open for a little bit so we can ask our questions or you can download the presentation.

It's available in the chat box.

Thank you all.

L Lonny 47:44

S.

L Labuguen, Carla B CTR DHA (USA) 47:44

Have a good day. Thank you, Lonnie.

L Lonny 47:46

OK.

Bye. Bye everyone. Thank you.

DB Daniel Bigley 47:50

Thanks Lonnie.

Take care. Thank you.

Awesome.

● **Osik, Amy J CTR DHA WALTER REED MED CTR (USA)** stopped transcription