



TAI SOPHIA'S BEGINNINGS...

As the Institute celebrated its 25th anniversary, Tai Sophia president and cofounder Robert Duggan reflected on some of the many people and events that gave rise to the Institute we know today—a story that could begin almost anywhere. It could begin...

- in 1952, when Robert Duggan was altar boy for Ivan Illich, the great social historian and critic of 20th-century health care and culture.
- or in 1970, when cofounder Dianne Connelly became friends with Rollo May, a founder of the humanistic psychology movement in America.
- or maybe in the 1960s, when John Sullivan (a founder of the Institute's SOPHIA program) and Bob Duggan were graduate students, studying philosophy and law together at Rome's Lateran University.
- or in 1971, when Duggan and Connelly first met J. R. Worsley and from him learned about acupuncture, an art rooted in nature and requiring the opening of the senses.
- or in 1983, when Father Claude Larre was amazed to find that a group of British/American acupuncturists were actually practicing something very like his life-long study, the Chinese acupuncture of antiquity.

CONTINUED

Duggan, however, chose to begin this reminiscence in 1981, when many of these strands came together at an international conference staged by Tai Sophia, which was then only six years old...

ACUPUNCTURE—AND MUCH MORE

BY ROBERT M. DUGGAN

You could say that *Meridians* is like the family table of Tai Sophia, the table around which we gather and listen to the Institute's family stories—stories told, however, not for the sake of stories, but for the sake of learning from the stories. Tai Sophia's history is a way of dwelling together into the future.

So gather 'round...

Fast forward to a seminal conference

Once upon a time, in the autumn of 1980, Mary Ellen Zorbaugh (now editor of *Meridians*) came to the Institute to talk with Dianne Connelly and me and others about creating a conference—a wonderful celebration to honor the fact that our Centre for Traditional Acupuncture had survived six years; that the organization was growing; and that we would soon open our doors as a school here in Maryland—we had finally been approved by the Maryland State Higher Education Commission. Happily, Mary Ellen took on the assignment and set about gathering the diverse group of participants who would bring breadth and depth and juice to

the Tai Sophia conversation at that extraordinary conference.

Looking back, to me this first of our five international conferences encapsulates what matters about the Institute's growth over the years: Tai Sophia has been built with the help of extraordinary people, from diverse countries and disciplines and wisdoms. These people have been brought together by friendship as well as a shared commitment to the greater good. From that commitment, we have spoken together from the heart. Out of these exchanges we have all expanded our work and understanding—and when we differed we kept on talking, looking deeper.

All that incredible richness was first apparent at the 1981 conference.

A remarkable diversity—expected and unexpected

In reporting that conference, the *Baltimore Sun* featured a photo of Rollo May, psychologist, author, teacher, and founder of the existential psychology movement in America. May was one of more than 50 presenters and almost 400 conferees who gathered

at the new Hyatt Regency on Baltimore's Inner Harbor. In his quiet yet provocative way, May raised profound questions about the relationship between love and will, life and death.

What was this great psychologist doing at an acupuncture conference in Baltimore? Primarily—though he did receive acupuncture treatment—he came because he had a personal relationship to the Institute. Dianne Connelly and Rollo May had stayed in friendship since their first meeting in 1970 at an international congress in Germany on healing and humanistic psychology. Nor was May the only headliner. Personal contacts brought another distinguished presenter to Baltimore—Manfred Porkert, then codirector of the Institute of East Asian Studies at the University of Munich.

In 1973, the Massachusetts Institute of Technology had published Porkert's groundbreaking book, *The Theoretical Foundations of Chinese Medicine*, a book with special significance for our first class studying acupuncture in England in 1973. (Several in that class would

found Tai Sophia.) We were thrilled by Porkert's book, for this intriguing and scholarly work reassured us that what we were learning was not pure insanity! It verified that our learnings about acupuncture and body-mind-spirit in the Chinese tradition actually did have a long history, internal consistency, and a sound foundation. The book let us know that we were not wasting our time, money, and effort, even though most American doctors at the time—not to mention the American Medical Association—saw acupuncture as “experimental” at best, and more likely dangerous.

After reading the book, we got so excited we pooled our funds so Jack Daniel (now a Tai Sophia senior faculty member) could take a flight, then a long train ride into the mountains of Austria to Manfred Porkert's cabin. There, Jack met Porkert, heard his story, and determined for sure that what we were learning was genuine. From this early contact came Porkert's participation in Tai Sophia's 1981 and 1983 conferences, the first of several visits he has made to the Institute through the years.



In 1972, the first “American class” (shown above) gathered in Kenilworth, England, to study with Professor J. R. Worsley. Organized by Bob Duggan and Dianne Connelly, the “American class” program was the forerunner to Tai Sophia Institute.

Also at the first conference was researcher and professor of psychology James Lynch, whom I first learned about late one night when I heard him on the radio. A professor at the University of Maryland School of Medicine, he was talking about his research on how pets help people live longer and bring down their blood pressure. (You can read about this in Lynch’s book, *The Broken Heart: The Medical Consequences of Loneliness*.) I remember thinking, “He’s talking about the Heart Protector!”

Now, Lynch had no way of knowing that he was describing the function of one of the Twelve Officials of Chinese medicine. Yet, using scientific

Many stories could be told, says Duggan—“all of them ‘true.’ The challenge is to tell the stories that illuminate Tai Sophia’s essence and will serve the future.”

tools and common sense, he seemed to have rediscovered a concept with a long history in Asia. So we invited him to that first conference, too. He titled his talk “Love and Healing,” and shared his learnings in an engaging, enlightening, and often hilarious presentation.

And in the audience, more movers and shakers

We hadn’t known whom to expect at our conference, or even how many acupuncturists there were in this country. We simply sent out brochures and hoped for the best.

So for me one highlight of the conference came when an acupuncturist from Chicago introduced himself and asked

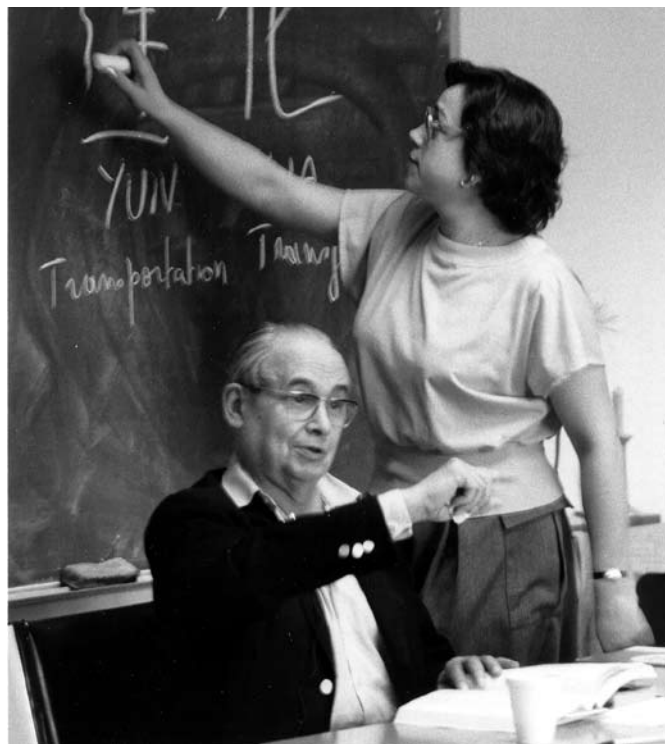
if he could meet with Institute faculty about accrediting Tai Sophia. We could be among a dozen or so acupuncture schools that would accredit one another, he said. A few months would do it, and accreditation would help legitimize acupuncture in the eyes of the many skeptics.

Of course, the acupuncture profession did not take this shortcut. The process of accreditation is thorough and arduous, recognized by the U.S. Department of Education and the Council for Higher Education Accreditation. The accreditation system was, however, seeded at the 1981 conference, an important beginning. And that moment in the lobby was also important in that it told

me this conference had drawn together future leaders for American acupuncture—active, long-sighted people.

Among them were Mark Seem, founder of the Tri-State Institute of TCM in New York City; faculty members of the New England School of Acupuncture; Bryan Manuele from the Midwest Center for the Study of Oriental Medicine; and many others. Most had learned acupuncture in Europe or the Far East, and had been struggling alone to establish its legality in the United States. TAI's conference, in fact, turned out to be the very first national gathering of American acupuncturists, in all their rich diversity—an outcome we could not have expected.

So at the very end of the conference, when everyone was supposed to go home, Mary Ellen had to find a room for yet one more meeting—to discuss the future of acupuncture in the United States. For three hours that Monday morning, about 30 people sat in a circle with a hundred others standing behind them, and we carried on a fervent conversation. Very quickly

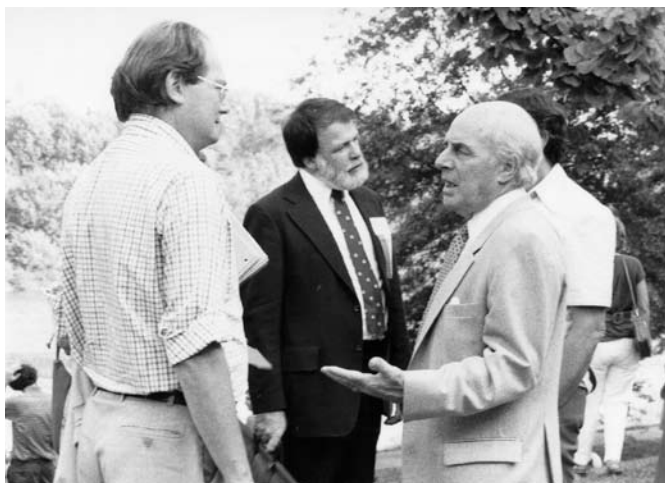


Since the early 1980s, Claude Larre and Elisabeth Rochat taught together, bringing their scholarship and understanding of the medical classics to Tai Sophia students. Since the death of Father Larre in 2001, Rochat has continued this work at the Institute. Photo by Giovanni Pescetto.

the discussion exploded into a passionate exchange around the question, “Which of the many traditions is ‘right?’”

Everyone who was there

tells a different story about that impromptu meeting. All agree, however, that it was the beginning of major developments for acupuncture in the United



Professor J. R. Worsley (right), teacher of Tai Sophia's founders, talks with English acupuncturist Roger Hill (left) at the Institute's second conference. Robert Duggan is shown in the center. Photo by Giovanni Pescetto

States. Out of the connections formed at that conference grew three important national organizations, all established in 1982: the Council of Colleges of Acupuncture and Oriental medicine, the Accreditation Commission, and the Certification Commission.

Some of the conversations begun in that room continue to this day, wherever American acupuncturists gather—conversations around the old/new questions: Is there one “true” tradition of acupuncture? Or are there diverse traditions, each “true,” each making its unique and valuable contribution? Is there a standard Chinese way of doing acupuncture that is “right”? Or is there a rich heritage that spread and developed in China, Korea, Japan, and Europe, a heritage that is practiced effectively in a variety of forms?

Although the acupuncturists in that 1981 gathering differed about many matters, we came to at least two agreements. We agreed that we needed to meet again. And we agreed that despite our different traditions, we needed to work together to

make this wonderful healing art available to present and future generations — an agreement that is still in place.

Important: the conference included patients

Finally, it's important that this conference included not only acupuncturists, but also *patients*. There were presenters who were patients, acupuncturists who were patients. Some patients had traveled hundreds, even thousands of miles to be part of this first-of-its-kind conference. From its earliest days, Tai Sophia has consulted and learned from its patients. In this fact is a reminder for the Institute as it enters its next stage of development: *Keep listening to those who are served.*

I remember one day in the late '70s when Dianne Connelly and I sat in a circle with three remarkable people — Pam Fleming, Don Klein, and John Levering—all of them patients who appreciated our work and its potential. We talked about how to bring acupuncture and its philosophy to the public; out of that conversation was born a foundation, the formal



Conferees — patients, practitioners, and presenters — at Tai Sophia Institute's first international conference gather for a photo in the lobby of the just-opened Hyatt Regency Hotel on Baltimore's Inner Harbor, site of the November 1981 event. Photo by Giovanni Pescetto

beginning of Tai Sophia's outreach, and one that signaled the important role of patients in this work.

Back to 1972 — the planting of the seed

So how did the foundation, Tai Sophia, and this wonderful conference ever come to be? Here we should go back to September 1972, when a group of 36 individuals gathered in Kenilworth, England, for the purpose of studying acupuncture. Again, this was a diverse, highly talented group of people from around the globe (Chile, Israel, France, England, United States). As well as Dianne Connelly and me there was Fritz Smith, a physi-

cian from California who later would develop Zero Balancing. The group also included Harriet Beinfield and Efram Korngold, who would later write a perennial bestseller about Chinese medicine, *Between Heaven and Earth*. It included people who would serve on the Institute's faculty—Jack Daniel, Jim McCormick, Julia Measures, and Marion Skelly. And it included Hal Bailen, a physician who lived on a houseboat in Sausalito, California, and around whom gathered many of the Bay area's leading thinkers in what became the "wellness" movement. I could go on and on with names, but I won't.

All these people had been

interested in the art of healing before they were interested in acupuncture. They knew something about the life force and were looking for a deeper understanding. Many of them had been connected with humanistic psychology, some with distant healing, some with various forms of bodywork and the martial arts. Jack Daniel, for example, had spent time in Boston studying with Michio Kushi, whose expansive macrobiotics movement included nurturing mind, home, and the world community as well as the body. Dianne Connelly had earned a degree in anthropology at New York University, and she and I had traveled widely the preced-

ing year, observing healing and spiritual practices in aboriginal communities and other cultures. My own background was in theology; and my friendship with Ivan Illich, the great social critic, would influence our thinking about health and medicine.

What brought us together— J. R. Worsley

All of us came to Kenilworth because we had been touched in some way by the work and words of Professor J. R. Worsley. All of us were drawn to the three major themes in his work, about which he spoke so passionately:

Learn from nature. Worsley insisted that nature holds wisdom about human life and wellness, and that this simple wisdom resides in everything: how a tree grows, in how animals care for themselves, in the never-ending cycle of seasons.

Learn through our senses. He insisted that we gain wisdom through observation, that we must open our eyes, ears, and noses—all of our senses—to the world around us.

Learn from symptoms. Worsley insisted that symptoms are teachers. They are not problems to be suppressed, he taught, but an expression of the body's wisdom. From symptoms we can learn how better to tend ourselves and to live more harmoniously, in accord with nature.

It's important to know that in those earliest days, none of us really understood those teachings or what acupuncture was



Rollo May, shown here with Dianne Connelly at Tai Sophia's first conference in 1981, spoke to conferees about the "great revolution in medicine" that was bringing together Oriental and Western healing arts.



At the first conference, James Lynch used humor and audience volunteers to demonstrate what his research had shown about the significance of relationships in health and healing.



At the Institute's second conference in 1983, Simon Mills explored themes common to the practice of herbal medicine around the world.

Photos by Giovanni Pescetto

all about—it all seemed a little magical. Even the location of the acupuncture points was mysterious—they seemed to move around, depending on which teacher was instructing us.

Only with time did we understand that we were the beneficiaries of many traditions that came together in our teachers. In the 1960s, a small group of English health practitioners, including Worsley, had set up Great Britain's first acupuncture college and professional acupuncture organization. These people came from a variety of backgrounds and had learned acupuncture from a variety of sources. Worsley himself, to expand his knowledge of acupuncture and to verify that what he had learned from European teachers was authentic, had made three trips to the Orient, studying in Korea, Taiwan, Hong Kong, and Japan. So our training in England drew on a rich variety of Asian and European traditions.

Between September 1972 and February 1973, our group of 36 gathered in Kenilworth for two learning sessions, each session a month long. Shortly after the second session, Jack Daniel, Dianne Connelly and I took the lead in establishing a clinic where we could be of service to patients and also practice the skills of this healing art. We rented clinic space on a beautiful Buddhist estate called Oakenholt, just outside Oxford, England, and pooled resources for our first purchase—the

equivalent of \$24 for a vacuum cleaner. Very soon we made another collection, this time for Jack Daniel's visit with Manfred Porkert.

Each year from 1972 until 1981 (when the first Tai Sophia class convened in Columbia, Maryland), we organized a new "American" class which gathered in England to study acupuncture. Although these intensive programs included students from around the world, most were American, and most had joined the program after hearing Worsley speak. Worsley returned often to the United States to give lectures and seminars, and each time more people would decide to study acupuncture.

Sister Charlotte Kerr heard Worsley in Boston and joined the class of 1977; Haig Ignatius and Peter Eckman (physicians who had studied acupuncture with Korean masters) met him at a major conference in Los Angeles and joined the class of 1974; others heard Worsley at Stanford University and in New York City and other places nationwide. These were just a few of the extraordinary people who joined the extraordinary conversation that has become Tai Sophia Institute.

The beginning of the Columbia story

In 1975, several of us who had studied in England decided to open a clinic (and a school, as soon as possible) in the United States. We chose Maryland be-

cause it was the only state that explicitly protected the practice of acupuncture by non-physicians; and we chose Columbia because this new city was founded on values important to us, such as community, respect for nature and for diverse religious and ethnic groups. It had a beautiful rural setting, a healing environment for our patients. Also, we thought the visionaries and idealists attracted to Columbia would be open to the healing art of acupuncture.

So it was that physicians Haig Ignatius and Warren Ross, in the class of 1974, came to Columbia to open the Centre for Traditional Acupuncture, along with Dianne Connelly and me. Haig left his practice in otolaryngology and moved his furniture and boat across country from California, to arrive in Maryland on the new clinic's opening day, May 1, 1975. Warren Ross and his wife, Arlene, moved from Cleveland to a farm near Columbia, where they



Yeshe Donden (the Dalai Lama's personal physician), translated by Robert Thurman, spoke about Tibetan medicine and the healing of body, mind, and spirit at Tai Sophia's second international conference held in Washington, D.C. Photo by Nancy Post

lived with Don and Lola Klein during those early days. Both Don and Lola were major figures in the development of the community health movement in the United States (Lola was the head of Columbia's Family Life Center when we arrived), and they brought their expert

knowledge to the conversation at Tai Sophia—another example of the many friends and streams of thought that have enriched and formed the Institute.

Remember, all who hear this story: it is (as Ted Kaptchuk might remind us) a story of a web that has no weaver—a story of friends, of people meeting and drawing together, all contributing their special knowledge, all enriching the conversation...

The conversation expands: the 1983 conference

While traveling in Europe in the late 1970s, Sister Charlotte Kerr (who had joined our Columbia practice soon after she completed the program in England) discovered an extraordinary person and resource, a French Jesuit priest who was a student

of Taoism and the Chinese medical traditions—Father Claude Larre, director of the Ricci Institute in Paris. At this center for Chinese studies, Father Larre and his colleagues researched and translated the ancient Chinese sources. “We have come to see...how necessary the thought of the Chinese is to balance ours,” he wrote. “Without entirely rejecting the modern developments in acupuncture, we must find within it the authentic tradition.”¹¹ People at the Institute were eager to learn from this scholar, and he was among those Mary Ellen invited to the second conference, held at the Shoreham Hotel in Washington, D.C., May 1983.

The 500 people at that conference sparked another remarkable and generative interchange. The program included



In an impromptu dialogue at the Institute's second conference, Fritjof Capra (left) and Manfred Porkert discuss parallels between modern physics and ancient Chinese medical concepts. Photo by Giovanni Pescetto

Ted Kaptchuk, who had just published *The Web That Has No Weaver* and in Boston was pioneering the use of alternative therapies in the public health sector; and it included Simon Mills, then the director of research and education in England's National Institute of Medical Herbalists. (Almost 20 years later, both Simon and Ted are involved in the development of Tai Sophia's new master's degree program in Botanical Healing.) Yeshe Donden, the Dalai Lama's physician, spoke about Tibetan medicine—in Tibetan. Robert Thurman, now professor of Buddhist Studies at Columbia University, accompanied Yeshe Donden and was his interpreter at the conference. Vincent Harding, professor of Religion and Social Transformation at the University of Denver, led a forum on healing and social responsibility, a theme that would become central to Tai Sophia's work. In an impromptu dialogue, Manfred Porkert joined Fritjof Capra, author of *The Tao of Physics*, in examining parallels between modern physics and ancient Chinese medical concepts. Also at the conference was Richard Cone, professor of biophysics at Johns Hopkins University and a patient at Tai Sophia. Each year since 1977, Dr. Cone had invited Tai Sophia faculty to lecture in his basic physiology course about the meridians and other aspects of physiology within Eastern medical traditions. At the '83 conference, he discussed recent

Western physiological research and what it reveals about how we function as whole organisms—as body-mind-spirit—and how that research resonates with Eastern concepts.

A catalyzing moment— Father Larre and “Oneness”

As you can imagine from that short list of participants, there were many memorable moments at the '83 conference. For me, however, there was a catalyzing moment, entirely unexpected. It came when Father Larre began his remarks about Chinese numerology. I was thinking, “What is this nonsense about numerology?” Then Father Larre planted the seed that was to blossom throughout the Institute's work: “There seems to be a tradition here [at Tai Sophia] that speaks of the

Five Elements as if they were five separate realities,” he said. “Remember: the Five are not separate, but an expression of the Oneness.” And he continued to speak with scholarly integrity and heart about the profound significance of numbers in the ancient Chinese tradition.

“Oneness” resonated through the conference, and afterward. In our meetings, Tai Sophia faculty members pondered Father Larre's teaching as well as remarks of Yeshe Donden and Bob Thurman about Buddhist traditions of oneness; and we considered the discussions about scientific research in physics and physiology, and what it was revealing about the oneness of life.

We invited Father Larre to return to the United States to lecture and lead seminars at the Institute. His colleague, Elisabeth

Rochat, joined him in bringing great richness to our study of acupuncture. Their teaching shifted the way we spoke about the Five Elements at Tai Sophia. We modified the curriculum so that all conversations were rooted in a declaration of Oneness. We began to speak about the Oneness reflected in Five, and the Five Elements as aspects of Oneness. The five seasons were a way of describing the oneness of the cycle of life, of the oneness of the year, of the oneness of a lifespan from birth to death.

The concept of Oneness moved into the introductory seminars that Tai Sophia offered regularly for prospective students and for patients, and became part of the conversation in our community outreach programs, including the program that is now called Redefining Health.

I should add that the name “Redefining Health,” as well as important concepts in that program, were drawn from the work of Ivan Illich. In 1973-74, when Dianne Connelly and I and others were studying in England, Ivan was nearby in Oxford, writing *Medical Nemeses*. We read the galleys of his book, and it challenged us to think deeply about the nature of “health” and about learning to live well with all that life brings, including suffering and death.

And thus the ground was prepared for SOPHIA and all that followed...



Social historian Ivan Illich (center) led numerous seminars at Tai Sophia. Photo by Guy Hollyday



Members of the first class of the Traditional Acupuncture Institute (Tai Sophia), shown above with faculty and staff on their graduation day, began their studies in Columbia, Maryland, in 1981. Photo by Giovanni Pescetto

SOPHIA is born

In the mid-1980s, Tai Sophia board member Harwood Beville, executive vice president of the Rouse company, insisted at a board meeting that the Institute had an obligation to share its knowledge of healing, not just with acupuncture students, but with business persons and administrators and anyone who could use it. He had observed that what Tai Sophia was teaching had applications far beyond the treatment room—that individuals could use this approach to healing anywhere, and without needles. And so was born SOPHIA, the School of Philosophy and Healing in Action.

In the summer of 1987, my friend John Sullivan, a board member and professor of philosophy at Elon College, took on the assignment of designing SOPHIA, the program that would

be offered to all: teachers and homemakers, social workers and entrepreneurs, nurses and artists and engineers. It would deliver the skills taught in the acupuncture program of observation, of opening the senses, and of viewing life as oneness; and it would help people apply these skills in everyday life. The aim of SOPHIA, based on ancient Chinese wisdom and formulated by John Sullivan, was “to come to life more fully, so as to serve life more wisely and more nobly.” In service of this aim, students would learn to give “treatments” in the community and workplace and at home—without using needles.

As we worked with the 19 students who signed on for the first year of SOPHIA in 1987-88, we realized that *every word is a needle*. And we began to hone this program in applied philosophy that brought together the power

of language, the power of simple Zen observation, and of awareness of nature. Each faculty member contributed a particular knowledge and passion: Julia Measures brought her great love of nature and her exceptional grasp of its processes; Dianne Connelly brought her long-time interest in linguistics, and John Sullivan his grasp of Taoism, Confucianism, and other philosophies East and West; with his extraordinary teaching talents, Jack Daniel inspired and helped laypersons acquire observational skills used by practitioners; and, of course, I brought the conversation stimulated by Illich about the nature of health and healing... this list could be very long, indeed.

Tai Sophia expands its mission

More and more, as the '80s passed, we came to see what

had been implicitly true from the beginning: Although Tai Sophia looked like an acupuncture school, it was actually a school of philosophy, a vehicle for a conversation that serves the children and the children's children—it was about redefining health and the art of healing. SOPHIA was not an add-on—its teachings made concrete and explicit what had been there all along, a fundamental philosophical understanding that honors the unity of all life.

We realized that acupuncture, like any healing art, medical procedure, or medicine, can be used to “fix” people, out of a reductionist perspective that focuses on symptoms and parts: body-as-machine. On the other hand, acupuncture (and any therapy) can be used in a way that honors the oneness of being, and that takes into account

the whole person and the whole context in which the person dwells. It became our mission to bring that wider perspective to the healing professions and the culture at large.

Thus came about the board's audacious decision, in 1992, to enlarge the Institute's mission. Tai Sophia's original mission had focused on acupuncture: "to train excellent practitioners of traditional acupuncture for service to the community, and to preserve this tradition for future generations." The expanded mission reached out to the whole culture: "to change the personal experience of health in the United States." In 1998, the board expanded the mission still further to encompass the goals of SOPHIA: "based on ancient wisdom and the observation of nature, to enable all to practice the art of living and the art of dying."

This expanded mission requires us to reach out to the culture in new ways, and Tai



Pictured above are the students and teachers who pioneered the Institute's SOPHIA program in 1987.

Sophia has responded with expanded programs and a new campus. We are now offering two new master's degrees—one in applied philosophy and healing (SOPHIA, expanded to a full degree program), and one in botanical healing—with more programs to come. A new

building, set on 12 acres next to a nature preserve, is home base for a healing service that extends from inner city neighborhoods to board rooms, via treatment rooms and classrooms. The Institute's new name, Tai Sophia, honors our heritage and signals our expanded mission.

Notes

1. Father Claude Larre's comments appeared in an introduction to his article, "Symphony of the Yellow Emperor (Part I)," in the *Journal of Traditional Acupuncture*, Spring 1983, p. 54.

Robert M. Duggan is president and cofounder of Tai Sophia Institute.

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So many stories remain to be told—wonderful stories about the board, about each member of the faculty, of patients, of dedicated staff, of graduates who have influenced the course of acupuncture in the United States...

To all these friends and colleagues, a deep bow. And a Great Welcome to those who join us in creating the future.



In this photograph from the early 1980s, Dianne Connelly leads a workshop about the five elements/phases of Chinese medicine, one of many educational programs Tai Sophia has offered the general public since its inception.

Photo by Giovanni Pescetto



Once upon a time...

Below are several stories about Tai Sophia's earliest days, adapted from taped interviews by Meridians contributing editor Elise Hancock:

1971: "This knowledge must not be lost."

When Bob Duggan and Dianne Connelly arrived in England, on their way home from a year's travel and research in Asia, Duggan had such pains and pins and needles in both his arms and legs, that he could scarcely control a car, while Connelly had spent 10 days in a Hong Kong hospital being observed for intestinal agonies that came and went mysteriously. Neither had found any help till they were referred to a man named J. R. Worsley, out in the country, a twisty, turny four-hour drive from London.

Worsley appeared a paradox, says Duggan today. On the one hand he seemed "the everyday Englishman at the Rotary," very proper and mannerly. He wore a three-piece suit and drove a Mercedes. On the other hand, he talked about their ailments very simply, in terms of the English countryside and the natural world. Nor was he daunted. "These symptoms made sense in his system; he had a way to think about it" — a way that helped.

Duggan says, "He put in two needles and told us to come back in three days. Well, I'm an American, and I could see that if he put in two needles today and two needles in three days, then he could put in four needles today and I wouldn't have to drive that road again." He laughs. "But Worsley knew that healing takes time."

Healed, amazed, and grateful, Connelly and Duggan said to Worsley, "You must teach this more widely. This knowledge must not be lost." Then, they set out to make it so.

1972: "The most beautiful thing I ever learned."

Haig Ignatius, M.D., today the senior practitioner teaching point location at Tai Sophia, in 1972 was practicing ear-nose-and-throat — and acupuncture — in California. Intrigued that Chinese acupuncturists seemed able to help patients with nerve deafness, which Western medicine could not, he had signed up to work for a chain of California acupuncture clinics. In California, acupuncture was legal—but only if performed by an M.D. or O.M.D. (Acupuncture had been practiced in California's Asian communities since the Gold Rush, and only recently had the state passed the law restricting it to doctors.) The way it worked, the chain employed various Asian masters, who stayed in the back rooms. The Western doctor (in this case, Ignatius) would see the patient, run to the back to consult the master, then return to execute the treatment.

"It was mainly symptomatic," Ignatius says now. "Lots of needles. We got people well fast — but they didn't stay well!" So Ignatius complained to the master. "And my master said, 'Oh! You don't want them to get sick again? Well, that's a whole different thing. Tell them, if they come back when they're feeling well, we can do things so they won't get sick again.'" Things the master proceeded to teach Ignatius (and Peter Eckman, who also worked for the chain). Things the master had been using on his private patients, including a "special treatment" for certain neurological patients, and the concept of perverse energy.

Results were amazing, says Ignatius, especially with neurological patients, people with strokes or multiple sclerosis. "We had a woman, a nun, a Sister of Mercy — her hands were paralyzed. The neurologist said, I can't do anything for you. But she became able to write her name....I cried. I said, 'Oh my God, this is a whole system of medicine'— it was a great revelation to me. I'm still to this day fascinated with Oriental physiology, the Officials, the Elements — to me that's the most beautiful thing I ever learned in my life. I cried from the beauty of it, and secondly for the sadness of not having known this before. People I'd treated for two decades—what I

could have done if I had known this system!"

But the lessons came to an end. One day Ignatius got to work and found his master had been fired, on one day's notice. The owner had decided that Eckman and Ignatius were doing so well, the master was no longer needed.

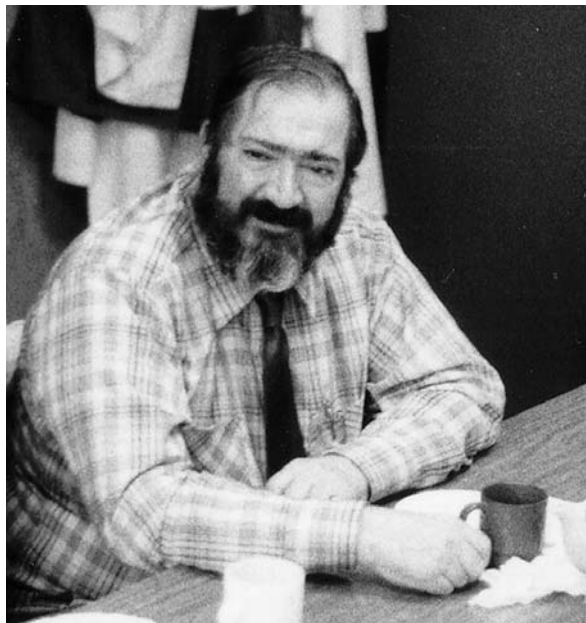
It was about then that Ignatius heard Worsley speak, at a conference in San Francisco. When Worsley described his "four-needle treatment," Ignatius and Eckman looked at each other. "It was our 'special treatment'!" says Ignatius, eyes wide. Worsley also had the concept of perverse energy, except he called it aggressive energy. Most important, Worsley had a conceptual framework for it all — the five elements (or energies), which in a healthy natural system each give rise to the next, on around the cycle: for example, in the cycle of the seasons. Acupuncture treatment, to Worsley, consisted in restoring this natural flow wherever it was blocked in the patient's body, mind, or spirit.

After the conference was over, Ignatius got hold of Worsley in a hospitality suite. "I said, 'Jack, let me buy you a cup of coffee. I need to learn what you're teaching.' He said, 'There's a guy named Duggan here. Go see him and he'll get you registered for the next class in England.'"

Ignatius gave up his highly successful practice in San Francisco and went fullbore to learning this exciting new subject, joining the 1974 class in England. It was a move he has never regretted.

1975: Fighting for its life

In May 1975, several who had studied acupuncture in those earliest programs in England launched their own acupuncture practice in the new city of Columbia, Maryland, buoyed up by the nation's recent excitement about this new thing, acupuncture anesthesia. Nixon had just recently opened relations with the People's Repub-



In 1975, physician-acupuncturist Haig Ignatius left his successful practice of otolaryngology in California and moved to Maryland to help establish Tai Sophia. The photo shows him at a meeting during the Institute's early years—possibly treating his colleagues to one of his infamous puns.

lic of China, and James Reston of the New York Times had developed appendicitis and been treated with acupuncture while in China. After he wrote about his experience and the operations he had seen performed with acupuncture anesthesia, America was collectively agog. Curious. Hopeful that acupuncture would prove a simple solution to intractable pain.

Backlash, however, set in quickly. "People were setting up clinics in Washington, D.C.," remembers Duggan. "Literally, patients were brought in by the busload, hundreds of people a day. They'd stand in line to get their pulses read, then to get treated." In the course of ending these abuses, law agents also began arresting Chinese and Japanese and Korean practitioners who had quietly been practicing for years. A well-known authority on Long Island was arrested for publishing a book on pulse diagnosis, and Haig Ignatius was threatened with the loss of his medical license.

"The state medical society wrote me a letter," Ignatius says. "They said, cease and desist, don't do any more of this terrible—in their mind—stuff, and I was devastated. I'd been kind of a stickler for doing things ethically, so to be accused of this was really hard." The FDA had declared an acupuncture needle to be an experimental device (an order later rescinded), its use forbidden except as part of medical research. Tai Sophia was fighting for its life.

The legal nightmare lasted only about three months before the state sent a letter of apology. Its impact lingered, however. "We borrowed a good deal of money for the legal fees," says Duggan. "It took us years to pay it off."