

## A Little Psychology of the Heart:

### In Dialogue Form

“In this life, it is important to combine the gifts of the Eagle with the gifts of the Condor. We need both powers: the power of the Eagle---which is the power of the mind, including the gifts of science and technology, and the power of the Condor—which is the power of the heart, including the gifts of feeling and connection with the elements of the earth.

These two powers...mind and heart, --Eagle and Condor—are also inside us. They need to fly together inside each one of us. The power of the Eagle is to think and to plan. The power of the Condor is to feel and connect.

The sky is our daily lives. To fly is to enjoy each moment of our life, and from this experience of life, to continually and spontaneously express gratitude. “

-don Alverto Taxo, Taita Iachak

### Introduction

The little psychology of the heart is rooted in the ancient traditions of many indigenous peoples, who have kept it alive. It has many different cultural flavorings and presentations, and you can find versions of it amongst such indigenous and Earth-honoring peoples as the Huichols and Toltecs, the Kichwa and Qero, the Ojibway and Pueblo peoples, in the mystical traditions Taoism, Sufism (Rumi's poetry abounds in references to it], as well as in many aspects of Jungian and other transpersonal psychologies. The version presented here is strongly indebted to the shamanic path of the Iachak, of the Kichwa people in the High Andes of Ecuador.

The indigenous path of the heart is a wisdom tradition for guiding one's steps in life. The version presented here is called a 'psychology' in order to translate this little system of knowledge into modern western context. It greatly overlaps with what we consider to be "psychology", with much wisdom about how we are put together, how to achieve health, and how to make important changes in our lives that release us from pain and suffering, and from doing damage to others.

As a little psychology it can help produce big results in our lives in terms of increasing our joy and depth of satisfaction in living, and it can help us leave a good legacy for subsequent generations of life, human and non-human.

In the discussion below, a dialogue form is used to explore and elaborate the basic components of the heart and the path of walking the heart, and then a discussion of how this can be helpfully used in a modern psychotherapeutic context is explored. In places the resonance with the analytical psychology of C.G. Jung are suggested. A glossary of Andean Shamanic terms is added at the bottom of the presentation.

Q: You quote don Alverto Taxo on the Mind and the Heart, the Eagle and the Condor. Would you unpack these concepts a little more in terms of the proper relationship between them, the kind that produces harmony.

A: Yes. In this system of knowledge and path of living, the heart is for connecting and the mind for thinking, analyzing, helping make manifest. The heart is for receiving Vision, the mind for planning and working out the details. The heart is for loving and the mind for helping you identify what is in the way of that. It is the heart which can help you find your way in life, help you find your Vision, a Big Picture, so to speak, for your life, and thus find your purpose or Calling. The mind can't tell you this. But once you've got the Vision, the mind becomes a powerful tool to help you. Both the heart and the mind are intelligent, but in their own way. The problem in our western civilization is that it has long forgotten the power and importance of the heart. It has become relegated to a folk psychology of emotions and romance, and poetic expression, all of which are true expressions, but which miss the great spiritual importance of the heart, and its vast powers to orient your life along a true and earth-honoring path that builds vital community and helps you to know your place in it. A major transformation comes in your life when the "crown" shifts from the head to the heart. This is the proper relationship, the only relationship that allows the Eagle to fly in balance with the Condor. Otherwise we get a fragmented world, torn by conflict, and filled anxiety, pain, depression, competition, oppression, meaninglessness, and ecological and political disaster.

The powers of the mind, associated with the proverbial 'head' are primarily considered to be those of the intellect, of reason, logic...whereby things are analyzed, predicted, planned and so on. These are called the power of the Eagle in the Andean tradition, and they are very important for making things manifest in reality. But in itself the mind or intellect is unable to determine values or set your purpose or compass in life. Logic operates upon assumptions...it cannot create values. A limitation of the intellect is that it tends to take things apart, to fractionate things, which is what analysis is. The heart is not simply emotional, as it is often taken to be in western culture. It has its own kind of intelligence, the kind that runs throughout Nature, and which you can observe in the way roots find the water source, and leaves turn towards the light, and blossoms can close during rain or darkness.

Think of the way a cat finds a comfy warm spot in the house. The cat moves with great attunement or connectedness to its immediate environment. It feelingly-knows what it is drawn towards. There is a sentient intelligence there that operates by feeling into the situation with great accuracy. In our civilization we have increasingly become cut off from that kind of wisdom and intelligence. But the heart, as experienced in the Andean shamanic way is highly intelligent, but its kind of intelligence confounds the intellect.

In our civilization we tend to experience things from the intellect's point of view, and tend to experience ourselves as isolated subjects, disconnected from the rest of the earth and cosmos. However, when we operate in terms of the heart, we experience ourselves as intricately connected and part of the larger whole of what Is. There is a sense of unity with Nature, and when we really commit to living from the heart we will progressively find that we are drawn towards the beautiful and the good, towards what generates delight and depth of satisfaction,

and we will find that we have a growing care for the world. The powers of the heart, of its ways of feeling can show us and lead us in how to do that. Flying with the Condor will bless your life.

Q: So the heart is a holistic perceiver?

A: It is. Its organ of knowing or perceiving is through feeling, the power of the Condor. But this feeling is not simply emotional, it is bigger than emotion and includes many more things, and is more a sentient reception and responsiveness to what we feel with the heart. But saying the heart is a perceiver is not to say it is a sensory organ. It is not anyone of the 5 senses [sinco sentido] but rather is that which perceives through them. Love is an essential form of feeling and living by which the heart operates when it is open. It isn't simply like romantic or emotional love...but more a deep sympathy and compassion for all beings, human and non human, yet it entails the feelings of joy and delight when one is actually living in a heart-open manner, living 'from the heart.'

Q: Before discussing this little psychology of the heart in some depth, tell us how you came to this understanding and write about it?

A: In the path of the lachak, you are invited to try little simple practices and see what you find. The whole thing is to do the suggested practices as little experiments to see what you can learn from it. These practices are heart practices, so of course what you will learn is something about the heart and heart path. You are asked by the teacher what you discovered. It is a very phenomenological process. Heart psychology, as we are calling it, is a little model which is based in experiential observation of how the heart actually works; its structure and functioning in life.

It is truly the product of indigenous shamanic/wisdom traditions, yet not fully articulated in our modern cultural context. The only thing I did was study it carefully with my own "capacity to feel" and ask it to tell me about itself. I did not create any of it. As a result of walking the path of the lachak, which places great emphasis on the centrality and importance of the heart [shunguwan] in living, I found myself progressively invited to articulate this Andean shamanic conception of our psychological or psycho-spiritual structure and functioning in terms meaningful for my own therapy clients and others in modern western culture.

It is a model based not in mind or intellect as is much of western psychology, but one grounded in the heart. Intellect is not devalued, and is seen as a great virtue, but we must understand its proper place and right relationship to the heart, of which it is the servant. From within the perspective of the path of the lachak, I view the purpose of articulating this little model of the heart into terms meaningful for "my people" as my little part of fulfilling the Pachacutin Prophecy of the Andes that says one day the Eagle and Condor shall fly together in balance.

## The Archetypal Structure of the Heart and its Process

Q: You mentioned the heart's structure. What do you mean by 'structure'?

A: This is an excellent question. We can find, on careful inward inspection (Interiorizing) that the heart has a little archetypal structure which we can lay out in this manner. There is the Center and its Source from which the Invitations and Vision towards life arise, the Vessel (Cave), the heart's doors, and finally the heart's internal guidance system. That is the structure. Then there is the process, which is also ordered in a sequence of three steps or phases and repeats itself on-going through the life cycle in a circular manner.

Q: This little model is not confined to the shamanic mysticism of the Andes but occurs across many indigenous cultures, right?

A: Yes, yes! Although it usually appears in implicit form, it is embodied in the understandings implicit in a way of living a path of the heart. You find parts of the whole structure revealed in various sacred practices, ceremonies, rites, and statements of the Elders of these traditions. You find it in the Toltec traditions. Castaneda reveals a little bit about it...but that is mostly the process of walking the path. Black Elk, the great Lakota Elder mentions it in terms of the center of every being in which Wakan Tanka, the Great Spirit dwells. But we need a full laying out of its pattern in our modern cultural context so we can understand this power and use it to live. We have discussed in some detail in theoretical and practical form in the book, *A Little Psychology of the Heart* [in progress], and you can get the extended version through this website if you contact me and ask for it. But here we want to discuss it in a brief introductory form, so you get the gist and can perhaps immediately start to use and benefit from it.

Q: Go ahead and explain each of those terms.

A: Okay. Let's begin with the Center. We are speaking really of the center of the heart, as a whole phenomenon. In the Kichwa shamanic tradition, the name for the ultimate Spirit and author of all manifests worlds and realms is called Jatun (pronounced Hatoon] and means the Great Force of Life. It is the equivalent of the Lakotah name, Wakan Tanka. It resides in the heart of every being as its Source, its deepest Identity, and as its inspiring Muse each moment of its existence. In the psychological model created by C.G. Jung, he made a theoretical a place for recognizing this Holy and active Presence in the psyche, and simply calls it the archetypal Self.

In the shamanic view being articulated here, in the deepest core of our being we are all connected. This is the most fundamental principle of this indigenous psychology of the heart, and it is a view that humbles humans before all life, before the entire creation. It is a view that sees even the tiniest bug as an expression of the Great Force of Life, and is worthy of respect. An implication of this has to do with sanctifying our consciousness of all life. A most fundamental spiritual practice that comes with this is to Greet each being you meet as itself an expression of the Great Force of Life, just like you are.

The Kichwa chant is used for this greeting, it is never recited mechanically, but always with one's whole heart. It is Tukuy shunguwan, kuyanimi" which means, "with everything in my heart, I give you my love." When you greet beings in this sacred manner, a channel of communication opens, the hearts doors open, and you become more connected to the other being. The other being grows in presence and importance for you. It is a reciprocal benefit that puts us on an earth-honoring and community respecting path.

There is also a direct expression to the Great Force of Life which involves the same chant, the same manner of greeting, and you can use your own words for the Holy One (e.g. Spirit, God, Christ, Buddha-nature, the Friend), but to practice like this strengthens the relationship between you and the Source of life from which the Invitations and Vision for your own life arise. The more practice you do, like these, the more Spirit will direct your steps and Bless your life and all you come into contact with.

Q: Would you say more about the heart's doors?

A: Yes, but the heart's doors are connected to the Vessel of the heart. The vessel of the heart is like a Cave or a container, a bowl let's say where you can go inside and inwardly grapple. It is your interior space, and in the Andean shamanic understanding, it is Ukupacha, associated with the shamanic underworld, or the unconscious of depth psychology, and the border zones between conscious and unconsciousness. It has many contents and levels of depth, similar to the Jungian "collective unconscious".

You, as a person, as a being, are none of those contents, but you have them. They are memories, instincts, gifts like intuition and creativity, and there are many habit patterns, and some of those are wonderful, and some get in the way, and some are problem patterns that usually have their origins in some unhealed wound.

In the mountains of the High Andes of Peru there are rock temples with sanctuaries carved out of the stone Apus (powerful spirit mountains) and which are used continually for various shamanic initiations and ceremonies. One type of sanctuary is called the Cave of the Heart, and those being initiated into a shamanic path go in there for Interiorizing, which is a process of self-examination. It is a kind of 'looks within' process in which you see gifts and good things you have their, and identify what things are in the way of open-hearted living and service, and these things you root out or shed like a serpent shedding its old skin.

The process of removing baggage we no longer need, or what I call 'problem patterns' is called "Clearing the Heart." I have developed a helpful practice for doing this in our western cultural context, called JFH/GZ which you can find it here [on this website]. See the Clearing the Heart page.

So all that is what we mean by the Vessel of the heart. Within that vessel there is a Person, a You, and there is a holy Center, the Great Force of Life, and there are all those gifts and patterns and contents I just mentioned. But to work on them you must open yourself inwardly, so you can go inside and grapple, and help transform things. So the heart's doors are a kind of

portal or aperture. They open inwardly, which requires courage to do, to go inside and look at what is there. But the doors also open outwardly, which is a way of saying, we can open our heart in love and receptivity, and respect to every being we meet. Spiritual and therapeutic practice helps us to open the doors freely.

Q: Is it ever good to close the doors of the heart?

A: Of course, but only briefly for self-preservation. If you are being attacked, threatened in a violent manner for example, it is natural to protect yourself, close the doors to survive the energy of the attack...but then let go and open up again. In trauma, people often shut the doors and then they stay locked for years after the need for doing so. Therapy with post-traumatic stress has to grapple with just this problem, of how to open the heart's doors again, and in a safe and loving manner. In general, closing them is at best a reflex, and emergency response.

#### PROCESS: Walking the Path of the Heart

Q: What about the Source, the Invitations, and the internal guidance system?

A: Let's discuss them in terms of a process of walking a path of the heart. To walk a path of the heart is to live from the heart, think with the heart. I am reminded of a discussion C.G. Jung once had with the Pueblo medicine man Okwiay Bianco, which means "Mountain Lake. He told Jung that he thought the white man's problem of being always hungry and wanting something, and not knowing what is wanted, stems from how the white man thinks. He said "the white man thinks with the head." Jung said, "Why of course, what do you think with?" and old Mountain Lake pointed to the center of his chest. Jung said he felt as if the whole of western civilization had just been "indicted".

This pueblo medicine man was expressing the indigenous psychology of the heart... In time Jung drew on a number of heart-based indigenous systems of knowledge to help him fly with the Condor, in his own way, and he was one of the first western psychologists to create a place for Spirit in his psychology. In his mature theory Jung spoke of the archetypal Self as a 'spiritus rector' an "directing spirit" within the heart of each of us, before whom the ego-mind should surrender in humility and seek to listen to its "still small voice" and embody its wisdom in our actual living.

For Jung, dream work was a primary way of listening to the voice of the "spiritus rector" and he eventually developed a method for dialoguing with it directly, which he called "active imagination." It is important to mention Jung, here, because he is one example of how western psychology has discovered the realm of the Condor.

You can think with the heart when you allow it, through its holistic-intelligent capacity, to feel its way like a cat... and thus guide you in tiny little steps along your life path. It can guide you reliably because the Great Force of Life is in it. Spirit is not some inert being, it is the Life Force Itself...it is purposeful, wise, and loving, and it constantly Invites you, if you will but listen to its still small voice, to live by its directives and wise guidance.

The Invitations are a kind of “voice” arising in the heart always, and they are not random but are finely adjusted in a seasonally relevant way to you, your situation, right now. Sometimes they come like intuitions and insights, sometimes like inspirations, sometimes the dots suddenly connecting and making sense, always it is the ‘voice’ of the ‘spirits rector’ of which Jung spoke. They are present in any felt-sense.

The invitations are a voice which speaks in everything, in each situation, in each time and place. The voice is speaking in your longings and in your delighting, in your suffering and problems, in your dreams and in those odd synchronicities that cross your path. It is speaking through the environment and the events of your social world, but you must have an open heart and be paying attention if you are to hear this voice.

Sometimes what comes from the voice is more of a Call, that is, it is more compelling than an Invitation might suggest. A Call can only be refused at your own peril, where as an invitation is more gentle and persuasive option, wise to follow its lead, but you are always being offered Invitations in any situation, in any time and place. Always the invitations come clothed with some degree of feeling, bodily felt. So if you want to be able to find them, to Listen to what the Great force of Life is Inviting you to do, you need to become quiet and receptive, and attend to the subtlest kinds of feeling in your body. When we attend to the body in this way, we can call it attending to your Internal Guidance System, or IGS for short.

By temporarily suspending thinking and attuning to your IGS, you can find that way of moving in any situation that is organismically right. There is a bodily felt sense of organismic rightness or organismic wrongness to whatever is arising now. Paying attention with that kind of feel of the situation is what is meant by thinking with the heart, instead of from the head.

To help my therapy clients learn how to fly with the Condor and skillfully feel their way forward, sensing inwardly, and while attending to the sense or organismic rightness or wrongness, I have brought in or developed, as need be, various psychological practices that work well in our cultural context, such as using the practice such as Developing Your IGS [DIGS], Focusing on a Felt-sense, and when used with the spiritual practices of greetings, giving thanks, practicing respect and reciprocity and so on acquire great transforming results.

Q: So what is the process of walking this path?

A:. It can be articulated simply in three little steps. There is a 1) phase of receiving the Invitations, 2) a phase of honoring them, in which you take them in, consider them, use your mind to consider the possibilities, and finally, 3) a phase of enacting, or bringing it on line. This third process of manifesting the Invitation that arose in your heart, and putting it out there in the world.

In the first phase the Invitation or inspiration arises in the heart, and in the second and third phase the mind comes in as servant to help you formulate, plan, identify and prepare for dealing with obstacles that may arise along the way. The writing of this little heart psychology is an instance of using this three-fold process. I received an Invitation to do so for ‘my people’, I honored it by considering possible ways, and asked the help of the Great Force of Life to do so,

then spent the next 5 years doing so, all the while cycling through the three phases as new insights, that is new Invitations arose to inspire me further.

What you are reading here is the end result of a five year long process. But Invitations arise for any moment or situation, and many of them are brief, such as you are Invited to take a walk in the woods and renew yourself. You consider it for a moment, and in your body that feels so right, then you get up and do it.

In general when you follow the Invitations that arise in the heart, your steps will be accompanied by delight. You will be drawn towards things that bring you delight and that you love, and away from things that feel organismically wrong. But under adverse conditions, such as a situation in which someone you know is suffering greatly, the feeling that accompanies responding to what is Invited [or called for] in this situation is not so much delight or pleasure as a depth of satisfaction, which follows from compassion and care for the suffering one...such that you are of service to them. Depth of satisfaction and meaning are forms of organismic rightness not associated with delight or pleasure, but which are inherently meaningful and satisfying.

Finally there is a kind of response to an Invitation that we may call the hesitancy form. This can be a situation in which you feel unclear which way to move is best. Generally you need more information, and need to wait until that is in place and the Invitation for the way forward from that information base is in place. As don Alverto says, when you have done everything you can do and you do not know what to do next, wait on the Great Force of Life to lead help you know what to do next, and when.

Watch out for the Critic

Q: Are there any other essentials to this process?

A: Always more could be said. We should mention something very important which we need to understand. In the path of the lachak, problems are viewed as opportunities. We grow by virtue of them, and they can help us fly higher, so ultimately they are gifts. But there is one kind of problem I see when people first start to live from their hearts, and it is the way the mind, with its criticizing function can intimidate you, tell you that you aren't ready, you don't know enough, or It says, "Who are you to think you can do that".

This function of the mind is called the Critic. You have to watch out for this pattern. Don Alverto advises telling the critical voice that you already know enough and right now you are going to feel...or do... I learned a way from professor Gendlin (of the University of Chicago) to deal with this Critic. Gendlin is famous for saying that when the Critic gets activated, it is like dropping a ton of wet cement and some tiny new blade of grass. The new shoot gets flattened. You can deal with the Critic by saying to it, "I know that is your point of view. You are always telling me this. You have nothing new to say. You might even be right, but right now, I am going to try something new". This tactic is like a Judo move for sidestepping the Critic's mechanical operations. Try it, it really works!



## HEART-CENTERED THERAPY

Q: What does heart-centered therapy look like?

A: There is more to it than we can say here. Let's see if we can state the gist, at least as I do it and see it. It would be somewhat different for each therapist.

It is a heart-to-heart relationship in a sacred, safe, and loving context. The person inside, and not the problem patterns, are first and foremost honored. The problems are viewed as opportunities for new growth. BUT...heart-centered therapy is concerned first with the person inside who may have these various problems and patterns, and directing that person back to their own experiencing, and the own interior space, and the inner Source and to learning how to grapple inwardly and how to open to, honor, and enact the Invitations that arise in the heart. It is a process of helping my clients enter the Ukupacha, the space of Interiorizing, so each can learn their way about and see what the Great Force of Life wants them to do.

We do not impose any theoretical constructs, not the Jungian, not even the path of the lachak. It is better to let the client find their own experience-based language, and work in terms of their own natural idiom.

This model can be applied to virtually any kind of psychological or social problem, and to virtually any diagnostic pattern, and of course can be supplemented by special psychological knowledge applicable to those kinds of problems. I myself draw a lot on focusing oriented psychotherapy, on the Jungian and archetypal tradition in which I was trained, and the resources of those systems of knowledge come into play only as they are Invited to do so in any given moment of therapy. But each therapist can find their own way, how to use their own training and preferred models with the heart. Heart psychology offers clarity about what is ultimately important and what is not...but what is actually done in a session involves many things, including the therapist and the client using the IGS together, and the kind of problem, and how the Great Force of Life Invites both to move in their therapeutic relationship. Jung called therapy a "mutually transformative relationship" and it is.

The ultimate aims of heart-centered psychotherapy is to help the client get into right relationship, which above all means right relationship to their own heart and body, and to earth and community. When the person connects to the Center, and follows its Invitations arising there in the heart, they grow more, come into their own, with more sureness, and open their heart more widely to the world. It is a process something like lovingly nurturing the person's daimon, their inspiring muse, and the acorn of potential, of which James Hillman has so beautifully written. The therapist does not create this, only the conditions in which it can happen. The heart centered therapist must always be what Old Fools Crow, the Teton Sioux medicine chief called "hollow bone."

Q: The idea of shamans tracking and recovering lost souls or soul parts is spoken a lot about today. What is the soul loss and recovery in the little psychology of the heart?

A: We may use the word person instead of soul. The word 'soul' is a bit over used these days, and indigenous people have their own words for it anyway. I used the word 'soul' and explored soul loss and soul recovery in my book, JUNG AND SHAMANISM IN DIALOGUE. But in articulating heart theory I have preferred to speak of this mysterious being who is the "person inside, looking out through those eyes, there. I prefer the simple language, but soul works just as well. However, we are not talking about the personality, which is largely a set of acquired conditions from growing up, and from genetic factors. Rather the person is the one who has these patterns and characteristics.

The person is the living being but not the bodily presentation. The Kichwa word is Ushai and it comes into presence when there is a harmonious balance, when there is a balance between the elements. If this seems strange, it isn't really. I've seen many people caught in compulsive patterns or complexes, when they finally break out of them, suddenly there is more ontological presence in the world, more being, more sureness, more power and more aliveness.

At any rate, in psychotherapy we see people all the time who are caught in a problem pattern, what Jung called an autonomous complex, those little devils that hamper our will, wishes and intentions, thwarting us from being who we essentially are, in the way of what we really want. Often these problem patterns or complexes have been generated by past trauma, and so they are not present or not fully on line. This is soul loss, if you want to use that language.

Q: What is the approach to Soul Recovery in heart psychology?

A: I developed an Ukupacha practice called Clearing the Heart, to use the Andean shamanic conception, but the practice itself is a powerful model of soul recovery, that works, and it lasts. It can work without a shamanic journey for recovery, and it will insure such a shamanic journey will work, if used appropriately. Basically the individual seeking help is asked to clarify what it is they most deeply want, and what is in the way of that. They use a felt-sense or some other aspects of the capacity to feel, to identify what is really wanted, and what seems in the way of that. Then a felt-sense is used to articulate this pattern in great detail, identifying its crux and its effects.

The keeping hold of the feel of that pattern AS it is tracked backwards in time for Instances [examples] of its occurrences is important. These recovered instances thicken the awareness of the pattern with more detail, which itself gives the client some immediate leverage over the pattern because they can now see it much more vividly.

Eventually, when the felt sense indicates we have the essential aspects, the client shifts into another phase of recovering the essential resources that were lost along the way, the lost soul parts if you will. These are gathered up, and with that the client welcomes them back and then creates a new pattern, complete with all the beautiful qualities they want to live. Then they develop strategies for the old pattern trigger mechanisms, and then create talismans to remember and integrate the recovered essential and vital qualities when the old pattern gets triggered. This is a great over simplification, but hopefully it is the gist of it.

The amazing thing about this powerful therapeutic tool is that its results are amazingly lasting and rapid. A further surprising thing about it is that often simply doing the first part of it, which is explicating the problem pattern and its triggers so it can be seen really up close is all that is needed to free some people from it. If you should like more information you can find it here on the Clearing the Heart JFH/GZ page of this website, accompanied by FAQs about its safe and supported use. Since it is potent must be used in an appropriate context, with solid therapeutic or shamanic support. Contact me if you have any questions about suitability of use for you or your client. Training workshops for this healing practice are in the works.

Q: What other practices are there in heart psychology?

A: New ones are developing all the time. Another really powerful one developed by Kye Nelson is called Finding Your Place [fyp] and it is designed to be a Quest for Vision or life purpose in journal format. Recently I used it in a mentoring retreat for therapists and was pleasantly surprised at its potency. The model can be used for those who have need, who cannot do a traditional quest for a vision in wilderness context, and it can be combined with the traditional form. This powerful practice is also available on this website.

There another practice developed by Kye Nelson called opening your heart [oyh] and is an excellent practice for when you feel stuck or bothered by a problem. The little practice can help you get a positive shift on a challenging problem in minutes. It is available on this website too. The root practices which I teach everyone I work with is Developing Your Internal Guidance System [DIGS] and Focusing on a Felt-sense.

These two practices are aimed at quickly giving you the tools to know your own heart, know how to listen to it. The other practices presuppose you know how to do that. These too are available on this website. Finally there is the work with dreams and active imagination.

Q: Jungians seem to make Dream Work central to their practice, do you?

A: I must admit I spend more time helping my clients learn the skills they need to find their own meanings and purposes. I teach them how to develop their capacity to feel, and Fly with the Condor more, often this involves teaching how to use the IGS, how to focus on a felt-sense, how to do Active Imagination combined with focusing, and so on. I work with dreams as they arise, and since my clients know I am a 'Jungian, they bring them up often enough.

So with the feeling and focusing skills which I have been teaching them, I invite them to use in working out the meaning of their own dreams. I love working with dreams if the client brings them in. My knowledge of Jungian theory lies in the background. But each dream is finely adjusted to the client and their particular situation now. Jung would agree. But rather than allow the client's associations to dream material to build up, I prefer a more direct and intuitive—feeling approach, a more indigenous approach. This is simply to ask what seems to be the crux, what is most alive or most troubling, or most alluring...as the case may be.

The client can usually rapidly identify that. I then ask them a visceral kind of question, like “Does anything in that pattern or image have a familiar scent or smell?” Usually it does, and when the client gets it, there is a noticeable bodily shift. They feel better, and they have a sense of “áha!” One thing I am indebted to Jung here is that he really believed the Dream Maker was the archetypal Self, which I translate as the Great Force of Life.

Jung pointed out that dreams are mostly helpful because they rub our noses in some reality we are not paying enough attention to, perhaps no attention at all. Usually we are not paying enough attention to feeling, intuition, or what he called ‘feminine feeling values’ [or anima], so once again, we are back to heart psychology. The Dream Maker seems to want us in modern western civilization to develop our powers of feeling and fly more with the Condor.

The Dream Maker is trying to grab our attention, wake up to it. Jung called this the principle of compensation. When we are too one-sided in our view, it offers a contrasting view, and the wholeness includes both perspectives. So a dream tends to be a counter-perspective. That was Jung’s view, and I find it pretty true in my clinical work.

In general, dreams are one way the Great Force of Life seeks to expand your awareness and sense of Being. Jung would call that the principle of Individuation, and it seeks your wholeness, and the unique expression of your individuality. Working with dreams is just one way to see how the Great Force of Life is seeking to increase your Being.

Q: Our pacha [time/space] is up. Anything final you care to say?

A: There is never a final word. [chuckles]. I do want to thank all my teachers, the Elders of indigenous traditions who have gifted me with their wisdom, and to the Great Force of Life.

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## GLOSSARY OF TERMS

For more detailed understanding of any of these Kichwa terms, see the pages on this website for Andean Shamanism and don Alverto Taxo.

Pacha: In Kichwa culture space and time are not separate, they are experienced like quanta, each geographical or physical space has its own time. They are never separate. The word pacha is used a lot in the Kichwa shamanic system. What is thought of as charkas and the shamanic Three Worlds [planes of consciousness] are also called pacha, and the symbols of the heart and mind, symbolized by the Condor and the Eagle respectively, come out of the Andean Pachakuiq Prophecy that predicts one day the fractured world will be healed as the Eagle and Condor learn to fly together.

Quechua/Kichwa: the language of many tribes of the Indigenous peoples, including the Qero and Kichwa tribes. The word can be spelled either way. These are oral tradition cultures. Don Alverto Taxo, master of the lachak tradition and who is my teacher, is a Taita lachak, which is roughly a Master Shaman, wise elder, and leader of the Kichwa. This is roughly translatable into the "Medicine Chief" of Sioux culture.

Shunguwan [pronounced 'shoon---gu---wahn'] means heart, and since the heart is central to the Kichwa way of life and the shamanic system of the Andes, it appears a lot in the various songs, prayers, and chants, as the path of the lachak is one of living with and from an open heart.

Ushai: this is the Kichwa word for Essence, or Soul of a person. It comes into being, that is into actual reality in the world when a person is in right relationship, in balance. Every being, not only humans, have an Ushai, and the ushai of Ushais is the Great force of Life, called Jatun [Hatoon].

#### Underworld. Middleworld and Upperworld Terms

These worlds are realms of consciousness, and constitute a kind of transpersonal psychology in shamanic idiom. In the Andean system, evident in the Qero and Kichwa tribes, these three worlds are called Ukupacha [Underworld], this physical world, called Kaypacha, and the divine or Heavenly world, called Hanaqpacha. They are planes of consciousness, and in the Andean shamanic systems, they are present in everyone, and anyone can and should do their work in each. In Macchu Picchu and at other temples in the high Andes, there is a theme carved in the stones of three steps. These constitute a symbol of the path of development through these three worlds or planes of consciousness. It is a kind of developmental map. They are laid out in this order.

Kaypacha; your first step of mastery in life is to develop and be able to manifest things from the heart (Condor) in the ordinary physical world. You need the power of the mind, (Eagle) to know how to do this and do it well. It involves not only vision, planning, and skill, it requires thinking as well. But this is a stage to be transcended and included in the next step, which is entering the Cave of the Heart and doing your inner work in the underworld of Ukupacha.

Ukupacha: Is the underworld or Cave of the Heart. There are a number of ritual caves in the temples of High Andes created by the Incas to do just this kind of inner work or interiorizing. It is the step or phase in which you do a lot of interiorizing. This word 'interiorizing' means that you actually create this interior by going into it and working it.

In this inner work you get to know your inscapes, examine the contents of your heart, identify and remove old wounds and problem patterns, stuff you need to let go of so that your heart can be open and unobstructed, and so love towards all beings can flow out, such that you can create of life of beauty and be in balance. The concept of Ukupacha is like the western 'unconscious', because one will find memories, instincts, and impulses in there, as well as problem patterns [complexes] and other contents associated with the unconscious. But in this Andean psychology what you are discovering and grappling with as you interiorize are all

manifestations of Ashpamama..... This is no Christian Hell with punishment, it is a sacred place of transformation at the personal level. You enter it intentionally so that you can do your inner work, clearing out the way to move into the next step or transpersonal planes of the Hanaqpacha.

Hanaqpacha is the ultimate or transpersonal planes where the subtle spiritual beings and the ultimate Great Force of Life [Jatun] can be directly and clearly known. This developmental step is life long and involves integration with all of your life, in every time and place of your living.

In the Andean Sacred Cosmology and correlate Three Worlds, the path of the heart is implied throughout. It is a path of opening your heart and greeting every being you meet with love. It is a mutually beneficial path of reciprocity, and is guided and inspired by the Quest for genuine beauty in living. Thus the heart is implicit throughout the process of traversing this path, and because harmony and balance are also implicit principles of this path, the mind must come into proper relationship and balance with the heart. The mind has many beautiful powers, such as logic, conceptual thinking, the ability to plan, but disconnected from the heart it tends to fragment things, and it has no inherent sense of direction or value, these must be got from some other place, within or without. The human being needs a good head on the shoulders, and a good heart, but the proper relationship in guiding your step is to move with the Invitations which arise in the heart, and use the mind to help you do it, to help you manifest and make it happen in this world [Kaypacha]. As part of a shaman's initiation, the work in Ukupacha is itself in service of a Quest for clarity and light, and to be that clarity and light. The adept shaman knows how to get out of the way and let things unfold in their own order naturally. Thus the shaman, Paqo or Iachak, knows how to be with the fog, knows the value of the fog of the unclear, and can wait for it to self-clarify. The heart is a perceiver and guides them in this as in every step. Once the crown of consciousness has moved from the head to the heart, the mind becomes the great servant of the heart. The mind can now be a servant in helping to manifest the Invitations from the Great Force of Life that ever arise in the heart. In this way heart and mind become one, and the most advanced shamans on this path know how to follow the direction or invitations of the Great Force of Life.

FORM MORE UNDERSTANDING OF THESE TERMS IN THE CONTEXT OF THE PATH OF THE IACHAK SEE THE ANDEAN SHAMANISM PAGE AND THE DON ALVERTO TOXOS PAGE.