

Caspar Szulc ([00:00:01](#)):

Caspar Szulc here, ready to jump into this episode, which we're dedicating to ancient biohackers and Daoism. See, much of medicine concentrates on new discoveries in an attempt to find therapeutic treatments for the diseases that plague so many. But our guest today believes we should be looking to the past and the mystical practices of the ancients for answers to today's modern problems. And he's devoted his whole life to sharing just how practical they can be. He's got a really similar approach to what we do here at Innovative Medicine, which is all about tapping into ancient wisdom, combining it with modern research and technology, and using that to help people heal on the physical, emotional, and spiritual levels. And if you've never heard of Daoism, we'll dive deeper into this Eastern philosophy that focuses on genuineness, longevity, health, and living in harmony.

Caspar Szulc ([00:01:13](#)):

This is the story of Daoist Medicine with Justin Ehrlich. Justin, thanks so much for being on the show. Really appreciate you coming on and really interested to hear about what you have to say, cause you're a man in the Western world that practices a lot of Eastern things and ties it all together, looks at things from a macroscopic and microscopic way. And I love that, but just to give a little bit of background here, a little bit of your story, how'd you get into all this how'd you come classically trained in Chinese medicine? What led you into all this?

Justin Ehrlich ([00:01:46](#)):

Well, thank you for having me here. I'm really, I'm happy to be here. So and yeah, I practice Chinese medicine with a Daoism slant and, you know, I got into Chinese medicine — interested in this sort of cultivational journey. I just found the idea of improving oneself

Justin Ehrlich ([00:02:06](#)):

Very fascinating. And it seemed as though that hadn't been deeply explored in the East and I started in martial arts. So I sort of began in the sort of physical realm of things. I'm just learning to use my body in different ways with breathing exercises and physical exercises, but then also got exposed to meditation and the concept of right wrong, good, bad, appropriate, inappropriate sort of duality concepts. And it just, it made sense to me. That's really kind of what drew me in. And I didn't conceive of pursuing it as a career. I worked as a translator for a number of years, worked in business, hated sitting behind a desk all day. And I was reading a book on Chinese medicine because I was interested in it and a friend of mine was just like, why don't you go to school for Chinese medicine? And it was like, somebody had smacked me upside the head and I just realized.

Justin Ehrlich ([00:03:08](#)):

I was like, Oh, duh, that's what I should be doing. And so I worked for a little longer to save up some money, went back to grad school and just really haven't looked back. And then there is the sort of modern TCM, which is what is most acupuncture it's called Traditional Chinese Medicine. Although TCM is really post Mao. So it's not traditional it's post-communist revolution synthesized Chinese Medicine where Mao brought many of the best doctors together from around the country, look to see commonalities and understandings of the medicine and then synthesized a standard for the entire country from that getting rid of a lot and keeping a certain amount.

Caspar Szulc ([00:03:57](#)):

So it's really modernized traditional medicine in a way right?

Justin Ehrlich ([00:04:00](#)):

Exactly it is very much so and his model in that was Western medicine. So everything is described in these sort of quasi biomedical terminology, which is not the language of classical Chinese Medicine, which would have been usually considered let's say pre Song dynasty or pre, it was really like basically the Chinese medicine has gone through iterations because it is so old. And what was practiced before the Song Dynasty, which would be, let's say roughly 800 to 1200 period is different than what was practiced after it. And then it also went through other iterations as well with different schools of thought, but now basically took and created a new synthesis, which became TCM. And that's what I first learned. But then I got exposed to a Daoist teacher who is actually back in Manhattan or in Queens, and began studying with him and have access to more of the classical approach. And that really took me even deeper and resonated with me that much more. It was just not much richer in terms of how it looked at the integration of the physical journey, the emotional journey, the spiritual journey.

Justin Ehrlich ([00:05:19](#)):

And that whole experience was really sort of like just mind opening of like, Oh, this, this really makes sense. This really is kind of where human potentiality is at and just drew me in. And rather than learning Daoism from the perspective of studying religious texts and doing religious rituals and doing all of these sort of formal things, I learned Daoism via the medicine. So I learned about that was via disease having the prevention of disease or the treatment of disease, rather than just learning how to burn incense and do chants or do that sort of stuff, which was not really my interest. It was about the sort of human to human journey and how can we as humans be healthier physically, emotionally, spiritually. And that's the part of Daoism that just is like the the nectar to me, it's the part that really kind of gets me fascinated in terms of the human journey.

Caspar Szulc ([00:06:20](#)):

Yeah, that's really interesting because I always understood and I'm sure most people saw traditional or classical Chinese Medicine as the whole sum of Chinese med—ancient, you know, everything that came acupuncture understanding or all of that was lumped together. And you're saying that's not really the case. It's westernized quite a bit. And there is a number of different types of approaches as far back as you could go really in Chinese medicine that would differ quite a bit. So from Daoism to TCM, what is the big differentiating factors that you would see if you went to a traditional Chinese Medicine practitioner versus a Daoism practitioner?

Justin Ehrlich ([00:07:01](#)):

Well, I mean, I think traditional Chinese Medicine, the sort of modernized version still does include a lot of classical stuff, but what the communists did is to really try to separate out the emotional component of things. They focused on things in terms of very somatic cut and dry leaving the psychology aside or leaving the sort of, not just the psychology, because they did come up with treatments for anxiety, for depression, for those sorts of things. But the emotional journey of the human as a human, that part was, was largely removed. And so it was very cut and dry. Like this is a human having this experience of anxiety, but not the sort of deeper introspection of like, well, how did you get there? How did you become you to have anxiety because you and I might've been exposed to the same exact event, but we're going to experience it differently. And that facet of removing that is one of the bigger differences of sort of removing the, the psycho spiritual journey of a human as a factor in medicine, where in Daoism, you can't, you just can't remove it because that's what it's about.

Caspar Szulc ([00:08:16](#)):

Yeah. And it seems that that's a issue or a problem I could say across the board in medicine, I mean, you look at conventional medicine and there, there are a number of things and iterations to it as well, where we've gotten away further and further from that cycle, emotional, you know, you as a spiritual being and just a body piece. So as we've modernized, we've kind of broken you down into pieces, specialized in this piece and that's it. So it seems that, and that's not just conventional. If you look at Westernized, I've even seen Ayurveda practitioners that are modernizing and forgetting some pieces of the past. And I think that's, that's a problem because we're loosing this wisdom of thousands of years, right. And that's one of the biggest issues I feel like is that we're separating, we're not looking at the human being as those three components that make us up physical, emotional, spiritual, and that's something you're doing as a practitioner, right. That's something you're pushing for. And basically saying, this is real, this is integrative, whatever you want to call it, but this is healing.

Justin Ehrlich ([00:09:20](#)):

Yeah. And I think the, you know, on one level, you know, if we lose the, the skills or the knowledge of the ancients who cares, you know, like at a certain level, humans will refigure it out because we need to figure it out. And that's actually really more the issue. It's not that we're losing the, the wisdom of the ancients. It's that we're just not treating humans, we're treating machines. And that's really where the problem is that, you know, like whatever the Daoist figured out or whatever the ancient Yogis figured out, if we look at sort of modern functional medicine and sort of the cutting edge of Western medicine at this point, they're just starting to figure out a lot of the things that the ancients figured out about how these things are integrating, and they're not doing it out of the goodness of their hearts.

Justin Ehrlich ([00:10:09](#)):

They're doing it because it's just necessary. That's the one thing with medicine is that if you don't figure out the cause of the problem, people get sick and die. And if you're in medicine, like we just, we care. We want to help people. And so we see a problem and we want to find a solution to it. So it would be nice if we don't have to recreate the wheel because the wheel has already been created. But I think the bigger picture is recognizing we need the wheel. We need to come back to figure out how to take the amazing stuff we've learned in the scientific process. And then bring that back into integrating all of the human experience because obviously Western science has figured out a lot of really, truly amazing things. There's no reason to throw that out. It's just a matter of taking that information and reintegrating it into the whole, the whole of the person.

Caspar Szulc ([00:11:02](#)):

What do you think it is about our modern science industry of medicine that kind of shuns and looks back at ancient practices with a little bit of, may I say arrogance with a little bit of this dismissal that we know better than they did back then yet. I mean, you look at some of the things that people were able to do back then and, and predict and create with the ancient pyramids. You still can't do that almost with modern day technology. We can't figure that out. And yet we look at them as almost, you know, as, as an old ancestor, like old, crazy grandpa, right. Don't listen to him, but he's full of knowledge.

Justin Ehrlich ([00:11:43](#)):

Exactly. No, I, you know, I think my answer to that would be on a slightly esoteric side in saying it goes back to Aristotle which is a long ways back. But the logic that came from Greece was that something was A, or it was not A, there was no inclusivity that something is A, and it is not A, and in the East. And the,

really in the traditions of, of the ancients, even though Aristotle of course, is quite ancient it's context. It's only A once you have B to compare it to, and once you have can compare B to C, maybe B becomes the A to C you know, it's like the glass of water is cool in comparison to the room, but the refrigerator is cool compared to the water and the ice pool compared to the refrigerator. It's only in context that you can, you can judge something as being one thing or another.

Justin Ehrlich ([00:12:40](#)):

And in the West, we have this we see this right now, of course, very painfully in America, but this sort of splitting of duality is you're either on this side of the fence or you're on that side of the fence. And it's either the ancients had no knowledge or they had all the knowledge. We can't really just say to ourselves, like they actually had a lot of stuff figured out. And we also have a lot of stuff figured out. Why can't we have that duality where there is truth in both modern science and there is truth in the ancients? And I think there's this sort of either or mentality that is just really part of our culture. It's A or not A.

Caspar Szulc ([00:13:22](#)):

It really is. I feel like you can't find yourself in the gray I always say that there's so much truth in that gray area, right? All the shades of gray, but most of us find ourselves in black or white it's right or wrong. And it's this way, or it's that way, or science says this. And not that, whereas we know science changes every day.

Justin Ehrlich ([00:13:41](#)):

Changes all the time. And yet somehow in the scientific method, which is both my parents are PhDs and research scientists. So I've been like, I grew up in that world of science and do the research, look at the data, see the data, the data over time, enough data points. It doesn't lie. It gives you solid information. But there's always exceptions and there's always confusion in reality. And if you look in the universe, we know that's the case and there's, there's just nothing in the universe that is absolute.

Caspar Szulc ([00:14:14](#)):

Right.

Justin Ehrlich ([00:14:15](#)):

But yet we're always looking for the absolute truth. And I think we just kind of set ourselves up for failure. And that was, we started to look for that. I found in Chinese medicine, people tend to be on one or two sides of the facts, that, or don't believe in Chinese medicine.

Justin Ehrlich ([00:14:33](#)):

They think it's quackery. They think acupuncture is not real. It's all placebo, herbal medicine, isn't working, all placebo, or they expect for it to be a miracle. I've had this disease for 20 years. It's very chronic, it's degenerative. I've tried all these other treatments, nothing has worked and I expect acupuncture one treatment. And you're like, it's actually not that it's quackery. It's not that it's all placebo. And it's also not that I am like, Jesus laying hands on you thou shall be healed. You know, like the human body is complex and, and the human condition is complex, it's not just the human body right, and the spirit, and looking for those absolutes, we just, we kind of set ourselves up for failure rather than like looking at the process or the journey.

Caspar Szulc ([00:15:17](#)):

Right. And in the journey, you also realize that each of us are so individualized and so unique that we will never say, well, their outcome was this. I want the same treatment and receive the same outcome. And I think that's a big problem because most of medicine does say that you take this pill, we've clinically shown that it will help you. And end of story, whereas people take the pill and they say it didn't work. And the doctors say, well, you must be crazy because we knew it would work or else we'll just give you another stronger pill that showed that worked on the population of people like you. But there is no one like you, right. Do you think that ancients looked at that understood the personalization may be a little bit more?

Justin Ehrlich ([00:15:56](#)):

They definitely did. It's actually one of the hallmark statements of Chinese medicine is you treat the person, not the disease. So when somebody comes to me and they have Rheumatoid Arthritis or they have MS, or they have Psoriatic Arthritis, or they have Crohn's or Ulcerative Colitis, I don't treat any of those things. I treat the person showing up that may have the symptom of Crohn's or the symptom of RA or the symptom of back pain or the symptom this because what caused your back pain and what caused my back pain is going to be different. Maybe you were playing tennis and I was playing rugby and you know, or you were playing rugby and I was playing badminton or whatever it was. I was knitting and I hurt my back. And you know, how we, the mechanism of injury, the mechanism of the onset of disease is going to be different. So of course the treatment is going to have to be different.

Caspar Szulc ([00:16:43](#)):

Do you find it difficult to tell patients that and have them understand that? Cause I know at our center, it is when you get that first call, it's either do accept insurance is the first question or right. Or do you treat X disease, my diagnosis and you try and explain it. And you only have a certain amount of time on the phone. And it's sort of like, I feel like the eyes glaze over when you don't give a yes or no. And people are just like, well, do you, or don't you?

Justin Ehrlich ([00:17:09](#)):

Yeah. Yeah. I know people really do look for that. Certainty, over the years, I've, I've come to answer to lot. I've worked with this disease pattern quite a bit and every person is unique. But I have worked with the, the disease.

Caspar Szulc ([00:17:23](#)):

Yeah. Yeah. It's a very diplomatic answer.

Justin Ehrlich ([00:17:27](#)):

Well, and I think legally I'm not allowed to say I do treat diseases. For insurance model, I have to diagnose something, but I'm not allowed to treat it. It's a, again, like a duality within our medical system that is so broken that you have to give a diagnosis, but you can't say you're treating it, and.

Caspar Szulc ([00:17:47](#)):

I know, it's crazy. It really is when look at some of medicine and you see what you have to do and what you can't do, it's, it's kind of, it's so contradictory. It's so like who came up with this guys? So you're telling me I have to diagnose, but I can't treat that. Then what's the point of all this guys, like really?

Justin Ehrlich ([00:18:05](#)):

And some of the acupuncture companies, they require a diagnosis, but they don't pay for a diagnosis. So you have to do the evaluation and come up with the diagnosis, but they don't justify paying for it, but they won't pay you for treatment if you don't do it.

Caspar Szulc ([00:18:21](#)):

Right. And again, this is something that ancients would probably scoff at. Be like what, what's the point? Again you even take a Socratic kind of, you know, viewpoint of this and be like, why would we do this? If this is it? And you'd come to the natural conclusion that we shouldn't do this. Right?

Justin Ehrlich ([00:18:39](#)):

Yeah, exactly. It's really, it's, it's just common sense. There's not like there's no, no justification for it. Other than it's a business model that doesn't have patient care at its highest priority basically.

Caspar Szulc ([00:18:55](#)):

And complexity it actually works in everyone's favor. You need more people. You need, the industry has to be there when it's this complex. And the more complex it is, the more reliant you are on this industry. And so the whole circle of life goes on within it. Now, one thing I saw, you said, I really liked that the ancients were the original biohackers and I know a lot of biohackers out there and maybe I think they would probably agree, but also some would dispute because so many are on the cusp of such technology driven data and really pushing the boundaries of what's possible with genetics and everything that you may say has been a very 21st century advent. So tell me, why do you think the ancients were the original biohackers and were they doing it smarter than her like modern day biohackers are?

Justin Ehrlich ([00:19:49](#)):

Well, okay. So one of my favorite sayings is we want to preserve the fire of a tradition, not the ashes of the tradition. The ashes are the treatment tools, the treatment methods, the fire is the goal of treatment. The goal of the practice, the whole reason you came up with the tool. So we came up with the knife to be able to cut the body, to do surgery. And then we refined into multiple types of scalpels, for different situations to make the cutting of the body more efficient. As a surgical intervention, we kept the goal, to be able to cut the body open and help somebody that needs surgery, but we didn't keep the ashes, the rough stone that somebody used to cut the body. And the original biohackers were motivated to improve human function physically, emotionally, spiritually. And they came up with tools to help improve the form of the body. Modern day biohackers are doing the same thing. What might be, I might argue, might be missing some of those cases would be the bigger picture of why they're doing the biohacking. It might be that they're looking only at one side of it. How do I hack my physical health? How do I live to be 130? How do I live to be 150? But without the bigger picture of how do I live to be happier, or how do I live to have a better connection to a transpersonal identity so that I am more in touch with the bigger sense of humanity or the planet or the universe or something like that, which was part of this sort of ancient method. And I would say they were more considerate of the bigger picture, but also went in to look at which herbs made you a better athlete and helped you to prevent aging, helped to prevent decline associated with aging, which we can then look at some of the modern herbs that has research around how it supports Telomere health, how it supports as an antioxidant. And so we can see the ancients were doing the same things. They just didn't know that it was telomeres.

Justin Ehrlich ([00:22:00](#)):

Right, right. Those words were different words, correct. They were of the ancient language and everything. And, and you know, you read my mind Justin cause I was going to ask you about is the goal of what we're doing now, the right goal. Cause you hear it all the time. I want to live to 180. Right. So I'm gonna, you know, genetically modify myself to do that, get rid of all disease kind of chromosomes this and that. Whereas no, one's really looking at the quality of life almost to say those years, 180 great. But you know, where's the happiness factor in this? What is your goal? And I really think that health happiness is, is the goal here. It shouldn't be about numbers so much, but, but again, that's, that's difficult to say because can you have both, can you be healthy, happy and live to 180? You know?

Justin Ehrlich ([00:22:48](#)):

Yeah.

Caspar Szulc ([00:22:48](#)):

What do you find?

Justin Ehrlich ([00:22:49](#)):

Yeah, I think that's the goal right. Is like live as long as possible, but also be as happy as possible. And I think, you know, like the, on the more like psychospiritual side of things within Daoism, the sort of basic principle, something that makes Daoism different than Buddhism Daoism doesn't believe in karma in the way that Buddhism. Buddhism has this idea, you do well in this life, you come back as something better the next life you have this sort of upgrading as you go. Daoism, it doesn't have that judgment because that's a judgment thing you do something good you get something good. If you're bad, you get something bad that wasn't looked at. As you're here to have a purpose, you're here to learn something for the sake of your soul, for your unique person. They, they would argue that like you and I both share an interest in the health of the world, the health of people, that's part of our journey.

Justin Ehrlich ([00:23:41](#)):

For whatever reason, we were both drawn into that field and we may suffer from disease or we may never suffer from disease, but we are surrounded by disease either way constantly. And so disease is a big part of our life journey. And the goal is to learn why am I here? Because all of us, whether we live to be 180, 60, 200, we're going to die. And so at that last moment, when we die, can we die peacefully? Can we let go and feel we lived the life that we were meant to without having regrets that call us back to have to redo something? And I think if we look at living longer without also including living more complete so that we can die peacefully, then no matter what we're going to reach the end of days and still die unhappy. Right. You know, you have to want to live every day as though it were your last, that's the sort of classic statement, right?

Justin Ehrlich ([00:24:46](#)):

And if you can live like that for 180 years, then you can have that much more rich experience and enjoy it that much more. But if you live to be 180, an you never really figure out why you're here, you're going to die just as unhappily as you would have been if you died at 60 or 40 or 20 or, or whatever.

Caspar Szulc ([00:25:07](#)):



Right. And I feel like a lot of what's going on there, whether it's hacking or just whether it's living our lives, we, we kind of are, we're reaching for goals that I think are quantitative, but don't give us so much happiness. And as soon as we reach them, we reach for something else. We keep doing that. We're running on this hamster wheel and we're never truly happy. We're thinking we're getting to happy. And that once I take this corner and inject this new compound, I'll feel better and it'll do this and I won't have this.

Caspar Szulc ([00:25:35](#)):

And, and we just never really get there. And at the end of our days, however long, 180, or, you know, 76, the average now we, we kind of look back and say, was, was that truly happy? And you know, some people may be able to be content with that. I don't know. I can't answer that because I've never had that experience. But yeah, I think the goal again is a little bit off when I go on social media and I see people just posting these things on there and it does seem like a game of just numbers and things that are fleeting. And then you just keep going. Right. And I think that's unhealthy though. That's what I'm trying to get at is these actions as healthy as we see the meaning lifting as much, getting this much body weight off you doing these numbers at the end of the day, if you're not happy, that's not healthy for you I believe.

Justin Ehrlich ([00:26:27](#)):

Yeah.

Caspar Szulc ([00:26:27](#)):

You agree with that, you know, we should change our metrics somewhat from this quantifiable self to the happiness quality factor.

Justin Ehrlich ([00:26:37](#)):

Yeah. I mean, I think it has to include both, right? It's like, we need to, some of those details that are quantifiable are important. And they're also not the answer. You're living to 180 is not the answer to happiness. Living to 181 is not the answer to happiness. Living to 182 is not the answer to happiness. Like somebody will reach 110 then their goal may be 115, then it will be 120. And it's the, the non reachable destination that we, we lose track of actually the journey. Right.

Caspar Szulc ([00:27:13](#)):

Yes, and in some way that causes suffering in some way that can be almost an initiating factor to disease and to a shortened life. Right?

Justin Ehrlich ([00:27:21](#)):

Absolutely, Yeah, absolutely.

Caspar Szulc ([00:27:26](#)):

So what are some of the ways we can increase both the quality of happiness of life and both the longevity in there and basically preserve our health? Because you're dealing with so much from East, West, modern ancient, what are some of the things you've noted? And of course I understand it's, it's kind of probably going to be tying them all together and seeing who the person is. But is there something now that you're seeing as a trend, maybe within what your work does that is starting to



show? Well, more people are showing that this is improving their quality of life, where we are right now or this?

Justin Ehrlich ([00:28:00](#)):

You know, most of my work, the last, let's say 15 years has been with auto-immune disease and cancers and those sorts of things. And I would say, you know, a very small number of those people had some form of toxic exposure that overwhelmed the system and led to a sort of diseased state.

Justin Ehrlich ([00:28:27](#)):

But the majority had other stuff that they didn't resolve that accumulated in their systems that led to an inflammatory cascade, which led to disease, which led to symptoms, which led them towards me. And almost all of that is psycho-emotional in nature. It's the human journey. And in the in the Daoist model, we tend to look at the human experience in three layers. The Daoist love trinity. So they're always looking at things and in components of threes, but the fundamental of any human experience is survival, you gotta eat, gotta sleep. You need just the basics of survival. The next level of interaction for a sense of survival or meaning in our life is interaction with other humans. It's connection. It's the idea of community and having relationships with other people. And then the final layer of the human journey is differentiation. I am different than you because we've had relationship.

Justin Ehrlich ([00:29:32](#)):

We now know that you specialize in doing this. I specialize in doing that. We share some things in common, but we also recognize that we're different and you are better at certain things. So I see my part to you because I know you have expertise in certain things, and maybe I'm better at certain things. And your power towards me because you know, I'm better at certain things. And what the West seems to have done is we've gone from survival into this differentiation where it's like, we're all individuals, I'm me, I'm me. I'm different, special. I'm, I'm that. And we've lost that middle level of connection. And interestingly enough, of course, with the whole lock process because of Covid-19, need for social connection, is that much more amplified and psychological trauma is all in that level of differentiation of connection with others. It's how we grow up to become ourselves.

Justin Ehrlich ([00:30:29](#)):

That causes us to process things in different ways to lead lifestyles in different ways. And most of the people that I've seen with chronic degenerative diseases have some form of that, where they will have an emotional trigger and then have physical symptoms that respond to the emotional trigger more than they're eating the wrong foods, or they're constantly being exposed to asbestos over and over again, or to this or that or whatever. There's this need to look at the human journey and allow for the human journey of our emotions that the West seems to have stepped away from. And in Western psychology, we should, we call it shadow work or the subconscious work that was sort of framed by Jung, right? And Jungian psychology, who interestingly enough, was very influenced by Daoism.

Caspar Szulc ([00:31:24](#)):

Yeah, I read that.

Justin Ehrlich ([00:31:28](#)):

And I think that's an area that we want to take the wisdom of hacking and begin to learn and apply that to our emotional experiences.

Justin Ehrlich ([00:31:42](#)):

I think what we'll find is there isn't a hack for the emotional journey. There's just the work of really being, learning to be real with ourselves, to be honest, to call something what it is and be like, Oh, I'm angry. Oh, I'm sad. And how do I process this grief? Or how do I process this anger so that I don't carry it around with me for a decade and end up with some sort of symptom that I don't want.

Caspar Szulc ([00:32:06](#)):

Yeah, I'm totally on board with you here with understanding that emotional disturbances and the emotional baggage we all have is a root cause of a lot of disease. And you see it. I mean, we see it all the time at our practice here where you can address the physical pretty easily, you know, toxins can be removed all these things, you know, solvents, everything else, pathogens, you could target now, we're very good at that. But when it comes to the emotional, that is difficult. That is because you got to be involved in it, right. There has to be a real acknowledgement that something is there. It's usually deep seated, right? And it's something that's going to take some time to address. And a lot of people just don't want it. They want to sweep it under the rug that, you know, relationship problem they had from when they were a little with their parents or something that's difficult to address, that's difficult to even see why is that suddenly causing this issue here? That's a physical ailment. How could you say that? Right. What have you seen when you've spoken and tried to treat people, how are you getting them to engage this emotional side of healing, which is healing again, I never liked it when people say mental health versus real health, it's like, it's all health. Come on.

Caspar Szulc ([00:33:20](#)):

Once you separate it, you're actually making it something separate than your health. I feel like. Health is mental, physical, spiritual, it's all of it. Stop separating these different things. So, so how are you going about that emotional part with your patients to really get them to change, to address and to heal?

Justin Ehrlich ([00:33:40](#)):

So in the, the meditative side of, of Daoism which is where you begin meditation is where we begin to have to sit with ourselves. That's really the kind of the fundamental side of meditation is not some goal for enlightenment. It's not like sitting in total silence. If anybody who has done meditation knows that when you go sit on the cushion, silence is not what you get.

Justin Ehrlich ([00:34:05](#)):

I don't know anybody that goes and sits and is like, Oh, this was just so peaceful. There's a lot there.

Caspar Szulc ([00:34:10](#)):

They're lying if they say that. Right?

Justin Ehrlich ([00:34:11](#)):

Yeah. Exactly. And so the Daoist model, they have this, again, this idea of Trinity's of the different body cavities, Dantians, the elixir fields. You have the lower one, the middle one, the upper one, and they are different body cavities. So you have abdominal cavity, the thoracic cavity, the cranial cavity as physical representations, but they represent the idea, the physical, the emotional, the spiritual, and the, the message as I see it, or as I understand it is we need to be able to begin our practices as a somatic practice to get our body, to somatically experience our emotions and see where things are held within the body.

So that we give the emotional, the mind, the ego, whatever we want to call that something to anchor into that I can ground myself in the midst of experiencing grief, in midst of experiencing stress or anger or fear or whatever it is that I can feel grounded can contain.

Justin Ehrlich ([00:35:14](#)):

My thoughts they have anywhere safe to go within myself. And the outside world is the trigger for my emotional experience. I'm going to short circuit and go into trauma mode. I will carry away from that some form of PTSD because I can't integrate the experience that I'm having. And if I can't settle my emotions and anchor them into the body, and can't sort of dissolve some of that egoic experience of trauma and the emotions and everything, then I'll never be able to cultivate a transpersonal relationship with something beyond me, because I'm always going to be stuck in my egoic story. And it's not a shortcoming. That's just the human experience. Like if I'm just thinking about me, there's no way I can develop a relationship to God, whatever you want to call God, because it's still all about me. And so what I tend to do with patients is to get them beginning to inhabit their body when they feel their emotions and just getting them to sort of come back into the physical experience.

Justin Ehrlich ([00:36:20](#)):

And what, what often happens is we tend to be in sort of two spaces with our emotional baggage, if you will, in some cases it's true shadow. And we don't know that it's there. We know there's something there. I know something happened. I'm not really sure what it is or what happened. And so I need to open Pandora's box. I need to bring my history out of the closet so I can really look at what's there. In other cases where people are coming in with more active PTSD or anxiety or heightened emotional triggers, we know what's there, but it's just too much for us to sit with. Sitting with that old memory is too painful. It's too intense. It's too charged. It's too big or if you will. Then we have herbal medicine that can be used to help shrink that monster to make it so that the intensity is not a volume ten, it's a volume seven versus giving you a medicine to make you numb to the experience, but then you can never really work with it.

Justin Ehrlich ([00:37:28](#)):

And it's really one of the, I would argue one of the shortcomings of the Western medical approach to pain, whether that's physical pain or emotional pain, is that sometimes we think the goal is to not have pain, but the goal of pain for physical pain was not to make the pain go away. It was to lower the pain just enough that you could work with it, to do your rehab, and then eventually not need the pain medicine and the same should be done for psychological medicine. The pharmaceuticals that are used are meant to take away your depression and take away your anxiety rather than simply reducing it just enough that you can begin to unravel yourself and eventually not need the medicine.

Caspar Szulc ([00:38:14](#)):

Yeah, I think that's a good parable for how I know. I feel in many doctors feel about pharmaceutical intervention. A lot of people out there think if you're an alternative medicine world that you're against big pharma, I think pharmaceutical drugs are incredibly important.

Caspar Szulc ([00:38:32](#)):

I just think that they are not the end all. They are not the go to and they should not be a, the rest of your life. You're going to use this and more and another and another as you go, and your quality of life will continue to deteriorate just a little bit slower, maybe. Right? I think that's the problem. And I think you

have to address it with a reasonable approach of saying, yes, they are absolutely necessary and yes, go on them. You know, if you need it. Absolutely. If you're in a traumatic state, go on pharmaceutical drugs. But like you said, give yourself a time where you're going to be able to cope with it and then cope with, and then do something about it and then heal right? That's the big crutch with it.

Justin Ehrlich ([00:39:15](#)):

In classical herbal medicine. The very first book of Chinese herbal medicine, it's called Shen Nong's Materia Medica, Shen Nong's a historical figure of an imaginary figure who ate, ate the plant medicines, looked at the side of his stomach, saw what it was doing, and then compiled a book about here is how medicine works. And he divided medicines into three categories, lower middle and upper grade and lower grade medicines were the things that were used in lower dosages for shorter amount of times, because if you had a higher dosage or a longer time, they would become toxic. And they were meant to treat disease acutely when you needed a big gun, but you couldn't use that gun forever because it would become poison. The middle grade herbs would be the ones to help you rehabilitate. You're not needing the lower grade anymore, but you're not fully better. The system is still not operating smoothly.

Justin Ehrlich ([00:40:10](#)):

We need to prime the functioning of the system rather than treating the disease. And then the upper grade ones here the longevity, the telomere enhancing, the ones that if you took them for 20 years, you just lived because you were just doing it as a cultivation, support your health rather than doing it because you felt like you were ill and you needed to do this so that you wouldn't die. And I think that's a model that is, is really a great way to look at medicine is like, there is a time and place for big gun powerful and possibly toxic intervention. Just absolutely a place, that saves lives.

Caspar Szulc ([00:40:48](#)):

And to me, that just makes sense, right? When you say it like that, it's like, Oh yeah, there is a place. It's not like you're saying no, get rid of all of it. And let's never see that or use it again. There's a place for it, but let's be reasonable with it. Let's see it for what it is. And look at these as you put it, the three different types of approaches we could go with and, and really do this for the betterment of all of us.

Justin Ehrlich ([00:41:12](#)):

And I think like, if you look at any one of your patients, you can draw up them into any one of those three phases. Right?

Caspar Szulc ([00:41:17](#)):

Right.

Justin Ehrlich ([00:41:17](#)):

Usually patients come to us and they're in more of the acute disease state and we try to move them into a rehabilitary state. And then we eventually get them to taking care of themselves where they don't need to see us, but maybe they check in and get a little tune up here or there with the seasons once a year or whatever. But it's not like patients are not meant to stay in that sick disease state.

Caspar Szulc ([00:41:42](#)):

They're not meant to, but they are in the conventional model, right? You're not, you're just managing their symptom. You're not getting them to self manage, which is what you're talking about. Getting people back into, once you can start doing that yourself and you don't need those acute-type medication you're out of that state already. You're in a state to take care of yourself. You're in a state where you're self healing again, what the body should be doing. Sure. It was at a place and you needed some assistance for that time. But just like you break a bone, you're not going to wear a cast for the rest of your life. You wear it during that acute period where it's really healing and then you do the rehab and then you do all the things and you slowly build it back up. So it's like, you know, you see that everywhere with cuts. It's so funny because when we can visually see it, we get it. When we can't see a disease, literally attacking, you know, every day, monitor it with our eyes. It's like, well, no, of course you need drugs for that. So,

Justin Ehrlich ([00:42:35](#)):

Yeah.

Caspar Szulc ([00:42:35](#)):

It just bugs my mind. Sometimes that people see healing in other aspects, like a cut up broken bone, anything, and then don't apply that to chronic disease.

Justin Ehrlich ([00:42:45](#)):

Yeah, I totally agree. And that concept we would say is the micro macro, the micro is the broken bone. The micro is the cut. The macro is, there's certain phases to healing, no matter what, it's a kind of broken bone. And what those micros look like will be different in the speciality.

Caspar Szulc ([00:43:04](#)):

Yeah.

Justin Ehrlich ([00:43:04](#)):

But it's still like the human body is the human body. Whether we call it Chinese medicine, we call it Western medicine. Like it's still the same package of bones and nerves and flesh and vessels and bioelectric energy or Qi or whatever you want to call it. It's still.

Caspar Szulc ([00:43:22](#)):

Yeah. So many words there for that. Right. Qi all these others. So I want to circle back really quickly into that healing trauma. Cause I do think it's so important. I do want to go over one of the topics that you had discussed in, in Plant medicine, microdosing especially for, you know, shifting the cycle and emotional struggles. A lot of us deal with, I had a guest on, Stacy Berman, last time talking about macro dosing, mostly a Shamanistic ritual medicinal journey with Psilocybin or any type of, of psychoactive. Basically each one was a little different. She told me, but we didn't really get into microdosing. She didn't really go there. So I want to hear your perspective on microdosing and how you approach it.

Justin Ehrlich ([00:44:09](#)):

Yeah. So my background is in Daoism, which has a long history of ingesting substances to alter perception of reality. And that's really what psychedelics are. There's a whole category of plants in Chinese medicine. They're into this category called opening the orifices. They allow us to perceive reality

scent, sight, sound, taste, in different ways. And when you take a psychedelic, you perceive reality differently. You step into a different zone. And the difference, I would say like between microdosing or macrodosing is that when we macro dose, we give up control, we surrender to the medicine and this is what can lead to a bad trip. If people have a lot of fear around that surrender process, or if there are other people in the room, if it's a group ceremony, then you have all of this sort of emotional baggage of everybody else in the room.

Justin Ehrlich ([00:45:10](#)):

That can be a little overwhelming sometimes, which is why, who holds that space is very important. And yet it can be very powerful to surrender. If you have been wearing the lens of trauma or the lens of depression or the lens of some sort of psychological scar, because you suddenly see the world differently, it gives you the opportunity to realize what I thought was my only option is actually not my only option. There are other options there in front of me. And that that big shift can be a very life altering experience for people. It takes us out of that fight flight freeze tunnel vision, and suddenly expands us to, there is something else besides this one little thing that we have been encompassed by. Microdosing on the other hand is the gradual opening of those orifices. And in the West microdosing is done with, you know, any member of psychedelics, but in the Daoist model, it wouldn't be done with multiple plants.

Justin Ehrlich ([00:46:24](#)):

And because Chinese medicine doesn't prescribe individual, it's always a formula. And so a classic formula, one that I use in my practice is from a very famous Chinese physician named Sun Simiao, and it's called the five Shen the five roots. It's five different plants all with the name Shen in their name. So it's five because they all have that word in there, their name and each one of the roots represents a different facet of psychological journey. And so depending on where a person is at, depending on what part of their journey they are struggling with, you can change the dosage to target their problem versus your problem versus my problem because where we're stuck is going to be different because again, we are all unique. And so the idea of microdosing and the Daoist model is to try to help a person unravel where they are stuck versus just taking something.

Justin Ehrlich ([00:47:28](#)):

So they open their mind to experience reality differently. You can actually make it more targeted. And the way that I was taught to do at the sort of classical Daoist approach is you drink the tea and then you do meditation, you do your introspective work and it doesn't have to be any sort of esoteric, fancy meditation. It's that you sit with your own demons, you sit with your own thoughts. You sit with your own traumas — after you drink the tea and it helps process it. It helps you to see it from a different perspective and to interact with it in a different way so that you can hopefully just that experience and get rid of what doesn't serve you, integrate, what does serve you and then move on with your life, which is what emotional experiences are supposed to be. When we can't do that, that's called PTSD, right? We continued the event in the present day, even though it's not there, we didn't diagnose it basically.

Caspar Szulc ([00:48:26](#)):

Using these five Shen herbs in a tea to ingest, right? And it sounds like you have to be somewhat skilled and arts, artful with this because you're talking about the combination of five, right? That's going to be a formula. That's going to be very personalized to the individual.

Justin Ehrlich ([00:48:44](#)):

It can be. And what I work with somebody one-on-one, I tend to customize it for them, but I also have three blends that I use on my website for general public that are sort of simplified forms of it. And I do a three Shen rear that's where most people end up being stuck on, we look at the, the first one is for the recurrent stories. So it helps to slow down that skipping record of living the same thing over and over and over again. So that intensity isn't there quite as much right, we slow the experience down, but we don't trip. The next herb in that formula is one that drops you into yourself. It helps you to sort of physically embody and be present with yourself because that's the next step that has to happen in the journey. The third herb helps us to begin to separate from that experience to realize we are not experience, that we keep living.

Justin Ehrlich ([00:49:41](#)):

We are actually something different from that, but if we don't slow it down and we don't settle into ourselves, we can't disentangle from it because we don't realize we're entangled in it. And then the fifth and the fourth and fifth herbs are ones that help us to regenerate after we have separated. But I use the three Shen with a lot of my patients as a stepping stone for people with big emotional triggers or intense anxiety. And they're the nice part of Chinese herbs is they're not psychedelic, so you're not going to hallucinate when you take them. They're not illegal. And you're taking microdose. Whereas you might seem a lot at six grams a day or nine grams a day for meditation purposes you might be taking two grams a day, you're taking a microdose. And what ends up happening is that it has more of a mentally or psychologically calming impact rather than affecting the body on a physical level. When you want to affect the physical tissue, as you take a higher dose that make a stronger impact, when you want to affect the more subtle mental body, you take a lower dose as a way to, to work with that.

Caspar Szulc ([00:50:49](#)):

Right? Sort of like in, in homeopathy, you know, the, the lesser, the dose actually sometimes more powerful on that therapy force and on a different level for the body. And what are the results you're seeing with this micro dosing this way, as far as the emotional components in healing people?

Justin Ehrlich ([00:51:06](#)):

My general approach is in the language of Chinese medicine, they, we say that the emotions are stored in the blood. So we think of even in the West, somebody has hot blooded or they're cold blooded emotions in terms of the blood and the blood cycle of the moon. If we look at a woman's menstrual cycle, so my general approach is take tea, do your meditation twice a day for a month. And there is not a single person I know who has done that, that has not transformed their relationship to whatever that trigger is in the course of a month, it doesn't go away. Because my struggles for being me are going to be my struggles for my life as part of my journey, but the power of those memories, the power of those experiences changes. It just gets easier. And I think there's something to be said for the consistent practice day in day, out of sitting.

Justin Ehrlich ([00:52:05](#)):

And at that point, it makes it very hard to have them be sort of double blinded, placebo controlled, to know exactly what percentage the teas are doing, what percentage of the meditation is doing. And I think that, again goes back to the ancients. They wouldn't have done these things if it didn't help because it's medicine, if it doesn't help, we throw it out. That's in medicine as well. Medicine has to help people if it doesn't, we get rid of it.



Caspar Szulc ([00:52:29](#)):

Yeah.

Justin Ehrlich ([00:52:29](#)):

It's just, patients have to get better if they don't, you don't keep doing the same thing over and over again.

Caspar Szulc ([00:52:38](#)):

And this seems like a subtle, but a very impactful way to address some of those things. Cause you're actually having the people, you know person be responsible, some of the things, you know, and, and I can converted a little bit on my feelings of using psychedelics and medicine. I think everything is a tool. And of course, like a tool can either be good or bad. It's how you use it. If you want to go to a rave and take a bunch of psychedelics, I don't think that's healthy, you know, maybe not. So, but if you are open to it, if you're ready for it and you're using it in a controlled environment with a practitioner, then, you know, psychedelics can, can absolutely have some impact, but again, everyone's different. So you don't know that it's going to actually work or not for you.

Justin Ehrlich ([00:53:21](#)):

Yeah. Yeah. I mean, I can, I can only share, you know, my personal experience with that journey. I came into this through again, the study of medicine and the study of Daoism. And I found it very curious that there were all these ancient formulas for meditation. And I'm, I'm an experimenter I like to experiment on myself and I like meditation. And so I have this practice of meditation and I have this practice of that I, then that was somewhat established. And I brought in a variable of different herbs and saw what that did to my experience. I went through the trauma of a divorce, had a lot of internal judgment, anger, hurts, just normal human stuff that goes through in that period. And it was too much for me to sit with. And so I turned to the medicines that I knew, and I did my meditation and sat with my grief. And I sat with my anger and I sat with my fear, but I use these teas as part of that journey to work with those emotions and saw how much it helped me.

Justin Ehrlich ([00:54:24](#)):

And I had a meditation practice that did a lot of visualization of light and sort of more esoteric type of stuff. And then I took psychedelics. Many years later, I took mushrooms and had a journey with mushrooms and it was beautiful and it was amazing. And it wasn't anything different than I had already seen in my meditation. It was just, the volume was louder, right? And so for me, it was an insight into, it's a powerful medicine. It can be a beautiful medicine and you don't need the medicine to get there. You just need to do the practices. Again if we just go back to common sense, why would we be dependent if there is like, if psychedelics help us commune with God or we call it theologians, communing with God, et cetera. Why can't we get there ourselves, if we are part of this universe, we should be able to get there without the need for those things.

Justin Ehrlich ([00:55:22](#)):

Not that they can't help us, but we shouldn't be dependent on it. Just like we shouldn't be dependent on medicine. And I think again, if we can see these things as training tools to help us work through whatever part we are struggling with, we take responsibility, but we also get some help. You know, it's like if you're going to put in a new sprinkler system, you're going to ask some friends to come over and

help you dig some of the ditches and lay the piping and not gonna do it all yourself. You're going to be like, Oh, this is a lot for me to do on my own. I'm going to get some help with my friends.

Caspar Szulc ([00:55:54](#)):

Right.

Justin Ehrlich ([00:55:55](#)):

I move, you're going to get some friends to come help you. It's just like, we just, the medicines are just our friends. You have a relationship with them. They are your allies, but you're not dependent on them. At least as the way that I was taught.

Caspar Szulc ([00:56:08](#)):

I mean, at the end of the day, it's still your journey to walk. No one else is gonna do it for you. No, one's going to heal you. You know that, that's what people always I think have wrong when they say, well, the doctor will fix me. No, he won't. That vaccine also won't actually heal you it'll just help your immune system hopefully. Right? That's so all of these things, people think, Oh, that's healing. Like you are the only person that heals you and it's your journey, your responsibility, your experience, all of that, how you get there is always different, but don't expect that, you know, ingesting an herb or taking any medicine will suddenly do it for you. It'll act as a catalyst maybe. Sure. But you're still going to have to put in the work. Right?

Justin Ehrlich ([00:56:53](#)):

Yeah. And I think that might be one of the critiques I have of the, sort of the current movement to micro-dosing, which is very popular is that it's like, Oh, I'm just going to take this microdose of LSD or psilocybin or of MGMA or whatever. And that's going to do everything was really no different than any other medical model where you're handing over your intrinsic power to the medicine saying that I don't have the ability to do this myself. This is just going to fix it all for me. I don't have to participate.

Caspar Szulc ([00:57:26](#)):

Do you think that's a trend across the board? Meaning I'm seeing that also. And I get a little frustrated I had too because I, you know, I've been around medicine my whole life and my father, and I've traveled all over the world and I have a very unique kind of perspective, just like yours and a lot of what people are doing or trying to find it's CBD. That's going to solve all my pain right there. All I do is take it or it's marijuana or it's this peptide or it's, it's like, stop just going after the one thing that's hot right now in the news and actually putting in the work. And yes, I'm not saying don't use that, but I'm also saying that is not your Holy grail or panacea to everything.

Justin Ehrlich ([00:58:04](#)):

Yeah. As soon as you start looking for that panacea, this is going to solve everything. You've missed it. And the Dao De Jing, the sort of hallmark book of Daoism, right? The Dao De Jing or Tao or Tao Te Ching, chapter one, the, that what you call the eternal Dao is not the eternal Dao. Once you call something, your panacea, it's not your panacea. Like you just, once you say this is it.

Caspar Szulc ([00:58:30](#)):

You screwed it, right. Yeah. That's it.

Justin Ehrlich ([00:58:33](#)):

It's just like, it's not how it works. It's just there isn't anything in the world stepping out of the esoteric of Daoism that was just stepping into Western science. There's nothing in the world that is that.

Caspar Szulc ([00:58:46](#)):

Yeah. Yeah. And that freaks people out, I think. But I think it's a beautiful thing because it means we all have our own ways to get there. And it's going to be a nice long journey because if the panacea was, it would just be over, basically, we'd all be like, Oh, that's it. We're all rich, beautiful, healthy, whatever it is. And that's, that's the end of it. And I think we'd be absolutely miserable. And I think we get sick because of that. So I think we need to stop looking for a cure, the cure, whatever the panacea. See the next big thing that's going to do everything. Be very open to whatever it is, but understand it's still a journey it's still this up and down is all part of it, but just enjoy it. Be happy. You know, that's more healthy than anything.

Justin Ehrlich ([00:59:33](#)):

The happiest people I know are the people that are happy with the idea that it's a journey.

Caspar Szulc ([00:59:39](#)):

Yes, very true.

Justin Ehrlich ([00:59:41](#)):

And the people that are so tunnel vision focused on a specific unmoveable destination are usually the people that are the most unhappy. The world has to be this way. I need this to occur in this exact way. And I have zero flexibility. This is the only way that my health will be perfect. This is the only way that my life will be perfect. This is the only, those are the most miserable people.

Caspar Szulc ([01:00:07](#)):

Yeah.

Justin Ehrlich ([01:00:07](#)):

My life has struggles. I'm sure your life has struggles. We have ups and downs. It's part of the human journey. And yet overall I'm a pretty happy person. Even though there are things that frustrate me or scare me as like what's happening now in the country, I have a ton of judgment around what is happening and what should be happening. And a lot of fear and all of that, but I'm still a happy person, you know? It's part of me, we lean into the, the good and the bad we're kind of screwed.

Caspar Szulc ([01:00:42](#)):

Right. Right. And I mean, that's the thing. There is, there's a polarity to everything that is a law of polarity, right. You cannot have good without bad. You can't have health without disease. You can't have hot with cold, you know? So we have to embrace that in some ways and always see the positive and enjoy the journey. As you said, somewhat, you're going, I, you know, the funny thing is that I've met so many patients with some serious diagnoses that were absolutely, you know, their, their life could have been over right now, but they look back on those points, those, you know, that diagnosis that, that suffering and are able to say, it's one of the best blessings I've had. It made me appreciate life. It's made me a much happier person. I'm doing things now that I probably wouldn't have done ever that are truly

my purpose now. And I'm so happy. And it's like, wow, that's great because you saw something so negative and it turned out to really be a positive in your journey,

Justin Ehrlich ([01:01:34](#)):

Which is the, the journey of the Alchemist transformed poison into medicine, right?

Caspar Szulc ([01:01:40](#)):

Speaking of alchemy. I heard you are into spagyric medicine. Is that right?

Justin Ehrlich ([01:01:46](#)):

That's the ancient Daoism approach is like, how do you take something that's poisonous to make it? Medicine is the Western approach.

Caspar Szulc ([01:01:52](#)):

It's the Westernized approach because I, you know, studied you know, Paracelsus work. And we actually distributed products for a company named Soluna, sol Luna, sun moon, out of Germany. That was based on Paracelsian philosophy and everything. And it is fascinating, right?

Justin Ehrlich ([01:02:09](#)):

It's a very, very cool stuff of like, how do we do this? And in the it's interesting, the Daoist, most of their intense alchemical work was with heavy metals, arsenic, mercury and a lot of that information was lost the processing of how to make use of cinnabar of ornament, of realgar in ways that you could adjust it and use it for psychospiritual growth. The processing methods were lost. It survived in Vedic medicine. And so in India, you have rasa Shastra, which is the ancient processing of many different minerals, many different substances, but including these very toxic heavy metals is that they are safe for ingestion. And it's interesting because the sun is in that part of what makes them toxic is how they cross the blood brain barrier. But maybe if they're processed properly, they can cross us, cross the blood brain barrier, actually therapeutic. And of course we know that in the treatment of disease, getting herbal meds, getting supplements or getting pharmaceuticals is one of the bigger challenges.

Caspar Szulc ([01:03:36](#)):

Absolutely. And it's, it's crazy how people, thousands of years ago, again, the ancients were able to do these things, right? Things that, that we're still trying to do now, and looking at neuropeptides and nanoparticle, all these different things, right. And they did this, they did this thousand years ago. And anyone listening, if you want to jump in a cool rabbit hole, look into our alchemical medicines Spagyric Medicines as it's called the West. But I mean, there's so much there that you could start to, you know, just learn about and even then going into anthroposophy and Steiner's work and others, and it does lead you for me, it was like an opening into so much more into understanding the importance of the spiritual aspect of life, of health and healing as well. Psycho-Emotional why us just staring at the physical and biochemistry is just not enough. And that is showing right? It's showing in medicine right now. If you only go that route, well, you're going to have problems because you're never going to truly heal.

Justin Ehrlich ([01:04:36](#)):

Yeah. That's my argument against going down those rabbit holes of specialization is, do we want to go deep into understanding the chemistry of how something affects the body? Yes. But we need to take

that information that we discover and reintegrate that knowledge back into looking at the whole person that if we just look at it for like, Oh, this is going to affect this one pathway, which will affect this one part. And we don't look at the rest of the human experience, we've missed it. It's just, it has to circle back and be reintegrated into the whole.

Caspar Szulc ([01:05:17](#)):

Yeah.

Justin Ehrlich ([01:05:19](#)):

You just, you have to back because there is no way to, there's no way to separate out your emotional experience from your physical experience and nobody has succeeded in doing that because it's not possible.

Caspar Szulc ([01:05:32](#)):

Right.

Justin Ehrlich ([01:05:33](#)):

You're not a robot.

Caspar Szulc ([01:05:35](#)):

And we get that better viewpoint of everything when we're able to go microscopic at times into these things, but always go back. I think that's the alchemical process of evolution, right? You always kind of go in and out and each time you do that, there is a transformation, almost a transmutation that goes better. So if we're able to go in and look at something like epigenetics and you know, really studied it, but then step all the way back out and look at the age, all of these things and apply it as a whole, in this holistic macrocosmic approach. That's where you see this transmutation and this evolution towards something better. And you keep doing that. You go further down rabbit hole, but then you step all the way back out. Right.

Justin Ehrlich ([01:06:20](#)):

Yeah, I mean that is the Daoist model.

Caspar Szulc ([01:06:24](#)):

Are there any books that you could recommend you know, either on Daoism or anything we spoke about here that kind of resonated with you out?

Justin Ehrlich ([01:06:34](#)):

The Dao de Jing itself as a book is not an easy read it's it's, it's pretty esoteric worth reading, but a bit of a tough, tough one.

Justin Ehrlich ([01:06:47](#)):

Ken Cohen is a, well-written all teachers he has several books Daoism that are probably a very good introduction to the general, like worldview of Daoism as a starting point. Again, my specialty is from within the medical paradigm as a physical health, emotional health, not the sort of religious chants and scriptures and tools and, and all that sort of stuff. And classical doctors have practices, physical health

practices, medical health practices, astrology looking at somebody's chart, the birth chart, the people in the study of the scripture and the rituals and all that sort of stuff. And then also people that would study feng shui and the medicine land and the buildings and that sort of stuff. So people can study Daoism and from any one of those branches and still be a Daoist, if you will, and not have done some of the other ones. But for most of us in the West, the sort of general philosophy side of things of how to look at life and have a, a broader view. I think Ken Cohen's books are a good starting point.

Caspar Szulc ([01:08:07](#)):

Yeah, very nice. And I hope people go and read that because this type of approach, I feel like it's getting lost a little bit. This understanding being in the gray of macrocosmic of stepping back of not being right or wrong, but kind of appreciating all sides of the story, even ones that may go against your belief system that you have ingrained since you were little, I think that's, that's a beautiful thing is to challenge yourself in those belief systems. Because a lot of times those are just programs that are incorrect, right? They're they're stuck in our brains and our subconscious, and we need to break them down sometimes to open up, to allow things to happen.

Justin Ehrlich ([01:08:46](#)):

And there's just, there's always a different perspective to everything, always two sides to something and the peace symbol, the yin-yang tool or the tie-dye tool that white and black spiral with the little dot inside each of one shows that, that the extreme of the white has the black circle inside of it. And the extreme of the black has the white circle within it. So even at its utmost, its opposite is always there. So even at the darkest period, there is a Ray of light. And even at the brightest period, there is a sign of darkness coming. The sun goes up in the sky, it goes back down. As soon as it gets to the dark night it is to rise again. It just, it never stays static only bad, only good. There's always this transformation. And even now with what's happening in the country, whatever side of the political fence, people, on a conversation with a patient today who was very concerned with status of politics in the country and the election coming up and the good and the bad of Trump and all of this sort of stuff.

Justin Ehrlich ([01:09:53](#)):

And I said, well, I think, you know, from my perspective to see both sides of it, and that is that there is a lot of waking up that is happening. There's a lot of discussion around issues that are very important and also a lot of pain that's happening. It's not good. It's not bad. There is good. There is bad. Both are there, here, irregardless of whatever side of the fence you're on. You could say that there's all, if you're on the pro Trump would say there was all this that was preexisting before him. And he is bringing good balance out that bad. And you're saying that he's bad. Then there is the good that's coming to knock him out, but I the polarity the duality is there, the good and the bad are always there. And we have to be willing to accept that truth. We don't find some sort of cohesiveness to move forward. We just stay in our polarity and argue with each other and shout and then go nuts.

Caspar Szulc ([01:10:51](#)):

Yeah. Yeah. And it's a really important message there. And it, because we are in these times, whether it's politics, whether it's coronavirus, whether it's just healthcare, anything you're seeing more of this, you're seeing the polarity, which again, polarity in itself is a good thing. I mean, we need it to survive right ourselves, the pulmonary to bring things out and pull them out and everything is in polarity, but it's, when we radicalize and only stay in one and don't allow their shifting in the flow. It's almost like the Qi gets stopped. Energy just stops right there. And then there's a close mindedness almost of it all,

which is never a good thing. Never a good, and it's, it's difficult. I understand. But it's also a wonderful lesson for those people I feel like is to open up, is to, is to listen, is to kind of, you know, shift perspective a little bit.

Justin Ehrlich ([01:11:37](#)):

Yeah. To try and just see what the other side is. See the good in what you think is bad. See the bad and what you think is good just as your own exercise, whatever side of the fence, you're on. Just see the good of what you think is bad. See the bad of what you think is good. Just try to keep your mind open. You don't get locked into one reality. One of my neighbors just started trimming a tree. I don't know if you hear it in the background.

Caspar Szulc ([01:12:03](#)):

It's it's not that bad. I mean maybe when they get up to your window. No, it's all right. No, I mean, these are really important messages. Thank you so much for sharing them, but where can people learn more about you, your work get in touch with you.

Justin Ehrlich ([01:12:19](#)):

It's a place to find me just my name JustinEhrlich.com. And I've got some blog posts up there. I've got some guided meditations on Insight Timer. I've got a, an exercise pamphlet that is for helping people to unpack their own story. Now are to look at their layer program, see where they might be leading to these, that they are experiencing currently, whether that be a physical, emotional struggle. So let's, let's have the meditation teaser there as well. If that's something people are interested in exploring the Daoism, the microdosing there's information there about that as well.

Caspar Szulc ([01:13:01](#)):

Check that out because I love these topics of discussion Justin. So thank you. And I hope the audience really enjoyed it. These are kind of the, again, the macro and micro topics we need to have, we need to be talking about these pieces and, and bringing this, this I think alternate discussion to light in some ways, because everyone is getting so polarized again, in what they're talking about when maybe the answer to all of this is to step back to appreciate the diversity of everything and see things from that 30,000 foot view and apply it along our journey towards healing and happiness.

Justin Ehrlich ([01:13:36](#)):

Yeah. And to recognize your 30,000 foot view is different. And to appreciate that difference rather than to punish that difference or to that difference to recognize it's full, that your view is different.

Caspar Szulc ([01:13:50](#)):

Absolutely. Well, Justin, thank you so much. Wishing you all the best man.

Justin Ehrlich ([01:13:54](#)):

I'm really glad to have been here. I really, really appreciate the chance to chat. Thank you.

Caspar Szulc ([01:13:58](#)):

Thanks again. I hope you enjoyed this episode and learn why we should be studying the ancient practices and learning from those before us on how we can truly heal ourselves and not just manage our



symptoms and sickness. I have to say there's almost a slight arrogance in modern medicine to the dismiss the practices of those who lived hundreds, if not thousands of years ago, many would point to quote un-quote, barbaric practices, such as drilling holes into the skulls of patients with headaches. But I'm pretty sure doctors of the future will look back on this time right now and say much of what we are doing now would be considered barbaric as well. It doesn't mean we can't find the good and useful information that can guide us to healing more patients in a more efficient manner. Daoistic Medicine teaches us that changing one's thoughts and behavioral patterns can have a significant impact on health. It's the patterns that we follow that lead to the creation of a disease state. So by simply changing those patterns, disease can be reversed and health may once again, persist. I welcome everyone to study more of ancient philosophy and the teachings of Daoism, but even more so to study yourselves and your current patterns of life, are they leading you towards health and happiness or disease and disillusionment as legendary Daoist philosopher, Lao Tzu said, knowing others is intelligence, knowing yourself is true wisdom till next time, continue to write your own healing story.