

THE MIAMI EVENT

This Advanced Breathwork Seminar took place in Miami, Florida in May of 2013. Almost all the participants were very experienced Rebirthers.

Contents

1. Getting that Everything is Love, God, the Divine
2. Intensity, Acceleration, Sensitivity, and Rebirthing
3. Buddha, Patanjali, Awareness and Consciousness
4. Confusing what is real with what is not real
5. My Current Focus in Breathwork Practice
6. Positive and Negative Energy, and Up-grading our Thinking
7. Mouth Breathing VS Nose Breathing
8. Bruce Lee and Will Rogers
9. How the Breath Expresses and Reflects every change in our state
- 10 "Ghost Busters" and the Roots of Rebirthing
11. Vietnam, Iraq, Afghanistan, Birth, and PTSD
12. Breath Awareness: the First Step to Freedom
13. Your Breath is like a Canary in a Coal Mine
14. Subtle Energies, Avoidance, and Nose Breathing
15. Touching VS Not Touching in Rebirthing
16. Holotropic Breathwork versus Vivation and Rebirthing
17. Learning to Let Go: a Vital Key
18. The Power of Being Total
19. A Map or Model of the Process
20. The Mind as Middleman Between Us and Reality
21. The Mind and the Movie Theater analogy
22. Vivation, "Make-Wrongs," and Changing Context.
23. The First step in the Process is Letting Go.
24. Non-reaction: the essence of the process.
25. Not making "good-bad" or "right-wrong" important
26. Moving Thru Sensations, Emotions and Thoughts
27. Breaking our Identification with the Mind and Body
28. The limits of Good Psychotherapy
29. Our Personality is our Mask
30. The Ego VS "Who We Really Are"
31. We are all Connected Thru the Heart
32. Love and Freedom
33. Making Use of Two Core Breath Sounds
34. A good Session is like a good clean fire
35. What to do When the Client Becomes the Therapist
36. Lessons from my Meeting with Indira Gandhi
37. Breath as the Purest form of Communication
38. Breathwork Session Instructions and Coaching
39. Applying a simple but Powerful Advanced Technique
40. Expressing Spiritual Qualities with the Breath

Getting that Everything is Perfect

One of the most difficult things for people to get is that absolutely everything that comes into our lives is Grace reigning down on us—everything—including diseases and violence and attacks and abuse.

That's hard to swallow—that absolutely everything is coming from the Divine. Everything is required, is necessary; and so we waste a lot of energy by resisting what comes.

And what's coming is coming faster and faster. You might have noticed that things are accelerating on the planet. The methods and ways and techniques, and all of the stuff that was very useful in the past—it ain't going to cut it for what's coming!

We just don't have time to sit in a cave for 20 years and meditate, or to gradually raise our vibrations. We just don't have the luxury of that anymore. It's like standing on a highway and a truck is coming. You're going to get run over by something if you aren't coming up to speed with it.

That is the main focus of my Breathwork at this time. If I am going to work with the breath, I'm going to work with it in a way that gives us, as fast as possible, the strongest foundation, upon which to deal with whatever comes next.

And what's coming next, and is already happening, is an acceleration. Things are accelerating on the planet, and they're accelerating in people's individual process; and so what we need to do is to be able to get comfortable with acceleration.

There's this old expression that "the spirit is willing" but the body... well, it can't quite keep up... So that's where the work is: using the breath to bring the body-mind system up to speed, up to frequency, with what's happening—what is coming and what is already happening.

Beyond a certain range, our body-mind system does not know the difference between intense pleasure and intense pain. Within a certain zone, the duality is functioning: "this feels good, that feels bad."

But outside of a certain zone, the body doesn't know, doesn't care, cannot tell the difference. It does not discriminate between intense pleasure or intense pain. They're the same. All that registers is the intensity.

The dream for many of us is to experience God, to experience intense love, intense joy, intense peace. We may not put the adjective in front of it, but what we all want is infinite joy, infinite peace, infinite love. We may want it, but our body-mind system has certain limitations, certain structures that will not allow us to experience it.

If you suddenly experience tremendous, intensely powerful joy or ecstasy, your system is going to clam up and close down exactly as if it was being attacked, exactly as if it was having to deal with pain. Your body-mind system has no choice about that, unless you have trained it to respond differently to intensity.

I started in the early rebirthing days, and I loved the gentleness of it. We were dealing with the kind of sensitivity where every nerve is totally raw and wide open, and the slightest little thing sends a shock through the system. Stuff that doesn't even register in us can be an intense experience for someone with a raw nervous system.

We need to regain that raw nervous system and most people are afraid of that. We can't, our system can't, is not willing to handle that. If you started feeling everything, you couldn't handle it.

It's like that movie with Tom Cruise and Jack Nicholson: "You can't handle the truth!" And in a way it's true, God answers us in that way. We say "Oh I would like you to come into me." And God says: "You know what? You can't handle me!" We need to bring our body-mind system up to speed, up to frequency, so that it will allow the experience to flow through.

That's the power of rebirthing. Rebirthing puts people into an energy experience. If you can relax into that energy experience, your system can be primed and seduced and cajoled and convinced that it's ok to have that kind of intense energy flow through you. You can see why it takes a few sessions for people to get comfortable with the energy that wants to come to us.

The way I teach breathwork is that there are two parts to it—yin and yang aspects to it. Beginning right now we can launch into practicing one or the other of those basic parts of breathwork.

One is "Breath Awareness," where you don't do anything with the breathing. You don't change the breath. You don't breathe in any certain way. You don't do the breathing. The breathing is happening, and you back up, you get out of the way and you witness it.

That's difficult, because as soon as we put our attention on something, we bring more than our attention to it. We bring our accumulated experiences. We bring all of our stuff. We bring our desires, we bring our expectations. We bring everything.

If I put my attention on you, if it's not "pure" awareness, then I'm already manipulating you, and you are already reacting—not to my awareness—but to my stuff that's tangled up with my awareness.

When you look at your own breath, your breath immediately stops doing what it was doing just before you looked at it. As soon as you bring awareness to your breathing, your breathing pattern changes. It takes a long time to develop the kind of awareness that doesn't affect your breathing.

That's the first thing to learn in this game: and I've known rebirthers for 30 years who still can't do that. They simply can't observe their breathing; they can't be an objective, impartial, detached witness of their breath. As soon as we put our attention on the breath, the breathing changes. It's reacting to our awareness.

Buddha, Patanjali, and Enlightened Consciousness

I have two teachers who came together: the Buddha and Patanjali. It's really interesting, these two guys never met each other. They lived at different times, in different places.

Some people believe that Patanjali wasn't a single figure, wasn't a single being, that he was actually a collection of teachers... But he was a real guy. He was a single individual person for a while...

It is interesting that Patanjali and Buddha had the same purpose in life. They wanted to find the cause of suffering and the end of suffering. The Buddha explained it exactly that way. Patanjali didn't say it exactly that way but that's what he was about.

They both have a list of what causes suffering, and the list is the same. Now when two teachers, who are totally unconnected, come up with the exact same idea, that should raise all kind of flags for us. That's important.

Not only did they have the same list of the causes of suffering, they had the same list of things to do to end suffering. Now that's amazing! Not having met, and living in different times and different places and different cultures. They also explained something exactly alike, they used the same exact analogies.

However they differed in one really interesting way. And that is... we don't have the language to separate the meanings... but it's the difference between consciousness and awareness. The Buddha said they were the same thing. He didn't want to make things anymore complicated than they needed to be.

In fact, in the Buddhist tradition, emotions are mental activity. Buddhists divide things into physical phenomenon and mental phenomenon. The emotions are mental phenomenon according to the Buddha and according to the Buddhists. It's a very simple approach.

Where are the emotions? If you notice, emotions are on the cusp between the body and the mind. Emotions have a very obvious physical component and they have a very obvious psychological component.

So emotions seem to overlap into mental phenomena and physical phenomena. Patanjali observed that, and he based a lot of his teachings on that observation... which I think is kind of unarguable... So they differed in that way.

The Buddha said awareness and consciousness is the same thing, and Patanjali said, "No, no they could not be more different." And had he had the ability, he would have used this analogy. We have it, so we can use it. It's a television.

In Patanjali's approach consciousness is what's happening on the screen of a television. However a television cannot watch itself. It takes an outside external separate awareness to observe what's happening in consciousness.

So that's where the Patanjali and the Buddha differed. But they both agreed that who we are is essentially "awareness." That's our essence. That's our nature: awareness. However consciousness is subject to the same laws and dynamics as everything else in the phenomenal world, everything else in nature.

Everything in nature is driven and guided and controlled by certain forces and dynamics, and consciousness is included in that. Awareness as Patanjali saw it, is not. Awareness is not

subject to those same forces and dynamics that determine natural phenomena. It's outside of that realm. That's an important distinction I think. For some people it might complicate things, and that's okay.

However the way that they were identical, and I absolutely love this, is they both talked about consciousness and purifying our consciousness and making our consciousness still. And they both use the analogy of a "flawless gem," a "perfect jewel," a perfect flawless diamond.

They both used the exact same analogy in describing the work we need to do on the level of consciousness. I think that's friggin amazing! That cannot be an accident. There was a spirit guiding both of those brilliant beings, and that spirit is alive on the planet today like it's never been before.

I upset a lot of people when I talk about this, but we don't need anymore Christians. Jesus, what we need is more Christ-like beings! We don't need anymore Buddhists. Damn, we've got too many of them already! What we need is more Buddhas, not more Buddhists. We need more Buddhas.

And as it turns out, there was a time on the planet when there was one Jesus walking the earth—just one Buddha walking the earth. Today there are tens of thousands of Buddhas! Maybe we're even into the millions already! Genuine, totally enlightened, awakened beings! Ordinary people who have contacted their Buddha nature—and their Buddha nature is living through them, speaking through them, and moving them around on the planet.

That's part of the acceleration. It means that you can live right next door to a Buddha and not know it. You can pass a Buddha on the street and not know it. And if you're not careful, you can be a Buddha and not know it! So, awakening to our Buddha nature, I think that's why rebirthing is here.

Leonard Orr never talked about it, but I think depending on the model you use, we're all talking about the same thing. We just use different metaphors. But underneath, all the separate metaphors are pointing to the same thing.

There's a great analogy that wasn't used by either the Buddha or Patanjali when they were trying get people to understand the essence of what we need to do on the level of consciousness, and the analogy is water.

Water has two very interesting properties. Water is transparent: you can see through water to the bottom. And water is reflective: you can see your reflection in the water. So water has these two remarkable qualities, transparency and reflectiveness.

If the water is pure and if the water is still... so that's consciousness... that's what we're talking about. If you get your consciousness to be exactly like pure water with no particles floating around mucking it up, no currents moving through it, no waves on the surface... Now you got something through which you can see reality as it is, and through which or by which you can see who you really are, reflected in consciousness.

So all of the work is in consciousness, and not until we get our consciousness to that level can you even trust what you think or trust what you see or trust what you hear, because it's like a circus mirror.

You go to the circus and you see these mirrors that make you like you're short and fat with a big fat butt, or tall and skinny with a little tiny pin head. Now, if somebody's looking in that mirror and they actually believed what they were seeing, we would all laugh at them.

I mean, we would say: "Don't be stupid, don't be silly! That's not who you are! That's not how you look! The mirror is warped and it just makes you appear to be that way."

Well, if you're looking at the world through a consciousness that is warped, you are not seeing what it real, but you're freaking believing it! You look at life and the world, and you think there's actually violence and suffering and illness and disease. Well, guess what? There ain't! That ain't it! You are looking through a consciousness that is warped.

And so the work should be to get to the point that wherever you look, you see God. And if you don't see God, then shut-up, close your eyes, and do some freakin inner work! And end of story. Period. That's it.

Stop talking, stop looking. Close your eyes, don't listen. Go back inside and find your purity, and find your stillness before you say another word or open your eyes. And when you open your eyes, you're going to see a different world. So there's the work, and this is where I bring breath into it.

Every feeling and sensation in the body is a wave in consciousness, and every reaction to a feeling or a sensation is another wave in consciousness. If I have a feeling in my body, and I react to that feeling, then that reaction is another wave. Now as long as that wave is functioning I can't trust what I see.

My consciousness is not going to give me a pure reflection. Not until the body becomes perfectly relaxed and the mind becomes perfectly calm and perfectly still, not until it stops generating all these thoughts and feelings and sensations... Now you can feel something more subtle... that wasn't available before.

Confusing What is Real With What is Not Real

People talk about energy, and I still go: "I don't know, I don't know". Energy workers and reiki energy and people doing energy work, and I'm feeling "I don't know."

Because it's like this: when a boat moves through the water, the boat makes waves. Now those waves are not the boat, but that's what I think people are talking about when they say energy.

Energy moves through the body and the energy make waves in the body, and you feel something. And you say "I feel energy." No you don't. That's like saying I feel the boat, no you don't. You feel the waves that the boat is making when it moves through your body.

Not until your body stops reacting to the boat will you contact that energy directly. When energy moves through the mind, the mind reacts. It causes waves in the mind. and you say "Oh, I'm experiencing energy." No you're not. You're experiencing the waves that the energy makes when it moves through your mind.

That means I can kick 99% of the people out of the room who say that they've actually contacted energy. What they've contacted is a metaphor that their mind has created for the

energy, and it's very real. What they've contacted is the reaction of their body to the energy, which is very real.

They're feeling real things, they're experiencing real things. But they're experiencing them through the filter of their mind-body system—which has been conditioned and programmed, and is filled with all kinds of stuff that warps our experience. Right?

Current Focus in Breathwork Practice

So, here's how I'm teaching breathwork, and how I'm using it: We use the breath to turn up the energy in the body—to activate thoughts, feelings and sensations and emotions—and then we practice what the Buddha taught and what Patanjali taught.

And it's a really interesting thing, because when you get down to the essence of the practice that both Patanjali and the Buddha taught, it comes down to this, and it's very familiar to everybody: non-judgment, non-resistance, and non-attachment.

So there it is. Both Patanjali and the Buddha taught the same thing. They said, "Look, if you want to become enlightened, you need to practice non-judgement." It's not good or bad, it's just what your mind is making out of it.

Leonard Orr came to Minsk with me, I brought him to Russia many years ago, to Moscow and then we went to Minsk. And there was a woman at the training in Minsk, and I'll never forget it. Every once in a while, well very often, Leonard comes out with these freakin gems, you know, and anyway...

A woman asked him... I forgot how the conversation started, but it was about good and evil... how you know, like obviously there's good and evil in the world... Well, not in my world, I'm sorry. We must live in a different world and, cause there's not good and evil in my world... anyway...

Leonard says, "What do you mean by good and evil?"

And she said "Well there is positive energy and negative energy."

Then he said, "Actually there are three kinds of energy: there's positive energy, there's negative energy, and there's pure energy. Positive energy is pure energy colored by a positive thought, and negative energy is pure energy colored by a negative thought."

So if you get to thoughts, now positive thoughts are much better than negative thoughts, but no thought is probably better than either or both. And that's why in the East they teach us to stop the mind, to quiet the mind, to still the mind.

The mind is an obstacle to enlightenment because the mind divides everything in half. Good, bad. I like it, I don't. I agree, I don't agree. Us, them. Me, you. Inside, outside. Higher, lower. Uh, you know, saints and sinners. And we think that's normal.

It's like a virus that has infected our bio-computer. Our neck-top computer is running software, right? We have hardware and software, and now we know we can change that. You can change your hardware.

It wasn't that long ago, even the most advanced teachers thought that hardware is hardware, and we are stuck with it. Software we can change. We can upgrade our software. Anybody remember the 386 computer?

It was a 1990 or 91, I was in Russia and everybody wanted a 386 computer, it was like "Oh my God!" But then the 486 came out and you couldn't give away 386 computers. Nobody wanted a 386. But even a 486 which was like "Oh my God, a 486!" You couldn't surf the web. You couldn't download videos. There had to be a lot of upgrades—software and hardware—to be able to do what we can do now. You couldn't do it with those old programs, period.

We are all running software programs that were put into us at birth, in infancy, by our ancestors, and along the way as a child in school. For the first four or five years of your life you're in a trance state. Literally, children up to the age of about four, they are literally in a trance state. They have no discriminating consciousness.

With a baby, if you put something in front of their eyes and they look at it and then you take it away, you didn't take it away, it stopped existing to that child. It doesn't exist anymore. It's not that it moved or changed place or space. They don't have the kind of consciousness to deal with life that way. It exists. You take it away, it does not exist anymore.

Only they after they get to a certain age and they go "Hey where the heck is that thing there? Where is it? I want it!" Um, so... [sigh]

The Coming Home Breath

That's one of the basic exercises that I'd like you to start to do. It's basically a sigh of relief, and we call it a "coming home breath." We also call it a "fountain breath." And if I have a chance I'll draw it and tell you why, but... (sigh).

Now, I'm breathing through my mouth on purpose, and there are a lot of rebirthers who think that's a sin. "You should never, ever breath through your mouth during a rebirthing session! It's violent it tears you up!"

Well, how about this: When you clean a room you, do start cleaning the windows and dusting the shelves first? Are you doing fine tune cleaning? Hell no! You get rid of all the big chunks of stuff.

You get all the furniture out first, then you do a quick sweeping of all the big garbage. Then you do a quick wash. And then you start getting into the corners and the cracks and crevices.

And then finally you're polishing the silver and you're doing the windows. Breathing through the nose, for me, is like starting from there. You'll end up cleaning your friggin house but Jesus Christmas, it's going to take you a long long time.

If you start by polishing the silverware and cleaning the windows, meanwhile there's a frickin elephant in the room, and you're knee deep in shit: you're fooling yourself if you think you're getting anywhere in your cleaning process. I'm sorry because as soon as you start to sweep, everything that you dusted and everything that you cleaned, that dust is going to go and cover all that crap again.

So, I believe in mouth breathing and I'm a missionary for it. And if you haven't done breathing sessions through your mouth then you don't know what you're missing and you're a wuss! And it's going to take you a long, long time to get to where you could have gotten immediately; or you can get there a hell of a lot faster than if pussy foot around along the way.

Now, I'm not against gentleness, I'm the most gentle person in the world, though it might not seem like it in this moment! I happen to have a full spectrum of abilities and I'm comfortable throughout the whole spectrum. I'm not stuck on stuck on one side or the other. I'm not against anything.

I'm the Bruce Lee of breathing. I'm I'm the guy who mixes stuff up, which is a sin in the martial arts. You don't study with a teacher for 10 years and then go to another teacher and take something and then put it together. They'll kill you for that. They killed Bruce Lee for that. Right?

I'm like the Will Rogers of breathing. I never met a breathing exercise I didn't like! I'm a missionary for breathing but I'm not really a missionary for any particular kind of breathing.

[Here, our host breaks a glass and spills water on the floor]

(Laughs) That's a really good sign because, you know, if you could crack your ego open and have your spirit spill out on the floor tonight, then we'll all be drinking from that puddle!

Participant: That's amazing, do you know I've never been able to uh, I've dropped this thing on other surfaces, marble, and it's never busted.

Dan: Well I'm here to crack you open. (Background laughter) I don't know if you guys know what you're in for. You can run at any time by the way. At any moment you can escape, I'll I'll actually give you that opportunity. This there's a point when I'll stop and I'll give you a chance to escape. So, you you can hang out for the for the time being.

So... That breath is a sigh of relief; and it's really interesting because when you're in a state of pain and you move into a state of no-pain, guess what happens to your breathing? (Sigh) You don't think about it, you don't make it happen, it happens by itself.

The breath naturally and automatically expresses the change in our states. If you're in a state of fear and the fear passes—a sigh of relief—right? You're in fear (gasps) and the fear goes away (sighs outwardly). You don't do it on purpose, you don't make it happen. It's an expression, it's a reflection of the change that just occurred in our state.

Well that's a stick of dynamite as far as I'm concerned. That is a key. Knowing that, than we can turn it around. If every time we go from a state of pain to no-pain, or fear to no fear, the breath expresses or reflects itself in that universal way. I've been to 42 countries and every single human being I've met who goes from a state of pain to a state of no-pain or state of fear to a state of no-fear, that same reflex expresses in them.

That's not an accident of nature. That's not a coincidence. That's an invitation, that's an opportunity, to take part in our own evolution. If every time our state changes our breathing

pattern changes, then guess what? Every time you change your breathing pattern you will change your state. There is no choice about it.

Have you ever been with anybody who was in horrible, tremendous pain, breathe like this? [takes a big soothing sigh of relief] No—not unless you're a very accomplished Yogi and you have practiced it deliberately. You will not see it.

What that means is you cannot be in pain and breathe like that. You cannot breathe like that and be in pain. It's that simple.

You have the same thing with fear. If a person is stuck in fear, they're like "uh, uh, uh, uh" and when the fear goes away (big sigh). They don't do that on purpose. They don't make themselves do it. That's nature coming into the picture and showing you how life works. So all we do is we just turn that around.

You know, that's how rebirthing was invented. Talk to Leonard about it. Basically, we were hyperventilating people in hot tubs. We didn't know what the hell was going on! If you make people stay in a sleeping bag all day; don't let them get up; don't let them go to the bathroom. When they finally break out of there, they're going to be driven by certain primal forces, and you can identify them very quickly.

And so if you hyperventilate somebody in a hot tub and wait until they turn into a freakin pretzel and become frozen into a knot; and then you take them out and you do affirmations, and you massage them, and you love them... it's a beautiful transformational process.

I don't know if Leonard has actually talked about it this way, but I think he has. The rebirthing breath, which is conscious connected circular energy breathing—it's an active connected circular rhythm.

Well guess what? When a person entered a deep powerful transformational state, their breathing did that by itself! They didn't make themselves connect their breath, they weren't trying to be conscious of it. They couldn't help but be conscious of it. It captured all their freakin attention.

When the breath comes in, it takes over you. You don't have time to think of anything else. You don't have any awareness of anything else. You're being breathed by something, and if it's never happened before, you have no choice about what you're aware of. Your consciousness is captured right?

So there's conscious breathing, and the breath is moving in a connected circle. People didn't do that on purpose. The force of the process, then energy, the transformational energy, their spirit... Somehow, they were cracked open enough that the breath of life could begin to move into them. It made them breathe like that.

And now what do we do? We turn it around. We make people breathe like that to trigger the transformation. But in the first sessions it was the transformation that triggered the breathing. That's a very profound powerful breathing state.

Did you watch Sigorney Weaver in Ghost Busters? Remember that funny movie with Bill Murray? She's possessed by this demon thing, she does this high shallow breathing—she's

doing this really cool high clavicular—under your collar bones—breath. They were looking for something to give the audience a sign that she was taken over by something. That's a brilliant intuitive kind of entertainment.

When you are taken over by spirit, it takes over your breath first. And if it, if you don't allow it to take over your breath, it cannot take over anything else, including your mind and body. Don't expect spirit to be able to take over your mind and body if you haven't allowed it to take over your breath. The mind and body are downstream of the breath.

That's why rebirthing is still a core practice, and something I teach everybody everywhere I go. I don't teach it the way Leonard might like, uh, I don't teach it, uh, as a kind of a pure rebirthing missionary anymore. It's one thing that I do, a very core thing, and very few people escape my work without doing it. However it has grown, a garden has grown out of that experience over the last 35 years.

I did my first my first session with a rebirther in 1976, and her name was Abigail Bootin. She had thick glasses, like coke bottle glasses. A goofy looking girl with thick glasses, and she smoked... She's smoking, and giving a freakin seminar on breathing... And I'm going "Eh, ah" (laughing).

I was already into breathwork. I studied with Hans Geba, Bruno. He wrote a book called "Breath Away Your Tensions." I came out of the military in the Vietnam Era, and that was really important.

How do men—after a couple of years—guys do a couple of tours...deal with the tension that's in their body. They carry forward, and then it just erupts, so they snap. And, it's even worse now with the Afghan veterans and Iraqi veterans.

At least in Vietnam you were in a jungle. Literally the war was in a jungle. So when you came back home and you were in your apartment building, you knew you weren't in a jungle. However in Iraq, they're kicking down apartment doors, apartment building doors in Baghdad.

So when they come home to their apartment, hell, they don't even know they've left the freakin battle zone... There's post traumatic stress, and that whole thing; it's it's an epidemic like nobody's business.

Now they did change a couple things. I'm sorry if I jump around but I have to follow these threads when they come up. Remind me to get back to wherever we left off, if it's important to you. Ah, so (laughs) okay I lost it myself, I'll go back.

So, the veterans returning from Vietnam... I was a medical person, so I was receiving people. I was never in Vietnam. Anybody who says that I was in Vietnam, I'm telling you I was not, okay? I rescued people, I was part of a triage team, I was in the water closeby, but I never stepped foot in that place.

I received people who came from there, and we were looking, and sometimes you'd even ask a guy, "Do you think you have any psychological, emotional, mental type problems? Would you like to see a psychiatrist, psychologist?" They'd say "Hell no!" You you couldn't say yes to something like that, because it meant you were a freakin pussy... I can't even use the terms we called ourselves.

And nobody said yes to that question. Everybody swallowed it, sucked it up. They self-medicated, they learned to stuff it. They'd been through tougher stuff on the outside. So, having a lot of tough stuff to deal with on the inside, hell, that's easy. You grit your teeth, tuck your jaw, put your head down, and just push ahead.

Okay, uh, and so what happened is, a lot of guys came out and they snapped. They climbed up a tower in Texas and shoot 20 people at a University, or whatever. They go into a post office and go nuts.

They are really concerned about that now; and you have women—something that wasn't a big issue in Vietnam. This time we have women with Post Traumatic Stress. So now they sort of fixed that questioning thing. They saw what the error was, and so now everyone gets a psychiatric evaluation. You've got no choice about it.

You don't have to volunteer for a psychiatric evaluation. They don't ask you if you think you need one, because everybody gets one. And then when you're in the room with the psychiatrist... privately... you're already under their care, so it's not like you're going to stand out. Everybody sees the psychiatrist now, and nobody stands out.

However, this is the insanity of the system: If you say yes, they don't let you go home! They keep you there, and they treat you there. Well, who the heck is going to say yes? And if you say "Well, I'm not sure, I think I might be," They're not going to let you go completely home, you're going to have to sign in at a VA hospital when you get home, for treatment.

So you want to go home, you don't want to hang around there to get some help before you go, and when you go, you want to go straight home. You don't want to have to have one foot in the military and one at home: you want out. So who the heck is saying yes? I don't know which people are saying yes. So what you got is a whole lot of people who are dealing with Post Traumatic Stress.

Well, birth is stress... Everybody who is born, has Post Traumatic Stress. That's the beauty of rebirthing. No matter how ideal your birth was, you have some Post Traumatic Stress left over from birth. So everybody with a belly button needs to be rebirthed. That's why I go wherever I'm invited, because everybody needs to do it. So that's where I am with that.

So, what's not happening is... and because you haven't practiced it is... you are not being conscious of your breathing as you're listening to me. The first part of breathwork to me is practicing breath awareness.

Breath Awareness: that's where you don't breathe in any certain way, you don't give the breathing any certain quality: don't breathe with any intention. You back up, you keep one eye on your breathing. So then, when your breathing changes, when the quality of your breathing changes, when the pattern of your breathing changes, when something about your breathing changes, you're alerted to it right away.

You see breathing is like the canary in the coal mine. In the old days when they worked coal mines, these miners are tough, they're thick, they're dense. There's poison gasses down there, odorless poison gasses, by the way, in addition to odorfull, if that's what you call it.

So the thing they did, was they would bring along a little canary, a very delicate little bird, down into the mine with them. The bird is very very sensitive to these poison gasses, and so if you look over and see the bird is dead, you get the hell out of there. So these little birds saved a lot of peoples lives.

Your breath is the canary in the coal mine. Your breathing reacts to things before you are conscious of it. Your breathing reacts to things before you have physical sensations connected to it.

So if you're not watching your breath, you are missing an opportunity to catch subtle changes in your energy before they erupt into something, or evolve into something—a feeling or sensation or a thought or an emotion.

You are working on the level of energy when you become more aware your breath and the details in the breathing. So that's the game: to become really aware of your breathing. Look for details that you have never noticed in your breathing.

Osho/Rajneesh... when I knew him, he said our breathing is like a gate. He said there are points in the breathing that you have never observed; and those points are very subtle. They're like doorways, they're like a key to a new awareness, to a new reality. But they're very subtle.

We need to develop very detailed awareness to subtle changes in our breathing, which is why nose breathing is so valuable. When you do nose breathing you are developing your ability to get sensitive to subtle energies.

So you can see the flea on the back of a gorilla but you don't even know it's a freakin gorilla okay, unless you breathe through your mouth. So, I'm following Leonard all around the world, and I keep neutralizing his instructions about not breathing through your mouth!

Have you ever tried to laugh through your nose? You ever tried to cry through your nose? If you have powerful emotions, can you breathe through your nose in the presence of those powerful emotions? If you can it's because you've practiced a lot.

When a powerful emotion comes you you couldn't breathe through your nose even if somebody forced you or paid you to. So, and here's another reason why I teach mouth breathing. I want all of you to be Alabama mouth breathers. Uh, is because breathing through the mouth heals the breathing mechanism very quickly, very deeply.

Anybody know Joy Manne? Joy is a European rebirther, wrote a couple really great books. Her most recent one is "How Shamanic Breathwork Can Transform Your Life." Really good, she's a sanskrit scholar, she's got deep thick long training in jungian therapy and gestalt. I mean she's a premiere psychotherapist. And she, when she first wrote her book, she sent it to me and asked I would read it and maybe make a comment on it.

I get up to something like the fourth chapter... and the chapter starts out this way. "I was working with Susan..." it was a case study... and the short of the story is she did 17 breathwork sessions with this person before that person breathed in to her belly.

You won't escape your first freakin breathing session with me without breathing into your belly. I'm not going to let you out of the room until you breath into your belly! For me to spend 17 sessions with somebody before they breathe in their belly, what are they doing for those 17 sessions? She doesn't even have people lay down until the tenth session, because it's "too scary" for people to lay down.

Well, she's working with very serious psychiatric cases I guess... which deserve... you know they are very delicate. I mean some peoples' psyches are so fragile, they could snap. And if you're a licensed psychotherapist and you push them too fast -- that's the uh -- you know you're out of business, you're in jail, you are whatever. You have to be so freakin careful that you -- that you -- for me you're missing out on something.

So I... if somebody has a really serious psychiatric disorder, I want you to come to a breathing session with your therapist, the two of you together. And then we'll work together, and if I make a mess, they can clean you up! That's my approach at this point. I have a lot more faith in the power of the breath and the spirit of the breath than Joy Manne does. And I told her this to her face and so I don't mind talking about her to people, because we've had this conversation already. I have a lot more faith in the Spirit of Breath than she does...

When I was in Russia, my first trip to Russia, somebody came to the seminar and said "You know what? I've had to heal three people who came to your seminar, so I came to see what it is you're doing wrong."

Anyway, so uh, I get a lot of that. People say if you're not pissing somebody off you must not be making a difference in the world. Well hell, I must make a lot of difference cause I've pissed off a lot of people. Um, so (laughs)

So, he came to my sminar with this entourage, and afterward he said "Okay now I know what you're doing wrong. You have a person lay down and you tell them to open their heart and when they do, demons jump into them."

Itold him I don't know what God you know but, my God, if I open my heart to God, I don't think God is going to stand there on the side of the curbstone and let some freaking demon jump into me. I just don't buy it. I'm sorry, I must have more faith in God than you do. You have more faith in the devil than I do, but I definitely have more faith in God than you do."

And so I think I have more faith in the breath than anybody in the rebirthing world because everybody in the rebirthing world is doing a lot of other stuff besides breathing. And a lot of that stuff seems equally important to them... And I'm not, I'm not downing anybody. I'm just a purist about breathing.

I worked with Stan Grof, and Stan Grof is a really potent psychotherapist. You know Stan did a rebirthing session with Leonard in the early days. But he didn't like Leonard because he thought Leonard was pop psychologist who didn't have any academic credentials. He wasn't a psychotherapist, he didn't know shit about psychotherapy, he's just some flaky guy. He liked the breath part of it, but not Leonard's theories and philosophies.

He must have thought “We’ll never get any serious people to breathe with this guy in charge. I’m a serious psychiatrist, I’m going to get people to breathe”. However, has anybody done holotropic breathwork here? What are the specific instructions about breathing?

There aren’t any! That’s why I asked Stan Grof, “Why do you even call it breathwork because you don’t even teach anything about breathing? You have no specific instructions, no right way to breathe; you don’t even talk about breathing. Why do you call it breathwork?”

He called it breathwork because he did a rebirthing session with Leonard Orr, and Leonard cracked open his “ah-ha!” So when you do holotropic breathwork, they tell you to just breathe deeper or breathe faster. I don’t even know what they tell you anymore.

I asked him specifically, I said, “Stan, if I’m going to give somebody breathing instructions, what do I tell them?” He said, “Don’t give them any instructions, just tell them to breathe.” Which, you know, is okay.... because I had two teachers in my early days, before I met Leonard.

One of them said to me, right to my face, “Breathing is so important, don’t screw with it. Don’t do anything to it. You don’t want to fuck it up. Leave it alone, it’s too precious, too important for you to go in there and start controlling it. Who the hell are you to tell your breath what to do?” Whoa! I was kissing his feet, so I listened to him.

My other teacher, I had at the exact same time said, “Breathing is so important. It’s such a treasure. To ignore is stupid. Not to play with it, not to experiment with it, not to work with it, you’d have to be an idiot.” So, who do I listen to? I’ve got two teachers, who have exact opposite philosophies. Who do I listen to? I listen to me. That’s who I listen to—my own spirit!

Now things go in one ear and out the other, and some of it turns around inside of me and it sticks; and what doesn’t, doesn’t. And, uh, so I forgot where I was (laughs). But anyway...

The first thing is breath awareness. And it is really difficult to listen to somebody who’s animated or whatever, or loud or whatever, and to keep an eye on your own breathing.

I’m tracking everybody’s breathing here. And many people are offended by what I say and how I work... It really disturbs me that breasts happen to be exactly where the lungs are. And it’s really impossible to look at someone’s breathing without it looking like you’re looking at their breasts!

And it’s really hard to work with the breathing—with the chest and rib cage and the breathing mechanism without it appearing that you’re fondling the freaking person. So, I’ve given up even dealing with people who complain about that crap.

I ask permission before I touch people and say if you think I’m touching you in any improper way, let’s have a conversation about it, because I think you’re from another freaking planet than me.... Or maybe that’s what you’re focusing on... I’m focusing on your breathing. If you’re focusing on your breasts and think I am, that’s you, not me. And so, uh, that’s how it works for me.

And I also feel like this -- if you just sit here and send loving energy, and send loving energy, that's really beautiful, and it really works. But what if they want to be picked up and held? We all have that in us.

There are some people in rebirthing who say, "You should never touch a person during a session, you'll just -- you'll get, you'll pollute them. Or they'll pollute you or you'll ruin their process or you'll destroy their connection to their own spirit because now they're feeling you".

I agree with that totally. There are some sessions when I stand ten feet away from the person. I stand on the other side of the planet from them so, uh, I don't know where the border is there. And there are other sessions when I hold people in my arms like an infant for the entire session. And then there are times when I'll come and go through that.

I don't give a damn what other peoples rules are about that. I make my own rules then I break them, then I change them, and then I make up new ones. And I sometimes do that with each new person who comes to me. So it's really hard to find somebody who can say "Well you know Dan does this or he doesn't do that" because you're going to find somebody who said, "Geez it's the opposite, he didn't do that and he did this, and so w-what does he really do?". I don't know.

Participant: You follow your intuition

Dan Ah, yeah. I do and I'm not afraid to follow it. And I'm good at cleaning up the mess if it's really important to me. I would much rather ask for forgiveness than ask for permission, so I would rather... I can clean up a mess if it's necessary. So I don't mind making a mess. So anyway...

Focus on your breath... Track your breathing while I'm talking. You see if two of us focus on your breathing, it's like two candles coming together... and the flame isn't just twice as big... Two logs that are burning come together and the fire gets bigger. If you are focused on your breathing and I am focused on your breathing, there's a third presence that enters into the process. Right?

So I am much more aware of your breathing than you are, and I think that's embarrassing for some -- for rebirthers especially. I like embarrassing rebirthers, I like insulting them. And some people like it. Most of them don't but, uh, I don't think rebirthers have been trained to really track breathing enough.

You hold your breath 1,000 times a day. Putting a key in a door, just for a moment... trying to think of something... backing up your car... getting up from a chair... 1,000 times a day, you hold your breath. And all of you are experienced rebirthers. How can that be? It's because the rebirthing community hasn't been focusing on the purity of the breath.

Just like Stan Grof... I was working with Stan Grof and something comes up in a session—the breathing activated something. And then as soon as something gets activated, they jump on the person with their psychotherapy techniques, their bodywork techniques, their energy work, their counseling work. They come in and take over the process.

So, Stan Grof uses the breath to kind of like start a fire. And then once the fire's lit, then you bring out all these other things... once the fire's going, you bring out all these other tools to work with the fire. I say if the breath started the fire, let's stay with the breath, let's stay with the breath right through every step along the way and trust that not only will the breath activate stuff it will process it, it will integrate it, it clear it.

Don't leave the breath behind and launch into another modality in the middle of a session. And I think a lot of rebirthers are doing that. I think it's beautiful that things like family constellation work are mixed with rebirthing. Wow, what a great combination!

When I was learning rebirthing it was rolfing. Every rolfer was rebirthed, and every rebirther was rolfed. That's the generation that I come from in rebirthing: you had to do it. It was so obvious! Oh my God! Rolfing without breathing is just a horrible torture. And breathing without being rolfed was a long tedious freaking process.

And so if you put the two together, wow! That's why the initial group of rebirthers, Sondra Ray and Bill Shappel, and I mean the original group, they were all rolfed while they were getting rebirthing. And so they're still stars today because they cleared so much stuff so quick.

And then along came Jim Leonard. I love Jim Leonard and vivation. What a beautiful style of rebirthing. Vivation is a wonderful beautiful style. I wrote a story about it one time. It was kind of tongue in cheek. People asked, "What's the difference between rebirthing, vivation and holotropic breathwork?".

The holotropic breathwork one was really cool because it uh, Yale University, or Princeton, Harvard... one of the fraternities... wrote this cool story about a society, a culture that was based on eating pigs, raw pigs. But one day there was a forest fire and somebody happened to be walking through the forest after the fire, and they found a pig that had been roasted in the fire.

And when they ate the pig, they said, "Damn this is a lot better than raw pig! This is what we should be eating. We're a primal ancient civilization, we need to become modern. We've got to start cooking our pigs... because only disgusting troglodytes eat raw pig. We have to roast our pigs to be civilized."

And so, a whole system developed around burning down forests to roast pigs. How else do you roast a pig? So they had government departments in charge of forest burning and tree planting, and people who were specialists in replanting northern forests, and people who were specialists in southern forest fires... And people who went into the forests and found the pigs after the fire.

A whole society was built up with all these special jobs and stuff... Until one day somebody said "why don't we invent a little box. You start a fire in it, and let's call it an oven. And you put the pig in the oven and you roast the pig". Well that's rebirthing.

That's the difference between holotropic breathwork and rebirthing. Holotropic breathwork, you burn down a forest to roast a pig. Rebirthing is you put the little piglet in the oven, you put the heat just right, and you cook the little pig. That's rebirthing.

And so anyway, the end of the story was, the guy who tried to get his idea into society... everybody thought "What are you talking about? An oven? What is that? Roasting a pig?" And so he finally made his way to the top of the government, and he met with somebody, and that official said, "You know, your idea is really good, I'll admit it's really a brilliant idea and it looks good on paper."

"But what are we going to do with our universities that teach forest burning? And what are we going to do with our department fire putter outters? And what are we going to do with our University of pig searchers? Can you see what will happen to society if we use your idea? Everything will fall apart. Nobody will have jobs, it will be chaos!" And so that's why we still burn down forests to roast pigs...

Now vivation. What's the difference between vivation and rebirthing? Two people are having tea and they both discover that they've both been horseback riding. They both have ridden a horse and they go "Wow, I rode a horse too. You too? Yeah, we've both ridden a horse".

Then you get into the details of the story and you find out that the person who did rebirthing was walking through a field and a wild stallion came, picked him up, threw him on his back and galloped through the forest and the fields. And you're just hanging on to this wild stallion by it's mane and the wind is blowing in your hair and it's like, "Yeah!"

And the person who did vivation went to a carnival and they paid \$2 and they sat him on a pony and they walked him around in a little circle for a minute. They both... they did both ride horses... Uh, but....so... anyway. What got me on that subject? Where was I? I don't know.

Ahh... you are not tracking your breath as much as you could, and uh, and so, it takes real practice to keep yourself anchored in breath awareness. An then to take that breath awareness into what you do...

While you're driving, while you're listening to music, while you're trying to solve a math problem, while you're on the toilet, while you're having sex, while you're cooking, while you're listening to someone.

The real power of breathwork is the ability to take it into what we do. Practical day to day, minute-to-minute application of the principals. Not just during the session, like somebody who goes to church once a week and the rest of the time they're in the bar or whatever.

You can do one rebirthing session a week and say that you do breathwork, and the rest of the week you're holding your breath, or I don't know what else you're doing.

Someone asked Patanjali, "What do we have to do to get to where you are? How long before we get there?" He said, "How long does it take? It depends on the intensity of your practice." "It depends the intensity of your practice".

Everybody who has ever created something magnificent or achieved something exceptional in any field, they had a single burning focus—something that was all they thought about all day... all they talked about. They had no patience with people who were talking about other stuff. They didn't want to be distracted from their focus.

So they lost a lot of friends, they had to leave family because nobody was into what they were in to. And they were loners, nobody else, and if they did meet people who had the same interests, they had sort of a part time interest in it. It wasn't a fire that you couldn't put out.

I start a lot of seminars where we are in a circle, and we ask the question "What's important?" I mean what's really important. What's the most important thing?"

We start going around. This is important and that's important and this is important and that's important. And, and in different moments different things are important, and at different times of our life and different states of our development or evolution, different things are important.

That's fine, well and good. The list can change. But the deeper you look, the more you dig, the list gets shorter and shorter until you end up with basically... everybody's got the same short list. Love, peace, joy, wisdom, truth, compassion, health, freedom.

You start with major categories and then those come together. And then we end up all acknowledging that the same thing is important. We have a different way of saying it, different way of talking about it, but when we look deeper, we realize we're talking about the same thing.

So we gotta get to get to that. What's the most important thing? And once you identify that, and if it is the most important thing, then how can you possibly do something else all day?

For example, it was rebirthing for me, I was a missionary of rebirthing. It's so important, that's all I do. I don't even meet anybody except at rebirthing seminars. It's been 30 years, and I haven't met anybody who didn't come to me through breathwork. It's the only way to get to me.

I'm at this point where if you're not really interested in breathing, you'll get tired of me fast, because I won't stop, and I'm going to keep digging and I'm going to keep building... Not just one kind of breathing, not just one thing that breathing promises or brings, but what's the ultimate potential? What are all the possibilities?

All of us went off in a different direction and took the breath with us, and came back and met and we all see, what did we find? What do we do? What do we get with it? And then go back off again and then come back together, wow. The breathing community and the world would really get huge if we did that.

But instead it's rater incestuous. The breathwork community in the world is an incestuous kind of thing. You've got little cliques and little people with their schools and they're rehashing the same thing that their teacher told them. They're repeating, parroting what Leonard says or they're, just copying what somebody else did.

Nobody's out there freakin inventing anything! And so how can the field grow if everybody's just doing the same damn thing? Everybody ought to be out inventing, creating and then getting back together again and sharing notes.

That's what I thought the IBF was. That's what I thought Jim Morningstar's IBTA thing was about. But it ain't, it's about something else and I'm not into the something else part, you know. And so I've alienated a lot of people in the breathwork world.

And the people who think that they know what it is about me that they don't like... I like them to keep thinking that. Because they're not going to support the the real purpose that I'm here for anyway. So, let them think whatever they think about me and let them say whatever they say. I know what's real, I know where I'm at. And so it's not important to me anymore whether other people approve of me or think what I do is appropriate or not. I could care less.

That makes me very dangerous by the way. It's very dangerous when someone cannot be guilted or frightened or manipulated by anything. Ethics, morals, all that stuff. I'm a dangerous person because I follow natural laws and I don't think we need to make up any other ones. I think natural laws are already written in our cells and everything else is transitory and is a situational kind of ethics thing.

So anyway, the second part of breathwork is Conscious Breathing. Breath awareness is the first or passive aspect. Don't do anything with the breathing. Get to the point where you can simply observe the breath without interfering with it, be a witness to the breathing. Allow the breath to come and go.

Explore the details of it. When the breath comes through your nose, feel the little tiny hairs like grass blowing in the wind. When you exhale, they bend the other way. Feel that, feel the air swirling in your throat before it goes down. Feel that expansion in your chest. Feel the movement in your belly.

Track the details of your breathing and make it a moment-to-moment process. Because any change in your energy is going to be reflected by a change in your breathing pattern.

I recognize in myself a certain something, something in the breath that's my gauge. Now if I approach somebody and I stay focused on my breath, I'm going to experience a different tendency in my breathing, a different quality in my breathing. I will perceive my breath in a different way. I'm alerted to something happening in my breathing.

And so I track that, and if I focus on someone else, I feel different tendencies in my breathing. That can't be an accident. That's not a coincidence. My breath is somehow connecting energetically. My breath and their breath somehow are communicating; and it's beyond the mind or below the mind. And it's not something I can say I feel in the way that if I touch them and I can feel that if they have tension in their muscles and so on. It's not like that.

Birth trauma for example, has a very distinct taste and smell. When I'm doing a session with somebody and they get into birth material, I smell it, I taste it in the breath. I don't know how to talk about that. I don't know how to identify it. And it doesn't matter who they are, where they come from, the taste is the same.

So, my breath is responding to something in them, and it's interpreting it for me, right? So I'm listening to my breath all the time and I'm watching my breath all the time. And -- and I keep returning my attention to it. It's really impossible to watch it all the time, so to practice

is to keep returning to the awareness. Keep returning to the awareness of the breath again and again.

So conscious breathing is the yin part. It's the active part, it's where you breathe in a certain way. You give the breathing a certain quality. You breathe with a certain intention. You give the breathing a certain pattern. Now we're into conscious breathing.

I've been spending a lot of time with warriors. It might show in the way that I've even taken up to swearing again which...it keeps slipping because of the guys I'm working with, you know?

I've worked with martial artists who fight in the dojo and in the ring, where there's a referee and there are rules. They're invincible, they're graceful, they're brilliant, they're cool, they're sharp. But the first time they're in a genuine life and death situation and their heartbeat goes up to 150 beats a minute, 175 beats a minute... and that's it: they lose it.

They're curled up in the fetal position and they're scratching and clawing like everybody else. Out the window go all their grace, all their ease, all their expertise, all their mastery. It just evaporates as soon as the heartbeat gets up to be about 150 beats a minute.

You couldn't put a key in a door if your life depended on it. You have no fine motor skills. All you have is gross motor skills. You couldn't hit the side of a barn door if you were a marksman. People with ribbon after ribbons, they are marksmen, and the first time somebody is charging at them and screaming and about to kill them... they shoot five times and they miss four times. And they're marksmen.

And so we can have skills and abilities, but until you test them where they're actually needed, you've got nothing. You've got an idea in your head is what you've got. Phil Laut, who passed away, was one of the early rebirthers, magnificent guy in so many ways. Here was his definition of rebirthing. "Remembering to relax when it's the last thing you would think to do."

So, when we need to relax most, that's when we don't. That's when we can't, but that's when if we could, we would transform ourselves and the situation we're in. The only way to do that is to go into a stressful situation and practice. And well, most people would avoid that.

Why would they go into a burning building? Why would they deal with people who are difficult, who suck their energy or who pollute them with their energy? Why would I even want to be near those people? Well you would be near them because that's being in the fire. If you can't find your center and your source and if you can't process that energy moment to moment, what have you got? You got nothing I think, or very little. That's really useful when the shit hits the fan. When you really need it, it ain't going to be there. That's why I teach mouth breathing, because it puts you in the fire really quick.

Mouth breathing... really interesting... little babies at the earliest age... It's fun: you pinch the nose of a baby, and [choking noises]. The baby doesn't know how to breathe through their mouth. Infants do not know how to breathe through their mouth, just pinch his nose and watch. For them, the nose is meant for breathing and the mouth is meant for eating.

And so if you pinch the nose [choking sound]; they don't know how to breathe through their mouth. The only time that an infant will breathe through their mouth is when they've reached the end of their rope, when they're under the most stress, when they can't cope anymore—then they breathe through their mouth.

That's because they've reached their ability to cope. If they could cope, they would continue to breathe through their nose. And so, almost anyone and I'm sorry and sad to say—why am I attacking rebirthers so much today? Anyway, half of the rebirthers and maybe more, cannot breathe through their mouth without activating the fight or flight mechanism.

When you breath through your mouth you activate the sympathetic nervous system. You activate the fight or flight mechanism. Well you need to heal that. You need to learn how to breathe through your mouth without activating the fight or flight mechanism. It's a hard-wiring issue. Nobody can do that until they practice it.

When you breathe through your mouth you trigger the fight or flight mechanism. People get uncomfortable, the get all kinds of icky feelings, they can't be clear, they can't be balanced. Well, duh! That's your freakin problem! Keep breathing through your mouth until you can be clear, until you can relax, until you feel peaceful.

Don't back away from it because it feels icky. If you think: "I breathe through my nose because it's so subtle and sublime; and I'm much more spiritual than you. Mouth breathers are gross and disgusting. And you fart and pick your nose. I'm much higher than that. I breathe through my nose." Well, damn. The first time life squeezes you or pins you in a corner, you're going to be like that baby [crying sound].

And if you have to breathe through your mouth, while you're breathing through your mouth, you're trying to create peace in yourself but you're triggering stress at the same time. Now you're in a catch 22. So you must practice breathing through your mouth and be able to attain to the same state that you attain by breathing through your nose. And if you can't do it, then there's some work for you to do. Thank you.

Participant: Let me ask you something. Don't you feel like then it's naturally -- your body will naturally like, just breathe thru the nose? I had started my rebirthing with mouth breathing. And then naturally I started having the need of a more subtle energy through my nose. But first I did rebirthing through my mouth for many years.

Dan: Yep, yep. Right.

Participant: Before actually you know getting to enjoy the breathing through my nose, now I'm breathing thru the nose and enjoy that more subtle energy.

Dan: Yeah, right, yeah. It's like enjoying cooked pig instead of raw pig.

Participant: Yeah

Dan: Right, it's like the French, you know -- the French are so weird about food, you know. They make such a big thing out of it because they're too refined to just eat because they're hungry. They want to eat because it taste good and for the social aspect and the conversation and all that stuff.

But we need to cycle through from time to time—to start from the beginning again and again. Go right back to your first moments, and come through right back up to where you are.

Participant: They said you need to breathe through your mouth, you need to purge the system.

Dan: Yes, and it better be fun and pleasurable for you, and you don't want to create a whole lot of unnecessary static or friction in your system. We're going to play with that as we go.

So breathwork has these two things: breath awareness and conscious breathing. They are the yin and yang aspects. At any given time throughout your day, you can be in the practice. You can be either watching your breath, or breathing in a certain way.

I teach people a formula. $10+10+(10 \times 2)$. You have a conscious breathing practice, a breathwork practice. You practice ten minutes in the morning, ten minutes at night and ten times during the day for two minutes.

And I don't care if you're trying to learn the violin or whether you're doing push-ups. Whatever it is you're trying to learn, if you use that formula, where you have an intense practice first thing in the morning and last thing before you go to bed, and then you interrupt your day ten times for two minutes. With that practice, you are going to be integrating it into your daily life in a very practical way.

One of those 2-minute periods, you may be driving a car... Oops, time for my breathing. One of those times you're going to be in a meeting having to listen, or you'll be at the computer having to work. You inject the practice into wherever you are at the time. It's very valuable. It trains a part of us that's hard to get to except through a practical systematic way.

So, conscious breathing or breath awareness: the two parts. The very first breathing exercise I teach that we can call conscious breathing, is "Engaging the Exhale." It's the sigh of relief—what Leonard would call "a cleansing breath."

It's a long inhale, and it's snapping the exhale loose, dumping the exhale out, setting the exhale free. Right?

If you cannot let go of your exhale, don't be surprised if you cannot let go of pain. If you cannot let go of your exhale, don't be surprised if you cannot let go of fear. If you cannot let go of your exhale, don't be surprised if you cannot let go of thoughts that you are obsessing about.

But if you can let go of your breath, you'll surprise yourself at what else you can let go of—and how quickly and completely. If we want to be out of pain, we don't want a long complicated process.... set up ten massage appointments, or physical therapy for six months, then I'll be pain free. No, I want out now!

And so that lesson of being able to snap the exhale loose, to dump the exhale out, to set the exhale free—quickly and completely—that's a skill. And if you master it, then you can attach

something to that breath. You can focus on a muscle, and when you release the breath, you release the muscle.

You can attach it to a thought. You focus on a thought, and when you let go of the breath, you let go of the thought. Very quickly, you can develop an ability that most people would think takes a long time and a lot of practice. You can surprise yourself at all the stuff that you can let go of. You can let go of the past.

You can let go of who you 'think' you are—which is what all the great teachers say is necessary. If you want to wake up to who you really are, you gotta drop who you think you are. But that's really hard to do.

You have to drop your entire past, because "who you are" is a collection of everything you know, everything you've learned, everywhere you've been, everything that's happened to you. That whole collection of stuff is what you refer to when you say "I." Instead of when you say "I" referring to the divine and infinite being that dwells within you.

When you say "I went to the store for coffee" or "I had an argument with my boss," you're not talking God. You're talking about the "little I," the "ego I." And every time you say it and every time you refer to it, you strengthen it in yourself. That is why in the East they keep, you know, talking about dropping the ego. The ego must be dropped, must be dropped.

If you learn to really let go of your breath, and let it be total... That's a lesson. Anyone who's ever experienced or achieved something outstanding, they had a totality about them. Other people are partial. You know, "I'm sort of interested in this, and I kind of like that, and I like this and I like that." You're dissipating all your energy.

Or if you think about this and then think about that, then you think about this and then you think about that, your dissipating all your creative energy. But if you focus on the same thing again and again, continuously, you're accumulating creative energy.

And pretty soon that thing is going to have no choice but pop up into reality. It's going to manifest, it's going to materialize, whether you like it or not, plan it or not. If you keep putting energy into one place, pretty soon that energy has got to go to the next level.

But people don't do that work. Oh, they practice this for a little while and then they practice something else, or they focus on this or that for a little while. They don't make it a constant continuous focus. That's, that's where real magic comes from: that constant continuous total focus on something...

If you focus on something every single moment with every breath you take, how long do you think it's going to take you to get to where somebody who just, you know, practices an hour a day or once a week gets? Compared to them, how long is it going to take? Not very long at all.

But most people haven't even been trained to have that totality. We've been split and divided and conditioned and programmed that it's selfish. You know, we have a hundred things we have to think about. We have all kinds of responsibilities. We have duties. We have family.

We're trained to dissipate our energy and disperse our energy over a wide range of things. It's like somebody wanting to dig a well, and you dig a couple of shovel fulls here and a couple of shovel fulls there. Pretty soon you've got a big field full of little tiny holes and you don't have a single well. But if every one of those shovel fulls had been in the same place, you'd have a glorious fountain springing up.

Most people just don't do that. We're not programmed to do it. We have old programs running in us... And the biggest program... I'm glad I came back around to it. Michael Hewitt Gleason, Australian guy, wrote a book called "Software for Your Brain," and a couple of other things. He had this beautiful point.

He pointed it out, and Jim Leonard also talked about it, that we are all on this level of duality. I mean look: there's me and there's you, there's us and there's them, there's light and there's dark. There's day and there's night. There's good and there's bad. We forget that those are concepts. All those things are realities but they're mind made realities.

And so everybody is living in a mind made reality. Not in ultimate reality, at least not consciously in reality with a capital R. They're living in a mind made reality. We used little tricks when we were doing early rebirthing training. Instead of saying: "I like you or I don't like you," we would say, "my mind likes you, my mind doesn't..."

I'm not going to mis-identify myself. I'm not going to identify with my mind, because my mind has been conditioned to like something or agree with something or disagree with something. I'm not going to give it my soul. I'm not going to let it represent my being. I know who I am. I'm not my mind.

My mind likes things, agrees with things, disagrees with things. But if I had been born in a different culture, my mind would like different things and agree with different things, and I'd be swearing to God that that it was true about "me." Well it ain't so.

It's the same thing with fear or anger. Instead of saying "I am angry," I would say "my system is in a panic." I'm in a safe place. I am the witness, I'm the observer, I'm pure awareness. "Oh this is happening in my mind-body system." It's not happening to me, it's just happening."

That's the real danger: "Why is this happening to me?" It ain't happening to you! It's just happening. You're making it a problem. You're the one who stuck the "me" in there, the "I" in there. And it doesn't belong there. And as long as it's there you can't see what's real.

So, rebirthing sessions and breathwork puts people into another place, where whether they like it or not, that little "I" dissolves—at least temporarily—They really and truly have an experience of being connected to that bigger "I."

And, the more work we've done on our body-mind system, the higher the metaphor or representation of the Divine we can experience. That's why reading scriptures and reading books and hanging around and acting like a spiritual person and doing spiritual things helps—because it uplevels the metaphors that our system generates—until at some point, the final metaphor.

Like in the “Course in Miracles.” Has anyone done the Course of Miracles? It talks about the “final dream,” right? That last dream is the one that brings you to reality, the final dream, right? We reach the final metaphor if we keep up leveling.

So, here’s how we practice. We’re going to do a short session, and you can do it laying down, sitting down. After we take a little break, I’m going to give you a chance to dive into it.

We’ll use the breath to activate, hopefully, every feeling and sensation imaginable, and hopefully all at the same time. Every emotion that’s humanly possible, simultaneously. And every thought, memory, feeling, fantasy that you can possibly conjure up.

If we can wake all of that stuff up at once, it all melts and blurs into a buzzing electrical energetic experience. It all boils down to the level of energy. We can have a pure experience on the energy level—before the energy forms into a thought, before the energy develops into an emotion, before the energy expresses as a physical sensation. We use the breath to get under all that, and we begin to connect with pure energy.

I’m going to give you a model of what I’d like you to go through and it’s uh, just a model, but I think it’s quite useful. [Drawing a single point on flip chart] Here you are. This is us. We are an infinite being, radiating.

Our nature is radiating all those high spiritual qualities that we read about and think about and try to act like: love and peace and joy and freedom and wisdom and truth, and all the brilliant physical and spiritual principles.

We are a source of that. That’s who we are, right? We, as independent entities arise from this huge infinite ocean of love and peace and joy and harmony and truth. We are each a unique expression of it.

We rise up from this ocean as a unique individual expression of this infinite boundless amazing ocean state. Now, unfortunately or fortunately, because we’re here to learn, you’re born into a certain culture. You’re born into a certain family. You go to a certain school. You have certain rules. You have certain societal things. And so what happens is we are limited in how we can express.

We can’t express like this. We have to express in a certain way, along a certain path, according to a certain tradition. And you break the rules if you try to express in any of these other infinite ways.

And so you born into a certain culture and family and religion and society, and that limits who you are. We were given programs in the first few years of our lives that limit who we are. And when we think, we think with something that was put into us, that is not us.

And so when I say “Oh, I like spaghetti” or “Oh I like brown rice.” Who is talking there? If you’re born in a certain country and if I ask you what’s your favorite food? It’s probably going to be something that you were brought up on, something you learned to like, or that along your own path decided was good for you or whatever. But it’s coming from something other than this original, initial source. It has been limited in the ways that it can express.

However, this Infinite Being refuses and it's incapable of being limited and so if you continue along any path, and you grow, your going to expand. This original ocean is trying to express it's fullness. And so life works in this way.

And so you move through your life and you collect experiences. And time goes by and so on. And then you end up here on the surface lets say, and this is the level of duality. This is where everything is obviously right or wrong, good or bad. "Oh, you shouldn't breathe through your mouth. Oh you shouldn't do this. Oh you should never touch people. Oh you should only..."

Listen to what's functioning there. Listen to what has taken over our being. It's the level of duality, it's a split. It's a real split. There's good, there's bad. There's right, there's wrong. "Oh my God, what would the world be like if we didn't teach our children the difference between right and wrong?" "What are you talking about? Of course there's right and wrong. Of course there's good and bad!"

No. That's a problem with the mirror. That's a problem with consciousness. And so we're trying to move toward the one. And this planet and everybody on it, is stuck on the last step before oneness. We're trapped on this level of duality. And it seems so freaking real, and people will kill for it. "You're a terrorist! And we're the good guys!" It's such a powerful thing.

Good and bad don't exist in nature. The tiger eats the baby deer. We say "Oh that's bad." Well if you're the baby deer maybe you think it's bad. But I don't think even the baby deer thinks it bad. It has nothing to compare it to, it's not judging what's happening. It's living what's happening.

And so the mind has become a middle man between our experience of our life and ourselves. And good rebirthing ought to be able to help us to break through that, to get upstream of the mind, and have a direct experience.

When I was with Ken Keyes, "Handbook to Higher Consciousness," and the Living Love Center. A magnificent guy, a paraplegic in a wheelchair. I didn't even know that when I first read his book and when I talked to him on the phone, he was the most loving amazing guy. When I met him I was in shock. How can this guy be happy? My worst nightmare was to be a paraplegic at the time.

And this guy was so joyous, so loving, so amazing. And we sang this song:
"I am the only one who can make myself happy. I am the only one who can fill my life with joy. I am the only one who can make myself happy and nothing can happen to me unless it passes through my mind." "You are the only one who can make yourself happy... and nothing can happen to you unless it passes through your mind"

And I thought that those were words of wisdom, and it really does describe reality. However, that means we need to be upstream of our mind. We need to find a way to get upstream of our minds so that everything we experience -- it doesn't have to pass through our mind. It's like being in a movie theater.

The mind has become a middle man. If I'm a middle man, I know where the factory is, I know the source of something. I buy it for a buck, I sell it to you for \$20. Am I going to tell

you where the source is? I'll put myself out of business! I'm going to hide the source from you. I'm not going to let you know where I got it. Well the mind is like that. The mind itself does not want you to know it's source. Because it will put itself out of business.

Why would I buy something from a middle man, if I can buy it from the source? But yet if we want to solve a problem it seems to make perfect sense to turn to our mind to solve the problem. Why would I turn to my mind to solve a problem if I could turn to the source of my mind to solve a problem?

Well it's because my mind has lodged itself into my life stream, and I can see no choice about it, so I meditate. I do processes like Osho Rajneesh... all of his meditations: Dynamic, Kundalini, Mystic Rose meditations. Do that stuff, it shakes people out of their mind. It's so useful you know; and there are other methods to shake loose.

Well, I found that there are three ways. See we're -- we're traveling now. People are -- they're making progress like this. This is the movement of most peoples lives and it's based on what they think is good and what they think is bad. [Drawing a line along the surface of a globe. If they think something's good, they're going to go this way. If they think something's bad, they're going to go that way.

So you have two people who disagree about what is good and what is bad. They turn their backs on each other and they go in opposite directions. Well, the way the world is made, if two people go in opposite directions sooner or later they're going to end up face to face.

It's one of God's jokes. You cannot turn your back on anything and not end up face to face with it at some point. So face it right away. This is a big thing for people. Because it means whatever you turn your back on, you better go back and make peace with it. You think something is wrong or something is bad,

That's a beautiful part of vivation. The idea of "make-wrongs" and changing your context. If you haven't read Jim Leonard, and all the vivation stuff... brilliant, brilliant. "Context and content:" changing the context. Not dealing with the content of your life, but changing the context in which you hold it: that's the way to get free.

You can't change what's happening, it's happening. You can change how you relate to it. You can change how you think about it. You can change what meaning you give it. You can change the context. Right now I have in my pocket X amount of money and that's what I got. I could say "Geez I wish I had more, I should have more, I used to have more. I'm going to have more. It's wrong or bad that I only have this much."

Well, it is what it is, and all that other stuff is wasted energy. Now how I think about it: "Oh shit, I'm almost broke!" or "Wow, that's a lot of money, I can eat for a month!" The content is exactly the same, but how I think about it, what I tell myself—the context—that's a factor of the mind.

And so changing context, so that's all in a vivation seminar. You guys should study vivation. Every rebirther should. Jim Leonard got to the point where he said "Why does rebirthing have to be full of tetany and trauma? Why can't it be pure joy and happiness from the first breath? Every breath throughout the session? Why not, you know? Hey, let's make it that way!" Vivation is a really beautiful approach at rebirthing.

Leonard and some of us used to make fun of him. “Oh yeah, he’s the guy who’s trying to do rebirthing without getting tetany.” That’s was Leonard Orr’s joke about Jim Leonard. And it was true in a way. Uh, a lot of wusses come out of vivation! A lot of people who can’t handle intensity come out of vivation.

So anyway, our model... as long as you're moving along the surface this way you're never going to get to your source. If you practice yoga and you get better and better at yoga, and you have an asana, a position you can't get into, but you practice an practice, and then you get into it: it seems like you're really making progress. But you're not getting any closer to your source than anybody else. So what we need to do is change the direction of the movement of our lives; and rebirthing gets people to do that.

Many people who do rebirthing change their life. Suddenly different things are important. They leave old relationships, they start new relationships. They change their job because they touch something really pure in themselves that won't let them continue because it hurts, and now they're sensitive to what hurts. So they have to make changes in their life. Good rebirthers will help people through those changes and they will be a model for it.

“Hey yeah, I got divorced” or “I quit my job and I’m okay, you know” Just the presence of somebody who’s gone through scary stuff, it helps people to move through it. So there are three ways to reach this source, our center—proven ways, through history, by many people.

One is meditation. If you meditate long enough and deep enough, you’re going to pierce all the conditioning you’ve accumulated, all the programming, and you’re going to touch this place. If you just meditate constantly and long enough you will get there.

It’s worked for many many people. Meditation is a path to our source. It works. How long it takes? Wow, who knows? It depends on whether you’re meditating at every moment of your life, or 20 minutes a day, like ten people you know. That makes a difference.

The second way that people have gotten there is through the path of surrender. Mother Theresa—you live in service to others. Or just surrendering, period. Letting go. If you just let go you will fall into this place. If you can surrender to whatever's happening.

Krishna and Arjuna, they’re on the battlefield. How can you be actually killing people and through killing people, become enlightened? Well you can get there no matter what you’re doing, no matter what’s happening, if you become total, and if you let go, you can get there really quick.

Letting go is a spiritual principle, right? “Let go and let God.” Surrender to your nature. Surrender to your shadow side. There are so many ways people talk about it. Let go, let go, let go. That’s a spiritual principle.

We teach that with the breath. You’re teaching the person to let go of their breath and if they can let go of their breath, wow all the other stuff they can let go is really cool. And the third thing is the breath itself. The breath is like a thread and if you follow it, it leads to our source. Breathing is the head waters of our life stream, it’s the source of life in you. So if you just stay with your breath and follow your breath, your breath like a thread will take you to this place.

So we use a method, for a long time we've called it the "Formula for Transformation." You bring the three things together: Awareness—meditative awareness, relaxation, and breathing. And in that way you can't miss, you really cannot miss.

If you breath by breath, throughout your session you keep waking up, keep focusing, stay conscious, keep letting go, keep relaxing, keep the breath moving... You're going to get caught up in this vortex, and this vortex is scary because it takes over. And people will start to fight when they get sucked into this, it's very scary. It's very powerful, they're going to start to experience all kinds of things that will make them want to stop.

And so here's the things that make people want to stop. And here's... as I am training people... what I keep seeing again and again... are the things that people go through in a sessions.

If you tell people what they are going to go through in a session, that can be useful because then when it happens you go "Oh, right, he said this was going to happen, ah, okay." And it kind of helps them. On the other hand, the mind has an uncanny ability to create false experience upon suggestion.

So if I tell you what's going to happen, your mind is already busy creating an event, and it might not be what you need to experience, but it's what you expect or what you are on guard for, or what you are afraid of, or what you were looking forward to.

And so your mind is going to give you a mind-made experience, and you'll confuse it with an actual experience, because it will have all the ingredients. It'll feel, it'll look, it'll smell, it'll taste, it'll sound so real. However it's mind-made and so, here's what people go through in a nutshell.

[drawing a map of the process]

The very first thing we have to get through is physical tension. Physical tension is like a wall. If you cannot relax physically, you cannot go deeper into yourself. The muscular physical tension is armoring that blocks, separates one part of you from another, one part of your psyche from another, one aspect of yourself from another. It divides, it splits, it blocks. So physical relaxation is a key, and at every step along the way when I'm coaching people, we keep relaxing. No matter how relaxed you are, you can always relax more. And the deeper you go into the process the more important physical tension becomes. Because at some point the slightest little physical tension can stop everything.

Now way up on the surface, a little slight physical tension isn't even noticeable. If you have massive physical tension, little subtle tensions don't even register. Not till you get deeper will those very subtle tensions register. So this is the first barrier we need to overcome.

That's why the first technique I teach is engaging the exhale—letting go of the exhale... And then encouraging people to let go of their neck... let go of your shoulders... let go of your jaw. Relax your forehead, relax your chin. Relax, relax, relax. If that's all you do, at some point you're going to relax so much that something's going to pop, and the Spirit of Breath is going to move into you, because you relaxed enough.

Relaxation, maybe that's all we need to do. If we can relax completely, we turn into light! We're not holding ourselves together anymore, we're not containing our experience, our ego doesn't need a capsule to keep it from dissolving. And so if we relax completely, totally on every level, we turn into light. None of us seem to be there yet.

When I'm coaching people, I'm coaching them on physical relaxation; and the whole session could be about that—just about relaxation. Some people say: "Oh you know, I'm the kind of person who just can't relax." Well you know what? Anybody can relax for that for that long [snaps fingers].

We teach them to relax right at the point where they let the breath go. Just for a moment, they let go. Then they can't say "I can't relax" anymore, because they are relaxing. You see, relaxation isn't a state. It's not a static state: it's a moment to moment dynamic process.

So you relax totally for a moment, as you release the exhale, then you relax again for a moment, then again. Now these moments seem to accumulate into a state we call profound relaxation, but if you look closely it's still a moment to moment dynamic process. So if you relax you will go deeper.

So the first thing people have to do is they have to get off of this way of moving through life based on good bad, right wrong, us them, I like it I don't like it, it feels good it doesn't feel good. If you let those things chart your course you're living in a mind made reality. You're living in an illusion that seems very real. It's full of real things, but only in that bubble.

So, whether it feels good or it feels bad, that doesn't matter. You relax, regardless. And what happens when you relax, is you go deeper, and you encounter the next... you could call it an obstacle... or the next layer in the process.

The first is physical tension. The next one is "feelings and sensations." Stan Grof calls this the sensory barrier. So, when I relax, I'm going to start to feel things that I couldn't feel when I wasn't relaxed. When I relax, energy's going to start to move that couldn't move when I was blocking it with physical tension.

When I relax, the very energy that was the physical tension is now dissolving and that energy is moving. And so I'm going to feel feelings and sensations that I couldn't feel or didn't feel when that tension was present. But as I relax that tension dissolves into a mass of physical sensations. Now those physical sensations if ruled by the mind become good or bad.

I like it, I don't like it. It feels good, it doesn't feel good. It's icky or it's wonderful. And so then what people do is, they begin to let that regulate the process or drive their process, and now they're going round and round.

And they might be going round and round one way, or round and round the other way. If it's a "good" feeling, I'm going to try to keep that feeling; if it's a "good" feeling, I'm going to get stuck in it. I'm going to go round and round in my feelings. If it's a bad feeling or an uncomfortable feeling, if I don't like the feeling, I'm going to try to escape that feeling.

I'm going to try to leave the process. I'm going to try to get back up to the surface, or I'm going to go unconscious because I don't want to feel it. I'm going to numb myself to that feeling and try to push myself further.

So if it's a good feeling, I'm going to get stuck and I'm going to think: "Oh, I don't have to breathe anymore, I feel wonderful. This is great, ooh! What an ecstatic blissful feeling!" And if it's a painful feeling or an uncomfortable feeling, I'm going to try to resist it. So here's where attachment and resistance come in.

Here's the thing: both the Buddha and Patanjali... I didn't finish that thought earlier... They both taught non-judgement, non-attachment, and non-resistance. Well I woke up one day and realized, you know what? Judging is a reaction of my mind. Attachment is a reaction. Resistance is a reaction. So really the practice is very simple. Non-reaction. That's what we practice in the breathing session.

Your mind will react, of course. Your body will react, of course. But we need to practice non-reaction. Yet, you cannot not react. If I have a normal body and something happens, my body is going to react. If something happens, my mind is going to react. So the instruction is don't react, but that's impossible!

So what we do is, we train in one central primary response, and we channel all the miscellaneous reactions into that one chosen resourceful response. And what is it? Expand (inhale) and relax (exhale). Pull in (inhale) and let go (exhale). You meet and greet everything that arises in consciousness in that way. With that one thing: a breath.

If it's beautiful, then what better thing to do than to open and expand into the experience? Let go and dissolve into it. A perfect reaction. If it's something painful or uncomfortable or scary, what better reaction than to be 100% conscious of it? Open to it fully. It's reality for God sakes! Accept it.

Open to the totality of reality, no matter what it is. That's the best thing you can do. The safest thing you can do is to open to it and then relax. If you relax you can actually move. You have some grace about you.

So whether it's good or bad, painful or pleasurable, the same response is the most beneficial, most resourceful response. Pull in, consciously inhale, then relax, and deliberately exhale. So that becomes the main thing you do. Anything else you do is going to set you back on the path, and you are not going towards your center anymore. Oh, you might make some progress. You're feeling more, the feelings get more and more wonderful, the feelings get fantastic, but you're still not... you're not on the inward path.

Participant: When you say relax on the exhale, it's not the same as pushing the air out. It's just relaxing.

Dan: It's letting it out, setting it free. Don't blow, don't push, exactly. You can relax into those feelings and you watch them. You practice awareness. Do what the Buddha did: witness them. Don't think about them, don't react to them, don't resist them, don't attach to them, don't judge them. Just witness them.

It's hard to do in a breathing session. "I'm going to die". Okay, just breathe, just breathe and expand and relax, pull in and let go. You've got to be like a broken record: keep people doing that one thing. Expand and relax, pull in and let go, breathe. That's it. Nothing else is needed. Everything else is a distraction. If they stay with the process they will pop into this place [our center], guaranteed.

And they'll keep going deeper. If they don't attach to the wonderful feelings or resist the uncomfortable feelings or judge them, or try to escape them... they are going to go deeper. And then they're going to enter the next zone, obstacle, or whatever, and that's emotions.

Notice that the energy is getting more subtle. Up here [on the surface] we have this physical dense muscular armor. Reikian work tries to dissolve armor and stuff in us. Then it gets less dense, as feelings and sensations, then less dense. Now we're into emotions, and emotions have the same quality as everything else. We like them and we don't like them. They're comfortable emotions or they're not. Or they're good emotions or bad emotions. "Oh it's bad to have anger. Oh it's bad to be jealous."

So this duality thing is functioning throughout. We have to get out of that thing. If it's a pleasant emotion, we're going to go round and round in our emotions. If it's an uncomfortable emotion we're going to try to escape it or suppress it. Or we're going to endlessly express it. Right? The same story over and over again, repeating.

If you can just be aware, observe, watch... practice awareness... If you keep letting go, if you keep the breath moving, you will go deeper; and you get into a really interesting zone, where most people get trapped. We're getting very subtle here. Now we're into thoughts. Thoughts, memories, you know ideas, beliefs. All that stuff that we call thoughts.

Now look at how this works. If I have a certain thought, that thought is going to cause me to have certain emotions. Those emotions are going to cause certain physical sensations in my body, and those physical sensations are going to cause me to behave in certain ways, or cause my physical tensions.

So an entire structure has been created, the root of which is a thought—which is why psychotherapy is so powerful, in helping us to identify our "personal law" and our most negative thoughts. When you identify them, you collapse the structures that are built on them.

You stop having those emotions, you stop having those sick feelings. You stop those behaviors, or non behaviors. When you collapse the thought, you collapse the structure in consciousness. That's why working at this level is considered very deep psychotherapy.

The classic scenerio is, I go to a therapist, and I know I need a therapist because well everybody tells me, and my life's all screwed up, and I can't stay in a relationship, I sabotage them. So I finally admit, like an alcoholic, that I need help. So I go to a therapist.

And the first thing, the therapist asks is, "Okay, why are you here?"

"I don't know, I just..." They fumble for words. They can't even talk about it. So a good therapist will try to get them to focus. "What feelings do you have?"

"Well I am not sure..."

"When do you notice you have a problem?"

"Well like, well like, with women. I just, I can't, I never have any successful relationships with women. I don't what it is".

“Well how do you feel when you’re with women?”

“I don’t know, I get a headache. I don’t know. When I’m with a woman I just get a freaking headache, okay?”

“Wow, we’re making really good progress! Come back next week, and we’ll talk some more about your problem. Oh, and that will be 100 euros.”

So I come back the next week and the psychiatrist says: “Last week we were talking about your issue with women, and you said that you have a headache when you get with women”.

“Yeah, I’ve got a headache right now as a matter of fact”.

“So let’s go a little deeper. What are your emotions? What do you feel?”

“I don’t know.”

“It sounds like you have a little anger there”.

“Oh yeah well people told me that I’m kind of angry and -- and all the women have left me, you know I got really angry and I even hit one of them -- and I get very angry and... yeah, anger’s my problem.”

“Wow, we’re getting deeper into your therapy. That will be 100 euros. Come back next week.”

So next week, the psychiatrist says: “Let’s use something like hypnosis and let’s see if we can’t get to the root that’s under the emotion that’s giving you the headache, that’s causing you to sabotage your relationships with women”.

So we do some process and in the middle of hypnosis or something, I discover or I remember that my mother dropped me on my head when I was a baby. “Of course I have headaches! Of course I’m angry at women! Of course I try to escape them! I need them but I fear them. Of course I get angry. Oh my God, this explains everything!”

So a good therapist helps us to arrive at the root cause. However, do you know how many thoughts we have? Every one of those is creating another structure in our consciousness. It would take forever to get to all those thoughts and clearaway this stuff. What rebirthing does—what breathwork does—is it gets us through all this stuff.

If you look at this whole zone, this is the personality. Right? This is our personality. When you describe a person, how do you describe them? In terms of thoughts, feelings and sensations, and emotions. So if I want to get to know you, if I want to have a deep relationship with you, it can’t just be physical. “Oh, I like your legs, I like your hair.” That’s okay to kind of get the thing going, but very soon it’s not enough. It’s such a superficial relationship.

“I don’t want you to love me just because you like my legs. I want an emotional relationship.” That’s a deeper relationship... Or even before we get to the emotions, I find that you like tea, or honey with your tea. Or you like sunbathing, or you like a cool breeze on

your face. So now I'm getting into the feelings that you like. Now I'm getting to know you. Right?

And then if you want a really deep relationship then you have an emotional connection. That's a deep relationship, when we have an emotional connection. Now it's not just physical or sexual, it's an emotional. That's a deep real relationship.

But then you've got to go even deeper, because I don't want you to love me for my body, I want you to love me for my mind. And so we have to know what you think. What do you believe? And that's important because the relationship is not going to work if you think this and I think that, if you're a republican and I'm a democrat or you're whatever...

We have to get to those things before they blow up our relationship. So you want to know all this stuff about people: what they like, what they're emotionally like, what they physically like, and their thoughts. Now you've got a really deep relationship -- but you're still in the zone of the personality. You haven't touched their source, their essence, their spirit.

You know "personality" comes from the Greek word "persona," which means "mask." So our personality is a mask that covers our spirit—who we really are. And when two people fall in love, two masks have fallen in love. Your personality matches mine or it activates or stimulates mine so much because it's opposite, and that's juicy.

However the masks are meeting and you can tell they are meeting because when you inject love into the situation, it doesn't work anymore. We say we want love, but love is connected to this "who we really are" stuff.

And so listen to this conversation, right. "You don't care what I think, then you don't care about me." "You don't care about how I feel then obviously you don't care about me." I mean doesn't that make perfect freakin sense? And haven't you even said that or had somebody say it? And doesn't it make 100% sense? I mean for God sakes, if you don't care what I think then you don't care about me. If you don't care how I feel then you don't care about me. Notice the body-mind identification.

I identify with what I think. I've identified with my mind. I've identified with my body; and if you don't relate to those things, you're not relating to me, because "I" am my body, "I" am my mind.

So until somebody gets free, there's no possibility of anyone else getting free. Somebody has to transcend the personality. Somebody has to break out of the ego to get somebody else to go there. That's what rebirthing does. It puts us into the next zone, below the thoughts, and that's the zone of energy.

We give people an energy experience. Energy is on the border of the box of the personality. Energy fills the box, it also surrounds the box. There's no place where the energy isn't. And so we have a direct experience of this energy. With a good breathing session, people contact this energy.

And when you contact this energy, you know you're getting very close to the source. Because this energy comes from the Source. And when you get into this energy, it is so very important to do nothing. One thought puts you right back into the box. If you attach to one

feeling (whoop) you're right back up into the box. If you identify with the one emotion, make it important, resist it, identify with it, you're back up into the box.

And now you're out of the process. The course has changed. Now how it works is, the closer we get and the more we move through, the process has a power and a force of its own, and at some point you can't stop. It's like when the breath takes over and breathe's you. You can't stop breathing if you wanted to. You can't turn back.

You have no choice but to surrender and let go. And then you get pulled into this space, your source, your center, God, the ocean, the love... however you want to refer to it. You get there.

The problem is you cannot take... I feel... you cannot take the last step. All we can do for each other and for ourselves, is get this far. Get out of the box of your personality, get into the energy, and then don't react, don't think, don't do anything. Just keep breathing, keep relaxing.

And even at that point, coaching a person to breath, now they are doing something. And them telling themselves to breathe or not to breathe... or to do this or not... As soon as they have a thought, a picture or an image, boom they're back up into that box.

And so, the thing about thoughts, and this is where people get... it's so easy to get caught... It's that one thought leads to another thought. That thought leads to another thought, that thought leads to another thought, and pretty soon you're going round and round in your mind. I know nobody here ever does that.

However, your thoughts can become more and more cool. More and more amazing. So you can have this thought: "I Am" "I've arrived, I'm enlightened". And that thought is real, and it feels real. But it's a mind-made reality, substituting for the actual thing.

So stopping the mind... that's why in the East they say you can't... as long as the mind is running its stuff... it's in your way. So we have to return (to pure awareness, relaxation, breathing).

Now some thoughts can propel us faster. Other thoughts will take us right out of the process. And if there's one thought that you have up here (on the surface, in the beginning of the process) a subconscious, unconscious thought. It's not a big deal, you can get around, you can get past it. But that same thought right here (deep in the process, close to the center), that one thought will stop everything. One single thought can block the last step to God, to the infinite, to the oneness.

So you'd better be letting go way before you get here. You better be letting go all along the way because at some point, you need to be able to let go of just one thought. And you're ego is going to hold onto that thought for its life. I mean "I can't let go of this thought, the thought of love." It doesn't matter what the thought is. That one thought will stop us.

So in good breathwork, we develop momentum, so that even if you try to stop you can't. There's so much momentum in the process that you break through. You break through the physical tension, you break through all the feelings and sensations, you break through all the emotions, you break through the mind, you get into the energy, and then you just hang out in the energy.

If you try to do anything to go further, it will only make you go back around or back into the box. That's so hard, to just be there with pure awareness.

Participant: From time to time this place will suck you in and then...

Dan: That's the only way you get there! It has to suck you in, exactly. It reaches up and it just takes you. You cannot take the last step to God. You go to the door, and God pulls you in. If you go through the door yourself, you're going into your own man made heaven, mind-made Heaven. It might be beautiful, and you'll have a lot of friends there and it will be wonderful. But if God doesn't take you in through the door, you ain't there.

And that means letting go of this entire thing. And this entire thing—our personality—is going to do everything it can to stop us from taking this last step. It will give us the most amazing beautiful feelings, the most brilliant insights, the most wise information. It'll scare us, it'll give us pain, it'll make us go unconscious. It'll use every trick in the book to keep us from taking that last step.

And, so that's where the good breathworker is vital. At that point you need two people in the room who are letting go. That means letting go of you being the coach, and that means letting go of any ethics you have about what's appropriate, and any morals you have about what's right, and anything that you should do or shouldn't do.

That's very scary. That's very scary, and I don't know too many people who will take that leap with their client. Their going to try to stay in a safe place and push their client to that place. But now we're in a zone where everything is one. And unless both of us go there, neither of us are going to get there.

And that's the... I'm stuck with something now.. And this is why I'm traveling around the world because I have a philosophy, that's now become more than a philosophy, and I can't shake it. It started out with this idea that everybody should be saved. Nobody can be left out.

And all my life I've met people who go: "Come on, there are some people who don't want to be saved, there are some people who just won't be saved." In the bible there's 144,000 people or whatever, you know. Or you know, if you're Catholic, then only Catholics go to heaven. Or whatever. And it's everywhere that: "Some people are going to hell and some people are going to heaven. Some people are going to make it, some people ain't. So just grow up Dan and come to grips with the truth that not everybody's going to make it".

I'm still like a stubborn freakin eleven year old, fighting what some people call reality, right? Because I've had an experience now, and Babaji started it before I even knew, uh, that there's was Babaji. And the end of it is that we are all connected.

I bet you everybody here acknowledges that on some level. That's a spiritual principle that everybody honors I think. We are connected, we're all connected. But most people only take it as a philosophy. They don't live their life as if their actually connected to everyone. I mean, that would be impractical and it wouldn't... and it's obviously not true, you know?

It's like: "I'm me and you're you, and we're separate. We're different. We're not connected. We're connected spiritually..." No, we're connected, period. And I can't escape that. So that means whatever happens in you happens in me, whether I like it or not. And whatever happens in me happens in you, whether you feel it or not.

And that means that no one is free until everyone is free. No one person... that's why we have Bodhisattvas, that's why we have Buddha's and Jesus, because being free themselves isn't enough. Everybody has to get liberated otherwise their liberation is not complete.

You're not a complete Christ until everyone... and that's why we're waiting for the second coming. Christians are waiting for the second coming. That's the completion, that's when Jesus, you know becomes completely free. When all Christians get rounded up, and you know, end up in heaven. That's when the story will be over, it will be complete. And so I can't escape that anymore. I will never be free until everyone is liberated. I can't escape. So I have to liberate everyone if I want to be free.

On the other hand, if one of us can get completely free, everyone will be liberated in the process—because we're all connected. So, the best thing I can do for myself is to free as many other people as possible. Don't even work on my own freedom. It's makes no damn difference who gets free first. When someone gets free we all get free.

And whether it's me or you, who cares? it's going to be simultaneous. So that means the best thing I can do for myself is to be selfless. The mind can't handle that, it doesn't make sense... The mind can't handle that. How can you be selfish and selfless at the same time? Well, we can. That's it. It is possible. And that also means that the best thing I can do for everyone is to be as selfish as humanly possible... to work on myself as much as possible. And that way I'm going to liberate everyone.

So for me that's a living philosophy. Working on myself is the best way to serve everyone else. And the best way to serve everyone else is to work on myself. And the best way to work on myself is to work on everyone else. And the best way to work on everyone else is to work on myself—because we're all connected.

Now, how do you practically do that? That's my process right now. How do I...? I can't let go of that. I can't pretend it's not true. I can't just say intellectually yes it's true, and then go about my life as if it's only intellectually true. It's true on every level all the time. I am you, you are me, da-da-da-da-da.

And how do we live with that? How do you build a life, and have a practical way of being in the world, that honors that in every moment? So my way at this point is we use love. That seems to be the thing, that when we are in love, when I am in love, we meet. We are one, love is the thing that produces the oneness. It is the oneness.

It's unfortunate that we talk about love like "I love pizza, I love my Nike sneakers." I mean, the word love has gotten to be so meaningless on one level that I almost don't like to use it, because when I say love, everybody creates in their mind something, and who knows what it is.

But unfortunately we have to use words, and so “love” for me works. And so, um, as it turns out the heart center—which everyone acknowledges to be the love center in us—the lungs are wrapped around it. Wow, that’s not an accident, that’s not a coincidence.

And people talk about opening our heart, you know, open your heart to love. The heart by nature is open. It’s basic quality is openness. It cannot not be openned. So what we need to do is open around it. We need—and breathing does that. So by using the breath, we begin to open the space around our heart.

We don’t open our hearts, we don’t have to open our hearts. And if you open your heart, you’re in a mind made thing. “I’m opening my heart.” Who the hell are you kidding? Your heart is open. What you are opening is yourself around you heart, opening your body-mind system so that the heart can express itself.

Osho/Rajneesh said that freedom is more valuable, higher on the scale than love, because even love needs freedom to be all that it is. So as a principle freedom is higher than love. If you look at it in one way or in a certain way.

So, here’s the thing about the breathing. When we start, and we can start right now, because we’re going to finish at ten... We are using the rebirthing technique, which is conscious, connected, circular, continuous breathing.

I love Jim Leonard, he came out with this little model that there’s three possible breathing rhythms that you can use in a rebirthing session: Fast and full, and when we say “fast” it has nothing to do with the exhale, because the exhale... you just set it free. You just let it go. You don’t control the exhale.

By fast or slow we mean the inhale. It doesn’t matter how long my inhale is, the exhale is the same, because I set it free, I let it go. The inhale can be long, short, I control that. So fast and full.

For people who have never done mouth breathing, I suggest “ooh” on the inhale, and “aahh” on the exhale. Ooh is a sound of feeding yourself... like sucking through a straw, like sucking on a breast. And the breath... that “ooh” sound is connected to the root shakra.

“Ooh” is a really good sound to use on the inhale. You don’t have to use the actual sound, but the shape is really valuable. And then the exhale is an “aahh” shape. Aah is the sound of letting go.

Now if people focus too much on that, if they do, it becomes an external exercise, which defeats the process. So it could all blur together into an “uuh” ah, which is between “ooh” and “aah.” On the inside, you can still be feeling “ooh aah, ooh aah.” I still hear and feel the “ooh, aah” even though it sounds like “uuh” “uhh.” So that’s doing mouth breathing, I suggest that. “Ooh aah, ooh aah.”

Fast and full, slow and full, or fast and shallow. Three possible breathing rhythms that you can coach people in during the rebirthing session.

When do you breathe fast and full? When you want to activate energy, when nothing is happening.

“What’s happening right now?”

“Nothing.”

“What are you feeling?”

“Nothing.”

“Ok, breathe like this: (a fast and full rhythm) and let’s see if you can say ‘nothing’ after a minute.”

So you use fast and full breathing to start a fire. A good, pure rebirthing session is a complete energy cycle that is exactly like the life of a fire. You have a fire experience, I mean a real elemental fire. You gather the wood, that could be your intention, that could be all your issues or problems or your goals or fantasies or your grand desire in life. That’s the fuel for the process, that’s the wood.

So you make a pile. First you set the stage, you clean the area, you have a sacred place. Now you bring something to the session, what’s going to be processed. Then you need a spark to get the fire going, so you have a little flame. Maybe you just catch it from somebody else.

Very often that’s all you need is the presence of a rebirther—just someone... that somebody... you are the spark for them. Something you say or something you do, or the way you touch them, or some coaching—it sparks something. Now the process is going.

So now the flame grows, and the flame gets bigger and bigger, the flame gets really big. And then we’re afraid that the fire’s going to be out of control. But if we’ve already cleared the space we don’t have to worry about it, you know. You can let the fire be its full fire self. Before you started, you made a nice clear space, the fire is not going to catch your curtains on fire and stuff. Right? You do it in the kitchen sink like I did when I was kid. Start your fires in the kitchen sink and you can turn the water on and put the fire out.

But anyway, then the fire reaches a peak and then the flames are roaring; and then the fire gets smaller and smaller. It goes down, then you got these beautiful little flames, and then glowing embers, and then at the end of the fire—if it’s a good fire—all of the coals are burned. You got no clinkers, no chunks of anything, its all warm ash.

That’s a perfect rebirthing session. Everything that went into the process got cooked, got burned, got dissolved, and in the end you’re in this beautiful glowing ember state. Peaceful and aah... (makes kissing noise).

Now if there’s unburned chunks, or if you turn the session around before it reaches its natural peak, which is very tempting. Even the rebirther will do that because... it’s starting to get too.... you’re trying to fix the person or.... I don’t know what people do that... the person on the inside is going “Oh my God, I can’t!” And they try to turn the session around before it can reach its natural peak.

And if you turn the session around before it reaches its natural peak you’re going to end up with big unburned chunks of crap, in what should have been a nice bed of ashes. And that

next chunk, the next time you start the fire, it's been out in the rain, it's soggy, you start the fire -- usually that's the first thing you're going to put that into the fire and burn that, you know, and then you complete the last fire that didn't burn completely.

So a good breathing session is exactly that. A spark comes, the energy gets stronger and stronger, reaches a peak, it recedes and in the end you're left with a clean, pure, light, balanced energy body. And that's a gem. If you can coach people through that life of a fire, and don't let them get afraid of the intensity of the flames, and let it reach its natural peak, then you're permanently healed.

If you turn it around one sliver before its natural peak, you might heal a big chunk but it's going to be temporary and its going to come back. It might come back in the same way, it might come back in a different way.

And so if you have a client who... their fire starts to burn to an intensity that you yourself have not gotten comfortable with... your going totell them "oh breathethrough your nose now, or let's talk about blah blah blah." You're going to try to stop them because of something in you.

They have become the teacher. They have become the therapist, and you are now the client. That's not allowed in psychotherapy. But in rebirthing, not only is it allowed, I think it should be encouraged.

At that point you should lay down and breathe. Let your presence and your willingness to go into your own process do the work, and just let the other person be.

And some people get really... Leonard's method is he just falls asleep. People tell me: "Jesus, he slept through my whole session!"

Well he... you know... that's his way of dealing with the other person's energy, and that's okay.

"But I paid him \$1,000 and he slept through my session. He was even snoring!"

Well work that out with him, I don't represent Leonard. I get that all around the world wherever I go, by the way.

Leonard and I went to India -- I'm going to give you one last story before we breathe. You can start breathing now because this is a miracle. Leonard and I arrived in India. On the second day we were in New Delhi he said "hey let's go meet Indira Ghandi." This was 1980 and Indira Ghandi was the prime minister.

He said "Let's go meet Indira Ghandi."

I went "Yeah right Leonard, we're going to go knock on the door of the white house?"

"No, no, no let's go see".

"Okay, let's go".

So we went. We asked questions, ran around, got a taxi... blah blah. We end up at the big government building. We go inside and say: "We'd like to meet Indira Ghandi."

Part of me is like.. you know... Leonard is crazy... but I'm crazy. I like crazy people. And so this guy says "Okay come back tomorrow at eight o'clock".

So I went "Huh, okay. Well now we've got to come back the next day". We go back the next day at eight o'clock. There's 1,000 people lined up around this building, from the door we went in...a long line along the street and around the corner.

So, we start at the door, but we kept walking until we got to the end of the line. Figuring, I don't know, what else can you do? So we get in line. I thought maybe she comes out everyday and she waves to people, I don't know...

Well ten minutes later, about 8:30 actually, here comes this guy with a clipboard. "Leonard Orr, Dan Brulé?"

"Uh, that's us!"

"Come with me please."

We had Zuni with us. We had Vera from Michigan, I had little Dennis, my seven year old son at the time. Our little entourage goes into the building. No metal detectors or anything in those days. Nobody even searched us. Nothing, didn't even take our names.

We just went in, we went past a little room and then another room and then some guy, a male secretary, takes us to a conference room with a big table and said, "Okay have a seat here." Five minutes later, in walks Indira Ghandi.

And she sat with us for 45 minutes. We talked about... Leonard's got his book on Physical Immortality. He wants to give her his book on physical immortality. He gives Indira Ghandi his book on physical immortality.

We talk about yoga, and the schools in America and the schools in India. She's got my son Dennis on her lap... de-de-de-de. And she's going through papers.

And for the rest of my life, and from that moment on, she changed everything about my breathing. She was signing papers, and we were having a conversation, and I thought, from her point of view, we were a nice break from her day.

Here's a couple of who knows who... she didn't even know us... from America and stuff. And we were just a nice change of pace for her. Her secretary must have thought "Yeah, this will be a nice change of pace."

But she's got a stack of papers and she's got things to do. She's a bureaucrat. When she walked into the room, she was wearing a Sari. I mean pristine, not a wrinkle on her anywhere; and that beautiful Indian skin.

And she was so graceful when she walked, and so elegant. Simple elegance. And she sat, and she smelled really nice, and her hair was perfect. Everything about her was elegant and pristine... and just (kissing noise). Beautiful beautiful presence.

And she's signing papers; and as she was doing that, I'm watching her. And every time she would read, or scan something over something and put a signature on it, I knew exactly what was happening inside of her.

I could tell details about what she was signing. I don't know how. Some things were pure bureaucracy—just requiring her signature. She had no emotional investment. She wasn't -- it was just pure bureaucratic... ok here's my signature.

Other things, you could tell, I could tell, she had worked really hard to get this deal, and now it was a done deal, and her signature was the formality of it, making the deal. The deal was already made and this is just the formality.

She had already -- she brought to the paper a sense of satisfaction, but the signing of it wasn't the satisfaction. I could tell she brought satisfaction to the process of signing.

And other things she signed, it was like she didn't really want to sign it. It must have been a trade off. She was giving somebody something because she wanted something; and the only way to get to it was to give them what she didn't want.

I could feel all this in her body... in her emotions and in her mind. And her breath was so alive! It was the first time I saw just how alive a person's breathing is. She was naked. She was literally naked in front of me, because the breath revealed so much.

We are so concerned about showing our body. If you only knew how much your breath says about you, you wouldn't worry about wearing clothes. You'd worry about hiding how you breathe. Most people don't know and don't get it. So they don't disguise their breathing.

In a way breathing is much more pure than the expression on our face, our posture, our tone of voice. Or if you ask someone how they feel, and they say "fine." Even when they tell us how they feel, they're not being honest.

If we look at their posture, they might be trying to project something. Or they might be trying to hide something. Or they're taught to be polite, and they smile. The smile doesn't really mean anything about what's happening in them.

It's like that "Pan Am smile." You're a clerk in a bank, and you have to smile, although you feel "fuck you." But as long as you have the right look, it's ok... And we've been taught to believe all that stuff. And we disguise it. We give a look because it's socially expected. We hide.

If I think you're an asshole, I'm not going to let it show because I'll lose my job. I have to act as if I like you, and I have to smile even though I don't want to. So we can't trust our expression, we can't trust our posture.

In the military, I learned that the first thing, the guy who puffs himself up the most is the one who's most afraid. It's like in poker. If you act like you got a strong hand it's obvious you

have a weak hand. If you act like you have a weak hand, I know you have a strong hand. You can't hide that stuff. Clever people see through that.

But no one has leaned to disguise their breathing. We can disguise our posture, our tone of voice, our facial expression. But there are very few breathing masters on the planet, and so the breath is the last remaining point of contact to get how and who people really are.

So I've learned to track breathing patterns and sense them, because they're like fingerprints. Breathing tells us everything about them. And the process is one of having to translate that. That's where this comes in.

Most therapy, and many people during a rebirthing session, will work their way down through their stuff. But when you do it's very easy to get out of the process. If we start talking about your feelings, we're not breathing anymore. If we start processing your emotional issues, boom, we're not breathing anymore. We might be doing good therapy, might actually be helping the person.

You know it's like this guy, you know, who -- I go to the therapist and I get to the root of my problem but I'm still -- I'm no closer to God. So now we know my mother dropped me on my head, now I know why I have headaches.

And maybe my headaches will go away once I make that connection. Now I won't be so angry with women because I realize my anger comes from my mistrust of my mother. Blah blah blah, and all that therapy, it works, it's good stuff. However am I any closer to God than I was before I knew all that crap? I don't know. I don't know.

So, the magic is, if we just get to this place, as fast and by any means possible, by all means necessary, just get to this place [our center of love and joy and peace]. Then when you come back up out of the session, then you work on the thoughts, then you process your emotions, then you work on your feelings.

Because now you've got the power of the spirit deciding what to do about your thoughts, what to do about your feelings, and whatever emotional process work you need to do.

When you touch this place, an amazing thing happens to our personality. The thoughts we have are luminous. The emotions we have are ecstatic. The physical sensations we have are blissful. The actions and movements we take are inspired.

So this is the only mission: get to this place. And to get there we have to into the energy, and then wait till the energy takes us the rest of the way.

So, fast and full, slow and full, fast and shallow. Let's just start breathing, and breathe in any one of those rhythms you like. We'll just do it for a few minutes and just see what pops up.

Particiapnt: What time is it?

Dan: I don't know. Ten minutes to ten. So we have five minutes. If you have to pee, just go to the bathroom and pee. Breathe while you pee. So what I'd like to do is just -- everybody around knows the connected rhythm.

Participant: I didn't know what to expect, whether we were going to lay down and breathe.

I don't know if everybody was just like me expecting to lay down and breathe

Dan: I don't know what anybody was expecting so --

Participant: I'm just putting it out there. It's just me --

Dan: I'll stay as long as everybody wants to stay, as long as anybody's breathing, I'm here, and anybody who wants to leave can leave. But I think it's really important that everybody breathe together.

I think it's really important that we breathe together. And so, just pick one of those three rhythms now. Breathe fast and full if you want to activate a lot energy really fast. Breathe fast and full if you're not feeling anything. Breathe fast and full in you go unconscious. Breathe fast and full if you feel any resistance to breathing.

Breath slow and full if you want to integrate something wonderful—if you are experiencing tremendous pleasure and you want to bring that pleasure in every cell of your body--breathe slow and full.

Breathe fast and shallow is if you feel something uncomfortable or difficult to integrate. You can't get a whole chicken into your belly with one bite. But if you take a lot of little bites you can. The whole chicken will end up in your belly.

So you take little baby breaths to integrate stuff that's intense or difficult. I'll ask you to breathe through your mouth. You can refuse if you want. I'm not going to slap anyone into breathing. But I would say this is a safe place to try it.

You can do an "ooh aah" shape. Yeah good too. Let's just do the "ooh aah" because it will... we can share a certain... uh, shape of the breath which will help. Ooh on the inhale, aah on the exhale. Anybody who doesn't want me to touch them, just say "Don't touch me."

That's it. Just do the "ooh aah." You can move around, you can walk, you can lay down, you can sit down. I'll invite you to stop after five minutes and uh, you'll have the choice to stop or you can keep going. Okay? So let's start right now, ooh aah.

Stay completely awake. You're in the room. Be conscious of the people around you, but stay conscious of your breathing. You can pick any rhythm, any speed. Just play with your breath. The game is to keep the breath connected. Keep your breath connected. Don't take a breath, then hold the breath for a moment, and then let it out. Let it be connected and continuous.

And don't use any muscles you don't have to. right? Neck muscles are not breathing muscles. Shoulder muscles are not breathing muscles. No matter deep you breathe, no matter how fast you breathe, no matter how powerful your breathing is, nothing should happen in the shoulders. Nothing should happen in your neck.

And so that might be a practice in and of itself: breathe very hard, fierce, forcedbreathing, and monitor your neck muscles and your shoulder muscles, and make sure that they're completely relaxed, not involved in the breathing whatsoever.

Those are accessory muscles, they come into play when we're under stress. Or if you're an emphysema patient; then you're going to be using neck muscles and shoulders, and all kind of muscles that don't belong... They're not primary breathing muscles. Breathe powerfully, but keep your neck and shoulders relaxed while you're breathing.

The breath will lift your shoulders, if you're breathing fully high into your chest, low into your belly at the same time. If you're breathing full breaths your shoulders will lift, your collar bones will lift, but you're not lifting them. You're not using those muscles. They're riding the wave of the breath. And so of course they will move, but don't move them. Don't use muscles you don't need to, to breathe.

From time to time, you want to take a long inhale and a big dramatic sigh of relief. A long inhale and a big dramatic sigh of relief, from time to time. Then you go back to the rhythm... which is Leonard Orr's basic 20 connected breaths. You breathe four short breaths and a long one, four short breaths and a long one.

Well you can breathe 20 or 30 short breaths and then one or two big ones. But the idea is to blend them. A little nice rhythm, and from time to time a big exaggerated sigh of relief.

And when you let the breath go, you let all your muscles go. So you're releasing the breath, and at the same time you release the breath, you're letting your muscles go. Let the breath go, let your muscles go.

You can focus on one muscle at a time. You can focus on your jaw, and when you release your exhale, release your jaw. And do it again and again and again. No matter how relax you are, you can always relax more.

The jaw is a single muscle I impress upon people constantly to relax their jaw when they're breathing. Your jaw muscles are the first muscles you learn to use: sucking muscles. Your jaw muscles control food: what comes into you. Your jaw muscles control communication, expression, speech: what comes out of you. And so there's a lot of energy... there are a lot of networks, a lot of connections, in the jaw muscles.

So every time you release the breath, release your jaw. Every single time, as if it's the first time. And I'd also invite you to yawn. Trigger the yawning reflex. When you yawn, something in the back of your jaw opens, something opens the throat. And so invite the yawn.

Let the breath go wherever it wants in the beginning. You're inviting the breath. Basically you want everything from your perineum to your chin to be breathing, with actual breathing movements. You want everything, from top to bottom, front to back, side to side. So when you're breathing you're feeling everything from the bottom to the top...

You should feel a bulging, top to bottom. You should feel the expansion from side to side, and front to back. So take your time on the inhale, and track that expansion. Don't rush the inhale. Pull the breath in, feel the expansion from side to side, front to back, top to bottom. And then release.

You snap the exhale loose, you dump the exhale out, and it's like a bubble bursting. You fill yourself with breath, you expand in all directions, in every dimension; and then the exhale it pops like a bubble burst. And then you do it again.

Don't blow, don't push. Let the elastic tendency of your muscles do the exhale for you. You create a stretch with the inhale, and then let that stretching of the muscles, the elastic tendency of the muscles, do the exhale for you .

You expand (inhale) and relax (exhale). Pull in and let go. And you do it again and again and again—each time as if it's the first time. You can do it in a steady rhythm so you get the sense of a wheel turning. A wheel of breath turning.

No pauses or gaps between the breaths. No hesitation after the exhale, before the inhale. Don't hold your breath for a moment before you let it go. Let the inhale turn right around and become an exhale without the slightest pause. And as soon as the exhale is finished, be waiting to start the inhale right away. So it's a connected, closed circle of breath.

From time to time, give yourself a big luxurious sigh of relief. Now if you want a big release on the exhale, you need a big inhale in front of it. So from time to time, you pull a long inhale and give yourself a big luxurious sigh of relief.

The more exaggerated, the better. You want that big sigh of relief to be dramatic. You want it to be theatrical. We are talking a Shakespearean sigh of relief here.

It sends a message to that ancient part of your brain when you give yourself that big sigh of relief. You see, in order to do that, you must feel good. You must be safe, you must be pain free.

And so if you repeat that breath, you're telling your brain that it is pain free. You are communicating to the lizard brain, to your psyche, to your unconscious, to your nervous system. Every one of those big sighs of relief sends a clear message to your nervous system. To your psyche,. To your brain.

You want it to be a habit. You want that to happen 1,000 times a day, where you just enjoy a big sigh of relief. And if you aren't -- if people -- you need to be bothering people with that breath. People need to be saying "Why do you keep doing that"? And if they're not saying that, it's because you're not doing it enough.

And so you need to give yourself luxurious sighs of relief from time to time throughout your day, and send that powerful message to that ancient part of your brain.

It's monitoring every breath you take. You see that lizard in the system -- that part of our brain monitors every breath you take. And it produces chemicals and it creates emotional tendencies and psychological patterns that match it.

Right now, you hold your breath for a moment 100 times a day or a 1,000 times a day. That's 100 or 1,000 emergency signals to that ancient part of our brain.

That's why rebirthing is so beautiful, so powerful: because for an hour or a certain amount of time, you're in a continuous breathing rhythm. There are no pauses, there are no gaps,

there are no emergency signals being sent, because every time you hold your breath that's an emergency signal.

We hold our breath when we're in pain. We hold our breath when we're afraid. Those are the key times. And so if you relax and watch the breath going out of your system, something magical happens. And if you repeat that same message to your nervous system, it gets it on a deep level.

You see, breathing is the language of the soul. Breathing is the language of the soul. You can tell your muscles to relax all day "Relax, relax!" They ain't going to listen. But if you give a certain quality of breath to your system, your body understands that language. Your mind understands that language.

So you keep letting go with each exhale, each time as if it's the first time. Again and again. And don't do anything about the feelings. Don't do any massage, don't do any yoga, don't do any energy work.

If you have a itch and you have an urge to scratch, don't scratch. Be aware of the feeling, be aware of the details of the feeling, be aware of the urge you have to scratch. Bring 100% awareness to the urge; relax in the presence of the itch and breathe, and you'll see the itch will pass. And when the itch passes your subconscious gets a great message: "hey I don't have to scratch every itch I ever have."

The same thing with pain or an illness or any other symptom. You don't have to do anything about what you feel! You just breathe and relax and be the witness and it will heal itself. As soon as you become responsible for doing the healing: good luck!

Who keeps your heart beating all night when you're sleeping? You know who digests your food? Is it you? If you were in charge of that stuff you couldn't manage it. You couldn't do it. So surrender to whatever that is that digests your food, that keeps your heart beating. It ain't you. So why should you be the one to do anything about what happens inside of you during a session.

Don't do anything, don't react, don't attach, don't judge, don't resist, don't react. Don't do anything except what? Expand and relax, pull and let go. That's the one thing you do. And you do that one thing no matter what you feel, no matter what you think, no matter what happens.

Just keep returning to that one single simple thing. Feeling the stretch on the inhale, the release on the exhale. Feel the expansion from side to side, front to back, top to bottom. Get a wheel of breath moving. From time to time give yourself a big sigh of relief.

(Breathing in background)

Breath sounds are really good. Take your time. Know that when you are breathing in, you're pulling in the light, you're pulling in the love, you're pulling in the joy, you're pulling in peace. So take your time.

The inhale should be like drinking expensive wine. If you pay \$1,000 for a bottle of wine, you're not going to gulp it, you're not going to rush it. You're going to smell it, taste it, look

at it in the candlelight. You're going to swirl it around, you're going to swallow slowly, you're going to squeeze all of the juice outta that wine. That's the inhale. Take your time on the inhale. Enjoy every detail. Track every sensation of expansion.

And then when you're full, snap it loose, let go, and you drop into yourself. Fall down into yourself... into your center with every exhale. It's like pulling a lever on a trapdoor: boom, you just fall through, down. So every exhale you're falling into yourself. Dropping into yourself.

You can always relax more no matter how relaxed you are. You can always let go more, find a little muscle that you didn't notice was being held or that is contracting... a joint that you can loosen or soften. It's okay to wiggle your spine and to help your body loosen up, because relaxation is the main thing. You want to relax so much that the spaces between your cells open up and the energy can get into all the cracks and crevices.

You want your body to be like ice cream melting in the sun. A little child dropped their ice cream cone on a hot summer street, and that glob of ice cream is melting, becoming a puddle. That's your body. You want to puddle out! You want to relax so much that your body becomes a puddle on the floor, and then you breathe energy into that puddle.

(Breathing)

You're being more aware of what's happening in your body... the feelings and sensations... and you are aware of your reactions to them. Observing, watching, being a witness, as you keep the breath moving. Keep relaxing again and again. Each time as if it's the first time.

Play with different rhythms, experiment with different rhythms. Breathe faster or slower. You can breathe deep in your belly, high up into your chest. You want everything to be alive. You want your whole breathing mechanism to be open and available to the breath. Help the breath, cooperate with the breath as it comes in. (Breathing)

Applying a Simple but Powerful Technique

Here's a little advice, here's a little technique. Put two inhales, one on top of the other and then and exhale. I'll exaggerate it. Listen to this [Demonstrates]. It's like one inhale on top of the other. That first one is where the breath—the inhale—wants to turn around by itself; the second part is like stacking a second inhale on top of the first. And then you exhale. That second little part of the inhale opens something in you.

(Breathing) Wow, beautiful! Once you get those two breaths clearly expressing, you can smooth them out; it can sound like one long inhale on the outside, but on the inside you still feel the two parts to it. (Breathing) Careful not to use any muscles you don't use when you do the inhale. The two distinct inhalessort of become one; but both of them are still there.

Now forget about the breathing. Just let the breath come and go by itself. See if the breath continues by itself when you get out of the way. And if it continues by itself in a connected rhythm, see what that rhythm is and support it. Get out of the way. Let the breath come and go by itself. See how it expresses, and then support it in that way.

If you stop doing the breathing and the breathing stops then go back to the breathing. The breath can be very subtle but it's still moving even after you get out of the way. You're helping the breath, supporting the breath as it continues to move. After you stop doing it, you're still supporting it, cooperating with it, helping it in some easy way.

So we're slipping into being the observer, letting the breath come and go by itself; and you're just feeling and relaxing. You're aware, conscious of every cell in your body. Get a sense of your body as energy. And then give yourself a long inhale and a big sigh of relief.

Make it as luxurious and delicious as possible. As if you're a Shakespearean actor or actress and you have to come out on stage and give a sigh of relief that will convince the body is that you feel wonderful.

And as you come out of that big sigh of relief, move back into playful connected circular breathing rhythm. This isn't about work. Don't work. Play. Experience. Play is nature's way of learning. Animals learn to fight by playing, they learn to hunt by playing. Children learn by playing.

Play with your breath, play with your body, play with your energy. This is not serious. Breathe in a way that strengthens you. Breathe in a way that soothes you. Invent a way of breathing that expresses something you want to be, or to feel. For example if you want balance in your life, how would you breathe to create balance?

If you want peace in your life, what's a peaceful breath? If you want joy, what's a joyful breath look like and feel like? Make it up, okay? Make it up. What is a joyful breath? What is a peaceful breath? What is a powerful breath? What is a confident breath? You make it up. You say "Okay this is a peaceful breath" and you breathe that breath.

What if you need harmony in your life? Breathe in a way that expresses harmony. You make it up. Do you want more energy? Breathe in a way that's energetic. Do you want more relaxation? Breathe in a way that's relaxed. Give the breath a quality that you want to feel and experience.

From time to time, take a long inhale, a big sigh of relief, and then go back into whatever breathing rhythm you were in. Relax into everything you feel. Breathe into whatever feelings occur in your body. If you have some feeling, send the breath to that place.

If some part of your body is standing out from the rest, if the energy feels stronger there, breathe into that place. Send breath there, send relaxation there, send awareness there. Breathe into the strongest feeling until it blends in with the rest. Then breathe into your next strongest feeling.

Try to breathe into every cell of your body, so that every cell of your body is like a lung, and every cell expands and relaxes with each breath. Even your bones expand and relax with each breath.

How much pleasure can you give yourself with each breath? Make that a real goal. What's the most pleasurable way to breathe? Leah Holtsman, one of the original rebirthers, she ran Leonard's Money Love Letters for many years in the late 70's. At her breathing seminars, she has you make orgasmic noises. That's it!

There's 30 people making orgasmic noises. There's so many ways, so many ways. Use pleasure as you rguage. Make pleasurable sounds, breathe in pleasurable rhythm. Breathe in a pleasurable speed. Make it about pleasure.

Try to breathe into every cell of your body. Feel the expansion side to side, front to back, top to bottom. When feelings and sensations get activated in your body, don't do anything about them. Don't do yoga, don't do massage. Tolerate it, relax into it. Keep the breath moving, let everything resolve itself.

What a tremendous thing to discover that you don't have to do anything about what happens inside of you. You can just breathe and relax and it will all happen by itself. You don't have to massage yourself, you don't have to do anything. And if you must do something, then do it because it's pleasurable. Do it because it's part of a playfulness—not because you need to fix it, or change it or make it better.

You want to be comfortable with the whole spectrum of possible life experiences. You want to be comfortable with intensity. You want to comfortable with subtleness. You want to be comfortable breathing fast. You want tobe comfortable breathing slow. You want to be comfortable breathing into your belly. You want to be comfortable breathing high into your chest.

You know where your work is—you can sense your limits. And so you know which direction you need to send your breath to create more wholeness, more balance. Do it. Don't breathe too hard. Don't use too many muscles. You're just inviting the breath. It will come and go by itself. Keep your breath relaxed, don't let anything happen in there [pointing out neck and shoulder miuscles]. Be gentle, more gentle.

It's all about relaxation. You want to relax completely on the exhale and then stay relaxed while you inhale. That's an art: to relax completely on the exhale and then breathe in without disturbing the relaxation.

So we're going to create a nice powerful inhale that's effortless, not using a lot of muscular activity. That's the art, because when people stop trying it stops happening. And so when you relax, you stop breathing; and when you breathe, you stop relaxing. And so the real art is to bring them together: to somehow breathe in a powerful way and yet be completely relaxed. That's it. Manage to get that.

When you come home after a long hectic journey, and you finally come home to your favorite chair, your own kitchen. (Sigh) You can relax for the first time completely. That's your coming home breath, that's a coming home breath. You want to give yourself those coming home breaths.

It's also an "all the work is done breath." After a difficult project, and you have success, and it's complete (sigh). There's a certain breath that comes when all the work is done. It comes with a feelingof successful completion. It's a coming home breath. That's the quality you're looking for, that's the kind of breath you want to deliver to your system again and again.

Notice how stretching and yawning go together. You can yawn while you breathe. You can stretch while you breathe. Don't let those things interfere with the rhythm. Include them around the rhythm. You can change the position of your body, move it into the most comfortable position. But keep breathing as you do. Keep the breath moving as you move your body.

This is the yoga of comfort and pleasure. Keep adjusting the breathing in the most comfortable way; adjust your body in the most comfortable position. Anything that will help you keep the breath moving, anything that will help you relax: keep going in that direction. And keep the breath moving. Every now and then pull in that long inhale and give yourself a big sigh. Don't let the breath disappear or peter out. Keep waking it up. Keep bringing the breath back in.

(Music starts: "Ong Namo" by Snatam Kaur)

You know, when we breathe, we are making love to the universe. We're making love to life. Life is making love to us! Every breath is a prayer and a prayer answered. Every breath is an invitation. What do you want to fill yourself with? Pull it in.

[Breathing and Music.]