

WISHING WELL 2

Wednesday, October 2, 2019

Gene's Notes

- Vata = ether and air -- cold, dry, mobile
 - o Vata lives in the colon, the belly below the belly button
- Agni = the digestive fire -- air and fire -- the fundamental fire that nourishes and brings life to all tissues and processes
 - o breaks food down to its component tissues (7 tissues)
 - o If agni is low, your resilience is diminished
- Pitta = fire and water
 - o hot, mobile, expansive,
 - o fed by spicy sugar coffee salt
- Kapha = mixture water and earth -- slow, steady, cold, stable, inertia, solid
 - o memory is kapha
 - o fed by SAD (Standard American Diet)

Session Notes Taken From Skype Recording

Gene referred to the book by Sun Tzu "The Art of War". In the book, the author recognizes 9 varieties of ground. These 9 are: Dispersive ground; facile ground; contentious ground; open ground; ground of intersecting highways; serious ground; difficult ground; hemmed-in ground; desperate ground. Gene referred to one of the grounds or terrains like "moving through rapids in a canyon with rock walls rising high on either side. It's a very intense situation. One might think of it as a life or death situation, but it really isn't. It's a situation that needs faith and surrender to the river. Gene used the example of river rafting as an analogy to life. We just need to keep paddling. Trouble begins when we stop paddling. The final ground, or terrain, is the death ground. This is where someone feels trapped and fear that they won't get out alive. In these cases, they will fight to the death.

Review of the Ayurvedic Doshas

Vata = Ether + Air — mudra has ether mudra on top of the air mudra

Agni (Sanskrit for Fire) = Air + Fire — mudra has the air and fire mudras side by side

Pitta = Fire + Water — mudra has fire and water mudras side by side

Kapha = Water + Earth — the positioning of the hands in this mudra is straight-forward

Air/water = Emotional Body

Earth/Fire = Energy Body

Earth/Air = Mental Body

Things get stuck in the emotional, energetic, and mental bodies of the Ayurvedic flow. It's akin to all the detritus in a river that gets stuck along the shoreline (bottles, trash, stench, etc). Just as there is an ecosystem in the river, so too, is there an ecosystem in our bodies. As we activate the ecosystem, things will begin to correct themselves.

Additional notes to Gene's notes (above):

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Vata: Can impact brain function resulting in symptoms related to A.D.D. and the inability to concentrate

Agni: Not considered a dosha. If agni is overloaded, then we have problems. If we have a fever, then agni was too weak for the amount of food ingested. Then food goes into tissues undigested. If too much is taken into the brain, agni won't be able to handle it all so thoughts run incessantly and will be inflamed. The Triple Warmer practice clears this condition.

Pitta: Summertime is pitta—lots of action. Red complexion—run hot. Must move due to fire inside.

Kapha: Stable, resilient, easy going. Does the same thing regularly. Happy. Content

Our dosha(s) are considered constitutional for us. It is usually the way we were born. In the ayurvedic tradition, our constitution is based on our karma, our history. We could say every constitution is imbalanced because it is one way or another. The purpose of ayurveda is not to balance each dosha until there is nothing left but, instead, to get the doshas back to their constitution because this IS balance.

If we are born a particular way, then we will be in balance with that. It doesn't mean we don't compensate for it in certain ways, but we are not, for example, trying to take a vata person and make them into a tri-doshic individual. A vata person needs to know themselves so that they will want to eat balancing foods so they won't go off the deep end. We don't want to have a person be something they are not, in the vedic tradition.

We are burning karma as we go about our lives. We are also creating karma. If we are being positive, kind, and loving then this is what we weave into our future.

This is subtle—Our ultimate nature, or budhi, is not to be embodied in a particular lifetime. The sensation that I am my particular personality is a delusion. In the metaphor of a merry-go-round, we can ride on the merry-go-round and even change horses on the merry-go-round, but we are still on the merry-go-round. BUT...we can get off the merry-go-round altogether. It is not the personality of each of us that steps off of it, it is the "I AM" part of us that gets off the merry-go-round.

We can change our karma and that can change the appearance of our constitution. The best thing is to fall in love with the YOU that has no attachment and just go "Home" and be "Home".

When I start doing things for the good of the general consciousness, for spirit and not just for myself I don't accumulate any more karma. As a personality, we accumulate karma.

We want to be immortal and so does our ego, and we get these two things confused. Sense of immortality/eternal life is right here, but our personality cannot come there. Through

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incandescence, the eternal life can shine through this shell, this lampshade (our personality) and make some interesting patterns.