

Friday Morning Introduction

Lorie introduces herself, Benjamin and the Bell, our most important teacher.

We are going to do a lot of experiential work and the bell will bring us back into the room and into stillness.

We know everything that we need to know inside. We need to check inside for our knowing.

We must embody the teachings.

Bell exercises – notice the touching of the sound; allow the sound to touch you

Practice for listening to the bell.

How did that sound come to you?

How do you measure the quality of that sound?

This kind of question brings us into the territory of the next few days.

How do we touch something that is intangible – something that can't be measured or analyzed?

The sound of the bell brings us into the territories of the spirits

Psychologies come to an impasse when it comes to treating the spirit. How do we touch the intangible?

We are blessed, lucky or crazy... we are going to learn the essence of Chinese Medicine, the central part of the medicine. We are rooted in the spirit – it is the heart of our medicine.

Chinese medicine was abandoned at the turn of the century, placed on the garbage heap.

Then in the 70's it was picked up again, but the Cultural Revolution distilled the essence of spiritual practice. They denied the existence of emotional conditions.

TCM was brought to the States and Europe in the cleaned up version.

The Barefoot doctor style of practice is great because it is an effective medicine without side effects.

We are suffering from severe spiritual malaise because our planet is having a spiritual crisis.

We have to find a way to bring the spirit back to the consciousness and to human process.

It is becoming more clear to healers and But how can we do something that we can't talk about, prove or touch?

Research: There was a symposium at Cambridge where researchers were trying to find a way to measure acupuncture quantitatively; it doesn't work. When we take a certain number of patients and maintain research standards using the same points, with the same techniques -- we get horrible results. It is a gnarly problem, because acupuncture cannot be described *quantitatively*.

We have to bring *qualitative analysis* to the research of acupuncture & TCM.

It is a knotting problem – we are not quantitative science.

So how do we touch the spirit?

Turning around to say hello – check into the spirit sitting next to you - Look into a person's eyes.

So what happened? The energy in the room started to rise. What happened when you looked

into a person's eyes? Did you sense anxiety? Take a look at the person next to you and

look into their eyes. We all see light, we can all see it!

So how do we measure that?

“How do I know the spirit?”

This is a central question from the Nei Jing:

Yellow Emperor/Empress – character is ambiguous regarding gender; we have inherited a patriarchal definition

Thomas Cleary – yellow refers to earth

Needles – are 7,000 years old; we have found stone (earth) needles. The Yellow Empress could be the Earth Mother. We are trying to recapture the wisdom developed during the Mythical-Magical ear;

The Earth mother is delivering these words to us from the consciousness of the mythical-magical times.

We have to recover the consciousness of the mystical/magical time.

We know this world by that which is within us.

Quotation from Nei Jing

“What is the Spirit? The spirit cannot be heard with the ear. The eye must be brilliant to perception and the heart must be open and attentive. Then the spirit is revealed through one’s own consciousness. It cannot be expressed from the mouth; only the heart can express all that can be looked upon. If one pays close attention, when we suddenly know it and then suddenly lose its knowledge, but Shen and Spirit becomes clear to man as though the wind blows away a cloud”

This is what we will look at for the next days

In the Nei Jing – we know things through the heart instantly and we can also forget it.

We need to learn to tolerate confusion – frustration.

Confusion tolerance: We need to tolerate confusion and frustration; we need to learn how to endure discomfort. We will be confused because the sense of connection comes and goes;

The Nei Jing has told us that consciousness is elusive

We get the spirit through the spirit

The Heart is where we resolve paradox

The central paradox – this is the edge of our existence and the edge of our consciousness. How do we touch the intangible?

How do we use our needles, our vision, awareness, words, needles, essential oils, moxa to touch the insubstantial?

We are at the end of the mental era; we need new tools to touch the insubstantial.

Review the characters of the heart

Characters are the folk symbol of the heart – two sides completing one another

Chinese character shows an empty bowl; we need to see through our own empty center; In order to see the spirit I need to empty myself. When the heart is full with desire, worry, emotions we will not be able to access the Shen

Inner sensing practices – meditation, Qi Gong, Tai Qi, the practices that we will experience this weekend help clear the center, we clean the windows of the lantern so our light, the Shen can glow.

This is a crucial aspect of this work.

There is an opening and exit – so that all can enter and leave

We work with the Heart – it is the place where we resolve the paradox.

Anthroposophy work – Goethe, Steiner, alchemy

The Seeker's Handbook?

“The heart is the place where we can ponder”

The heart can bring qualitative value to our experience

Ponder – comes from pound, weight, bringing substantial to the insubstantial.

When we are with a friend or patient who is going through some trouble we give them our presence, we are pondering. We are giving people an ability *to give weight* to their story.

When we give our heart some time to be with an issue we touch the spirit.

Lorie is going to have us do experiences that will lead us to our edge – so we can touch the spirit.

If we don't go to our edge then we are not going to feel our spirit!

This exercise will allow us to ponder and also go to our edge.

Inner Outer Frontier Gate Exercise

Sj 5: the outer gate

Pe 6 the inner gate

The blood arrives at the heart, and this exercise shows how the heart extends itself out through the arms horizontally.

Introduction of who we using the inner and outer gates.

How do I open my heart to the world – we go from the outside to the inside gates.

Outer gate: Wei Dan: Give your name and anyway you interface with the world, your work or important relationships.

Inner gate: Nei Dan: something special about who your are; something that makes you unique.

Introductions start here

Stretch exercise: stretch the arms into the open space going into the world, breathing (important for this exercise) out into the room. Reach up towards the stars to grasp the Shen, feeling that golden light coming down from Heaven and Sun. Keep the eyes closed. Feel the abundance of energy coming through your fingers and moving right into the chest, the heart place and then go beyond the heart down the central channel to the solar plexus down to the pelvis down to the legs. Let the golden light go right down to your feet.

Shake your body and that golden light right into the room.
Rub your hands together, get that Shen right between your palms and place your hands right where the body needs some extra energy.

Structure Of The Three Days

Lorie Dechar – background

The reason why she teaches this class is because we are at an impasse, not just personally, culturally but also on a planetary level.

She has been working on her book for 10 years

Entropy – is the central principle of Western science; all systems are in a process of decline and are running down

We have been running the planet down, our technology and our bodies without replenishment.

The underpinnings (I Qing the foundation) of our global economy are shaky. The Yin, our resources are running thin.

Spirit is Megatrophic – it lifts the system; it reverses the running down process

The Taoists were in search of immortality to defy the laws of entropy. They sought out ways to transform energy so that you do not run down our Jing/Life force. It is about increasing potency.

We lose life force through our work, anxiety, worry, technology and we run ourselves down.

We must transform our essences, and instead of becoming older, fatigued or worthless so we can become the sages, the healers.

Our Essence can be increased.

Bringing spirit back into the equation is the way to move beyond the impasse of the rational/mental consciousness

Lori uses the word Alchemy not in a way that means that we go back to ancient ways of being as a “better way” but we bring some of the wisdom of the older times into modern times.

We incorporate other ways being into our current state of consciousness – Integral consciousness.

Originally, TCM investigation was alchemical through Taoist studies

Alchemy is the ??? people can argue with that, but time wise, Classical Chinese medicine was developed when the primary mode of investigation was alchemical. Modern scientific inquiry is only about 500 years old. Taoist Alchemy the source of the earliest texts (3,000 years old through 1500’s).

In order to get the most out of our work with the most dimensionality we need to bring in older methodologies. Modern science does not inform our medicine.

We do not throw out our TCM tools, diagnosis, clear notes, ethics, and scope of practice – the linear processes.

In order to touch the most ephemeral aspects of the Qi, Spirit/Shen, we need another tool, organization system of Classical Chinese Medicine (CCM)

Lorie’s Book – Chapter Two has everything we need to know about Alchemy. Please review this to get more information.

Alchemy at the Integral level which includes all other levels of human development/consciousness.

We don't throw away the mental-rational that develops individual thinking capacities

Macciocia: the most ephemeral aspect of the Qi, Spirit & Shen; to ???

Alchemy is synthesizing; *it understands the great gestalt.*

Western Science – to cut apart, to cut things into smaller pieces

Deductive reasoning is great building blocks and tools for analysis, but it cannot grasp an understanding of the “gestalt” the whole picture.

The question, “Why are you upset?” must be felt through by letting all of the pieces come together to create a whole; Alchemy looks at the whole instead of the parts. Alchemy is looking for a narrative. How do the parts come together to form a whole.

Alchemy is about *transformation* rather than *restoration*.

Transformation means that we look for change over time that results in a “new” whole-possibility.

When we go through a crisis or dissolution and come out with a very different way of being in one's life.

Trying to get back to the old self again by taking medication, fixing, mending is restoration.

But why would I want to go back to the old self when the old self is what got us into trouble in the first place.

Many people are not coming to our practices for transformation.

But most of the people in Lorie's practice are coming to her practice because they are looking for transformation; they are called to this work

Lorie sends pain patients to restoration style acupuncture; she is just interested in transformational work.

Alchemy is about marriage, transformational, falling apart in crisis coming back together

Alchemy is a tool of consciousness that allows us to work with the insubstantial as well as the substantial. The Taoists were very aware that the soul aspect of the organism was real.

The soul/spirit is not an abstraction; they are in matter

When we hear alchemists talk about my lead or my gold or cinnabar – we are not talking about metal as an ax, but is the soul of these metals, of mercury. It refers to the quality, the soul of the substance

Everything in Alchemy is based on how the outer world reflects the inner world. The inner and outer are one.

Everything in nature reflects something about the Self – the Nei Dan.

The ultimate goal of alchemy is the generation of the **spirit embryo**, a generation of a new possibility for the new Self.

Qi – life force or animating force

As we move through our lives, we are not just getting older and working and being “generative”, but we are also in a process of developing an inner self that can become an organizing principle for our lives.

Jungian terms: the individuation of the Self – the meeting of the small identity with the larger Self. We connect with the Tao through the spiritual embryo, which is the core of our work as Alchemical acupuncturists.

Alchemy demands that we continually engaged in an inner process.

We can't say that we are done! We must continually engage in inner processes.

Our work about change! Why do we do what we do? People want to be different; they do want to change.

The question is: do we want to make changes along an entropy scale or do we want to transform and increase our life force?

We do that through continuing doing our own inner work, the Nei Dan.

Handouts state give objectives and skills – we can review those on our own.

Lorie teaches by “being, listening, actively engagement” She works phenomenologically, grounded in present time practice & experience in addition to didactic & theoretical lecture. She attempts to weave the theory with the practical and with what arises from during the course.

There is contextualizing as well as the content. Exercises are to support the theory. There is a foreground and background.

Lorie doesn't use power point because she wants to encourage the use of our imagination and inner images to transmit the material into our own heart.

Paracelsus: founder of Western medicine - “*Imagination is the star of man*”

The spirit enters the heart through imagination; we use our imagination to enliven, that which already is. The Yang Qi that falls upon us from the Heaven.

Power point will support the imagination.

The light of the moon, sun and stars **illuminates the soul, but it is through the imagination that we know the spirit.**

We will be journaling, moving

Go to edges as best as you can – but don't reveal more than what is comfortable; check you're your sense of vulnerability and safety. Take care of yourself if something feels wrong.

We will be doing some sharing of personal issues; we need to take care of ourselves around our safety. Talk about the material only within the group; we need to create a cauldron, the container for transformation to take place.

Just sit with the question – Poem from Rilke

"Be patient toward all that is unsolved in your heart

And try to love the questions themselves.

Do not seek the answers that cannot be given you because you would not be able to live them and the point is to live everything.

Live the questions now

Perhaps you will gradually, without noticing it

Live along some distant day into the answer."

Friday Morning: Session #2

First half of the morning – write down something from the morning that really sparked your interest, something that you can take home for the weekend. Where is your cutting edge?
Now write that down – a single sentence

Now have a conversation with the person next to you about this topic.

The heart is where paradox is resolved

Me: Excitement of learning the tools to touch the insubstantial

Lorie wants to share where her information comes from; it has taken her years to distill this information.

Much of the information has been lost, we don't quite know where to go in order to work on this level, we don't have technology to work with the immaterial

Handouts – include books for further reading

Book – includes other references and more detailed information

Primary texts that have influenced Lorie

1. Nei Jing Su Wen: Lorie has read the text in Chinese
2. The Secret of the Golden Flower – Thomas Cleary and Wilhelm translations. Lorie prefers Wilhelm's version, but she goes back and forth between the versions
3. Jung's commentary of the Secret of the Golden Flower – an Alchemical text
4. Tao Te Ching
5. Chuan Zhu

Secondary Texts

Translations by [Claude Larre](#), [Elizabeth Rochat de la Vallee](#)

They came to the school in Maryland and Lorie was blessed to have them as teachers; they bring precise analysis to elucidate the meaning of a character.

Lorie was a French literature major and was blown away by their work. She had permission to bring her poet self to the work. If we don't bring poetry to understanding of work then we won't understand the quality of psycho-spirit work.

Macciocia: his chapter on psych-spiritual symptoms is great

Lonnie Jarrett has done good work;

Carl Jung – he is the way to bring the Western alchemy and the importance of the psyche to interface with the traditional writings of CCM

Lorie – her own intense meditation on the characters; she has spent years on the characters, clinical experience, 20 years in the treatment room, my ability allow people to expand into spaces of expanded sight

Pondering – the characters would open up for her

Archetypal depth psychology approach – letting the meaning cook

In order to really get this information we need to allow ourselves to open up and move in and out of expanded mental states and be open to metaphorical thinking, poetry.

Spirit – What is the Spirit?

Claude Larre quotation– “We know that the Shen are the direct messengers of heaven; we can imagine this as a golden light that is falling down on us from heaven; we are all made from stardust. The Alchemists knew that all the metals and minerals, gold and silver have come from the stars, from heaven.

金属

js

The character for metal is a nugget of gold underneath a canopy. The light is buried under the canopy of the heavens.

We are the star light!

The Shen are like little birds from heaven that rest in our heart branches.

Shen is the intermediary between Heaven and the Self

神

Character for Shen

Two parts – of symbol

Left – a derivative of an ancient character representing an altar; the light of the heavens is received on the altar; our bodies are the altar. It brings the vertical axis of light into the world.

Right –this character two hands holding a *rope*; the *vertical*

All mystical traditions have an image of the rope or ladder – Jacob’s ladder, the Kabbalistic Tree Of Life, the metaphors of light pouring down from heaven.

Rope of light: the zigzag of spirit; it is the lightning.

We touch the light by holding onto the rope by the arms of our heart, that is the Spirit

闪电

js

Lightning: is a zigzag of light

In Genesis: the zigzag of lightning differentiated between lightness and dark from the chaos of the abyss; first there was undifferentiated chaos

Shen: celestial emissaries from heaven that initiate all movements and transformation; Shen works toward creating increased complexity
Shen is the Heavenly mandate that gives the order for every human life.

Translations can be sticky because of the metaphoric aspect of Chinese language

Six translations/definitions

1. Infinite Yang, energizing light, totally immortal, immeasurable and infinite.
2. Yang energy that enlivens the psyche
3. The Wu Shen – name of the entire band of five spirits.
4. Consciousness, insight and memory – related to the Xin, the heart mind of being
5. Intangibility of health, awareness and aliveness that is diagnosed in the eyes and complexion; it is luminous
 - a. If it is too shiny, bright then we look to calm it
 - b. If it is dull, we nourish it.
6. It is the name of one of the spirits, the Shen spirit.

So if you are not totally mixed up now, you are doing pretty well!

We will look at all the aspects of Shen:

Treating the Shen in psychological/emotional problems

How do we bring this illumination back to the material world?

We look at how the material separated from the ephemeral

How do we retain our own Shen in awareness states?

How do we hold our own Shen in the treatment room?

Keep this all in mind as we go.

We treat body, mental and spiritual: Body, Mental and Spiritual (BMS)

What is the difference between mental, emotional, spirit and soul?

Chinese medicine can help to answer that question

Lorie: Shen is “as pure light” infinite, invisible without color or form

Shen is perceived outside of time; it does not extend in time – it is eternal.

Mental (thought & emotional) are more like the Soul; they are the colors of the light spectrum, our stories, this is the *soul level* where the Shen takes on a little more matter. The soul extends itself into time. Psychological issues are soul.

Physical: matter, tangible body realm, we can touch, measure

Body is the Lantern
The Soul is the candle
The Spirit is the flame

Wu Xing, the five elements are the mental/emotional level, are laid out along the altar; it is how we extend ourselves into form color, time, cycles.

Shen, spirit is the vertical axis.

How do we know we are at spirit level? It is as though someone places a lantern in front of us and there is no flame.

The candle can be lit, but the flame is jumping all over the place
Metaphor of lantern – we look at the quality of the flame inside the candle that is lit
We look at the quality of light in a person's eyes; how we can connect through intimacy, the sense of presence, is contact comfortable in the immediate encounter.
Shen level: how do we establish relationship, which is a fire level/issue.

Soul level for Lorie – we can tell a person's Spirit "energy" from instantaneous contact, we get it in an immediate "sensation" in our heart. There are no words for this! It is a felt-sense.

We are each going to have to figure this out for ourselves. It is intuition-based

STOP TRYING TO DISTINGUISH SPIRIT AND SOUL.

The soul level is about the story is about the five elements, the autobiography, the core issues and psychological history.

How does the heart interact with the environment?

People can have a true disconnect, in conflict or blocked between everyday life and original nature. The Shen is not there or they are not in touch with it. There is an inconjunct between their true Self and how life is unfolding for them.

We can be whacking away at the story, specific issues when what is really happening is that the spirit is unsettled.

We have to work the spirit level before we can get to the soul level. A person may spin around the stories. One of my patients constantly looking for relationships, but this will not come together until the Shen issues are addressed. We can talk about his relationship with his mother etc.

So there is a lot of subtlety in figuring out what level of Spirit, Soul and Physical to address. We know it is spirit level if there is something there is something not right about the flame of the candle.

"We have to have our empty center, the arms of the heart ready to be with another person."

We can sense that there is no integrity between their original self and their everyday awareness.

They are out of touch with their own Tao.

Materialistic people who are filled with their stuff, their cars, homes, clothing.. they have great lanterns but their essence appears dead.

Some people who are so into spirit level that they could not interface with the world; it is very painful and makes it difficult to connect with the world. This leads to isolation, which is a spirit level issue. These people do not function in the day-to-day world; they get divorced, they are bankrupt, they are creative but have no roots or connections.

We need to have balance between humanity and the spirit.

The key is function in all realms

Spirit level symptoms: lack of meaning, purpose, and lots of doing with

The heart is the center of integrity, the center! Lanterns can look really good, but they may not be working properly. There is a lack of intimacy, joy and meaning. People are desperate with drives, instincts and desire believing that something is going to light that candle.

These people are never at the right place at the right time. They are at the wrong place at the wrong time.

The texts say that the heart light spirit is THE guiding principle; we are rooted in the spirit, the tree of life is turned upside down.

When we are not rooted in spirit our lives will not work. When we have lost our rooting in spirit,
our lives will not be working
As a planet we have lost our footing in the Spirit.

Acupuncturists are bringing this spiritual back to the current world. We are re-introducing the
heart energy back into our world.

Spirit level symptoms: depression, mania, anxiety, delusion, insomnia & panic states, excess
lethargy and relationship issues.

Alzheimer's: the flame is out

However, if you just treat them psychologically, they often do not respond.

Treatment ONLY at the psychological level, they will not get better: cognitive behavioral,
medical management, autobiographical content.

Other forms of Shen disturbances: Consciousness and cognitive, issues of appropriate
connections; people who come in and talk but who don't listen

Sm 19 – fire meridians for people; one of the five fire meridians. How do I interface with my
hearing or speech?

Deadman symptom of delusion: runs to high places and tears off clothing, can't stop singing.
This is a typical sign of manic-depression

Projection – soul, social/emotional level. Projection is a process on the soul level; I'm beginning
to tell my story on the screen of another person.

Autism: spirit level but prenatal experience. It can be the result of the environment, the failure
of incarnation of the Shen during gestation. It is not a spirit level disorder. Shen
disturbance is more characterized is coming out of shock or distress.

ADD: is perinatal experience, environmental

Lorie – high frequency vibrations in the environment are affecting children. The Shen gets
disturbed by the intensity of vibration in the environment, wireless, electrical wires, cell
phone.

We need to nourish the Shen; in Shen disturbances, it is not nourished by the essence.

Shen disturbances are tough to treat but they are treatable.

How do you differentiate between the heart pondering vs. obsessional mental thought?

What is the excess cogitation of the Spleen vs. Heart pondering

They are closely related.

When the heart ponders in an effective way, I know that I am empty through inner presence and
a quality of being.

We can only know these things through subjective experience.

Nei Dan (Inner alchemy)

Dan Tian (cinnabar alchemy of the inner burner)

Dan is a picture of the alchemical vessel with cinnabar inside

Cinnabar is the spirit incarnate within us forming the Spirit Embryo.

This is how we are able to do this work; which is why people are reluctant to teach this stuff.

You just can't do it unless you are engaged in your own processes.

Our patients perform magic on us – they draw out our wisdom

This gives us a leg up. We tend to walk in and not bring our worse self in. We can be in the middle of our own struggle or turmoil, and yet we are able to turn it off when we enter the treatment room. Somehow our Shen carries through and we can be clearer.

We really have to do our own work! We have to put our own egos aside.

We have to be doing some kind of physical practice to take care of the lantern. We have to take care of our empty places, our relationships in order to be empty enough to see with the eyes of the heart.

We can't enter a treatment room in order to have our patients fill or empty our own heart, and relationships so we can clear the bowl of the heart.

Pondering, I'm empty and I am holding the space for the other

Excess cogitation – it is buzzy, anxiety impregnated, there is “knotting up in the spleen”.

Mental: pure analysis; we can analyze something really well and we don't really get it.

“The left brain will never understand – and the right doesn't care”

You can do great diagnosis and still miss the core issues and you fall outside the solution

Empathy is a part of pondering –

There are many psychotherapeutic studies on Empathy – Carl Rogers, University of Chicago

It doesn't really matter which technique one uses, Gestalt, psychoanalysis; empathy is the factor that gets results.

There is research on what creates healing and change – the practitioner's empathy is the #1 quality that facilitates transformation. These studies continue now.

Empathy: *is the allowing of oneself to get as close to another person's story and really experiencing it while remembering, never losing sight that I am not that other person.*

This definition is related to Alchemy.

Alchemical paradoxical principle: the one and the two

First principle of Taoist philosophy is that we are all one, there is universal oneness and connection and yet..

The two or the many is that *we are each separate*

When we seek paradox, then the heart is activated. We need to know our own edges of the self so we can interface with the other's boundaries and space.

Jean Gebser: [The Ever Present Origin](#)

For people who like to have solid ideas to back up what we are doing on this level, this is a great book.

The book was written in 1940.

He was a politician, diplomat, hung out in cutting edge artists and philosophers before WWII – like Picasso

He realized that consciousness was on the cusp of change

This book addresses the different

He wrote this major book to document the strata of consciousness as they evolved over the millennia

Gebser's: Structures of Consciousness

Let this work wash over you; don't struggle with it

Radical Healing: Rudolf Ballentine and I have worked with this material;

See booklet – Gebser Outline

It is easy with some of the New Age philosophies and alternative medicine that it is a little “flakey” and part of it IS flakey. It is easy to get a little “out there.” Gebser gives our better grounding

Main Thesis: We have gone through four major transmutation of consciousness, “*mutations of consciousness*”

Consciousness shifts in happens in leaps; when there are mutations it causes distress and resistance to change. We are used to organization our world in a certain way

He went back into history

Our current quality of consciousness, mental/linear (500-1500 years old), is no longer working. Consciousness is a big tool that human beings get to play with – it is a spirit tool. We organize the Cosmos with our consciousness.

Our stage – the mental linear consciousness structure is no longer efficient. It does not allow us to solve the problems at hand that face the world.

It isn't the right tool; we are using our hammers and nails and life is still breaking down.

Global warming, health, education, drug use, economy, warfare

We need to move to the Integral Consciousness structure

Gebser: looked at the arts as a source of understanding consciousness.

Lorie – *the arrival of holistic energetic medicine* in the West is a beacon of the arrival of the Integral

Lorie started her practice 20 years ago without a license; now Oprah has acupuncture on prime time TV. This is NO TIME.

We have training programs, doctors and insurance companies are evaluating our medicine because of the health care dollar we draw.

We are bringing something that people are desperately hungry for!

We are bringing an old way of approaching the world and merging it with our current consciousness to form the solution (thesis-antithesis and resolution).

Chinese medicine spans several different consciousness structures

Lorie: In order to practice Chinese medicine most fully and efficiently we need to make transparent all of the structures of consciousness; to bring all of who we are into the treatment room. We need to integrate all of the approaches/tools.

So what does it really mean when I say that we need to practice in an integral way. What does it look like?

It means that I walk into the room; Lorie used to struggle with her fear of being a quack, that it wasn't really working, I felt a little like a show person. I felt bad about that. But the I read Gebser, and realized that there is a bit of magic with it. I was able to stop feeling bad.

This is a shamanic quality to our work – the metal of the needle and the Qi are magic!
This doesn't fit on a mental level - That is why the double blind studies don't work in standard double-blind peer reviewed research – because the Qi or magic is not there.

Gebser: *the different structures of consciousness up until now have obliterated one another.*
With the arrival of the Spanish, the Mayan magical consciousness was erased/obliterated. An Aztec poet said that “Our magic ceased to exist; it no longer works.” People who for thousands of years who engaged in drumming and ritual practices found that it didn't work anymore because another consciousness structure erased it. This was supposed to happen because we had new problems.
However now what is necessary we need to bring back all of the structures to “illuminate them.”
Diaphanous, allowing the light to come through a veil; “diaphanating” so we can see through the pools of consciousness all the way to the beginning of who we are.
The Integral is diaphaneity.

In the treatment room I bring the vibrational, Gut-like first charka level of knowing that I feel through Kd 1
I bring the Shaman who can pick up the needle and know that it is a wand.
Storyteller – a person who can make a myth of another person's story, amplify the meaning of the story; the legendary
I bring my capacity for clear thought, the rational for orderly diagnosis
In this room, I can treat the person in the mythical way.

The Archaic (natal)

The time before time

Coming from the root word of arche – archway; it is formed from the pelvic arch, the vaginal canal be the archway between the pre-uterine experience and moving into life

It is the arch between original chaos, the undifferentiated into differentiated and complex experience.

The Nei Jing: The archaic is the time of “long ago human beings people lived in perfect accordance with the Tao.”

Lorie loves this sentence – even 2500 years ago, the Nei Jing is saying that people were not living like this. If they didn't live according to the Tao then, then what are we doing now? They weren't getting up to the rising sun or going to sleep at sunset.

When we are born come in having been in touch with an unbroken connection, in perfect union with original nature.

The archaic still lives in us.

Quotation from Chuan Tze:

“Dreamlessly the true men of earlier times slept.”

There are no dreams in the archaic

The true men, not the primitive or the older men, but the true human is at work when we are at one with Tao.

Chinese character Qing (blue-green) – is the blue-green dragon that unifies the heaven and the earth (blue heaven/green earth), which were not separate.

Once there is a differentiation between Heaven and Earth we come to the edge of the magical era.

The Archaic is the time before time – it is ever present; it is the Now.

Magical Era: (Toddler)

We are not sure when this period began, we can say that it is the Homeolithic?? hero.

It is the Hero.

These are tribal times.

Magus – the magician, the tool age, it originates from the time when the first people began to use tools (image of 2001 Space Odyssey.)

Our picking up the needle is dipping into the magical

There are small stones needles coming from the Neolithic age that were used in shamanic traditions. It is Lorie's conviction that people who lived on the banks of the Yellow river in Neolithic times were using these stone needles.

This comes out of Shamanic traditions

This is before time but in space

Vitalism is the idea that energy runs through all beings. Life force comes from the heavens, that the tribe is connected by this universal energy. The drumbeat creates connections through the group. That one's energy can extend into another from the imaginal.

This is the level where birds fly in patterns with the knowing of their place in space.

Domesticated animals know the magical; they can intuit the energies of the other. Our cats know when we don't feel well.

Lorie can go into the treatment room she can tell how a person is – and how does she know? It comes to her.

The magical is telepathy : non-verbal; listening vs. language

In the magical we don't listen to story, we pay attention to the vibration in the room.

This form of magic began to fall apart when it developed into spell casting and using power over people.

We don't use the magical to use power over other people – it is dangerous and “deficient”

But we are “efficient” if we are coming from pure intent.

This form began to change around 2500 BCE

Mythical & Legendary Era (preschool and latency)

Around 2500 BCE Stories about the heroes began to spring up in all culture– Sumerian, Greeks, and China.

Stories about the human condition emerge with the rich use of language; this is the beginning of language

The Mythical is the listening of story

Psychology comes out from the mythical consciousness.

Psychology is the story of the soul – the story that unfolds over time.

Images are a great part of this level: dreams, poetry, art and sound.

Our listening to a person's story is being present at the mythical level.
If we leave the mystical out of spirit level healing we are not going to get that far.
Five-element acupuncture

The Mental 500 BCE (adolescent/adult)

Around 500 BCE life began to change within many different cultures – the Greeks, Buddha
Lao Tze and Chuan Tze already felt a shift and preconceived the unfolding of the next level.

They wanted to hold onto the legendary. Lao Tze tried to hold onto the mythical way of relating to nature, he was concerned about how people could continue to be in touch with the cycles of nature when culture turned to the more materialistic.

Confucius was the beginning of the mental; his organizing and creating the strata of politics, relationship, and differentiated roles. He defined culture; Confucian TCM is mental level Chinese medicine. We know that people are damp by looking at the tongue signs, color signs or identifying damp symptoms. This way of thinking, the analysis was a very important advancement, but it is only a single level/construct of reality.

Five-element work is definitely NOT mental; you go crazy trying to analyze at that level. You have to be both magical-mystical as well as mental to do this work.

The characteristic of the mental period is the introduction of **Perspective**: the capacity to put dimensionality on a canvass. This advancement transformed consciousness. Because once we could say I can see from this point three-dimensionality in space, it puts the identity of a single individual as being separate.

This is the first time a human being emerged from a separated identity.

This is the origin of the separate Self. The inefficiency of the mental is that we divided things up into such little pieces that we have lost the soul connections of the magical.

Lorie has great respect for Western Medicine – but she gives an example of how the mental fails to connect to the bigger picture.

Lorie treats her mother who started to have stomach problems. She went to a gastro-enterologist for evaluation and tests. Lorie's mom is little old lady; he was looking at the test results without looking at the patient. Lorie asked him about abdominal palpation, and he didn't pay attention to that.

The doctor never made any contact with the patient; he was all about the mental and kept saying that he needed more tests. Finally, Lorie's mom said that she didn't need any more tests, walked out of the room and then was perfectly fine. He lost a patient because he couldn't get into the spirit.

There is no healing without the spirit in the room – test results are not where it is.

The mental is important and can save a life, but one also needs to have a connection with a patient.

Integral Consciousness

Currently the mental analytic constructs are no longer working for us.

We are now moving to the next construct

Gebser – the impasse we are longing for is the Integral Consciousness.

The Integral is when we bring all the different states of consciousness into the room all at the same time. All constructs are transparent.

When we make all of these different states of consciousness visible at all times.

We bring Wisdom state, the Archaic – the ever-present origin

Allow the Tao to be in the world.

Magical: the intuitional, vibrational animal awareness

Mythical: the legend of the person is present in the room

Clear Thoughts: Confucian capacity for analysis and diagnosis

This is how we practice Integral Energy medicine at the highest level.

We have these consciousnesses with every moment.

The Integral – the concretization of light; this is the philosophy of the blossoming of the golden flower; the illumination of the spiritual embryo and we return to the state of wholeness, the Tao.

Comment – which includes our “unwholeness” – Lorie – exactly, very important

Lorie teaches this now because she wants the ideas, the constructs to “wash over us.” What will happen when we interact in the room, when we listen. We have to live this work, moving from the intra-uterine, the initial state of original oneness into the toddler who is interested in power, the magical/mystical. Children love to hear stories over and over again; it is the legendary and mystical.

Maslov’s spectrum:

I missed some of the information here..

The overuse of video games stimulates the nervous system. There is emphasis on fine motor coordination, but the other levels of the ?? is lost.

Exercise: In a group setting have a discussion of the archaic, the magical, the mystical, mental and the integral. Talk about how these constructs may be related to you.

I missed the context of the following notes:

The tone is vibrational and magical, but image and color starts to be mythical.

There is a story about a cowbell that I missed

Chinese characters are the linear emanations of a people who lived thousands of years ago, there are ancient tracings of previous consciousness structures. When you look at characters they are definitely not mental. The characters come from the end of the magical;

The letters came to the yellow emperor through the clouds, the backs of tortoise shells

Characters are not mental; they are impressionistic and will shift your consciousness structures.

Discussion that I could not catch.

The Etymology of the Characters are very rich; she uses the book listed in the back of the course notes.

Etymology can lead us to the magical component of the concept it is depicting – it is light coming down that gives immediate, “telepathic” message.

Last thing before lunch – is an exercise using a journal and pen

Identify a tough place in your life where you are experiencing some suffering. In my mind acupuncture is about getting mental/emotional, relationship, physical or spiritual suffering out of the way so the Tao can express itself more fully. Check to see if there is something that is not moving for you.

I invite you to look at this aspect of your life as the lead, that which weighs you down, and we can allow the light transform this lead into your gold over the next three days. This is part of your laboratory.

You can do a body scan to get a sense of the light of awareness – from the top of your head, the crown, letting the light drift down you, a wave of light, traveling down the forehead, face, shoulders.

Just notice what is there, there is nothing wrong, no judgment, just say hello to your feet.

And if you notice in your journey if there is anything you are ready to let go of – perhaps some tension, little thoughts, let the light wash it out. You can leave it by the door and pick it up at the end of the day.

Let that light wash through you and say hello to whatever is there.

Now check in to see what may be between you and your feeling absolutely totally OK right now. See what comes up.

Once you have found something that keeps you from feeling totally OK right now, go ahead and wrap it up, whatever it is, and place it a little outside of yourself. Put it aside and then go back inside and ask the same question – what may be that thing that keeps me from feeling whole and complete in my life.

When you have found that second thing, move that a little bit away, create a little bit of space between you and that thing, but knowing that it is still there. See what that is like.

Now go back in again with that same question, what is between being whole, complete, in synch with my life and me. See what that is like, wrapping it up, clearing up the heart space so the light of the Shen can find its way in. So the spirits can guide your way.

Again, go inside to see what else is there, all of it. Perhaps there are low level thoughts, anxieties; gather up the whole gestalt of it and place it in a little space.

Silence

Take a look at the furniture that you have moved inside of your inner living room. Use the imaginal eye and identify that which keeps you from being whole, health and complete in your life.

With the eyes/hands of your heart, go and touch each one of them, one by one, all the furniture we carry around, that get in the way of Tao. This is an interesting opportunity place to pick up lead, and see which one of these issues is the most active, right now.

Not the one that is the most significant, but the issue that is the most activated, energized that carries the most charge.

And when you get clear on that one issue, let it be in the foreground, say hello to it. Try to find that single issue that is really right there. I want you to adorn it with something, to really

be grateful towards it. Adorn it with a crown or a cloak – because it is there to teach you something. Really appreciate that stuck place as a piece of density where the light cannot come through. This is a place of transformation.

Music starts to play

And as you complete your greeting of that thing, I invite you to bring your awareness to your own being, your own body where we began to see how you are doing inside.

And in whatever way feels authentic and comfortable to you, I invite you to express your appreciation to your body, soul and spirit for giving you this piece of information.

You can do this by taking a breath, allowing a light “stab?” in whatever color appeals to you, bringing some energy to your hands.

Begin to slowly open your eyes, bringing your awareness to the edges of your skin, pick up your body and without words, I’m going to invite you to do a little journaling – writing about the issue that you identified is in the foreground. Don’t worry about resolution; don’t sweat things. See what words, pictures or colors to mark what you have there.

Music begins – Pachelbel Canon

So let’s all stretch out and let go; bring your arms up and illuminate that stuck place for all of us.

Thank you everyone – have a great lunch.

End of Morning Session

Friday Afternoon: Session I (#3)

The heart is the place where spirit and matter meet.
Time, space, spirit and matter interface in the heart.
The heart in alchemy is seen as a cauldron
In alchemical traditions, the heart is seen as incarnate
The heart pumps and releases; contracts
Coagula and Solve: bringing together, coagulation and dissolve
 Come together and dissolution
I am one with the universe and I am one with myself.
Through the process of Solve and Coagula – (European Alchemy) the spiritual embryo is formed
 and dissolved through time. This spiritual embryo is outside of time; it is immortal
In our lives we experience that as “I think I have got it now” and you know who you are, and
 then it falls apart. This is the process of growth.
From an alchemical perspective, our crises are gifts – we have to look at the stuck place not as a
 problem but as an opportunity.
In stuckness we can find the doorway where light and movement can come.
The heart holds the dissolving and coagulation, constriction and release, movement and
 structure.

We will be learning tools to help these processes: guided imagery and active imagination

Guided imagery works on the level of the soul/spirit

Active imagination comes out of Jung’s depth psychology; it is initiated by coming up with a
 picture

Guided imagery provides a set of images; it is like a meditation

Guided image practice is where the healer, guide will feed you a set of images to try on for
 yourself.

Active imagination is a more creative process with the images of the psyche.

We can do both of these with our patients. We don’t need to be a highly trained psychotherapist

We will be given red flags for those who are too unstable in our practices.

Active imagination can start with an instruction: picture something inside

Guided Heart Imagery To Open The Heart

Introduction

Since the heart is where paradox is resolved

Most traditions see the heart color as green or jade

Green is blue and yellow (Yin water and Yang golden light from heaven)

The light from heaven meets the blue atmospheres of the earth (water & Jing) to create green.

 Every time we see a green plant we see the miracle and resolution of where Heaven and
 Earth produce chlorophyll.

Leaves come from the Earth and then capture the light to produce chlorophyll; we are dependent
 on the color green that captures sunlight.

Green is the resolution of paradox

When we take emeralds out of the earth it first emerges as a soft paste and then it coagulates as it touches the air; it contains solve and coagula.

Heart Breathing Guided Imagery: listen to separate sound clip

What I would like you to do is with your imagination is touch into your heart space, your “inner star” picture, where your heart surrounded by an emerald green band of light.

We can also imagine our whole body enveloped in green/emerald light

Allow the potential of green light fill your being.

Notice the effect of that light on you.

Green is the color of light moving into the darkness, the blue Yin

Around that green we are going to bring in the second heart color, magenta, as a band of light

Take the magenta color and make a circle around the Emerald green

We have our magenta band surrounding the emerald light.

Magenta – resolution of two primaries: deep red of blue and primary red; this is on the red side of lavender. Red is the “lowest spirit.” Magenta is how the red, the spirit, rises up from the darkness.

The heart is how the light rising up from darkness; the lower spirit that comes up from matter, the rich red, the volcanic essences of red of the planet.

In the heart breathing we allow the emerald color expand, get bigger and bigger while the magenta color gets smaller, contracting.

As these colors move the form a kind of misty blue-grey color with is the interface of these colors.

As the expansion and contractions complete, you have the magenta on the inside and the emerald on the outside.

Notice the difference: one is warmer, one is cooler, and one is expansive

So let this heart expand and contract and stay with the heart breathing allowing the colors to merge and separate.

Heart breathing:

Inspiration the emerald grows/magenta contracts

This is a good practice for awakening and going to sleep and wake up in the morning

This is a good practice for Shen disturbances, heart palpitations, and anxiety

When we listen with our hearts, we can hear the music of the person we are with.

When Lorie teaches Five-elements, the thing I always come back to is stay with images, how does the climate change when a patient walks in? Where is the energy taking us, what kind of feeling do I get. This information is essential diagnosis in Five-element practice.

Lorie encourages people let the images come. Where am I? Am I up on a mountain creek, on the bottom of the subway, by a pond, am I struggling with a pile of paper? All these images that work on the magical/mystical level will come and they are relevant.

As you practice the heart breathing – the images will come.

This work opens up the heart chakra or opens the intelligence of the heart. It activates the Shen.

The green and calm us down and the magenta is more activating.

Question: Does Lorie use this meditation in her own practice?

Lorie: Day-to-day practice is Zen meditation; pretty most all the time. Lorie also senses her body, she works with color, and she will run color through her and see which one resonates with the person.

If I feel like I am getting lost in the story, I will do some kind of practice to bring myself back to the center, back to the other levels.

Question: Is the Shen related to the Heart Chakra?

Lorie sees the Shen in Taoist principles as the seat of the Heart Mind. This is the seat where our wholeness, and the illumination of spirit can really shine right through us.

Why do we place the Shen here (in our chest)? This is derived from a body felt sense of knowing. People for millennia have said that the heart is the center of wisdom, the place of spirit.

Recently Lorie has come across some research called Heart Math program that shows that there is intelligence in the heart. Now there is documentation through biofeedback technology that the intelligence comes through the plexus of nerves scattered through the organs (the gut has nervous tissue also).

When we teach it to patients ask them where they feel their heart center

Five Element Theory

Lorie cannot teach us much Five-element theory in an afternoon

Some of this material is directly from original Five-element practice and some of it is material that Lorie developed in order to get COSE

COSE: Color, odor and sound over emotion

To those who are not schooled in Five-elements, you are not going to leave the seminar knowing how to treat constitutionally or to identify causative factors (CF).

We will learn the basics of Five-element theory – with some skills to take back to our practices.

To diagnose the CF it is important to listen

The Five-element is a potent and direct of working

If we are not precise with our Five-element CF diagnosis, we can set off all kinds imbalances; you can tonify excess or drain a deficiency.

We are not using the checks and balances in the other systems.

However, any of us can use the wisdom of the Five-elements

Basic premises:

1. We identify and clear blocks
2. The focus is on tonifying deficiencies.

3. Worsely believed that modern people suffer from blocks, which may look like excesses are mostly deficient, and stagnation (rather than true excess).
 - a. People who have true excess live closer to the earth
4. Look for where the Qi is stuck.
5. False excess is aggressive energy
6. Aggressive Energy Treatment: is the primary unblocking at the Wei Qi level.
 - a. This treatment opens up the paraspinal muscles
 - b. The Spine is the area where the Shen comes down the Gv vessel
 - i. This is the Kundalini axis
 - ii. If we can relax the nerve endings at the end of the spinal muscles things are going to flow more easily.
 - c. Some factors have penetrated the Wei, the protective layering.
 - d. Lorie was taught 20 years ago to use it with all patients
7. Other Unblocking methods
 - a. Akabane left right
 - b. Husband wife imbalance
 - c. Luo points
 - d. Another major unblocking treatment: **Dragon's treatment:** for deep possession by pernicious energies from outside origins and take residence inside the heart: dampness, wind, cold, heat
 - i. Lorie has seen heat possessions – the heart heat possession clouds awareness (delusion?), interferes with good judgment
 - ii. It is possession in terms of TCM – not demonic
 - iii. It looks as though the person is not home; it looks as though the person has anger and not Shen
 - iv. The hot Yoga practices can lead to a heat possession; it clouds the heart orifices effecting the ability to make good judgment
 - e. Emotions
 - f. The person is not home: you have anger, dampness, heat overtaking the heart

We all can use our tools to help people move through blockages to clear the slate, then we can begin to work with constitutions.

We all use elemental diagnosis

We can all use Five element training – to help people see the patterns that are repetitive in their lives. We can help them transform the blockages into a more efficient way to be!

It gives us insight into the essential piece of who we are in the world.

The gift of Five-elements is that we can derive insight into essential sense of who we are in the world.

Is the Constitution Pre-natal/genetic or Post-natal/environmental?

Lorie: we are not going to address etiology of constitution because our work is phenomenological; we deal with what we find; we treat that which presents. We look at what a person brings in that is relevant, and how do the constellations occurs between the practitioner and the patient.

We can trust that what is showing up in the treatment room is what we need to treat.

Five Elements is a tool, gift that we can offer both patients and ourselves to help us open up fixed patterns.

Once we get the causative factor, patients feel as though they were given a gift; we can use the language of five elements to touch the level of where the soul/spirit lives.

We are working with people who are stuck in a pattern and we want to see to the level where the soul and spirit lives; that is five elements.

We can use Five-element theory in all aspects of our lives: work, home, friends, family and ourselves

As soon as our weekend is over if you can begin to recognize CF's, I do feel that it is safe at the end of a session you can close the session to use points to support your clearing direction in your life.

Lorie likes to use point names (See the spirit of the point article). Using the name of the point helps amplify the treatment. One can use moxa, acupuncture or essential oils.

Go to the source point or a point on the meridian – or bring the energy of the element into the room.

So with Liver/Wood patients, bring clarity to the touch

For Fire – bring warmth, laughter

To those who want to learn Five-element -- It takes about a year (and a life) to learn the Five Elements, to feel confident if a person knows the point.

If you want to really learn this medicine, Worsley used to say that nature is our master teacher – spend time with the natural world

Don't stress out about this – we will get several tools that will take us time to integrate.

Wu Xiang – the Great Cycle of Life

Open our notes to the five-element chart.

There is a lot of information here about the Five Elements to explain the “Altar”

Type information here on review

Friday Afternoon: Session II (#4)

Review of cycle of life, the Wu and Ko (qualifying) cycles

A person's CF is the place of both strength and vulnerability; it is the place where people go when they are upset, stuck or in crisis. When you listen to a person laughing, it is more about the consistency of laughter. A person can laugh with when something awful happens; a person keeps going to laughter. It could be a place of lead, a stuck place that can be opened and illuminated.

We will go into small groups and we will learn how to see colors, hear sounds, detect odors and pick up emotions.

Take a quick look at your notes that you just took on the Shen and Ko (qualifying) cycles. You can read the associations in the book.

One of the aspects of associations that is often neglected is the plant part.

The plants teach us how the cycles of life unfold

This course is a three-day and two-night workshop

Homework:

When you leave the seminar each night, bring consciousness to the elements when you move out to the hotel or you life.

At night, pay attention to the elements with consciousness and bring them into your illuminated awareness. Notice the presence of the Yang, rising like wood; see what the weather is like, notice fire, what is the atmosphere.

Examine the issue you identified and see which element may be related to the stuck place. Is it a constitutional issue or incidental?

Find something in the environment that you can bring back and add to our mandala, which is an altar.

More Homework:

1. Do not go into the mental; stay in the magical/mystical realm. Take the elements with me with illuminated consciousness – just notice the elements, if you can watch water, living growing things

Find a way to enhance/extend the mandala

2. Dream level: we will learn a tool for dreams that we can teach to our patients.

a. Dreams are doorways to the spirit, the “unconscious,” wisdom to touch our true nature, the truth of what is coming.

b. This is a nice tool to use for yourself

c. Inner Work – Robert Johnson, a Jungian analyst, a manual for inner work, gives very practical tools to help with dreams

3. There are many layers to the unconscious – the dark, the unilluminated aspect of the conscious, the dream weaver; we shine a light on that which is below the surface.

a. We can consciously state the intent that we want to touch our dreams.

b. Keep a journal by the bed with a bed

c. Our dream life is completely compatible with Chinese medicine.

d. We are fortunate to be able to catch our dreams

4. The Wood's Hun spirit is the keeper of the doorway to dreams; they come out of the wood soul. The Hun is the yang that opens the doors; starts at 11 pm – 1pm.
5. The Po is on the other side of the dream world and closes the doorway in the morning (3-5am)
6. The Hun is considered to be more Yang and opens the doorway to the night; the Po is more Yin and opens the door back out to the “dead”.

The Hun soul flourishes at 11 pm; the Wood energy is very important at this time.

Dennis Klocek; Worsley: get people to sleep before 11 pm; every hour you sleep before midnight is worth two hours

If you want to cultivate your dream life, take care of your liver.

If you want to digest the experiences of the day, don't overload your liver by trying to metabolize too much material on a physical level.

Eat lightly at night – this enhances dream life because the Liver doesn't have to devote its energies digesting the physical. The ephemeral energies are not available to enter the Hun.

So tonight, if you can play with this; go lighter on protein and eat foods that are more readily digested.

Eating lightly is using the physical to activate the spirit level.

We need to eat enzyme rich food in the evening, stop working and get to sleep by 11 p.m. before Liver time. We have to prevent ourselves from getting yanged up at night. It does not support life.

Sleep hygiene is important in building/maintaining health

All dreams are restorative

Jung speaks of organ dreams

On some nights we get spirit dreams, a direct link to the spirit. We need to start to look out for The dreams live in a realm between spirit and body: neurobiology – can trigger dreams but can connect to the realms of transcendent knowing.

Worsley – don't start doing mental work at night.

Our dreams are the way that the messengers of our spirit talk to us. The Hun is the liver soul are the messengers of the Shen. The Hun is the dream demon?. Wood is about directionality, how do I know where I'm going? How do I get the Shen going in my treatment.

Dreams are a way of touching the spirit, and can help patients get more clear.

So we need to calm the Qi down around 9:30 pm to get ready for the dreamtime.

So we are opening to the spirit by altering the restorative; every night we have what Jung calls, the “small dreams.” Every night we are unwinding the nervous system and the psyche.

But some nights we get Spirit dreams

We don't know what kind of dreams we get – we just want to open

The dreams live in the space between the spirit and the body. They are influenced by our sleep ?? and our nervous system day to day. Anxieties, stressors, tensions in the body are ?? but they also touch upon the personal, transcended knowing.

Dream Work protocols

Working with dreams is like gathering the dew on the grasses. Dreams are like the dew of the night, and we need to learn how to collect that dew. If you wait too long, the dew will dry up and the dew will be gone. We need to capture the images immediately.

Do your heart breathing (emerald/magenta visualization) and see what comes.

Keep your journal by your desk.

When you wake up before you jump out of bed, you can open the day with the heart breathing.

It is also a good time to think about your ancestors so they can help you gather up the mist, the images. Jot them down and don't try to make sense to them. *It is a big mistake to go into the mental.*

To end the day we saw some images from Rivers & Dream.

We need to look at nature through the eyes of our childhood, when we didn't have preconceptions. We were utterly entranced by nature.

Rivers and Dreams – re-learning how to look at nature from the beginner's eyes.

We can look at the Five Elements in the same way we observe nature. We learn it over “a year and a lifetime” just like Andy observes nature.

Take this \magical/mystical way of looking back home with you after today's workshop.

The way Water moves is the closest expression of how the Tao moves, meandering and undulating. We have to watch where the impasses are, where the leaves jam up. This is as close as we can get to touch the Spirit.

The entire group broke out into spontaneous applause as we closed the session.