

Body Memories, 5 Elements, Kan and Li

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Introduction

The path of transformation of the self and the spirit is an individual one. We may be guided to learn complex praxis and techniques that have secured the ultimate transformation of the ancient sages but it is unlikely that blind repetition of the hard won lessons of others will be the final answer. Without sensitively finding our own feet and wisely determining our own original course, the vastness beyond us may reject our offering. Nevertheless, before we can move on with confidence, it is essential that we test and work with the practices passed down to us. If our individual paths challenge us to work with long evolved praxis we have no right to reject them or alter them until we have embodied those teachings and worked with them to the extent that the spirit truly directs us. Moving on or blending disparate teachings in a mercantile manner reduces us to spiritual window shoppers. It is within these principles that I describe an aspect of my personal path and my attempts to transform the legacy of my past actions (or karmic traces as some might prefer). I should emphasise, in addition, that I write from the perspective of the un-transformed. Consequently, this is a description of my personal work in progress and not a set of dogmatic pronouncements. One key aspect of transformation is the process of purification leading to the quality of unconditional love or compassion. This is more than just a thread within major world religions and belief systems: it is usually the key. Further, this aspect of a practice is never so easy to replicate and it certainly cannot be bought, packaged and passed on so simply as a meditation technique or body movement. When we examine the purification work exemplified in world belief systems we can certainly feel daunted but also inspired to understand and strive towards our own embodiment of compassion. The Christian gospels describe in detail Jesus Christ's own road of purification. The work of Christ embodied compassion in action, and he epitomised *agape* demonstrating the ultimate fruits of purification. The fundamental nature of compassion in Buddhism is similarly well documented and exemplified by the Buddha of infinite compassion: *Kuan Yin, Chenrezig or Avalokiteshvara* depending on the Buddhist perspective. Again the nature of this compassion is love in action: Tibetan depictions of this Buddha commonly show many eyes and many arms in order that Avalokiteshvara can perceive and extend help to a multitude of needs. The process of achieving this level of compassion is a regime of purification, which ultimately eradicates the karmic hold on the transformed being and, according to some Buddhist doctrines, can take lifetimes to achieve. At all levels, within extensive religious systems and within less well known indigenous beliefs, the role of purification is a prerequisite and to ignore this stage can result in transformation being hindered or completely blocked. Thus the Mayan acolyte may endeavour to dream of being swallowed by the Jaguar under the stones of Chichen Itza as a gateway to mysteries or work through related dreams of sacrifice (Tunnebhende, 1996). The participants in a Peyote pilgrimage in Mexico may formally confess to each other their own sexual transgressions before being in a state of readiness and fitness to receive the directions of the powers (*los Poderios*) that guide them (Sanchez, 1996). As a parallel, but perhaps more of an abstract approach to purify motives and attitudes, the pupil of a Taoist master may have had to spend years executing lowly tasks, in one case endeavouring to uproot a tree with his bare hands, before formal teaching could commence (Chia, 1988). In the contemporary context this stage of hard, disciplined work, proving oneself, hunting and thirsting for teachings (in a word: sacrifice) is often overlooked. We are so easily able to obtain books, tapes, CDs, videos and DVDs; we can enrol on courses, we can visit diverse teachers, we can obtain qualifications and we can measure ourselves in these terms alone. All of these things may urge and indeed require us to adopt the right attitude and approach but so often we can become mere collectors or hoarders. The real work of purification may be overlooked and our offering lacks power and has no heart.

I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So because you are lukewarm- neither hot nor cold- I am about to spit you out of my mouth. Revelation 3: 15-16.

Purification in the Taoist Inner Alchemy Teachings

In the contemporary Taoist teachings, as particularly brought to the West (in reverse to Bodhidharma!) by Master Mantak Chia, there are many aspects, which work towards purification. They have none of the heavy overtones that are prevalent in some religions describing karma and sin; instead they are often expressed as disciplines designed to achieve *balance* in the practitioner. The simplest of all these practises, but one which has endless depths and is essential for success with the higher work, is the Inner Smile. This practice works to replace negative energy with the beauty of smiling energy within the organs and elsewhere in the body: ultimately at one level the body is purified and washed by a shower of cosmic, smiling energy which can be perceived from the crown to the toes. Beyond this the fusion exercises, the beginning of Taoist internal alchemy, work to purify and unite the family of souls within the five organs and truly balance the emotions and develop compassion, which is regarded as the fruit of unity of all of the positive emotions deriving from these organs. Emotions, colours, the appearance of virgin children and specific animals manifest the components of compassion energy. Working with these aspects can operate to purify the inner world and to some extent, particularly with the work that takes place with the inner animals, may demonstrate a link to older, shamanic roots where accessing internal spirit animals is pivotal to spiritual practices and ancient approaches to purification and balance in the practitioner.

The Kan and Li practices embody all of the preceding techniques and enable the practitioner to work in a manner which may be loosely divided into body purification (Lesser Kan and LI), psychological, karmic purification

(Greater Kan and Li) and spiritual purification (Greatest Kan and Li). The Kan and Li practices operate by reversing the centres of water and fire in the body to enable the production of a steam, which is used for many purposes to aid transformation including a cleansing, regeneration and enhancement of the body and spirit. Once learned, the purification process within the Kan and Li can take many years to complete and until this process has been diligently employed some of the manifestations of the practices may not take place. Ultimately the goal is to:

.....transcend the mundane....shed your shell, enter the realm of the sacred and become an immortal
(Chung-Lu ch'uan-tao chi, Wong, 2000).

Despite considerable, previous work on my past, I discovered, as I began to practice the Kan and Li, that deep *body memories* (which might otherwise have remained hidden, dormant and forgotten) would naturally emerge. The appearance of those memories could be extremely surprising and on some occasions disturbing. They would appear randomly without there seeming to be any obvious sequence as if by steaming parts of my body and organs I was disturbing some lost parcel of information stored in the tissues themselves. Thus my consciousness and memories appeared to be somehow present and alive within an inner Universe, which pervaded my whole body. The memories would initially manifest themselves often in the form of inner visions of animals, people and abstract symbols appearing in a comparable and sometimes actual dream state within inner landscapes reminiscent of the three world layers of shamanism (Harner, 1982). The true memories would ultimately take over and become complete visual and emotional episodes, often drawn from traumatic events in my life. Prior to that time I had undertaken an extensive and ongoing practise akin to *recapitulation* as described initially under that title by Carlos Castaneda. The approach to recapitulation that I had taken was systematic and I believed effective. It occurred to me that I could apply some of the principles from this technique to my work with the Kan and Li in order to enhance both practices and work through my body memories with more control and orderliness and, I hoped, with enhanced purifying effects. A further reason why I considered integrating the practical aspects of recapitulation with my Kan and Li practices was that part of the Taoist approach already included a procedure which bears some similarity to recapitulation techniques. This procedure is entitled *inner or internal observations* and includes, among other things, an examination of the state of our inner being in terms of its balance. This necessarily implies an examination, not just of our internal, physical health but also of our emotional health (because of the emotional manifestations of the five organs). In Taoist classics this procedure is regarded as so important that, without proper adherence to it, the practitioner might be

.....stuck in the earthly realm and will not be able to liberate his/her shell
(Chung-Lu ch'uan-tao chi, Wong, 2000).

Nature of Recapitulation

Recapitulation is reputed to derive from Mesoamerican indigenous practices and indeed reflects components and emphases found in many comparable practices throughout the world, such as the Christian confession of sins. Carlos Castaneda appears to be responsible for attaching this label to the practice and describing some of the elements of it (Castaneda, 1981). The authenticity of Castaneda's writings as ethnography is extremely doubtful (De Mille, 1976) and the best that we could hope for is that they contain a little encoded ethnography mixed with the fruits of Castaneda's own search all metaphorically inscribed within a literary device masquerading as truth. The earliest manifestations of Don Juan are consistent with the personality of a real-time Native American wise man but later the character becomes an omniscient fusion of the perfect (and therefore impossible) Zen master, Tibetan lama or cloud-hidden Taoist sage. Indeed the influence of Chi Gong in his and his collaborators' books is interesting in itself. Thus in the book immediately preceding the book that provides the most detail about recapitulation the dedication is to Howard W. Lee, a Chi Gong master (Castaneda, 1984). In a later work Don Juan describes the human body as containing a number of nations residing respectively in the principal organs (Castaneda, 1998 (*Magical Passes*)). The description is so like the family of souls of the five organs in Taoism that the connection cannot be ignored. Similarly members of Castaneda's group of practitioners also appear to allude to Taoist practices. Thus in a book by Abelar, which describes recapitulation in considerable detail, there is also a description of a number of Chi Gong breathing techniques including the Microcosmic Orbit, although the names appended to these are different and the context tends to be described, elusively (which is a characteristic of the Castaneda idiom), as Mesoamerican rather than Chinese Taoist (Abelar, 1992). Whereas it would be wonderful to think that a crucial connection between Eastern and Western spiritual practices had been discovered by the Castaneda camp, I tend to believe, despite the very real connections that do exist, that the influences on Castaneda are a fusion of ancient Mexican and contemporary Taoism. Consequently deploying ideas and techniques inspired by Castaneda within the Kan and Li is not an absurd proposition but may even be a matter of logical progression. Others have since dealt with the subject of recapitulation in various levels of detail adding glosses from their own practice and experience (by example: Abelar, 1992, Mares, 1995, Tunnessende, 1999, Sanchez, 2001). Castaneda's descriptions, whether or not fictional or mixed fiction and ethnography, do not necessarily provide sufficient detail to enable the practice to be carried out and there is inconsistency within his books about certain elements, particularly the breathing techniques. However, for those wishing to examine the techniques in great detail, Victor Sanchez, who describes himself as an anti-anthropologist and has worked extensively with Nahuatl speaking indigenous people in Mexico, has very recently published an excellent book describing precise techniques based on his personal experiences and his own field work. Sanchez believes that these techniques can enable us to return to

the level of completeness that we enjoyed at the moment of birth. He also suggests that recapitulation takes place spontaneously at death, when we will not be trained to deal with the resultant state of completeness. Consequently it is better to reach this state whilst alive in order to begin the hard task of corraling our completeness and training our consciousness for what lies beyond. Sanchez also describes how he has fused Castaneda's descriptions with native practices (which are still carried out) and his own experiential findings to create a workable practise for our contemporary situation. Sanchez, from some basic linguistic analysis of Nahuatl words and from his intense experiences with the sages (*Marakames*) of the Wirraika people, also describes the extent to which the practice really does derive from Mexican, *Toltec* techniques. For anybody interested in studying this practice further, therefore, his recent book is an essential tool. Receiving assistance from skilled teachers of this technique, my work with this practice began some eight years ago, two years before I began to learn the practices taught by Master Chia. Thus my early recapitulation work was based on three factors. First, a list was made which essentially mapped the significant events in my life. Second, I built a crate to create a sacred, dark (but ventilated!) space for the undertaking. Third, I recapitulated my memories within the crate carrying out certain breathing actions designed to restore my own energy and to disentangle me from the energy of previous human interactions. The breathing is described in detail in Sanchez' recent book but as I learned the Kan and Li I merged and sometimes dispensed with this activity and replaced it with the steaming process. As for the crate, this is essentially designed as a symbol and a vehicle to assist the process to get going. Ultimately, the intention is that it can be burned or buried so that the old shell can be shed along with the old memories. However, I found the crate useful to enhance the meditative and dreaming state for Kan and Li recapitulation because it created a portable dark room and my design enabled me to sit within it on a comfortable chair in the position recommended by Master Chia for many meditations. (The Kan and LI meditations can also be done in a laying down position but I would resist the temptation to make a coffin-like crate to avoid the Count Dracula connotations!) However, if some other method of creating a dark space can be found the idea of a crate, which some may feel is inappropriate within the intent of their practice, can be dispensed with. The compiling of the list is much more than just a preliminary practice and if done mindfully, within empowered space, can have a profound effect in itself. When I originally compiled my list I discovered that much of my life consisted of an endless repetition of my emotional strategies. I was both disappointed and pleased to discover this. Disappointed because it shattered the erroneous perspective of my personal level of sophistication but pleased because it meant that the impossibly extensive task of recapitulation might be rendered easier by focusing on key, repeated strategies. The technique I originally used in compiling the list consisted of dividing my life into stages, such as pre-school, school, University, various jobs etc. and categories such as lovers, friends, business associates. I then attempted to list all the key events within those categories. There was much overlapping but I caught most of the key episodes. After cross-referencing, I finally added detailed notes against those main events. When commencing formal recapitulation I studied the notes before I commenced work in order to trigger memories inside the crate. Whilst recapitulating and employing the specific breathing techniques, often the memories would become so real that I would be in a dream state and it was staggering to witness old memories in great detail that had appeared to be long since forgotten. Often I could be in the crate for half a night moving through various states of meditation, dreaming and sleep. The activity was so profound that I would feel deeply rested and would not need my usual amount of ordinary sleep. The types of cathartic memories experienced are well illustrated in the early books of Castaneda, before he used the word *recapitulation*. Thus he remembers a traumatic experience of a *button nosed boy* at school (Castaneda, 1971), his relationship with a blonde girl and later the events surrounding the appearance of a mysterious falcon (Castaneda, 1972). All of these memories are depicted as coming from a place deeper than ordinary memory and have a dramatic effect in opening Castaneda for potential transformation. The immediate results of recapitulation can be profound and often the technique appears to have an immediately transformative effect. It must be emphasised, however, that much work needs to be carried out for long term effects to take place and to truly eradicate old, ingrained, negative strategies. Solutions have been recommended by some (Sanchez, 2001) but it is at this point that I find the Taoist approaches to balancing the emotions and transforming the totality of the self, as taught by Master Chia, really come into their own.

Practical Recapitulation and the Kan and Li

First we must be clear why the application of recapitulation techniques may helpfully support our practise of the Kan and Li inner alchemy. Inner alchemy, as the name suggests, is concerned with the alchemical transformation of the body and the totality of our being in order to enable the practitioner to walk in full and practised consciousness into eternity. That transformation is necessarily a cleansing and purification operation on the one hand and on the other it involves a miraculous physical transformation through the alchemical interaction of sexual energy, unconditional love and the clear, primordial light. Thus the addition of precise recapitulation techniques can assist to enable a systematic cleansing and purification of the mind, body, psyche and spirit of energetic debris. This in turn leads to the return of essential lost energy, the transformation of negative energy, and the ultimate eradication of the chains of Karmic traces. The result of cleansing and purification can include extra well-being, energy and health for an extended life, giving more time for transformative work to achieve freedom. In addition, if we can begin to release ourselves from the chains and traps of our repetitive, negative behaviour there is room for the precious flower of compassion to be fully cultivated in order to complete the essential alchemical mix. The Kan and Li, along with other aspects of inner

alchemy, prove to be particularly well suited to enable long term changes to take place following on from recapitulation because of the theory of the five elements, their relationship with the organs and their corresponding emotions. Thus, once repetitive strategies are isolated, the corresponding organs can be concentrated upon within our internal work in order to manifest externally the changes that result from such balancing. One further benefit that many people have witnessed (including Castaneda (Castaneda, 1993,)) is that recapitulation can enhance the quality of conscious dreaming. This may be a by-product of the cleansing process in that energetic debris, which clutters most dreams, is reduced. Consequently space is made for conscious dreaming to proceed and, ultimately, for the coveted *clear light* dreams, described by the Tibetan dreaming experts, to replace the karma driven images. With hindsight, lessons learned and now absorbing my own experiential findings and those recently enunciated by Victor Sanchez, the following is a drastically compressed (rather than a comprehensive description) of one way to work on the purification of emotional and physical karmic traces. This brief description may be useful to enable the practitioner to commence the process perhaps by beginning with one key event that stands out from the rest. However, for a comprehensive recapitulation more detailed instructions are needed.

The List

If nothing else is carried out the compilation of a list is a recapitulation itself and if mindfully executed can yield much transformative fruit. The principal objective is to capture the most significant interactions with people (and to a lesser extent other types of events such as interactions with places or the spirit). The simplest method, now recommended by Sanchez, is simply to begin listing these people within obvious divisions of your life such as schools, work, places you have lived and so on. The next step is to list the main events of interaction against each individual. After that is done you can cross-reference the list to fill in gaps of events and people. If space is set aside to do this you will be surprised at the depths of the memories and the feelings that may begin to arise. Before working on the list, it is a good idea to prepare by cleansing with the inner smile and the fusions and perhaps steam the organs with the Kan and Li practise. You can leave the steaming process working as you compile the list and then, if poignant memories arise as you are writing, you will be equipped to immediately steam and work with these past events. Whatever method you choose to proceed, these practices respond to sincerity and dedication by operating with a volition of their own which will assist you to work with these energetic memories.

1. The place to recapitulate

A dark, undisturbed place is crucial and were I to embark again on this work from the beginning I would still choose a crate to work in, built in a sacred and mindful way, to act as a symbol and to facilitate the task. We can scoff at rituals but their purpose to serve as vehicles or gateways cannot be underestimated. I leave you, however, to make your own choice and would again reiterate that you study Sanchez' views on this aspect. Nevertheless, if you are simply taking one event to try out the process I recommend that you simply put aside some time and find a quiet, dark place where you can be comfortable and undisturbed.

2. Commencing Kan and Li and the Recapitulation

First prepare by familiarising yourself with the portion of the list you wish to recapitulate. Then, once in the space you have chosen, proceed with preparatory practises. Commence with the inner smile, then onto the fusions. (Or if the fusions have been carried out earlier in the day restrict yourself to cleaning out the thrusting channels.) Finally practise the Kan and the Li by steaming from the cauldrons you are working on (whether Lesser, Greater or Greatest). Perform all aspects of the Kan and Li practise that you feel are appropriate and then commence the recapitulation work. My preference at this point is to link the points of the body to the Big Dipper, in the manner prescribed by Master Chia (Chia, Lesser Kan and Li, 2002) and float freely as I commence work on my body memories. (If I am searching for deeper memories I also create a pearl and shoot it out to secure that my energy body travels further. However, this approach should only be necessary when the great bulk of the recapitulation has been already carried out.) Whatever your preference and your level of practise, make sure that you maintain the steam throughout.

3. Recapitulating the events

Take the event you are working on and visualise it. Work on all of the extraneous aspects that might appear to be unimportant such as the colour of walls, the smells and the clothes you are wearing. Enter deeply into the memory. Live the memory again and feel the feelings. Take your time and go as deep as you can- even fall asleep and dream the event. Watch it from a distance objectively, participate in it fully and subjectively and, for events that are abhorrent to you, re-live them in a way that releases you. Speak openly, cry, laugh, apologise, and declare your feelings out loud. You will know best how you should respond.

When the memory is really alive again steam the episode for as long as you like; perhaps until you have a feeling of healing or that you have balanced the emotions that emanate from the event and that you are working with. If a particular negative emotion is present steam the associated organ and transform those emotions to the positive manifestations. You could also fan the event with one of the special recapitulation breaths. The simplest of these breath techniques uses the inhalation to regain energy and the exhalation to detach from unwanted, extraneous energy. To execute this breath: first, with the head facing over your right shoulder, inhale (expanding your abdomen as the diaphragm opens the lungs) as you pass your head to a position facing over your left shoulder. Then exhale (compressing your abdomen) as your head moves from left to right. Both actions should become seamless and can be repeated, as many times as you like, until you feel that you have dealt with all

aspects of the deep memory you are experiencing. This breath, coupled with the act of steaming the event can have a very powerful cleansing effect.

When you have finished your work allow yourself to relax in the yin stage and close the Kan and Li in the usual way. Occasionally, whilst in the Yin stage new memories or aspects of the memories you have been examining may arise. Deal with these in the manner described before you close your session.

4. Follow-up

By working with these body memories in this way I have discovered that my old repetitive, negative strategies have not completely disappeared. However, when they are about to appear, the work on recapitulation has built in an early warning system. This gives me just enough time to smile to the organ from which the relevant emotion arises (anger in the liver for instance) in order to transform the negativity (anger to kindness). With time and the use of the Taoist transformative techniques, the old repetitions weaken and dwindle away to be replaced with new, positive and compassionate approaches to living that allow us to move closer to freedom and transformation. It is also important, therefore, to follow up recapitulation discoveries with extra work on those emotions needing to be transformed. This is done through emphasis on the appropriate organs, meridians and associated animals and planets within our practice of the fusions, Kan and Li and in other techniques within the *Universal Tao* system. Eventually we retrain ourselves and achieve a measure of balance but the work does not end as long as we continue to interact in the world. Recapitulation is a lifelong work in progress.

An Illustration of Recapitulation and the Kan and Li

Although the practice described is formal and planned, there is also a deep, spontaneous aspect of recapitulation, recognised by others (Castaneda, 1993), which can occur at anytime before, during or after a formal recapitulation exercise. Deep memories can arise in areas where you may have considered the work completed and a thorough, spontaneous recapitulation of these episodes can provide a tremendous boost in your practise. A personal example of such an event serves to illustrate many of the aspects of recapitulation discussed. I was practising the Greater Kan and Li lying on my bed in my room during a long darkness retreat in Mantak Chia's Tao Garden. I had spent some time steaming the organs, glands, lymph system, bones and the meridians. I then used the technique to link my glands and other parts of my body to the stars of the Big Dipper (Chia, Lesser Kan and Li, 2002) and I floated freely without further intentions, thoughts or events taking place. After some time I walked consciously from the meditation into a dream. In the dream I was at my home looking under a bridge over a stream. There were seals under the bridge. A young seal caught my attention since it was a species that should be sitting on ice, and not sitting in shallow, flowing water. This immediately made me think of Master Chia, urging those in the Dark room to melt the glacier in the lower abdomen to provide more water for the Kan and Li steam. The glacier and the idea that the seal should be on ice somehow linked and I paid careful attention to the scene thinking there must be something significant in the dream. I looked into the eyes of the seal and saw that I was looking into my own eyes, when I had been a child. I saw intense, but pure fear. Nothing else was present. There was no attempt to blame others for the fear or to complain about it. Recalling in the dream that fear is from the kidneys located within the lumbar area and now noticing that the child was lying face-up on a hospital bed my recollection of an episode in my life was instantly triggered. I was 10 years old and I was briefly visiting hospital in England for some tests on my spinal fluid. My Mother had taken me in during the morning and, because the event was supposed to be routine, she had gone away to carry out some work and my father was due to collect me later in the afternoon. The doctor, explaining that this was a simple, straightforward procedure, extracted some fluid from my lumbar spine and left. I was then told by a nurse to rest until my Father arrived. I was left on the bed for the rest of the afternoon without further visits by the staff in an almost empty ward with no neighbours in the other beds. Unfortunately the spinal fluid had been extracted incorrectly. As a result, I began to be paralysed by degrees, commencing in the lower back in the kidney region and spreading from there. I was utterly alone and, because I had completely lost command of my body, the fear grew in me to the point where I was convinced that I was dead. Asleep, now as an adult in the darkroom, I watched myself on that hospital bed and recapitulated the entire memory. The dull pain on the ceiling above my bed and the old, fluorescent light fitting, the medicinal clean smell, the vague hum of fans and machinery elsewhere. I particularly recalled the fear, the aloneness and the utter impotence I experienced. Feeling the horror so deeply I consciously woke myself up to find that, as I lay on my bed in the Dark Room in the Tao Garden in Thailand, I was experiencing the same physical feelings of paralysis in my lumbar region and in my kidneys (the glacier region). Panic and fear filled my mind. Thankfully, because of the mindfulness established by long meditations in the dark room, I was able to set aside these feelings and allow them to dissolve. Within the resultant moments of sobriety I noticed that the Kan and Li steam was still strong and so I directed it to my kidneys, lower back and perineum. Very quickly the whole area warmed up. The fear, coldness and paralysis rolled away from me. I felt redeemed and released. Consolidating my position I jumped from the bed and in the wonderful embrace of the darkness around me I moved into the *Embracing the Tree* stance and began to breathe Earth energy into the kidneys. Next I breathed the heat from my heart down to the kidneys accompanied by the sub-vocal Heart sound. I concentrated on converting the fear, stored in my kidneys, to gentleness. At the end of this session I felt physically very light, agile and supple. I knew I was free from one of the most traumatic events in my life. I believe I also discovered a little something about compassion through this episode. The compassionate feelings were initially directed towards the young version of myself suffering in the hospital bed. The feelings spread, however, and as I mentally recalled the events alone in the dark, I

spontaneously wept as the compassion extended to my children, my wife, others close to me and beyond towards children suffering in the innocent way that I had experienced. As a synchronistic after word, Master Chia's next teachings in the darkroom concerned the subject of compassion. I had no trouble understanding him when he explained how we could begin to understand the nature of unconditional love by focusing on the feelings we have for our own young children.

Some Final Words of Caution

Nothing described herein is intended to be a substitute for proper medical, psychological or psychiatric help. If you are suffering from a medical or psychiatric condition take advice from your doctor or counsellor before proceeding with these powerful techniques. In addition, these techniques simply do not work in conjunction with alcohol or drugs and may be severely inhibited by the presence of tobacco related substances in the bloodstream. It is also important not to take recapitulation so far that you sever your links with your loved ones and especially children who need your energetic support until they are grown up. I strongly recommend, therefore, that you do not recapitulate your relationship with children until they have long since left the nest. Similarly, cleanse your relationship with your partner but do not, at this stage, sever all energetic links.

Finally, there are many other methods designed to achieve similar results and I make no claim that this approach is superior to other methods. All I can assert is that having worked with this process it works for me. In the idiom of Master Chia *I did it and I got it!*