Clara Cohen: Because, you know, I'm gonna be 60 soon, things are drying up. Drier skin, drier hair, and let's go there, yes, drier vagina area. Absolutely. Why? Because I'm in the season of my life. It's the metal season. It's the fall season. Slowly going more yin, so things are drying. Although this is my favorite season of the whole year.

I love the fall. Do you love the fall? Ginger tea, scarf, cinnamon tea. Come on, it's fantastic. And one of the thing that I love too is chai. Chai tea. When I was in India, I loved masala chai. Oh my God, one of my favorite thing with cardamom and cinnamon and ginger, and it was so delicious. I wanted to drink that all the time, even though it was warm outside. Anyway, why am I talking about this? Because my guest today is Jennifer Raye. She is a Canadian, a fellow Canadian doctor of Chinese medicine, and she is coming today to talk about a blend of her yoga practice, 'cause she's been teaching yoga for a long time, TCM, specifically the five element that she really put into a beautiful book.

Are you ready? We are gonna talk about this whole season, what to do, what it means to all of us spiritually, physically, and TCM and Ayurveda with yoga all at once. You ready? Let's go.

Welcome to AcuPro, a show dedicated to making Chinese medicine and acupuncture easy to grasp and fun to learn. Hi, I'm your host, Clara Cohen. I support practitioners and students like you in changing the world one patient at a time. My goal is to share my passion for TCM and empower you to achieve superior patient care.

I love to showcase the amazing benefits of acupuncture, because after all, acupuncture rocks

Clara Cohen: Today on The AcuPro Show we have Jennifer Raye. And Jennifer is in British Columbia like me, but a little bit further in the interior, and she is a doctor of traditional Chinese medicine. She's a licensed practitioner, and she's also a yoga instructor. I love Ayurveda. I love yoga. Anything that blends the two, fantastic.

And that's what we're gonna talk about today, 'cause I'm so excited to have Jennifer come on the show to really talk about the blending of those different modalities that all come from Asia, but that can really work so well together. So welcome to the show, Jennifer.

Jennifer Raye: Hi, thanks for having me. Really great to be here.

Clara Cohen: So if you are watching this on YouTube, you can see the beautiful studio behind Jennifer. It looks so peaceful, so zen. I love it. If you're not you can go check it out, but it's a beautiful studio. Lots of plants, lots of green, and she's kinda sitting there very zen. So first of all, I wanted to start by, you gifted me your book which I read, which I love. And so your book, which is all about wisdom. Wisdom of the earth, wisdom of the body, which in my view basically blends the five element TCM theory with Ayurveda, meditation, yoga. So you kinda blended all those, and so I wanna talk about this today.

So can you tell me first what gave you this idea to do this book, and why did you choose part of Chinese medicine that is the five element, not the zang-fu theory or the yin-yang theory or something else? What made you wanna blend that together in that way,

Jennifer Raye: great, yeah. Thank you so much for having me, first of all, Clara. It's just really great to be here. And here, I have the book. I have the physical copy. So this is the book that just came out Wisdom of the Earth, Wisdom of the Body. And like you mentioned, of course, it explores how to combine Chinese medicine with the practices of yoga.

And of course, Ayurveda is the sister science of yoga. It's the medical system of India, and the yoga practice is really a part of that in many ways. my interest... really the book came, f- first of all, from my own interest of combining these two systems, which I do in my private practice with patients, and also through my teaching of yoga.

And what really came through for me is how many yoga students actually were interested in learning more about Chinese medicine principles. It's become a popular thing to use some of the Chinese medicine terminology in yoga classes and in our yoga practice. And I think that this is a really profound combination because both systems, I believe, are really pointing towards a very similar idea.

And the idea that I decided to focus primarily on in the book is around this concept that we are nature. We are really a reflection. Our bodies and minds are a reflection of the natural world, and both of these systems use a very similar language to describe this interconnectedness that our bodies and minds have with the natural world.

So they both use a system of elements, of five elements, to describe types of imbalances and also states of health and optimal wellbeing and vitality. And of course, they both also recognize that we have various patterns or various qualities that can arise, and these qualities, again, are words that we would

recognize as natural phenomena, things like heat or cold, wind, dryness, et cetera like that.

And I decided to focus really on the five elements because I think they're ... one of the easier doorways in to really recognizing how the natural world has these similar patterns that can be also named and recognized in the body and mind

Clara Cohen: This is my favorite theory in all the TCM theory. So I can geek out, but the five elements, when I teach the five elements every year, it's just so exciting to me because, you said, people really connect. They totally understand that there's ebb and flow, there's seasons in our lives like there are seasons in the weather, and everybody kinda connects with it, and I love That whole theory because it can explain so much, how one element can affect another one, how one organ can affect another one, how one flavor can affect, all this five element theory.

So I love that you chose that. Thank you for explaining. I went to India twice to teach TCM, but to people that obviously have studied Ayurveda or Ayurvedic medicine. And, when I went there, it was quite cute because they came to me and they say, Chinese medicine comes from Ayurveda.

Ayurveda is older, and Chinese medicine is a kind of a branch." So I was like, "Oh I never heard of this." It was really cute, but I had never heard of this. And then so I kinda got interested in what are the differences and similarities. I've done yoga many times. I understand chakras.

And then you start looking and you're like, "Oh, prana is chi." It's the same thing, right? It's a different word, but it's the same thing. And you look at the three personality kinda type, like the vata, the pita, the kapha, and then you look at medicine and the five personality of the five elements.

And you look at the elements as well and, the digestive fire, which kind of the spleen and stomach represents. So I really felt like, wow, this is very, like you said, similar, and it blends well. So I'm glad you put them together because I don't have enough knowledge in Ayurveda, in yoga, in any capacity, so I like that you blend that.

And I can see the nature because yoga poses always kinda refer to animals, to, to people, to nature. It's very easy to understand the cobra pose and, like the sphinx and, all this is really showing us that we are all connected. So my first question is because we are in the fall right now, and that's one of my favorite season. I know a lot of people love the spring 'cause everything starts and

sprouts and it's great, but I love the fall. That's when my scarf come out. That's when my ginger tea and cinnamon, which are my favorite spices, come out. And to me, the fall is just the air is crisp. The colors especially, depending where you live, but the colors here are so vibrant and lots of different colors, and it's just one of my favorite seasons.

So I wanted to start by asking you to help us understand the connection of yoga, Ayurveda, and TCM Five Element with the fall and how you explain that to patients or your students when they come to do yoga class.

Jennifer Raye: I agree, fall is such a beautiful season. Each of them really are, in their own unique way, and I know many of your listeners practice Chinese medicine or are studying Chinese medicine, and I'm sure many of them would also agree that as we dive into these traditions, we recognize that each of the seasons have a real medicine for us.

And of course, we each have our own individual constitutions, and so some seasons will feel better than others depending on what we have, what kind of imbalances we have going on in our bodies and minds. But of course, fall does have a very particular flavor, and it's one of contracting, one of decline.

Something I like to repeat to students over and over is that to understand the five elements, we really need to get that the elements are simply a way to describe a collection or group of qualities or characteristics. And once we understand those qualities, then we can use that understanding to really name absolutely everything in our manifest reality as more like one or another of the elements, right?

So of course, the season of fall, the season of autumn, we identify it as most similar to the metal element in Chinese medicine because it has all of the same qualities and characteristics as the element of metal. So metal is a time of contraction, of decline. It's that time when after we've reached the peak of yang, we're moving back towards the yin time of year or the yin phase in the cycle back down towards water.

And so of course, the season of fall is very similar. It's that time after the summer where we're moving towards the winter. There's a decrease of light in the sky, and so this, of course, causes changes in our bodies and minds as well. And in the Chinese system, we associate it with the lung and the large intestine.

These are the organs that are most similar to, again, the qualities of metal. So the lung takes in air, breath, respiration, also inspiration. It's connected to a kind

of higher knowing, and we can talk a little bit about that as well. And then the large intestine, of course, is the organ of letting go. It's the organ where we release stool.

And these two organs work together on a physical level but also on a sort of psycho-spiritual level. So as I'm sure many of your listeners know, the organs not only have physical responsibilities and attributes but also other layers of function related more to our emotional wellbeing and even our sort of spiritual outlook and insight. Those are kind of the ideas and the concepts that we associate with the fall and the time of the metal element in the Chinese medical model.

In the Ayurvedic model, we associate the season of fall mostly with an increase of space and air, which when we combine space and air, we get Vata, which is what we call a dosha. So in Ayurveda, we have three primary doshas, Vata, Pitta, and Kapha, and each of the doshas are a combination of elements. Pitta is a combination of fire and water.

It's like liquid heat. Vata is this combination of space and air, and then we have Kapha, which is a combination of water and earth. And so at different times of year, different energetic qualities will be present that are most similar to one of the doshas. And so in the fall, the dosha of Vata is most predominant, which is this combination of space and air.

And so space and air, they each have their own qualities. Mostly they're dry, they're cold, light, more mobile. And so you might notice in the time of fall that these qualities increase. There's a kind of lightness, so you can think about it like the natural world is really drying out, like leaves,...

mostly the organic plant material is drying out and eventually falling to the ground, and so that's that light, dry quality There's also a kind of mobility. You mentioned the word crisp. So when we're out in the fall time, out in the woods perhaps or taking our daily walk, we might feel that sense of crispness and that's really the Vata quality, that very light quality.

Now also, space and air are very closely associated with more like the spiritual realm, you could say, because they're more subtle. So each of the elements have a different... They're on a spectrum, you could say, of subtlety. So something like earth is most substantial, right? We can really feel it. It helps us to be grounded.

There's a heaviness and a density to it, whereas space and air, they are lighter. They're more subtle. And so because they have those qualities of subtlety they help us to connect to what is most subtle, which is, you could say, like the more spiritual realms. So the autumn time, for example, is a wonderful time to reconnect to any kind of spiritual practice, maybe a meditation practice or, depending on your inclinations, prayer, et cetera, things that help us to remember a kind of bigger picture beyond the small self.

And this is very similar in Chinese medicine. So in Chinese medicine, the lungs, we really see as, again, this metal element quality has this component to it that helps us to connect to something larger, something grander. I talk about in the book actually quite extensively in each of the elemental qualities they each have this capacity to develop into a kind of higher spiritual quality.

So some of your listeners might know that the metal element we associate with the emotion of grief, right? There's a sense of when we let go, like in this time of contraction and decline, as we let go, there might be a sense of longing or grief when we let go, when we're required to let go, which of course life just requires us to let go because we live in a world of constant change, nothing really is fixed.

So as we start to let go, we might experience a quality of grief. But the higher spiritual quality or capacity that we can develop with the metal element is remembering this larger picture, that we're a part of something bigger than just our small self wants and desires. And of course, depending on the level of grief, this can be a long-term project.

It's not always easy to develop our spiritual capacity but that is really the track, that is the path for developing the metal element on that higher level. And so I think both of them, whether we're talking about the Ayurvedic system or the Chinese medical model, both of these systems really point towards a very similar thing here, a really similar capacity that we can develop

Ad: Diagnosis has to be the hardest part of Chinese medicine. We always say there is no wrong treatment in TCM, only the wrong diagnosis. This is why I created my second book, Chinese Medicine Made Easy, to make it easy to grasp using a lot of colorful visuals. I have included all Chinese medicine foundation, yin-yang theory, five element, zang-fu organ, all of it.

All diagnosis, of course, including tongue and pulse, practice case studies to help you improve your skills, as well as give you access to my online fillable

intake form to use with your own patients. You can download the digital version on any device, and it comes with many video links to complement it.

Or if like me, you like to read a real book, the hard copy ships all over the world. Before you invest in this book, you can download a sample of it to make sure that the format of the book is everything you were looking for, because I wanna make sure that you are absolutely benefiting from it. Listen to what people have to say about my green book, Chinese Medicine Made Easy.

"The more I read, the more I like this book. It is simple to follow. All information is super organized with great pictures, makes memorizing a lot easier. This book will definitely make my learning a lot more productive." Yay, so happy to hear that. "You've done it again. You are amazing. I wish we had your resources 20 years ago back in TCM school."

This also makes my day because this is why I do what I've been doing with AcuPro Academy for quite a few years now to support everyone. Check out the links in the show notes below, or go to my website, acuproacademy.com and click the shop tab on the menu bar and get your copy today.

Clara Cohen: I like that because I love the fall. Also because I'm probably at the end of the fall of my season in my life. And so I, associate metal and the fall also of the fall of our lives when you go through, menopause. And, I'm gonna be 60, so this is behind me. But, I know that we have to grieve a little bit and let go of our reproductive years, right?

Those reproductive years, and we have to let them go. So I associate this very much with our life, not just with the season, so I love that you talk about letting go. I've shared this before on the show. My dad died when I was five, and I had a lot of constipation my entire life, even if I ate well, drank enough, had enough fiber, moved around.

All this wasn't going away. And if I did get treatment, let's say acupuncture or anything, it would not last as soon as I stopped. And it took me a long time to realize that I hadn't let go and I hadn't grieved my dad's death, because I was five And you feel, oh, I was too young, so how can I even know? But once I did that, then my bowels started moving and I didn't have any problem anymore. So being able to let go of the anger I had for him to leave my mom and for him not to be there, even though it wasn't his fault. He was killed by a drunk driver, so it wasn't his fault. But I still had repressed anger, which I didn't know. So when that came out, the let go, then the bowel went and regulated itself. That's why I always say to people, "If you have chronic issues, let's look at what trauma or

what issues emotionally or, like you said, spiritually, can affect your physical body." So I love that you talk about let go and the large intestine. But I really wanna explore a little bit, because that's something that I really enjoy you talking about, is the lung and inspiration. Because of course we inspire, we breathe in. But when you say inspiration, are you talking about, like suddenly we're becoming more creative? What happens?

Jennifer Raye: The way I like to think about it is that it is deeply connected to letting go. In order to bring in new inspiration, we need to have space, and there's that vata quality, right? That space air quality. And of course, the lungs are all about air and space.

So in order to bring in something new and fresh, we need to also be willing to let go But the thing is that in order to be able to let go, you need to also be in contact with a sense of space, right? And so people who may have a hard time letting go, who just wanna hold on, they don't have a connection, a strong enough connection to the bigger picture again, to this sense of spacious awareness.

And so I think they, they really do work together in many ways. The other thing I'll just mention that you brought in, of course, is that the time of autumn this time of the metal element, or Vata in Ayurveda, is the time in our later years, post-menopause. And oftentimes women experience a lot of the signs and symptoms of the metal element being out of balance, and also the Vata being vitiated, what we call vitiated, aggravated, during perimenopause, menopause, and post-menopause.

So there's a drying out. So just like there's a drying out in the natural world in the autumn time, there's also that happening in the body during this phase where we're moving into that stage of life. Of course our midlife is a- very fiery. There's more activity. There's, getting things done, raising a family, having a career.

But then there's this transition that happens for all of us, men and women. It might be more pronounced perhaps for women, although it does occur in a different way for men. As we move into the later stages of life, this Vata quality increases, and so on the physical level, there can be a drying out, so women oftentimes have to be more careful about nourishing their yin, right?

Bringing in more of that moistening, lubricating, nourishing quality, and grounding quality in order to balance out all of that instability, all of the mobility of the space and air. The beautiful thing is, though, again, that space

and air has within it this opportunity, this gift of connecting us to something more spacious, something greater.

And many people find as they move into the later stages of their life, they're more interested in spiritual pursuits. They're more interested in meditation. They're more interested in what is truly important. And so that is another piece of the metal element, of course, is how we relate to our values.

Our value system becomes more important, right? So again, if we have a connection to our values, if we can distill things down- as the metal element does to what is truly precious, right? The Chinese character for the metal element is like a roof over these flecks of metal or gold. And so we need to stay in contact with that gold inside, which is oftentimes reflected as our values in order to, again be able to let go.

And this becomes more available oftentimes as we age. This is where we start to transform some of the emotional qualities into wisdom

Clara Cohen: That is so true. Once you pass 50, you know that you don't know everything, so that's the wisdom that when you were younger you thought you knew everything. Boy, you learn with time, so I love that. In your book, you talk about the wei qi, the defensive qi, and how to protect it, right?

Because we are going into the winter season, which is more yin, so we need to protect because depending where you live, but in Canada, it gets cold, and, it gets dark. And people will work through that. We still have to go to work during the darkness. We're not going with the circadian rhythm of nature where everybody hibernate.

We don't. We still continue to do all those things, so we burn through that fire, that yin, that's protection. So we have to protect our being in the season of the fall. We always say people will go and get the flu shot so they can prevent what's happening in the flu season.

We obviously, as TCM practitioners, have other ways to do this with, herbal medicine like Ping Feng San and food, and acupuncture. So how do you tell your patients, how do you communicate to your patients this is the time to protect that defensive qi to reinforce that protective qi, and how do you use both, again, medicines and views, for that protection?

I guess?

Jennifer Raye: So what's interesting is that the skin is, again, related to both of these systems, both of these elements in both systems. So vata very much can show up on the skin, and then also the skin is very closely related to the metal element in the Chinese medical model. And so the skin in Chinese medicine is where the wei qi mostly circulates, just beneath the skin.

And so one of the best remedies I recommend is an Ayurvedic practice, which is abhyanga, is a warm oil massage that you can do to yourself. And I have lots of resources over on my website if people wanna explore that more, and I do actually talk a little bit about it in the book as well. So in Ayurveda, we think of this warm oil massage as a kind of protective barrier essentially.

It has a lot of benefits. It also helps to circulate and move the lymphatic fluid. And then from the Chinese perspective, of course, it's supporting wei qi. Wei qi is that defensive or immune layer on the skin.

Clara Cohen: What kind of oil do you use when you do oil massage to protect the body?

Jennifer Raye: Yeah. So the Abhyanga practice, there's a lot of detail to it. The first thing to say that we're using 100% natural oils, and we're heating the oil up. So I use a little double boiler. You could put it in a little squeeze bottle or a little jar, and you put that in a, pot of water on the stove, and you warm it up.

So you're using warm oil, and this is because the agni, our digestive fire, has to actually digest that oil on the skin, right? The skin is absorbing that oil, and so the body needs to digest it on some level, and the warmth of the oil helps that digestive process. The other thing to mention is that we wanna do it before bathing.

So oftentimes people use oil as a moisturizer. Sometimes that can be okay as long as the body can, digest it. But we do it usually for the medical practice before bathing, and this is because then once we get into the heat of the bath or the shower or even a steam, this encourages the oil to sink into the deeper tissue layers, which actually affects the channels.

So in Chinese medicine, we talk about the meridians or even the sinew channels. In Ayurveda, we talk about how this oil impacts and penetrates the srota and the nadis, which are also the energetic channels. And then you asked about the types of oils. So beyond them being just natural, we can use oils that are more heating or more cooling depending on what's happening.

So in the fall and winter, if... especially if you tend to be more of a cold person, you would lean more towards sesame oil or maybe a sweet almond oil. If you tend to be a hotter person or it's a more hot season, you might tend towards more the cooling oils like coconut. And then of course, we're talking about refined oils here.

So usually when we're cooking, we're looking for unrefined, but when we're using them for body care, we're looking for refined, and . you'll notice the smell mostly. So you would buy these oils in the toiletry section of your health food store. also mention is you mentioned yoga postures and poses. And so of course, yes, they have the animal names, and that connects them to nature, but also many of the movements and the postures and also the pranayama, the breathwork, and all of these different types of practices we do in yoga, and also qigong and tai chi- Right

like, all of these systems have many different movement modalities that they use, and they're primarily using the movement in order to circulate and harmonize qi in the body, or prana. We call it prana in Ayurveda. So you can do specific poses that help to move stagnant qi or help to pool or move qi into particular organ systems or particular areas of the body, and then we can also do the yoga poses or postures to direct qi into particular channel systems.

So in the fall, I oftentimes recommend postures that are associated with the upper body, right? So doing a supported back bend, put a bolster behind you. Do something like that's really opening the upper chest. That's going to support not only the physical lungs, but also the energetic pathways, the meridians that run down along the inner arm, for example, associated with the lung meridian starting at the upper chest and moving down towards the thumb.

Or you could do a whole yoga practice that's really working on the colon, doing a twisting practice or putting pressure through various props on the lower abdomen to really move stagnant qi there. So there's lots of different ways that I work with the postures as well to really harmonize the metal element.

Clara Cohen: You know when you do warrior pose, warrior one, warrior two, is that for the lung? 'Cause I feel warrior is the guy that's gonna defend you, right? So I'm like, is that benefiting the lung and large intestine and the metal element at all?

Jennifer Raye: Yeah, that's a great question. So I think this is one of the things I really wanted to convey in the book is that what I was finding is that yoga teachers were being taught very like wrote rules of this pose is for this element,

this pose is for this element. And I really like to encourage students to think about each of the postures and each of the practices and the ways in which we're practicing them, the ways in which that we're teaching them.

So warrior pose, you could practice it in many different ways. So if I'm using a warrior pose for the metal element, I might get students to reach their arms behind them and really broaden the upper chest, for example. Or or like you said, I might cue students to really feel that sense of warrior energy, right?

Like warrior poses oftentimes are also very earth poses because they focus a lot on the feet and the legs, right? There's a real sense of a connection to ground. And so oftentimes I use a lot of the standing poses for the earth element, but depending on your focus, you could bring it into other areas for sure as well

Jane: before we continue with today's episode, I wanna share something that honestly feels like a big moment for me. If you've been following me for a while, you know I've always said no to all sponsorships. I've been approached many times, but I turn them all down because if I don't genuinely use a product or love it, I will never recommend it to you.

But today is different. I am super excited to introduce my very first sponsor, drum roll please, Jane App. I'm also a Jane ambassador, so this is a company I actually use and love. I am saying yes because I've used Jane for years in my own multidisciplinary clinic. Truly, it's the best practice management software and electronic medical record I've ever worked with.

Before Jane, we were using a clunky system that made everything harder than it needed to be. When we switched, the entire clinic felt the difference immediately. Jane is built by people who actually understand what it's like to be a practitioner running a busy practice. One of my favorite features is online booking.

There is nothing better than waking up and seeing patients booking their own appointment while I was asleep. Your patients can book when it works for them, and the wait list feature fills last-minute cancellations automatically. I love that. I used to spend so much time calling eight to 10 people just to fill up one spot.

Jane also automates the things we never enjoy doing, like intake forms, reminders, confirmation. It honestly feels like having an extra assistant handling all the moving parts so you can focus on what really matters, which is supporting your patients and being the TCM rockstar practitioner you truly are.

There are so many features I could talk about, but we would be here all day. If you're looking for a system that brings more ease, more clarity, and calm into your practice, I truly recommend Jane. You can check it out at jane.app/demo, and because you're part of the AcuPro community, you can use my code ACUPRO1MO, one month, when you sign up to get a one-month grace period on your new account.

The link and the code are also in the show notes below for you. Now let's get back to today's episode.

Clara Cohen: That's great. 'Cause I associate things in my mind all the time. So I'm like, "Wait a minute. Warrior one, warrior two." So we talked about quite a few things when it comes to the fall. One of the thing I wanted to touch upon too, which you talk about in the book, is the spirit.

You mentioned a couple of time the spiritual part of, the metal element, and I would love for you to expand a little bit on the Po or the Po. Me and Chinese pronunciation, let's not even go there. But basically, if you are listening and you're not familiar with the spirits or the five spirits, we have five spirits.

Each element or each organ relates to different spirit. And right now it's the metal or the lung which relates or connects to the Po. And we'll have the link to the video. I did a whole video on all those spirits, and we'll have the link below as well as Jennifer's books and freebies coming. Wait a minute.

We have a little surprise for you at the end. But let's talk about the Po.

Jennifer Raye: as Clara mentioned, each of the elements in Chinese medicine have a spiritual quality associated with them. And again, and this is because the characteristics of metal have different manifestations in the mind. And so sometimes the word shen, which is what we are translating as spirit, it can also be translated as mind or awareness or consciousness.

And so y- the idea of the spirits is that each of the elements and each of the organ systems, they also have a connection to awareness, a connection to how we're thinking and how we're relating to the world, and this is really the realm of the spirit. And the spirit that we associate with the metal element is the po, and this is the part of our awareness or consciousness that is actually mostly in the body, which is interesting because a lot of the spirits I think in some ways are more easily understood because they seem to be more like quote spiritual, right?

So for example, the spirit of the liver, the wood element, is the hun, which is associated with our dreaming and our imagination and our capacity for direction our sense of growth and purpose, whereas the po is associated with the lived bodily experience. So you can think of the po as being the part of your being that is like the intuition, but more connected to the body.

So it's like the feeling that you get in your gut, the little tremble or the shiver you get down your spine when you're near someone that just gives you a little bit of a strange feeling. It's like the bodily knowing. And Chinese medicine really recognizes that this is a part of our nature.

It's a part of our spirit. And I also like the idea that many Native American traditions recognize that animals are closest to spirit. And so the po is this part of our spiritual being that is like our animal body. And so, we can develop it. We can really develop it by spending time working with body awareness practices.

And so of course, we do this in many ways in yoga and in other movement traditions like tai chi and qigong, really bringing the mind to the body and getting in touch with what is happening now, what sensations are arising, and how am I relating to the body?

Clara Cohen: That's exactly how I see the Po, is that awareness within the body. And I've had patients which, when you have TCM knowledge it's a lot of observation that you can look at. Had a patient that came in, had asthma for many years, and no body awareness whatsoever.

Very much no understanding of your body. So it's like the head and the body are separated kind of thing. They're not, but and so you ask the question about, bowel movement and sleep and other things, and you could see there is no awareness, because everything is perfect.

And then you start digging, you're like, "Oh, okay. So bowel movement is daily?" "No." "Oh, but that was perfect." There's no awareness. Even when I ask about, this is a woman period and period blood, and it's like I don't know." You don't know. I don't know how much you bleed, how often do you bleed, how long do you bleed for, do you have clots in the blood? None whatsoever. So it was fascinating to me, because I could see this person, she was so metal. Everything about her was the perfect picture. But that Po showing me that, wow, there's a disconnection. And I love that you talk about this, because you mentioned that metal is, in Ayurveda, connected to space, and then I'm like, "That's when you don't know where you are in space." You have no awareness

of your space and where your body is and your intuition and your gut feeling. And so I love the gut feeling, 'cause the gut feeling is also obviously the large intestine, right? So I totally see the connection.

So thank you for sharing that, 'cause to me,

As it connects, I can see it all. So anything you want to add up to this, go for it.

Jennifer Raye: Yeah. That really just brings up how I think about the Po too, is that we oftentimes, again, need to be able to let go in order to really get in touch with what's happening in the body. And so again, you see that same pattern of the metal element being both. It's being the space and the letting go.

I offer a lot of somatic movement to really help people come into their body in that way. So the somatic movement I teach on the floor, we do a lot of slow sliding, gliding work, and a lot of directing the mind back to what's happening in the body in this moment as a way to really heal that disconnect that you mentioned, right?

So many people, so many of us have disconnected from the body in some way, or maybe at some times we're more disconnected than others, and this can be related to some kind of traumatic experience in the body, whatever level that is, right? However minor or major the trauma that was experienced was, it still lives in the body.

And so over time, what can occur is that holding can get deeply embedded in the tissues, which causes pain. It causes a qi stagnation. It causes the prana or the qi to not be able to flow harmoniously. And so sometimes the first step is really directing the attention back to what is happening in order for the body to feel safe enough to let go.

And so it may not necessarily be that we're doing a lot of like cognitive work around the traumatic experience. We're simply bringing awareness to the body and allowing the body's innate wisdom or intelligence to take over. Oftentimes, we're moving so quickly that there is no opportunity for the body to settle into a place of safety and surrender.

And so what I find in the somatic work that I teach is that over time, if we give enough time and space to the body, it will do that good healing work of releasing, and then, that type of awareness or presence that you're pointing to, it just arises more naturally for people.

Clara Cohen: When you say safety, it's like the metal is that protective, right? It's that defensive qi, that wei qi. So it's kinda like a shield. And so if you have issue with body awareness and awareness in general, it is a protective mechanism from trauma, right?

That way you don't have to deal with it. So it totally matches. Everything just totally makes sense to me. Like, how

Jennifer Raye: Yeah

Clara Cohen: explain everything is yeah, that makes sense. You're protective. You feel safe that way. You don't... that way you don't have to be aware, and it's all good.

Jennifer Raye: And that's the problem with metal, right? Is that we become so insulated, and there's that grief then, right? There's the loneliness that arises then when we become, when we create that hard shield,

Clara Cohen: Yeah Be due to something very real that happened in our past. This protective barrier is created and then the person loses contact with their innate goodness, and the innate goodness of others

Yeah, I could see that. I really appreciate you being here and talking about all the fall. Obviously, Wisdom of the Earth, Wisdom of the Body is the book that has all the seasons with all the wisdom that Jennifer put into this book, which is a beautiful book. I really love the pairing that you did because those are things that I connect with. Before we go, I would love for you to give everybody three things they can do for themselves in the fall to prepare for the winter, and obviously to also share with their patients.

Jennifer Raye: I think one of the great things, that we already mentioned, of course, in the fall, is to bring in that practice of Abhyanga. So I'll include that practice in the little freebie that we're offering listeners. Everyone that's listening, you can go to jenniferRaye.com/acupro, and there's a freebie there for all of you if you want to sign up.

You'll get a freebie for you to explore a little bit further. But I think the first thing would be that Abhyanga practice, which is the warm oil on the skin to really nourish the body and bring in more of that yin quality because, of course, in the fall time, yin is decreasing, and so we really wanna protect against dryness in the fall.

Drinking warm water, of course, is just always a go-to. So warm water is going to help to move any excess stagnation or what we call ama in the Ayurvedic system. And warm water, of course, as we move into the colder months just brings that good warmth into the body that you might need.

Also the chest openers. So doing some kind of breath practice in the fall is always helpful to support the lung and the large intestine. So something as simple as just spending 10 minutes and slowing the breath and paying attention to the breath, and then maybe starting with a Viloma One practice.

So with that practice, we slow the breath, and we pay attention to the breathing, and then eventually on the inhale, we inhale and pause and then inhale a little bit more and pause and then a full and complete exhale through the nose, and you just do that for a few rounds, and that's a way of kind of resetting the nervous system, and it's the first step in some of our pranayama breath practices.

So it's a good one to bring in, in, in the autumn time for sure.

Clara Cohen: it's interesting because in the fall my husband and I love to go back to yin yoga. So the fall and winter we only do yin yoga. We love it. It's very yin, obviously, so very calm. If you've never tried yin yoga, you don't move a lot. It's a long pose. You hold the pose for quite a long time.

In our yin yoga practice there's a really long period of the class where we meditate, where we breathe, right? So it's that kinda thing that I love in winter, because in summer we're mountain biking and we're hiking and we're, doing all the fun stuff 'cause it's a beautiful time. So when we get back to the fall, we get back to our yin yoga practice, which I really love., I literally could stay there, and then when she's like, "Okay, slowly get up," I'm like, "No, I don't wanna get up. I wanna stay here forever. I feel so good." So I really appreciate you sharing all those wisdom from the yoga practice, from the TCM practice, and Ayurveda, which I think complements each other so well.

So thank you for writing this book. We'll have the link to the book below for everybody, and your freebie, which it'll be in below at jenniferraye/acupro. Thank you so much for coming on the show. I really appreciate you taking the time, Jennifer. You totally rock

Jennifer Raye: Oh, thank you so much for having me. Yeah, really great to be here. And definitely if you wanna learn more, you can get over to my website, and there's lots of practice videos and resources there. So love to see you all there. Mm-hmm. Thank you.

Clara Cohen: Thank you so much for spending your time with me today. I truly hope you benefited from this episode, and I would love for you to share it with a friend that may benefit from it as well. Follow the show, leave a review, and if you want more, go to my website, acuproacademy.com. I have tons of resources there with treatment protocols, case studies, free courses, and so much more.

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