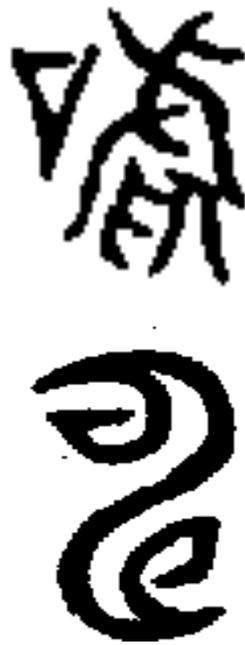


Mystery of the Valley-Spirit
School of Healing Arts



Corbett, Oregon
2018

谷神不死, 是谓玄牝。玄牝之门, 是谓天地根绵绵若存, 用之不勤。

The Valley-Spirit does not die: her name is the Divine Mother.

The portal to the Divine Mother is called the birthplace of Heaven and Earth.

Her song continuously resounds as though she is always birthing.

Use her song (to its completion), yet she remains.

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Mystery of the Valley-Spirit School of Healing Arts

Offering

We offer a Certification in Valley-Spirit Healing Arts of Herbal and Life Nourishment

The Mystery of the Valley-Spirit, School of Healing Arts offers a comprehensive education and training in East Asian healing arts designed to meet the needs of our times. We teach Nine Modalities of healing arts that are based upon the classical Nine Needles in Chinese medicine and classical Chinese herbal medicine. Our Nine Modalities are the core modalities of Chinese medicine, and yet are not Acupuncture, and are not TCM (Traditional Chinese Medicine). We offer a non-accredited certification in the practice of herbal, lifestyle and spiritual guidance and nourishment for the purpose of providing holistic consultations, using Nine adaptable Modalities. Our Nine Modalities are on the one hand much more closely connected to the roots of classical Chinese medicine, and on the other, much more closely tied to the subtle healing arts needed for our times, than TCM practice is. The practice of our Nine Modalities does not require an Acupuncture license (L.Ac.). We do not teach the diagnosis or treatment of disease, and so this is not a medical school. However, Acupuncturists (as well as Naturopaths, Osteopaths, Medical Doctors, Counselors, Massage and other Body Work Therapists, etc.,) who graduate from our program receive advanced training that can greatly enhance and further their practices and professions.

Our program is appropriate for Acupuncturists and Acupuncture students who are seeking the deep roots of classical Chinese Medicine and who wish to strengthen their own clinical practices. Other licensed Doctors and Therapists can benefit from our program. Though we do not teach the practice of medicine, we offer a foundation of healing arts that can transform any medical practice into one that supports the healing power of nature and the dignity of the human being.

Our program is also for students, herbalists, and other practitioners who do not want to incur a substantial debt and time commitment in pursuit of the L.Ac., license in Traditional or Classical Chinese Medicine (or other medical licenses), with all their constraints and limitations, but instead wish to practice the many modalities of Herbal and Life Nourishment upon which all of Chinese medicine is based (which are included in our Nine Modalities). Our program offers a way to practice truly holistic, natural healing arts.

Intentions

The Mystery of the Valley-Spirit, School of Healing Arts seeks to meet the needs of the times and the needs of the individual. Our training cultivates each student's gifts and hidden potentials, and offers advance training in Valley-Spirit healing arts and practice. We offer no dogmatic protocols, no rigid or abstract constructs, and no attachments to a particular lineage or system. Instead, we offer a path towards self-knowledge, social understanding, and spiritual wisdom that is to be directly applied to the needs of specific individuals and unique communities. Our approach is salutogenic, holistic, natural, and community-focused: we begin first and foremost with the health of the human being.

Our goal is to significantly reduce the cost of healthcare by supporting open education. Our graduates are not beginning their practice with an enormous debt that must be paid by expensive visits or relying upon the insurance companies – which ultimately drive the costs of healthcare up while lowering the quality of care due to the limitations they place upon the provider. Our goal is also to teach and provide the highest and most effective form of healing arts that is gentle, non-invasive, and is truly reliant upon the healing power of nature and the human being. We trust in nature, trust in the spirituality of the human being, and trust in the healing process. We seek to live the fundamental principle of all healing arts: to first do no harm.

Our program is based upon a deep and thorough study of the classics of Chinese medicine, as well as the wisdom that lives within these medical classics. We are not interested in these classics for their own sake, nor for any nostalgic longing for ancient times. We are interested in the wisdom of nature that lives in these classics, and that can speak to our own lives and for our own times. We are seeking the Valley-Spirit, so that she can show us the way to the highest form of health: the complete human being who stands in the portal (as a living bridge) between Heaven and Earth.

Therefore, our intention is to teach what is essential and living in Chinese herbal medicine, what provides the greatest healing and understanding of the healing process, and what truly meets the needs of our times. We recognize that the ancients from China had such a profound connection with the Valley-Spirit, the Divine Healer, that what was passed on through the classical texts offers access to her; yet her healing power can only live in us and in our communities if we also develop a profound connection to her: our intention is to foster this connection through our school of healing arts.

Our intention, through fostering a deep connection to nature and the cosmic wisdom of the East, is to practice herbal and life nourishment healing arts with the willful and scientific acuity of the West, that is best described as practicing with a: *"Gentle Will to Heal"*.

Course Format and Requirements

Our courses are available in seminar-style class formats in person at our school location in Corbett, Oregon, or in other available locations (by student request). Our intention is to offer all of our courses also online through recorded presentations, webinars, and downloadable materials.

Our courses can be taken separately of membership or the certificate program. The complete certificate program consists of 81 courses, held from around the start of spring through until around the beginning of winter. Special electives can be held during the winter season. There are 9 Sections each with 9 Courses. Each course is taught in 3 hours. There are 27, 3 hour courses offered in the span of each year, divided into 3 Sections. Therefore, the entire program can be completed in 3 years, and can be taken out of order (with approval). Students do not need to complete the program or take any particular classes, unless they are interested in receiving the certificate of completion and becoming a member of the school. Electives may also be added at anytime, and courses can be extended or altered if there is interest in deepening in a particular subject. A minimum of 3 students is needed for any course to be held.

Students are expected to read, study, contemplate, meditate, and develop a life of reflection and practice in connection with the Valley-Spirit. Additionally, each student will create a portfolio that is a reflection of her or his learning process and development. Portfolios are completely individual and have no requirements, except that they are handmade/ handwritten and are completed only by the student.

Admissions

Anyone over the age of 19 may take any of our courses, with instructor approval. Courses do not need to be taken in order.

Interested students should contact Michael directly via email or phone at mgivens.lac@gmail.com and (971) 227-3898.

All courses may be taken for CE/PDA by licensed practitioners, pending approval.

Students wishing to obtain a **Certification in Valley-Spirit Healing Arts of Herbal and Life Nourishment**, must apply to become a Member of the School, which can be done at anytime, even after completion of all courses. This is a non-accredited, non-medical certificate, but confers an acknowledgement by the School of the practitioner's good standing and excellence in classical Chinese herbal practice and in Valley-Spirit Healing Arts of Herbal and Life Nourishment.

Program Costs

\$30/ hour of instruction
\$90/ 3-hour course
\$810/ section
\$2430/ year
\$7290/ 3 years (core program)
+ \$90/ elective (optional)
+ Books and Materials (optional)
+\$15 Membership Application Fee (School Membership and Certificate - optional)
+\$9 annual Membership Fee (on *Lidong*, for continued Membership in the School)

Payment Options

\$90/ 3-hour course
\$202.5/ month for 12 months X 3
\$270 / month for 9 months X3
\$810 / 3 months for 9 months X3
\$2430/year X3
\$7290 -4% for full payment
= \$7000 one time payment

Membership

Benefits of becoming a Member of the Mystery of the Valley-Spirit, School of Healing Arts:

1. Acknowledgement and recognition of mastery of these healing arts through the designation: "Practitioner of Valley-Spirit Healing Arts" or "Valley-Spirit Herbalist"
2. Opportunity to participate in School governance and organization
3. Opportunity to participate in the 4 Seasonal School Meetings where the practice and profession of these healing arts is discussed and evaluated
4. Opportunity to participate in 4 Free Seasonal School lectures offered by the School to its Members. These lectures are also available as electives to non-Members. Meetings/Lectures are held on *Lichun* (~2/4), *Lixia* (~5/5), *Liqiu* (~8/7), and *Lidong* (~11/5).
5. Opportunity to receive the 4 Seasonal School Newsletters for Members
6. Opportunity to teach, pursue advance studies and teacher training through the School, and to start independent branches of the School.

To apply to become a Member, please submit the following:

1. A 1-3 page letter of interest that details your intentions and goals in joining our School as a Member. This should not be formal, but instead we are hoping for something personal and honest.
2. A 1-3 page brief biographical sketch that describes important events, decisions, encounters, or experiences that led to your interest in joining our School.
3. Application: please fill out our brief application form, and submit with a recent photo, as well as a \$15 non-refundable application fee. (Available online)

Requirements for maintaining Membership Status in the School

1. Submit a \$9 annual payment on *Lidong* (~11/7) to the School.
2. Maintain good standing with the School through proper usage of its teaching materials, and proper wording of its application in practice.
3. Maintain good standing with the School's community through compassionate communication and engagement.

Course Credit

At the end of each course, students are asked to submit an Intentions for Practice Form. These forms will also be used as proof of credit towards Graduation and Certification. The form includes a brief response to the following:

1. What have you learned?
2. What questions do you have?
3. What will you do with this material (or, what will you do next to pursue your goals and intentions)?

[This also includes signing this Intentions Statement Form, at the bottom of which states: "This program does not teach or promote medical diagnosis, the practice of medicine, or the treatment of disease."]

Graduation and Certification Requirements

1. Exit Dialogue: Each student will attend a private discussion with the instructor in which self-evaluation and instructor questioning and evaluation will occur, for the purpose of helping the student to pursue future studies and a way of practicing most suitable for him or her. Student portfolios and practice model plans will also be used at this discussion
2. Portfolio: Each student will submit a copy of his or her portfolio that has been created throughout the program, which will also be used in the discussion. This must be submitted at least 1 week prior to the exit dialogue. Portfolios are completely individual and have no requirements, except that they are handmade/handwritten and are completed only by the student.
3. Practice Model Plans: Each student will also submit a practice model plan that offers an overview of his or her intentions for using this material in practice. This could be in the form of a business plan, a practice model outline, or a description of the student's vision for his or her practice.
4. Intentions for Practice Forms for each course taken.

Contact Michael Givens if interested at Mgivens.lac@gmail.com or (971) 227-3898 and visit: www.radiantheartcenter.com

Program Overview

Year 1 is devoted to the form, function and spiritual nature of the human being.

Year 1 Sections

- I. *Yu Ti* (玉體): Jade Body
- II. *Jing Luo* (經絡): The River Body
- III. *Jing Shen* (精神): The Microcosmic Body

Year 2 is devoted to the practice of classical Chinese herbalism

Year 2 Sections

- IV. *Li-Fa* (理法): Principle and Method through the Archetypes of Herbal Formulas
- V. *Fang-Yao* (方藥): Herbal Formula Families in Practice
- VI. *Yi Zhe Yi Ye* (醫者意也): Herbal Practice is Intention and Attention

Year 3 is devoted to the Nine Modalities and the all that the Mystery of the Valley-Spirit Healing Arts have to offer

Year 3 Sections

- VII. *Jiu Zhen* (九針): The Nine Modalities
- VIII. *Yang Sheng* (養生): The Practice of Life Nourishment
- IX. *Gu Shen* (谷神): The Mystery of the Valley Spirit

Our Nine Modalities are, in their most basic form

1. Skin Cleansing (*Chanzhen*): Arrow Needle, Fan, Brush, 7-Star, Cup, Skin Topicals
2. Muscle Parting (*Yuanzhen*): Round Needle, *Anmo*, *Daoyin*, Muscle-layer Topicals
3. Vessel Tuning (*Dizhen*): Millet-tip Needle, Music Healing, Blood-layer Topicals
4. Movement Therapy (*Fengzhen*): 3-Edge, Stretching, Taiji, Tendon/Blood Movers
5. Five Phase Harmonization (*Pizhen*): 5 Tones, Bone-layer Herbs and Topicals
6. Yin-Yang Regulation (*Yuanlizhen*): 12 Pitches, Internal Herbal Formulas
7. Life Nourishment (*Haozhen*): Hair Needle, Moxa, Lifestyle, *Bazi*, Pain/Tonic Herbs
8. Soul Counseling (*Changzhen*): Long Needle, Art, Music, and Counseling Guidance/Contemplation, Meditation and Prayer Guidance, Wind Herbs, *Hun-Po* Herbs
9. Spiritual Counseling (*Dazhen*): Big Needle, Spiritual Guidance, Moxa, Internal and External Herbs and Minerals

These modalities, which are based upon the classical 9 needles, can be adapted to each practitioner's gifts, talents and interests, as well as practicing license where applicable. For instance, Acupuncturists can use the 9 needles, but can learn how to use them in gentle and profound ways; massage therapists can use massage tools (non-insertion needles); other therapists can benefit from the gesture that the needles offer and learn to work with depths of healing in new and effective ways. Our 9 Modalities are future oriented, and are extremely versatile. As a whole, they can truly support healing and transformation of the human experience.

Course Details

Year 1, Section 1: Overview

I. *Yu Ti* (玉體): Jade Body

The ancient name for human potential was *Yu Ti*, or "Jade Body". Jade is not just "pure *yin*" as some believe; it is such of such a pure *yin* nature that it has in its manifestation as a stone purified *yang*-become-*yin*, and captured this within itself for all to see. This means that its form, its body, expresses pure *yang*. *Yang* is an expression of sunlight, *yin* an expression of moonlight. The moon captures the sunlight and reflects it, as does water. Jade is the watery moon that has captured the sun's light, and, in its crystalized form, reveals its beauty. The human body also has the potential of such transformation, and the ancient perspective was that our task was to transform our physical bodies, through our lives, into pure Jade.

The mystery of the Valley Spirit is that the possibility of transforming our lives is found in the healing power of nature. The goal of our school is to re-connect with nature's wisdom and her healing power, and to consciously learn from her the meaning of her wisdom and healing powers. She is the Divine Feminine: the Gateway to the Mysteries.

Year 1, Section 1: Courses

1. Life Trees

This introductory course presents the ancient cosmology of the Earth and the emergence of the destiny of the human being. It is an introduction to the cosmic memory of life, and how this memory lives in human blood. The background to this course is the ancient cosmology of the *Fusang* Tree, the *Jian* Tree, and the *Rou* Tree. Here is a free copy of an earlier version of this course:

<https://www.dropbox.com/s/lraiuwstjvhrbyp/Lan%20Su%203-20-14%20Givens%20-%20Heart%20%20-%20Horse%20-edit%20-%20Copy.mp3?dl=0>

2. Clashing Dragons

This course looks to the stars for the background of the cycles of time and the processes of change and transformation that is reflected in nature. It is an introduction to the *Yijing* (Classic of Change) and the ancient astronomy, and is a further exploration in the cosmic memory of the human being.

3. Circle of Stars

This course maps out and explores the relationship between the sun and moon to the 28 ancient constellations, which can be seen through the 12 Tidal Hexagrams found in the *Yijing* (Classic of Change). This will lay the foundation for later studies of the 12 Channel networks, and their relationship to time. This course will also introduce the relationship between western and eastern astronomy and astrology.

4. Square of Seasons

This course offers an overview of the ancient perspective of the earth and its four directions and four seasons. This perspective is found especially in the *Ya* (亞) character, which reveals the stability of the four directions and four seasons. This course will rely upon both ancient depictions and revelations of the being of nature through the four seasons, as well as our own experience.

5. Ancestral Planets

This course takes the planet earth as a whole, with its four seasons, and places this in the center, and looks outwards to the cosmos where we find the influences of planets and their relation to the four directions and seasons. This is an introduction to the five phases, *Wuxing* (五行), and their dynamic processes in form, function, and tonal resonance.

6. Atmospheric Pitches

This course introduces the foundations of the Six Conformations and the Six Atmospheric Influences (6 *Qi*) by way of the classical understanding of tones and pitches. The focus of the course is on the 12 ancient bells (and pitches), and their associations with the 12 channels and 6 *Qi*. The relationship between the 5 and the 6 tones and pitches, organs and channels will also be explored.

7. Seven Stars of Life

This course will work with the ancient perspective of Life Essence, *Jing* (精), and how, rather than focusing on its material expression (and relation to genetics), the ancient perspective was on the source of life, which is from the far periphery of the cosmos. The constellations, especially *Dou* (斗), the “Big Dipper”, provide the path

to the source of Life Essence, which potentially beginning in Han times and especially in the times of the 3 Kingdoms became known as the “Bear Dance of Great Yu”. This dance originates in Shamanic dance, which can be based upon the 7 stars, the 8 trigrams, or the 9 fields. We will explore what this can teach us in the healing arts.

8. Eight Seals of Form, Transformation, and Function

This course is based upon the *Shuogua*, one of the “wings” of the *Yijing* (Classic of Change). Through this ancient text, we will encounter 8 cosmological images of change and transformation that are organized in depictions of form, depictions of transformation, and depictions of dynamic processes (or function). We will work with the *Bagua* (8 Trigrams), which is the basis of this text, and all that they can teach us. This course is one of the most significant foundation courses in the program.

9. Nine Fields of Growth and Limit

This final course for the first 1/3rd of the 1st year of study completes a small 3 X 3 cycle, and is the end of the 1st 1/9th of the entire program. We will explore the significance of these numbers, particularly through the “Magic Square of 9” (*Luoshu*), which offer a map and compass of the relationships so far explored in the program. This is the foundation for the 5 phase (*Wuxing*) dynamics known as the “*Sheng* (生)” and the “*Ke* (克)” cycles, or the cycles of growth and limit. This will also include an introduction to pulse reading. After completion of this course, students will have a firm, cosmological and natural basis for the study of East Asian medicine, and for its deeply profound understanding of the human being that we are seeking.

Year 1, Section 2 Overview

II. *Jing Luo* (經絡): The River Body

In the ancient healing arts and sciences, the human being is understood to be a microcosm of the macrocosm, or an expression of what is living in the outer cosmos. This is brought into a living understanding through the imagery of water. The human body is, in its physical form, mostly a thin layer of structural organization – and this physical organization is essentially an organization of warmth. The *Huangdi neijing suwen* tells us that the Earth “completes the form” of the images that the Heavens “hang”. These hanging images are the “starry script” which ancient practitioners were able to read. They read them through understanding the macrocosm, but also through understanding the human being. The human being stands in the middle, between the hanging images and the completed form. To be in the middle is to be the medium, to carry and to bring together, both the idea and the form – we are fundamentally a living imagination between the idea and its

fulfillment. Therefore, it is through the physical body, through the Earth, that we fulfill our task; yet it is in our fluid nature, our watery ability to flow between Heaven and Earth, where the possibilities and imaginations live. We are mostly water, upon which, one could say, that the physical body is floating (as the continents float on the oceans). We are also breathing beings who can take in the outer world and carry it with us as we move; and we are thinking beings, who can reflect upon our experience and find meaning, if not truth, beauty and goodness in it.

The ancients of the East perceived these forms and described them in what is called the *Jingluo*, or the channels and collaterals. Within this system of channels and collaterals, which are systems of the ebb and flow of water (much like the irrigations systems of the ancient rice fields), we also find the *Mai*, or the vessels that carry blood (as well as other vital fluids). The map of these fluid pathways, which also include reservoirs, lakes and oceans, mountains, valleys and especially rivers, is what is known as the channel or meridian system. “Meridian” is an inappropriate name, for it has a linear connotation, whereas channel, vessel, tributary (collateral), river, etc., are all much more appropriate for what the ancient Chinese perceived as the pathways of the waters of life coursing through the human physiology and anatomy.

One final point about the *Jingluo* system is that it includes breath, light, shadow, expansion and contraction, rhythm and flow, and stillness, to the point of an organ development. The mystery of the Valley Spirit is that her healing power, which originates in the cosmos and is borne by the Earth, lives in the flowing form of the channel and collateral organization, rather than in the substances moving through it.

Year 1, Section 2 Courses

10. Heaven-Human-Earth

This course explores the classical sources that express the unity and wholeness of the human being through the number 3. The human being stands upright between Heaven and Earth, as the medium and thus the transformation vehicle for the Earth as a whole. The *Jingluo* system of form and function is deeply ingrained in this context, for it is an expression of this relationship the human being has to both the Heaven and Earth.

11. Dynamic Processes

This course presents a thorough and dynamic understanding of *yin* and *yang*. Rather than a dualistic system of relativity as it is taught in most Chinese medicine schools and as it is usually presented, this course works with the reality of *yin* and *yang*, in light and shadow, in form and function, in contraction and expansion – and most

importantly, in the dynamic process the lives between them, that was so essential to the ancient perspectives of them.

12. Jing-Qi-Shen

This course explores the physiological and spiritual manifestation of the human being's relationship to heaven and earth, which come to expression in what is known as *Jing-Qi-Shen*. This course explores what these are, how they are related, and what they have to do with physiology, health and illness, and the Way of the human being.

13. Channels, Collaterals, and Vessels

This course dives into the details of the channel system as presented in the *Lingshu*. It will provide a classical basis for all future studies and is an essential aspect to the practice of Chinese medicine or any healing art related to it. A study of anatomical and morphological structures will be included as needed for reference.

14. Zang Xiang

This course works with the organs and their meaning, expression, and importance in human physiology and pathology. Whereas in contemporary Chinese medicine (as is taught in most, if not all Chinese medicine programs) the emphasis is on “Zang-Fu Theory”, or “Solid and Hollow Organs Theory”, the classics did not present human physiology in this way. Instead of “Zang-Fu”, we find “Zang Xiang”, which looks at the organs as archetypes of the 5 planets. To understand the organs, according to classical Chinese medicine, we need to understand these archetypes. Additionally, the archetypes as presented in the ancient literature reveal solid, understandable basis for what has been uncovered by both contemporary western science and human experience. Therefore, an organ “theory” reliant on abstract concepts and rigid structures in which we place patterns for differentiation is not only not needed, but moves us away from reality. The ancients, though they used imaginative thinking and had deep insights into the human being as a microcosm of the macrocosm, nevertheless, never left the actual experience of life, but instead sought to describe it thoroughly.

15. Six Conformations

This course covers, in an introductory way, the complete picture of channels and organs, and their inter-, intra- and extra- relations, which also includes relations to the macrocosm. In its full extent, this system is called the “6 Conformations”, upon which the classic, clinical, herbal manual, the *Shanghan zabing lun*, is based. A key aspect to this course is its emphasis on the physiology of the 6 Conformations, which is reliant upon the 6 Atmospheric Influences (6 *Qi*). The 6 Conformations will be

presented through their environment, atmosphere, and dynamic flowing physiology that emerges from them.

16. *Biao-Ben-Zhongqi* and the Expressions of Pathology

This course dives deeper into the 6 Conformations by way of the medical astro-climatology portion of the *Huangdi neijing suwen*. In this section (the largest section of the *Suwen*), we find a complex system of understanding that provides, in detail, how the 6 conformations are an expression of the macrocosm, and how the very core of what links the microcosm to the macrocosm comes to expression in the outer world through seasonal and climatological changes, as well as illnesses. Within this understanding, there are a few key principles and patterns of relation that are explored in this class, particularly the relationship between the “branch, root and core influence” and the “19 lines of pathology”.

17. Eight Extraordinary Vessels

This course steps further out from the 6 conformations to explore their relationship to the *Qi Jing Ba Mai*, the 8 Reservoirs, or 8 Extra-ordinary vessels. These vessels are also explored in relation to the 8 Trigrams of the *Yijing*. The goal of this course is to see how these vessels play a key role in the physiology and treatment of the 6 Conformations.

18. *Wuyun Liuqi* (1)

This course completes the 2nd section of the 1st year of study, which has been focused on the Channel and Organ Systems, with an introduction to the greater system of medical astro-climatology known as the *Wuyun liuqi*. This will summarize and complete what has been presented thus far in the program, and will begin to form a reliable bridge of understanding of the human being, standing between heaven and earth.

Year 1, Section 3 Overview

III. *Jing Shen* (精神): The Microcosmic Body

The Valley Spirit way of healing begins with the whole, rather than the parts. We begin with the human being. We begin with health. We begin with life. We begin with the spirit of the human being, who seeks to form a relationship with the spirit of the Earth and cosmos through the Valley Spirit: she is the gateway to all mystery.

In this final section of the first year of study, we seek to return to the source, completing our picture of the whole human being. Each section recapitulates the 9-

fold representation of the *Yuti*, the Jade Body, beginning with the whole, then the division, then the tri-unity of the human being. This threefold human being is then placed in the world of the 4 directions and seasons, the 5 dynamic phases, and the 6 atmospheric qualities. We then return to the wholeness of the human being in relation to the stars by walking the 7 “Bear” steps of *Yu* out to the 12 celestial Archetypes that form the peripheral circle of life. These 12 Archetypes find their expression in the human being in the 12 Officials, and so the 5 *Zang* organs and the 6 *Fu* organs, the 5 dynamic phases (*Wuxing*) and the 6 *Qi* qualities (*Liuqi/Liujing*), find their source in the unity of 12 (where we find two fire principles). Finally, we come to the 8 cardinal directions, the 8 trigrams, and the 8 winds, which cast their undeniable influence upon the human experience, and this is fully expressed in the *Wuyun Liuqi*, which concludes our first year of study. This constitutes a description for each of the courses listed below:

Year 1, Section 3 Courses

19. Salutogenesis and the Valley Spirit
20. Polarities
21. Body-Soul-Spirit
22. Seasonal Impressions
23. Five Phase Impressions
24. Six Conformational Impressions
25. Twelve Officials
26. Eight Winds
27. *Wuyun Liuqi* (2)

Year 2, Section 1 Overview

IV. *Li-Fa* (理法): Principle and Method through the Archetypes of Herbal Formulas

Year 2 is entirely focused upon applying the foundation that was established in Year 1 to herbal study and practice. In the first section, the courses review and deepen the study of the 6 Conformations, especially as they are presented in the *Shanghan lun*. The main emphasis of the first section is *Li-Fa* (理法), or Principle and Method through the Archetypes of Herbal Formulas. The most important, archetypal formulas from each of the 6 chapters of the *Shanghan lun*, as well as corresponding formulas from the *Jingui yaolue lun* are covered. The second section is devoted to *Fang-Yao* (方藥): Herbal Formula Families in Practice, which follows up from the previous section where the Principle and the Method were established. Together, these two sections constitute the classical framework of “*Li-Fa-Fang-Yao*”, or “Principle (Reason), Method, Formula, and Herbs”. Each course in the first section explores formulas and their individual herbs that represent the archetypal expression of the overall conformation, the *Qi* of the conformation, the phase (*wuxing*) of the conformation, and the organ pair at the core of the conformation.

Yang Earth and *Yin* Earth are also listed as categories, which involve formulas that target specific regions in the earth domain of the body. Finally, the last course in this first section of Year 2 of study focuses on the “Valley Spirit”, which involves formulas that nourish life and support a reconnection to the mysteries of life, and the Divine Feminine, who listens to and carries us towards our individual destinies.

Year 2, Section 1 Courses

28. *Taiyang* Herbal Formulas
29. *Yangming* Herbal Formulas
30. *Shaoyang* Herbal Formulas
31. *Yang* Earth Herbal Formulas
32. *Taiyin* Herbal Formulas
33. *Shaoyin* Herbal Formulas
34. *Jueyin* Herbal Formulas
35. *Yin* Earth Herbal Formulas
36. Valley Spirit Herbal Formulas

Year 2, Section 2 Overview

V. *Fang-Yao* (方藥): Herbal Formula Families in Practice

In section 2 of Year 2, classical herbal formulas are analyzed and compared/contrasted with each other by the inter-relation through their chief herb. Each formula is then seen within the context of a family of formulas as a means of seeing the greater possibilities, as well as the polarities and unique qualities of the formulas studied. Additionally, the chief herb is also described in terms of its plant nature, and the plant family from which it comes. This provides a means of diversifying one’s study of formulas, and making them real in the sense of really knowing the individual herbs and their relations. Possible substitutions will be considered through this method of approach, and the goal is to understand and perceive the archetypal expression of the herb, and how this can have many faces depending on its relationship to other herbs. The framework of study also follows the cosmological numerology from ancient times, which develops from water to fire to wood to metal to earth (1-5), and then from earth to water, fire, wood, and again metal, but under the influence of earth (6-9). This numerological approach is taken for it reveals a significant foundation in classical Chinese medical thinking and practice.

Year 2, Section 2 Courses

37. Water (1: Unity) - Guizhi
38. Fire (2: Separation) - Fuzi
39. Wood (3: Dynamic) - Chaihu
40. Metal (4: Conclusion) - Dahuang
41. Earth (5: Transformation) - Renshen
42. Earth – Water (6: Solution) - Banxia
43. Earth – Fire (7: Identification) - Mahuang
44. Earth – Wood (8: Enlivening) - Danggui
45. Earth – Metal (9: Crystalizing) - Huangqi

Year 2, Section 3 Overview

VI. *Yi Zhe Yi Ye* (醫者意也): Herbal Practice is Intention and Attention

Finally, in section 3 of Year 2, the 6 Conformations, as well as the specific substances of *Qi* and *Xue* (Blood), and the spiritual substances of *Jing* and *Shen* are explored in a deeper and clinically relevant way, to the point of moving beyond formulas study to the practice of writing an individualized formula. This section stresses the importance of the practitioner's intentions and ability to attend to the needs of the individual, which we can only know through our own subjective experience of the person before us. Therefore, "*Yi Zhe Yi Ye* (醫者意也): Herbal Practice is Intention and Attention" indicates that the efficacy of our practice is determined by the cultivation of our inner thought life, our inner intentions, and ability to pay attention and remember; to imagine, and perceive with living pictures. This is the *Yi* (意) that resides in the Spleen. This section includes classical herbal modifications and case examples.

Year 2, Section 3 Courses

1. *Taiyang* modifications, preparations, and case examples
2. *Yangming* modifications, preparations, and case examples
3. *Shaoyang* modifications, preparations, and case examples
4. *Taiyin* modifications, preparations, and case examples
5. *Shaoyin* modifications, preparations, and case examples
6. *Jueyin* modifications, preparations, and case examples
7. *Qi herbs* used as modifications, preparations, and case examples
8. *Xue* (Blood) *herbs* used as modifications, preparations, and case examples
9. *Jing-Shen herbs* used as modifications, preparations, and case examples

Year 3, Section 1 Overview

VII. *Jiu Zhen* (九針): The Nine Modalities

In this first section of the final year, the 9 Modalities are presented in their full and complete expression and method. This is the heart of the Valley Spirit healing arts, for it provides the foundational basis of practice that allows the possibility of working with the whole human being, who is a microcosm of the macrocosm. They are practical symbols that, in their very form and function, reveal how they can be used as a tool that meets the diverse and new needs of our times.

In the first section of Year 3, each of these 9 Modalities is explored, both in their classical context and application, and in their applicability and potentiality through the Mystery of the Valley-Spirit approach.

Year 3, Section 1 courses

1. Heaven: Arrow Needle, Fan, Brush, 7-Star, Cup, Skin Topicals
2. Earth: Round Needle, *Anmo*, *Daoyin*, Muscle-layer Topicals
3. Human: Millet-tip Needle, Music Healing, Blood-layer Topicals
4. Seasons: 3-Edge, Stretching, *Taiji*, Tendon/Blood Movers
5. Tones: 5 Tones, Bone-layer Herbs and Topicals, *Wuyun*
6. Pitches: 12 Pitches, Internal Herbal Formulas, *Liuqi*
7. Stars: Hair Needle, Moxa, Life Nourishment, Pain/Tonic Herbs, *Bazi*
8. Winds: Long Needle, Art, Music, and Counseling Guidance/
Contemplation, Meditation and Prayer Guidance, Wind Herbs, *Hun-Po* Herbs
9. Fields: Big Needle, Spiritual Guidance, Moxa, Internal/ External Minerals

Year 3, Section 2 Overview

VIII. *Yang Sheng* (養生): The Practice of Life Nourishment

In the 2nd section of the final year, the art and science of “nourishing life” (*yangsheng*) is applied in the format of the 9 Modalities. The 9 Modalities provide the foundational basis of the healing arts and practice, and so this section takes each of the 9 Modalities much further in terms of how they can be brought to the level of Life Nourishment. Life Nourishment (*yangsheng*) is an ancient art and science at the heart of classical Chinese medicine. This art and science, however, must be relevant to the times and beneficial for the current life needs. In general, the goal of Life Nourishment is to develop a harmonious relationship with nature and the seasons, a deep connection with the Valley-Spirit and the cultivation of one’s inner life, and establishing a basis of physical, physiological, emotional and mental health for the purpose of fulfilling one’s destiny.

Year 3, Section 2 Courses

1. Sleeping (Life Nourishment and Herbs)
2. Waking (Life Nourishment and Herbs)
3. Breathing/Walking (Life Nourishment and Herbs)
4. Moving Between Seasons (Life Nourishment and Herbs)
5. Dynamic Living/Music (Life Nourishment and Herbs)
6. Herbal Preparations / Biodynamic Preparations / Spagyrics
7. Pain and Trauma Care/ Social Healing
8. Geographic Considerations (*Fengshui*) / Art / Architecture
9. Spiritual Considerations / Advanced Moxa, External and Mineral Herbs

Year 3, Section 3 Overview

IX. *Gu Shen* (谷神): The Mystery of the Valley Spirit

Finally, in the 9 courses of the 3rd section of the 3rd year, we find our completion, which takes the 9 Modalities even further still, beyond Life Nourishment, to nourishing and developing the *Shen* and *Shenming* (Consciousness Soul/Spirit-Self) of the Human Being. In this course, the 9 Modalities are explored in terms of the 9 Depths of Despair, or the 9 Realms of the Subnature/Subearthly. These are also 9 Steps of Descent into conflict and illness, as well as trauma. To remedy these 9 depths in the human experience, one can match each descending step with a corresponding ascending step. The primary focus of this section is the Mystery of the Valley Spirit as a path (and practice) of Love. This will include exploring freedom of thought, social understanding, and spiritual knowledge.

Year 3, Section 3 Courses

1. Preparing the Imagination of the Other
2. Listening with Inspiration to the Other
3. Intuiting the Will of the Times
4. Breathing our Humanity
5. Serving and Trusting
6. Digesting, Metabolizing, Transforming our Passions
7. Humanizing our Perceptions
8. Asking for Help
9. Loving our Destiny and the Destiny of Others

Electives Section 1: Philosophical Classical Texts Seminars

1. *Yizhe Yiye*: Herbal Practice is a Science of the 64 Hexagrams of the *Zhouyi*
2. *Daodejing*: The Way and its Power
3. *Zhuangzi*: The Free and Easy Wanderer
4. *Neiye*: Inner Training
5. *Yuandao*: The Original *Dao* of the *Huainanzi*
6. *Wuyun Liuqi*: Advanced Studies in Astro-Climatology
7. *Tianwen, Dili, Renshi*: The Threefold Social Organism in Relation to the East
8. *Qijing Bamai*: The Eight Extraordinary Vessels
9. *Gushen*: The Valley-Spirit in relation to Anthroposophy

Electives Section 2: Medical Classical Text Seminars

1. *Neijing Suwen* (unlimited)
2. *Neijing Lingshu* (unlimited)
3. *Maijing* (unlimited)
4. *Nanjing* (unlimited)
5. *Shennong bencao jing* (unlimited)
6. *Shanghan lun* (unlimited)
7. *Jingui yaolue lun* (unlimited)
8. *Jia yi jing* (unlimited)
9. *Beiji qianjin yaofang* (unlimited)

Electives Section 3: Practical Observation and Experience

1. Functional Anatomy and Physiology (unlimited)
2. Body and Personality Presentations (unlimited)
3. Pulse Impressions (unlimited)
4. Observation (unlimited)
5. Internship (unlimited)
6. Case Presentation (unlimited)
7. Business Practicum (unlimited)
8. Advanced Trauma Care (unlimited)
9. Advanced External Herbal Applications (unlimited)

Electives Section 4: Seasonal Lectures

1. *Lidong*: Winter Arises
2. *Dongzhi*: Winter Arrives
3. *Dahan*: Great Cold (*Wuyun Liuqi* begins)
4. *Lichun*: Spring Arises (*Bazi* begins)
5. *Chunfen*: Spring Arrives
6. *Guyu/Qingming*: Spring Flourishes
7. *Lixia*: Summer Arises
8. *Xiazhi*: Summer Arrives
9. *Liqiu*: Summer and Fall Meet

