Floracopeia Presents

David Crow

Aromatic Alchemy Immersion
The Complete Course

Thirty-three Compact Discs
Pranic Intelligence, Contemplative Aromatherapy, and Experiential Ayurveda
**Introduction to Aromatic Alchemy**

This set of thirty-three CDs was recorded at the Aromatic Alchemy retreat, September 14 – 19, 2010, at the Shady Creek retreat center in the foothills of the Sierras outside Nevada City, California, with an audience of around eighty people.

The teachings and meditative practices that are documented here represent a body of knowledge that evolved over several years and was offered in various forms and in different settings prior to this retreat; specifically, most of these teachings came from a series of events that I called “Contemplative Aromatherapy.”

"Contemplative Aromatherapy" is an experiential approach to studying essential oils and their effects on the body and mind using a combination of classical Buddhist meditation methods and Ayurvedic medical philosophy.

There are three primary subjects and activities that you will find documented in this audio series.

The first is guided body-centered meditations to experientially study the nature of essential oils, their effects, and the botanical pranic intelligence they contain. Because these recordings were edited to remove periods of silence during meditation sessions, I encourage you to pause the recording and take a few minutes to explore the flow of these practices.

The second subject is an in-depth focus on the therapeutic uses of specific essential oils. During these teachings, if you have the oils available, you can follow the lecture by sampling the fragrance at the same time.

The third subject is teachings on the principles of eco-spirituality found in Ayurveda, and its relevance specifically to aromatic plants and their functions.

When we approach an essential oil with concentration and mindfulness it begins to reveal hidden dimensions of beauty, power and intelligence that are not ordinarily noticed. As we integrate these new perceptions into a greater awareness of our own physiological reactions to the plant’s essence, we begin to understand how we are deeply connected to all of life, specifically to the photosynthetic beings that give us nourishment and medicines. By exploring this biological unity through our own senses, we come to realize directly that the processes of life occurring in and around us are truly the expressions and manifestations of an underlying miraculous and profound consciousness, as so eloquently described by the language of Ayurveda. For that reason, this retreat was titled “Aromatic Alchemy.”

There are two basic ways to use essential oils with meditation practice. The first is to use the oils to enhance meditative states, and the second is to use meditation to study the oils. In this program we use both these approaches, both separately and together.
All of our senses can be used to support meditation, contemplation, and concentration. Music and mantra are used to relax and focus the mind and uplift consciousness through the sense of hearing. Inner visualization and concentration on external symbols use our visual sense. Massage, acupuncture, yoga and other physical therapies utilizing the sense of touch have always played an important role in supporting spiritual practice. Diet, herbs and the sense of taste play crucial roles in helping nourish our meditation practice.

The use of fragrance in meditation, contemplation and devotional practices is widespread in the form of incense and altar offerings. Many of the "sacred scents" such as frankincense, sandalwood, palo santo and agarwood that are used routinely in ceremonies and rituals now have documented research confirming their psychoactive properties as antidepressants, anxiolytics (anti-anxiety) and general mood enhancers.

However, the use of specific fragrances to enhance meditation and concentration is, in my opinion, underutilized. Because of the links among olfaction, the limbic system and awareness, when botanical aromatics are used consciously and deliberately to support meditation practice their effects become more powerful than when used superficially as a background fragrance. Likewise, a contemplative approach that reveals the inner dimensions of the plant consciousness responsible for creating the aromatic compounds is also lacking in most aromatherapy programs. Therefore, a meditation retreat that encourages us to become focused and attentive allows the mind to concentrate more deeply and thereby learn about the hidden dimensions within sensory phenomenon more effectively. This is how we use meditation to study botanical aromatic medicines.

The basic philosophy of this system of meditations and teachings is that there exists a biological unity and interrelatedness between the influences of sun and moon and the pranic intelligence of plants; the pranic intelligence of plants and their metabolism of environmental elements; the elements of the environment and the production of aromatic molecules within the plants; aromatic molecules and the human respiratory system; the respiratory system and the olfactory pathways; and the olfactory pathways and perception of fragrance within consciousness.

In other words, when we smell a botanical fragrance with deep concentration we are able to gradually perceive all these levels, because they are all present in the oil, both as molecular compounds and the cosmological energies they convey. In this way we can study not only the fragrance and its therapeutic effects but also the underlying elemental influences that were metabolized by the intelligence of the plant; ultimately, we can come face to face with the botanical intelligence itself. Through this practice of contemplative aromatherapy we can develop an understanding of how human consciousness is inseparable from the processes of life within the biosphere and the greater cosmos.

One example of this use of meditation is the section devoted to the five elements according to Ayurvedic medicine. These elements of earth, water, fire, air, and space
are found in different concentrations within essential oils. In order to become sensitive to these elements we can use the yoga of olfaction to identify the fragrances that are imbued heavily with earth element such as vetiver roots; with water element such as lotus flowers; with fire element such as cinnamon; with air element such as eucalyptus. Once we are familiar with the fragrances of these elements, we can more easily understand the interdependencies that arise between these elements and their therapeutic effects: grounding and sedating effects from earth oils; cooling and moistening effects from water oils; heating and stimulant effects from fire oils; decongesting and respiratory clearing effects from air oils. In other words, we are able to return to the original methods of discovering the uses of plant medicines using our own enhanced sensory perceptions.

Both these approaches - using fragrance to enhance meditation, and meditation to study fragrance - are grounded in the fundamental practices of classical Buddhist Vipassana methods. Using these practices, we then further develop mindfulness to include the holistic systems of energetics and physiology elucidated by Ayurvedic medicine, while incorporating the use of the essential oils as described above. Two examples of these practices include:

1. Contemplating the four levels of prana: body sensations; body sensations as neurological prana; neurological prana as nature's intelligence in the body; cultivating non-interference with that intelligence.

2. Contemplating the seven levels of the heart prana: heart beat; prana within the heartbeat; origin of the heart beat within the brain; link to subtle prana through the crown chakra; pulsation of the entire body with heart prana; radiation of electromagnetic prana from the heart; infusing that field of prana with Metta.

Although these practices are ultimately derived and based on classical Buddhist and Ayurvedic teachings, they are in no way religious or dogmatic. They are instead purely contemplations on biological realities, which help shed light and awaken insight into the underlying realities of our human existence. Plants and their intelligences are part of our human biological system, and when incorporated into these spiritual methods, they assist us profoundly in realizing our interconnectedness with all life. Over the years many people have reported such insights and experiences from these methods, and this was the ultimate goal of this retreat.

For me, this retreat was the culmination and distillation of many years of study and practice. It was a joy to share this information and spend time in quiet observation of these truths with people who appreciate such knowledge and experience. I would like to express my deepest appreciation to all who traveled from all over the world to spend a magical five days in a contemplative state, giving the devotion of our attention to the natural world in this way.

Many thanks are due to the hard-working team at Floracopeia who made the retreat and these recordings possible: Jai Dev Singh, Taya Malakian, Kari Lane, Darren Engstrom,
and Jillian Root. My gratitude also goes to the entire staff at the retreat center, to Krista Holland for her yoga teachings every morning, and to all the work-study students who assisted in many ways.

A special thanks goes to Mojohito Richerson von Tchudi, who recorded, edited and packaged this volume, along with Jai Dev who contributed even more time. Many thanks also to Sara Duncan for reviewing the entire set of recordings and creating the outline of contents.

David Crow
April, 2011
Nevada City, California
Table of Contents

Disc 1: Day 1, Class 1, Part 1

I. Ayurveda and holistic therapies
   A. Depth of insight is more important than quantity of information
   B. Paying attention to how creation is unfolding inside of us
   C. How the external Five Elements are inseparable from the Five Elements inside of us
II. Aromatic Alchemy
   A. Meditation Practice - giving the earth a rest
      1. Prana and ojas is rejuvenated through stillness and rest
   B. Process of alchemy - distillation
      1. Definition of alchemy
      2. Essence
      3. Extraction of essence
   C. Blessing and offering
      1. Ceremonies and rituals based on the Five Elements
      2. Homa ceremony
      3. Reconnection with the sacred
      4. Sandarac - desert juniper from Australia
   D. Sensitivity to biological unity

Disc 2: Day 1, Class 1, Part 2

I. Svasthya - abiding in the self
   A. Contemplative practice
   B. Sandarac - juniper resin (cont.)
   C. Ground of being
      1. How does the sense of self arise?
      2. Five Elements
II. Contemplative practice with essential oils
   A. Olfactory memory
   B. Lavender - Kashmir
   C. Night Blooming Jasmine
   D. Frankincense - Boswellia papyrifera
   E. Lemon
III. Contemplative Practice
   A. Bringing the flow of attention into the flow of body sensations
   B. Purush
   C. Prakruti
   D. Prana
Disc 3: Day 2, Class 1, Part 1

I. Vipassana Meditation
   A. Flow of attention into the body sensation
   B. Five sense realms
      1. Sight
      2. Sound
      3. Smell
      4. Taste
      5. Touch
   C. Five Elements
      1. Earth
      2. Water
      3. Fire
      4. Air
      5. Space
   D. Integration of ten sense realms
      1. All arise together as one field sensation
      2. Outside world is created by the blending together of the five sense streams and the five sense elements
I. Definition of health according to Ayurveda
   A. Svasthya - abiding in the self
      1. How we are living in the body
      2. How we are relating to our sense of self
   B. Balance of the doshas, datus and malas (humors, tissues and wastes)
   C. Happiness and harmony of the senses and mind
   D. Participant Question: How do we balance ourselves, maintaining our health in the mist of the demands of life?
   E. Habits of perception

II. Vipassana Meditation
   A. Practice of taking apart and going through

III. Ayurveda
   A. Gunas
      1. 20 qualities - 10 pairs
      2. Describe the Five Elements
         a. cold/hot
         b. wet/dry
         c. heavy/light
         d. gross/subtle
         e. dense/flowing
         f. static (slow)/mobile (fast)
         g. dull (resistant)/penetrating (sharp)
         h. soft/hard
         i. smooth/rough
         j. cloudy (dark or opaque)/clear (light and transparent)
      3. Three aspects of mind
         a. Sattvic mind
         b. Rajasic mind
         c. Tamasic mind
Disc 5: Day 2, Class 1, Part 3

I. Language-importance of words
   A. Classical definitions
   B. Organoleptic language
   C. Language of fragrance
      1. Linalol - primary compound in lavender

II. Gunas of the essential oils
   A. Contemplative analysis of the gunas of essential oils
   B. Understanding where the qualities originate from
   C. Analysis/comparison between medical systems - quantities vs. qualities

III. Vipassana meditation
   A. Identifying qualities of sensations arising within our awareness
   B. Gunas
      1. Cosmological origin
      2. Three levels of activity or levels of transformation
         a. sun and moon
         b. plants
         c. human body
      3. Flow of the gunas
      4. Human body is a micro-cosmic reflection of macro-cosmic energies
         a. polarity of sun and moon
         b. sympathetic and parasympathetic
I. Classification of essential oils
   A. Gunas of the oils
      1. Heavy quality
         a. Jatamansi
         b. Vetiver
         c. Patchouli
         d. Vanilla
         e. Myrrh
         f. Jasmine
      2. Base notes
      3. Carrier oils
      4. Light qualities
         a. Citrus oils
         b. Lemon
      5. Top Notes
   B. Gunas of oils according to sun and moon
      1. Sun - concentrated solar agni
         a. Spice oils
         b. Strongly dermo-toxic or inflammatory oils
         c. Oregano
         d. Clove
         e. Cinnamon
         f. Ginger
         g. Culinary spices
      2. Moon - oils rich in moonlight
         a. Rose oil
         b. Sandalwood
         c. Lotus
         d. Jasmine
         e. Chamomile
         f. Most flowers
         g. Vanilla
         h. Foods - milk, ghee, watermelon, cucumber
      3. Sharp and penetrating oils
         a. Spice oils
         b. Eucalyptus
         c. Respiratory/Decongestant oils
      4. Smooth quality
         a. Carrier oils
      5. Light qualities
         a. Grapefruit
         b. Eucalyptus globulus
         c. Vetiver
         d. Oregano zaatar - Negev desert of Israel
I. Citrus essential oils
   A. Importance of certified organic citrus oils
   B. Photo-toxicity
      1. Bergamot - most photo-toxic
      2. Neroli - least photo-toxic of citrus oils
   C. Safe-use of oils
      1. Medical vs. non-medical use of oils
II. General therapeutic categories of citrus oils
   A. Anti-depressant, anti-anxiety and relaxant
   B. Atmospheric purification and anti-microbial
   C. Culinary/flavoring
      1. Lemon
      2. Orange
      3. Mandarin
      4. Lime
   D. Perfumery
      1. Bergamot
      2. Neroli
      3. Neroli-Petitgrain co-distillation
   E. Mental Alertness
      1. Grapefruit
      2. Lemon
      3. Lime
   F. Shelf life
   G. Internal use
   H. Preservative
   I. Neroli essential oil
      1. Sweet sunlight
      2. Therapeutics
III. External gunas and internal gunas
IV. Memory and learning
   A. Concentration
   B. Recall
   C. Emotional memory
      1. Link between olfaction and emotions
Disc 8: Day 2, Class 2, Part 2

I. Citrus Essential Oils
   A. Contemplative practice
      1. Effect on the gunas of body and mind
   B. Bergamot
   C. Mandarin
   D. Testimonials
   E. Neroli-Petitgrain co-distillation
   F. Lemon
   G. Neroli

II. Prana-vata
   A. How air and breath becomes nerve current which arises as brain function which arises as perception
   B. Using oils to reprogram our nerve system
   C. Using plants to overcome our karma
   D. Question: Does a more complex fragrance trigger the brain in more ways?
   E. Citrus oils in agriculture - plant based
   F. Limonene - anti-cancer properties
      1. Essential oils-immune system of the plant

III. Intact Health Care Systems
   A. Based on the Five Elements
   B. Quality of agricultural system
   C. Health of the food
   D. Use of natural medicine
   E. Pyramid of plant use
   F. Pharmaceuticals
Disc 9: Day 2, Class 2, Part 3

I. Doshas
   A. Biological humors
      1. Vata
      2. Pitta
      3. Kapha

II. Contemplative practice

III. Subdoshas
   A. Five subdoshas of vata
      1. Prana vata
      2. Udana vata
      3. Samana vata
      4. Vyana vata
      5. Apana vata

IV. Applying the essential oils to each of the subdoshas
   A. Gunas of vata dosha
   B. Direct connection to prana vata
      1. Eucalyptus and respiratory oils
      2. Floral Oils
      3. All essential oils (if through inhalation)
      4. Essential oils and consciousness
         a. Lavender
         b. Jatamansi
         c. Essential oil connection to subdoshas

V. Prana
   A. Contemplative practice
      1. Contemplating the four levels of prana

Disc 10: Day 3, Class 1, Part 1

I. Review of the four levels of prana
II. Review of the five subdoshas of vata
III. Interconnectedness
   A. Appreciation of nature - outer world as a reflection of our inner world
      1. Body awareness - sense organs
      2. Paying attention to the elements (as a way to heal outer world)

IV. Contemplative practice
V. Contemplative practice with essential oils
   A. Grand fir - Abies grandis
   B. Pinon pine - Pinus edulis
   C. Spruce - Picea mariana
I. Contemplative practice
   A. Mediation - devotion to prana
   B. Silver fir essential oil
II. Contemplating prana
   A. Four levels of contemplating prana
      1. Body sensations
      2. Body sensation as nerve current
      3. Nerve current as pranic intelligence
      4. Non-interference
   B. Individual constitution and meditation
   C. Attention is prana
      1. Where we put the mind energy goes
      2. During meditation prana of the mind infuses matter
   D. Importance of relaxation
      1. State of relaxation enhances pranic flow
      2. Flow of intelligence is blocked by contraction
III. Five Bodies according to Ayurveda
   1. Food body
   2. Prana body
   3. Emotional body
   4. Mental body
   5. Spiritual body
   A. Outside world is created moment by moment
Disc 12: Day 3, Class 1, Part 3

I. Resins
   A. True Mastic - gum of the pistachio tree

II. Four levels of prana
   A. Body sensations
   B. Body sensations as nerve current
   C. Nerve current as pranic intelligence
      1. Perception of current of prana
         a. Prana - current
         b. Nadi - channel
      2. Conscious recognition of that which created us and maintains us

III. Contemplative Practice
   A. Five subdoshas of vata
      1. Prana vata
      2. Udana vata
      3. Samana vata
      4. Vyana vata
      5. Apana vata
   B. Air element oils - study of prana vata
      1. Rose-scented Eucalyptus - Eucalyptus macarthurii
      2. Eucalyptus dives
      3. Alpine fir
      4. Eucalyptus globulus
      5. Spirit Blend - Palo Santo, Frankincense and Sandalwood
   C. Biological unity
Disc 13: Day 3, Class 2, Part 1

I. Tour of Resins - link between earth and sky
   A. Gold Copal - Madagascar
      1. Grades of copal
   B. Black Congo Copal - copaifera
   C. Copal Congo Gold
   D. White Copal - Sumatra
   E. Mayan Gold - Sumatran dark
   F. Black Copal
   G. Kyphi - classic incense recipes
   H. Damar
   I. Light Damar - Indian Gold
   J. Gold Batu
   K. Dark Damar
   L. Mastic gum
   M. Agathes
   N. Boswellia serrata
   O. Damar - agathes
   P. White Copal - Indonesia
   Q. Peruvian copal
   R. Guggulu gum
   S. Benzoin - India
      1. topical uses
   T. Tolu balsam
   U. Frankincense & Myrrh
      1. topical uses
   V. Pinon Pine
   W. Myrrh
   X. Pine
   Y. Opopanax resin - Commiphora guidotti
   Z. Commifphora insisa
   AA. True Commiphora myrrha
   BB. Commiphora sclerocarpa

II. Historical uses of resins
   A. Ceremony
   B. Emotional, psychological, psychiatric use

III. Harvesting of resin
Disc 14: Day 3, Class 2, Part 2

I. Tour of Resins (cont.)
   A. Boswellia neglecta - Frankincense
      1. Highest in pinene - black frankincense resin
   B. Boswellia carterii - Frankincense (Somalia)
   C. Boswellia papyrifera - Frankincense
   D. Boswellia serrata - Frankincense (India)
   E. Bercera microfila - Elephant tree (White copal)
   F. Boswellia rivae - Frankincense
   G. Elemi resin - Indonesia
   H. Thai benzoin
   I. Boswellia frereana - Frankincense (Somalia)
   J. Pinon Pine
   K. Agarwood
   L. Sandalwood
   M. Bristle Cone Pine
   N. Sandarac

II. Special powers of plants

III. Spiritual culture & sustainability

IV. Prana
   A. Three major ways prana absorbed into the body
      1. Breath - absorb atmospheric prana from air
      2. Food - absorption of food and water in intestines
      3. Subtle prana - absorption through the crown of the head
   B. Biological need for plants and elements to sustain us
      1. Fueling a change in social priorities
Disc 15: Day 3, Class 2, Part 1

I. Contemplative practice on prana
II. Citrus oils
   A. Low dermo-toxicity
   B. Therapeutics/Application
      1. Direct palm inhalation
      2. Diffuser-reduction of microbial contamination
      3. Cough syrups
      4. Clearing mind
      5. Strengthening wei qi (protective qi)
         a. Repeated antibiotic use
      6. Sinus congestion
      7. Grassroots home pharmacy use

III. Cognitive function, mental states and oxygenation of the brain
   A. Nootropics
      1. Enhances cerebral blood flow
   B. Rosemary
   C. Lavender
I. Brain chemistry confused by synthetic chemicals
   A. Cognitive function enhanced by wide variety of fragrance

II. Respiratory Conditions/Allergies - respiratory stimulants
   A. Diffusers/direct palm inhalation - heal mucus membranes
   B. Respiratory Oils - antibiotic, probiotic and eubiotic (regulates terrain)
   C. Antimicrobial Oils
   D. Rose Oil - helps with H. pylori
      1. Eubiotic effects - inflammation of respiratory system
      2. Probiotic effects of essential oils - helpful for breaking cycle of repeated antibiotic use
      3. Grassroots healthcare vs. medical use of oils
   E. Eucalyptus oil
   F. Pinon pine oil - traditional use for arthritic and rheumatic pain/skin conditions - testimonial
   G. Primary trigger for asthmatic individuals - mostly triggered by synthetic chemicals
   H. Eucalyptus - asthma.
      1. Adverse reactions

III. Essential oil industry full of synthetic substances.
   A. Internal use
   B. Testimonial - use in clinical setting/hospital setting
      1. Children with ADD and autism/hyperactivity may experience some “calming” essential oils as overstimulating

IV. Emotional memory - olfactory system linked to limbic system
   A. Jatamansi
   B. More concentrated medicine increases healing effect as well as negative adverse reactions
      1. Toxicity issue - dilution
      2. Low levels intermittently - diffuser: 5 min on and 30 mins off
      3. Testimonial - sensitivity to oils
      4. Extinct plants/Paleobotany
I. Extinct plants - slide show (cont.)
   A. Tree resins photos
   B. Frankincense papyrifera
   C. Frankincense - Boswellia sacra - crystalized drops of sunlight
   D. Frankincense - Bowellia negleca - black, oil good for respiratory conditions high in pinine
   E. Frankincense - Bowellia rivae and frereana
   F. Frankincense - Boswellia serrata - olibanum
   G. Frankincense sustainability/harvest
   H. Frankincense as a nootropic
   I. Myrrh - Opopanax resin
   J. Myrrh - Commiphora lepo.
   K. Chinese Myrrh - sweet myrrh
   L. Dragon’s blood tree
Disc 18: Day 4, Class 1, Part 1

I. Use of aromatic plants in Ayurvedic medicine
   A. Sense of smell is the most primitive of our senses - chemosensory
   B. Review of the doshas
   C. Refinement of the doshas
   D. Taijas - luminosity of the mind and prana is the energy of the mind
   E. Soma - bliss aspect of consciousness/mind
   F. Chemical - molecular energy of fragrance transformed into prana vata/nerve current
   G. Enzymes - fire element

II. Subdoshas of the brain
   1. Prana vata
   2. Sadhak pitta
   3. Tarpak kapha

   A. Ama
      1. Types of ama
      2. Metabolism of our experiences - sadhak pitta
      3. Spiritual traditions - rebirth and prana vata

   B. Three aspects of cognitive function
      1. Transmission - prana vata
      2. Metabolism - sadhak pitta
      3. Retention - tarpak kapha

   C. Cognitive disorders
      1. Poor concentration
      2. Hyperactivity/overstimulation
      3. Retention challenges - neurodegenerative conditions

   D. Therapies for re-setting brain chemistry and circadian rhythm
      1. Darkness retreat - resets biorhythms, deep self-reflection, memory digestion, etc.
      2. Shirodhara
      3. Jatamansi oil & valerian - help sadhak pitta digest undigested material
      4. Testimonial - Rosemary for memory retention
      5. Studies focused on increasing cognitive function - rosemary and lavender - University of Miami
I. Chemosensory disorders - losing sense of taste, smell etc.
   A. Method: Using a collection of many different fragrances - direct palm inhalation throughout the day, rotating the oils.
   B. Causes of chemosensory disorders - loss of taste and smell
   C. Treatment therapies

II. Perception of the gunas of essential oils
   A. Conjunction of the sense organs with the sense objects
   B. Fire elements oils - focus on antimicrobials and role of plants ecologically
   C. Contemplation on the Air element
   D. Contemplative Practice - Mindfulness of the breath
      1. Observe the four stages of breath
      2. Expand perception to include whole body, fully conscious of the breath
   E. Benefits of contemplative practice

III. Why plants produce medicinal compounds
   A. What are we actually doing when we administer an herbal medicine or essential oil?
   B. Plant intelligence
   C. Plant history

IV. Plants are the agents of nature’s self-organizing intelligence
   A. How the intelligence of nature expresses itself
   B. Plant evolution and botanical Intelligence
   C. Appearance of the first flower
      1. Flowers represent a higher level of botanical intelligence
   D. Self-organizing intelligence - plants harmonize the elements
   E. Disorganization - Illness is breakdown of organization flow of prana
      1. Genetically modified food/organic food
      2. Basic ways plants organize the Five Elements
   F. Plant medicine and therapies
      1. Benefit of natural therapies
   G. Plant communities operate as organ systems.
Disc 20: Day 4, Class 1, Part 3

I. Genetically modified food
   A. Self-organizing capacity of plants
      1. Plant communities function as organ systems
      2. Allowing plants to do their jobs as organ systems as a way to clean the planet
         a. Rainforest function as lungs and livers
         b. Marshes and wetlands function as spleens/ kidneys and lymphatic systems
         c. Water purification
   B. Parallels in ecological function and human body
      1. Individual plants metabolizing the Five Elements
         a. Classification of essential oils according to the Five Elements
            i.e. vetiver = earth
   C. Biological reasons plants produce compounds
      1. Immunological
      2. Antimicrobial
      3. Allopathic - producing compounds to keep away other plants
      4. Reproductive - mostly the flowers
      5. Its own vitality and survival

II. Four basic levels of function
   A. We are giving the function of nature’s self organizing capacity in general
   B. Self-organizing capacity has parallels at both the planetary organ system level and the individual organ system level
   C. We are giving specific self-organizing intelligence to the Five Elements
   D. We are giving these very specific functions of immune power, reproductive power or vitality from the plants that they have produced for themselves that we are now using.
   E. Purpose of plants concentrating elements
      1. Immunological
      2. Reproductive
      3. General vitality - life force
   F. Which came first: plants or people?
      1. Humans are made in the biological image of plants
   G. Immune supportive aspect of plants
   F. Biological unity - following the intelligence of the plants as the plants heal the Five Elements of the biosphere
      1. Our immunity is linked to the immunity of the biosphere
   H. Replanting the global garden
      1. Creating a different collective karma

III. Sattvic, rajasic, tamasic medicines
IV. Cymbopogon Grasses - group of essential oils
   A. Types
      1. Palmarosa
      2. Lemongrass
(Disc 20 cont.)

3. Gingergrass
4. African Bluegrass
5. Citronella
6. Jamarosa - hybrid between palmarosa and citronella

B. Phyto-remediation - using the plants properties to detoxify, organize and rejuvenate the planet
   1. Phyto-transevaporation: prevents flooding
   2. New sustainable plant based global economy through local production to medicine and distillation
      a. South to south economy
   3. Local Medicine
   4. Economic potential
   5. Effective phyto-remediation plants

V. Contemplative Practice with the oils
   A. Palmarosa
   B. Lemongrass
   C. Gingergrass
Disc 21: Day 4, Class 2, Part 1

(Cymbopogans cont.)
Comment from participant regarding plant intelligence vs synthetic compounds.
D. Jamarosa
E. African Bluegrass
F. Fields Blend - blend of various grass oils. Good diffuser blend.

VI. Therapeutics of grasses-antimicrobial, anti-inflammatory, and anti-fungal
Three basic common uses:
1. Sinus allergic congestion
2. Rheumatic pains and inflammation - massage and bodywork
3. Mental stimulant

G. Jamarosa
H. Lemongrass
I. Palmarosa
1. Traditional uses
   a. Antiseptic
   b. Bladder infection
   c. Infected wounds
   d. Anti-viral
2. Low-dermotoxicity - all of these grass oils, except lemongrass

J. Lemongrass

VII. Contemplative meditation practice
A. Four stages of contemplating the Five Elements
I. Contemplative practice - biological unity - deeper level of identity
   A. Four stages
   B. Five Elements
      1. Air element
      2. Elemental unity of inner and outer

II. Anti-microbial oils
   A. History of aromatic plants
   B. Why aromatic plants produce essential oils
   C. Immunity - biodiversity provides greater resistance
      1. Oils
      2. Resins
      3. Spices - primary food preservative
   D. Function of anti-microbial essential oils
      1. Intelligence of essential oils - immunological adaptive evolutionary resistance to microbes - cannot develop resistance to essential oils
      2. Over-use of antibiotics
      3. Medical studies supporting anti-microbial properties of essential oils
         a. Compounds of essential oils
         b. Mechanisms
I. Anti-microbial Oils (cont.)
   1. Citrus oils
   2. Respiratory oils
   3. Cymbopogon oils
   4. Resins
      A. Primary and secondary functions
      B. Diversity of functions
      C. Aligned to Fire element
         1. Classic Spices
            a. Cinnamon
            b. Clove
            c. Pepper oils
         2. Herbaceous culinary herbs
            a. Oregano
            b. Thyme
            c. Tulsi
         3. Four additional antimicrobial oils
            a. True tea tree
            b. Melaleuca alternifolia
            c. Melaleuca quinquenervia - niaouli
            d. Leptospermum - manuka lemon-scented tea tree
            e. Ravensare

II. How agni and pitta are concentrated by plants
   A. Supporting healthy bacterial ecology
      1. Essential oils to regulate the terrain
         a. Oregano and tea tree oil
         b. David’s famous throat spray recipe
   B. Contemplative practice with thyme oil
      1. Biocompatible doses of essential oils - proper dilution
   C. Contemplative practice with oregano oil
      1. Resin and essential oils for oral care
I. Anti-microbial essential oils (cont.)
   A. Cinnamon oil testimonial
   B. Copal - elephant tree

II. Immune enhancing, anti-oxidant properties of essential oils, herbs, spices
   A. Treatment of various conditions according to folk medicine vs. clinical medicine
      1. Treatment of respiratory, sinus and throat infections
      2. Treatment of fungus - candida infections
      3. MRSA staph
   B. Neem oil - treatment of vaginitis and other conditions
   C. Myrtle essential oil
   D. Niaouli essential oil used along with or instead of tea tree
   E. Lemon-scented tea tree - manuka
   F. Cinnamon berry oil - Nepal
Disc 25: Day 4, Class 3, Part 1

I. Sandalwood forests - South India
   A. Sandalwood essential oil (alba)
   B. Reforestation effort - Vanuatu/New Caledonia
      1. Oil - Astro Caledonia Vanuatu
      2. Kava kava - Vanuatu
   C. Santalum spicatum - Australia
   D. New Guinea old growth agarwood tree
   E. Aquilaria - aloeswood, eaglewood

Disc 26: Day 5, Class 1, Part 1

Contemplative practice
I. Five Elements moving through the heart
   A. Contemplating the Five Elements within the body and pulse
   B. Feeling the heartbeat - how the quality of the pulse wave changes throughout the course of the day.
II. Qualities of the mind - attention and focus
   A. Field of attention
   B. Functions of the mind
   C. Dissolving the ahamkar through feeling and contemplating the Five Elements
I. Conjunction of the sense objects and the sense organs
   A. Sensitivity of the senses are greater when we pay attention to them
   B. How perception arises
      1. Object of perception
      2. Sense organ
      3. Sense consciousness - the presence of the attention
   C. Power of essential oils greater with increased attention

II. Supporting sustainable practices and projects through plant based regenerative economic business model
   A. Replanting
   B. Essential oils
   C. Mandalic model of business
   D. Appreciation and gratitude for the planet
   E. GMO crops

III. Floral essential oils
   A. Macro-view of the angiosperms (flowering plants)
      1. Eco-spheric functions of plant communities
      2. Plants are agents of nature’s self-organizing intelligence
      3. Appearance of first flower
         a. Lead to the conditions for all life to come forth
         b. Flowers learned how to use other species to reproduce
         c. Our existence depends entirely on the flowers
      4. Six flavors according to Ayurveda
      5. Five true tastes we have receptor sites for
         a. Sweet
         b. Sour
         c. Salty
         d. Bitter
         e. Umami - savory meat broth flavor
      6. The only flavor that is nourishing
      7. Flowers and the sweet taste
      8. Nectar
      9. Role of flowers in Indian culture
     10. All life is dependent on flowering plants and the small creatures that pollinate them
I. Eco-spiritually as the living scriptures of India
   A. Mitti attar

II. Attars
   A. How attars are made
   B. 3 definitions of attars
   C. Application of attars
      1. Marma points
      2. Skin and joint problems, etc.
   D. Therapeutic functions of floral oils
      1. Anti-depressant and anti-anxiety
      2. Mood elevating/euphoric
      3. Calmative/relaxant
      4. Anti-pitta & anti-inflammatory properties
      5. Ceremony/ritual
   E. Champa
   F. Mitti attar
   G. Fragrances
   H. Bacule attar
      I. Pandanus odoratissimus - Hala tree/Kevera tree/Screwpine tree
         1. Psycho-active
         2. Brain tonifying
   J. Gul hina
      1. Flower of the henna bush
   K. Saffron
   L. Anahata - rose, saffron and sandalwood
   M. Parijata - one of India’s sacred flowering trees
   N. Tuberose
   O. White ginger lily

II. Vetiver and white ginger lily
   1. Hydro-distilled vetiver
   2. Membrane filtration
I. Traditional Indian culture and modern influences
   A. Well-being and modern life in different cultures
II. Floral attars
   A. Champa attar
      1. Two species
         a. North India - golden magnolia flower
         b. South - Fragipani/Plumeria
   B. Motia attar - Night blooming jasmine in sandalwood
      1. Night Queen
   C. Hina - blends tend to be more masculine
      1. Potential ingredients for a hina blend: roots, wood notes, spice notes, burnt seashells, flowers, moss, lichens, etc.
      2. Uses - natural botanical perfume
      3. Therapeutics
   D. Lotus
      1. White lotus attar
      2. Blue lotus
         a. Lavender colored water lily
   E. Entheogens
      1. To bring forth the divine within
      2. Traditional uses
I. Seven levels of heart prana - contemplative practice
   A. Happiness of the heart as a cognitive organ and the sweet flavor and
      fragrance of the flowers and the mental states
   B. Heart is the mirror of our own mind
   C. Listening to the heart
   D. Heart and the prana vata
   E. Shen - spirit
      1. Shen disturbance/disorders - our heart and mind are not at
         peace
      2. Manifestations
      3. Treatment - including using the olfactory sense
         a. Floral oils specifically

II. Floral essential oils
   A. Nourish Shen (spirit)
      1. Derive spiritual pranic nutrition from the floral oils
      2. Mind and the immune system
   B. Properties
   C. Chemistry
   D. Anti-pitta - anti-inflammatory
   E. Carriers of Soma (refined level of ojas)
      1. Relationship between ojas and shen
      2. Soma - nectar of the moonlight
   F. Rose geranium - South Africa
      1. Economic upliftment - cash crop in S. Africa
   G. Geranium - Pelargonium graveolens
   H. Geranium sur fleur rose
      1. Rose geranium leaf and Damask rose petals co-distillation
   I. Ylang ylang superior
   J. Ylang ylang complete
   K. Rotuma oil - includes ylang ylang flowers
I. Floral oils (cont.)
   A. Rose oil
      1. Roseacea family
      2. Rose hip seeds and oil-cold pressed
         a. Therapeutics
         b. Flower of the sun oils
      3. Rose attar
      4. Rose oil and helichrysum
      5. Damascen rose - pink/white rose
      6. White rose - Rosa alba
      7. Production/regions
      8. Rosa centifolia
      9. Rosa bourboniana
     10. Saveatrie
     11. Musk rose
     12. Rose otto
        a. Double-distillation
        b. S. Africa
   B. Therapeutics - Rose oil
      a. Anti-inflammatory
      b. Emotional/psychological issues - deep depression, grief, sadness
      c. Ojas tonic and rejuvenative to the shukra tissue level
      d. Skin care
      e. Perfumery
      f. Cosmological dimensions
      g. Low self-esteem and low self-confidence
         1. Agni-hotra - fire ceremony
   C. Biorhythms
   D. White Rose - CO2 extract

III. Listening to the heart meditation
   A. Seven levels of heart prana
   B. Universal mind
Disc 32: Day 5, Class 3, Part 2

I. Distillation of attars
   A. Process of distillation
   B. Champa flowers
   C. Traditional attar producing facilities
      1. Membrane filtration
         a. Champa infused almond oil
   D. Modern Distillation
      1. Palmarosa
      2. Palo Santo - Ecuador
         a. Replanting of Palo Santo trees
      3. Dawn blooming jasmine
      4. Night blooming jasmine
      5. Lavender - France, Italy and Tanzania

II. Global healing through plants and holistic medicine
    A. Global biological interrelatedness

III. Seven levels of heart prana
    A. Entire contemplative practice (seven levels)

Disc 33: Day 6, Class 1, Part 1

I. Circulation of the five elements through the heart
   A. Contemplative practice
   B. Five elements
      1. Microcosmic and macrocosmic dimensions of life
      2. How wisdom and knowledge of Five Element system was discovered
   C. Three jiaos - Chinese medicine
      1. Upper jiao - strong link with respiratory oils
         a. Air element
      2. Middle jiao - aromatic plants
         a. Fire element
      3. Lower jiao - less aromatic plant correspondences
   D. Alchemical levels
      1. Overcoming habits of perceptions
         a. Contemplative practice and visualizations
         b. Use of essential oils in a sacred way
   E. Meta-loving kindness
      1. Practice