

Guido Masé:

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Rosalee de la Forêt:

Hello and welcome to the Herbs with Rosalee podcast, a show exploring how herbs heal as medicine, as food, and through nature connection. I'm your host Rosalee de la Forêt. I created this YouTube channel to share trusted herbal wisdom so that you can get the best results when relying on herbs for your health. I love offering up practical knowledge to help you dive deeper into the world of medicinal plants and seasonal living. Each episode of the Herbs with Rosalee podcast is shared on YouTube as well as your favorite podcast app. Transcripts and recipes for each episode can be found at herbswithrosaleepodcast.com or through the link in the video description.

Also, in the video description you'll find other helpful resources. For example, to get my best herbal tips, as well as fun bonuses, be sure to sign up for my weekly herbal newsletter. Okay, grab your cup of tea and let's dive in. I'm excited to bring you this episode with Guido Masé. I've actually been wanting to invite Guido on the podcast since day one but, honestly, I was a bit intimidated as he's one of my herbal heroes. If we're at a conference together, you can bet that I'm on the front row of all of his classes. I love how Guido weaves together many seemingly different pieces of herbalism.

Whether it's chemical constituents, heart-centered healing, or even mythology and folklore. In this chat, Guido shares the many, many gifts of Yarrow. Then, we get a glimpse into what's on his mind these days. He goes from quantum entanglement to the shared consciousness we may have with dandelions, and that is just the beginning. He also perfectly summarizes why I love being an herbalist. This conversation is a real treat. For those of you who don't know him already, Guido Masé is an herbalist and garden steward, specializing in therapeutic herbalism and the pharmacology of plants and mushrooms.

He spent his childhood in Italy, in the central Alps, in a Renaissance town called Ferrara. After traveling the United States, he settled into Vermont where he has been living since 1996. He is a founder, faculty member, and clinical supervisor at the Vermont Center for Integrative Herbalism, a 501(c)(3) nonprofit herbal medicine clinic and school. He serves as herbalist, principal scientist, and chief formulator at Traditional Medicinals, where he works on herbal teas, supplements, bitters, and tonics. He is a founding member of the Railyard Apothecary in Burlington, Vermont, where he works as part of a collaborative clinical practice.

He's the author of the Wild Medicine Solution, Healing with Aromatic, Bitter, and Tonic Plants, as well as the book DIY Bitters. Well, hello, Guido. Thank you so much for being on the show.

Guido Masé:

Hi, Rosalee. It's really great to be here, and I thank you as well.

Rosalee de la Forêt:

Wow. Well, I'm really looking forward to this. It's been a couple years since we've hung out and I'm excited to hear what's going on in your herbal life. First, I'd love to start way back in the beginning though, and what brought the plant world to you?

Guido Masé:

Well, I think it took me a little while during my teenage years to figure out that plants had actually been a really big part of my life, and herbal medicine specifically, when I was growing up as really a little kid. Then, I missed that. When I realized that I missed it and I realized why I missed it, then it became pretty clear that that's what I wanted to do. As a little bit of background, I think I was lucky growing up in Italy just because plants are still part of the daily ritual and routine, especially for folks who live a little bit outside of cities.

Growing up, particularly being able to hang out in my grandmother's house, in the Alps in Italy, we would harvest elderflower. We would harvest mushrooms and bilberries. We'd make stuff. They'd pour sorts of things in the water for kids at lunch, at dinner. I never really thought of it much until coming back to my mom's homeland, which is Kansas City. I felt something that I couldn't really put a finger on was missing from my life. At the same time, I started getting really into some concepts that I think are still really fascinating to me, which might be under the umbrella of occult science, at least in the Western tradition.

This idea of telepathy and action at a distance and magic. How from hermetic concepts of ancient Egypt, all the way through the Persian and Greco-Roman and European traditions, including folk traditions, all of this stuff was really boiling and bubbling inside of me and I was fascinated by it. I realized that plants were a huge part of all of those traditions, from the folk tale to the hermetic magic. That's when it clicked to me that, "Hey, when I was growing up, we were interfacing with these plants in a very intimate way, on an almost daily basis. Now, there's nothing like that here in Kansas city."

I said, "Well, maybe it'd be neat to just start researching that a little bit and getting to know the plants that are here and getting to know how they incorporate into magical traditions." I started studying that, but it didn't really click fully for me because it was still feeling a little bit theoretical in my head, until I was literally sitting in a tree, so in direct contact with this amazing, over 200-year old beech tree that I was way up high in the limbs of. The struggle that I had been feeling around chemistry, biochemistry, and science, and then mythology on the other hand, and this missing element of my childhood and the esoteric knowledge that I was trying to figure out, this very nebulous stuff.

It all came together into this focused point that said, herbal medicine and the art and science of working with plants and mushrooms is the nexus of all these things. It's the nexus of biochemistry, mythology, folklore and fairytale, and also these magical, mysterious concepts that so intrigued me at the time. When that all clicked, while I was being held in the arms of this tree, it really felt like a very important moment, and that if I didn't follow through on it, that almost the universe would be disappointed. It's very hard to describe. It was one of the first experiences that then came with this very profound urge to follow through.

I've had a series of experiences like that since then. Very simple ones from like, "you got to take a left on the trail now" while you're just wild harvesting and just following through on that, to other more complex things involving my family and my friends and plants. But I can trace it back to that moment in the beech tree and how it really helped resolve a lot of uncertainty and a lot of lack of clarity for me. I think that's what sort of the wand touching me on the forehead and saying, herbalism is the way for you, now go forth. I've tried my best to do that since then.

Rosalee de la Forêt:

I love all those things coming together because that you could ... I don't know, on paper, maybe they don't seem they're connected, but for you, it was that moment of clarity and seeing that they are connected. I think that perfectly describes why I go to every single class of yours that I possibly can, because it is that weaving together of those things, even studying the chemical nature of plants is not my favorite thing. Yet, every time you teach about it, I take your class because you weave in so much more than that, because it is all interconnected. It's not bisected and cut out in your world. It really is woven together in really beautiful ways.

Guido Masé:

Yeah. The thing that really motivates me or drives me, Rosalee, is I think something that motivates and drives a lot of us, which is how can we be inspired, engaged humans with agency on this planet? You know the moment when you see someone you love or see a beautiful sunset or find an amazing wild plant out in the forest, it's just this place of clarity and connection and meaning and purpose that then stimulates, at least for me, almost a state of flow and creativity, that allows me to do everything that I think is useful and important in my life. That's really the motivating factor.

But what I found is that plants have taught me more about how to do that than anything else I've experienced in life. Whether it's with chemistry or with mythology and folklore and fairytale, the tonic quality that plants bring to our lives that inspires creativity and flow, that's what I'm grateful for every single day. Describing that and putting a finger on it, if you can, which you can't really because it's flowing all the time, but still we can get, I think, an approximation. Helps me understand my processes, the processes of health and disease in clinical context, the process of education and growth, and ultimately, the process of flow and creativity, which I think are the foundations of health ultimately.

Rosalee de la Forêt:

Yeah. Oh, that was just such a beautiful example because I feel like you basically described why I'm an herbalist and why I wake up excited to be an herbalist every day. Like you said, it is so very difficult to describe. I think initially for me, I was started on a more superficial level and it's been a beautiful deepening thing to go deeper and deeper and deeper. Like you said, the plants opening the way for this deeper connection and this enriched life that, I don't know, I'm sure is possible to find in other ways, but in my life, that is definitely the plants that have opened that pathway.

Guido Masé:

Yeah, I agree. I agree it's possible to find it in other ways. One of the things that I'll say, however, is that plants and herbal medicine, and I include mushrooms there, of course, provide this chemistry of communion. You're not just engaging in a theoretical exercise or a meditative practice. You're actually putting things into your body that reinforce all of those threads that we might call spiritual or emotional or intellectual with very real wetware supporting threads. That combination of the feeding of the spirit and the feeding of the intellect with the feeding of the soma that plants give, I think is pretty unique.

Ultimately, and this is something we see in clinical practice too, it's like you can change people's minds without actually having to engage with their minds, but just by giving them tonic plants on a daily basis, their spirit softens, their attitude towards the world and themselves changes. It's remarkable to see. That reinforces to me that, again, we're on this path for a reason and it's a darn good one to be on. It teaches us a whole lot.

Rosalee de la Forêt:

Yeah, absolutely. Thank you for so beautifully stating that. Now, I'm very curious with that as this backdrop, how did you choose Yarrow for our discussion today?

Guido Masé:

Right. Well, so talking about tonic plants or in mushrooms, whether you're talking about adaptogenic roots or tonic berries and these amazing fungal allies that we have, Yarrow is not one of those. Yarrow is this pretty acute-use plant, and it's one that you don't necessarily take every single day, although I might in super teeny doses, right? Part of the reason is that, especially fresh Yarrow, has a suite of chemistry, including thujone that we probably don't want to expose our body to at high levels every single day of our lives.

But that said, for short-term use and for its incredible versatility, I really honor Yarrow as perhaps one of my very favorites. I think you can do almost anything with Yarrow, especially if you're willing to work with its personality or intangible qualities, but first and foremost, amazing vulnerary. One of the best wound care plants, if not the best wound care plant on the planet, there's others for sure. But Yarrow is so common, at least in this part of the world, that I

turn to it over and over again for wounds. It arrests bleeding and it does so with antimicrobial effect. It does it with secondary intentions, so it prevents the formation of abscesses.

That's part of the reason I carry powdered Yarrow flowers with me almost anywhere I go, especially if I'm going out into the woods or something like that. It also is a digestive bitter. It stimulates digestive function. It has the ability to relieve gas and bloating because of its volatile oil content. It has a little bit of a carminative action, so it's a great gut health remedy. Beyond that, it also is used for fevers as a diaphoretic to open up the peripheral circulation. For a constitution like mine, which tends to have a lot of fire and heat in it, I need to run to blow that heat off.

I need to occasionally just take some Yarrow to open up that circulation, open up those pores and blow that heat off. It's a great cardiovascular remedy too. Again, digestive health, great for wounds, great cardiovascular remedy, its medicinal properties are amazing. But perhaps even more magically, its esoteric properties are also time honored and have been held up by traditions across the world. Yarrow truly is native across the world. If you look at it, for example, in the European tradition, which I'm most familiar with, Yarrow, especially the first blooms of Yarrow, which are just beginning, at least up here in Vermont, depending on where you are, it might already be blooming, but harvesting those and putting them under your pillow is thought to give prophetic dreams.

Especially in some European traditions, prophetic dreams about romantic partners or the course of your domestic life, but more broadly just visions of the future by just putting the first Yarrow flowers of the season under your pillow. Of course, in China, Yarrow was not the first method for casting the I Ching Oracle. The first method was supposedly looking at tortoise shells from the Yellow River that the yellow emperor looked at and saw these hexagrams, these six lines embedded in that tortoise shell. But before the common method that you see today, which is to throw coins, Chinese coins, to cast your six lines, the method of using Yarrow stalks was used.

There's a couple reasons, I think, for this. One is they sound really great, dry Yarrow stalks, and they have this amazing feel while you're holding them in your hands, that just like the sound and the feel of it shifts my consciousness. But beyond that, I think it's because Yarrow is magical and helps you tell the future. Of course, you're going to use it as part of a divination oracle that helps you contextualize this moment in time and figure out what it's changing to and where you're moving with the flow of things. So many incredible things from Yarrow, as well as its shining beauty in the field or in the garden make this perhaps my most beloved ally.

Rosalee de la Forêt:

Yeah, I feel the same about it. It grows wild everywhere around me, and it's just about to bloom, like you said, in Vermont as well. It's one that I love looking out on a field of Yarrow and just thinking, "Wow, there's just so much beauty there and so much medicine." Yeah, so much versatility. You mentioned, I want to go back on a couple of things, you mentioned about using the powder for wounds and taking that when you're hiking. That is one thing, I often wonder,

people who don't have plants in their life, what do they do without plants? I think that a lot about hikers.

It's like, if they're just going to know one plant, then Yarrow might be the one to know. Whether you're out on a day trip or backpacking because it's so, like you said, such a powerful vulnerary herb. Do you have stories of using it as a powder or just descriptions of using it as a powder or as a fresh herb for wound specifically?

Guido Masé:

Yeah, so many. First of all, let me start with this. I've never seen it fail at preventing an infection and treating a wound, even really big, gnarly wounds, with one exception. There was an herb student who was skinning roadkill, and she's amazing what she does with animal pelts, and also as a hunter here in Vermont. But skinning that, her knife slipped and it cut her on one of the knuckles of her hand. Of course, the knife was in this roadkill that who knows how long it had been there. She did immediately put Yarrow on it, but it still developed an infection and she had to treat it with antibiotics.

But to me, considering the hundreds of times I've seen it work effectively, that one exception actually proves the rule. It was a particularly gnarly example. I started with Yarrow just saying, "Hey, I live in Vermont." If I'm hiking, I bet you, I can find Yarrow within five minutes, no matter where I am. Generally speaking, because these forests have been so, in some cases, abused by humans for a few hundred years, you often can find meadows and very young scrub where Yarrow is growing, and that works in Vermont. But what I started to notice is that in different parts of the world, that's just not the case.

Being prepared and having a little Yarrow with you is actually really important. But that wasn't the thing that actually led me to carrying my Yarrow powder with me wherever I go. It was working with friends of mine who were chefs. Chefs cut themselves all the time, unfortunately. There's all sorts of stuff that they'll put on. Bleeding is a big issue, of course, in the kitchen. People would walk around with like these latex things on their fingers that would fill with blood. Anyway, it's a disaster. Turning them onto Yarrow and them not having the opportunity to have fresh Yarrow that they could chew and immediately put on that cut led me to just develop this incredible simple remedy, which is just dried Yarrow flower and leaf powder.

I would give it to them in little pouches. They'd keep it in the kitchen and they just immediately stuff it right in the wound, and it stops bleeding so fast that it ends up just making their life so much easier. Another story is working with friends of mine who are stone masons, particularly this one guy, who's a good friend of mine. He works with rock all day long. Inevitably, he's going to bash his hands from time to time. This guy is not only an amazing stone mason, but also grows all of his own potatoes for his whole family for the entire year, cans all his tomatoes and dilly beans. Really has his hands in the soil, understands plants and plant agriculture and homesteading and sustainability.



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But his remedy of choice when he bashed his hand doing stone masonry? Duct tape. He would take duct tape and wrap it around his finger or wherever he'd cut himself. I'm looking at him and I'm like, "Everything you eat is organic and homemade and you're putting duct tape on this open cut with its weird adhesives and who knows what else? Let me talk to you about Yarrow." Which, of course, was a plant that he knew because it grows in his meadow too, but he never really had understood the medicinal potency of it. I made him a little bit of a Yarrow pouch, Yarrow powdered pouch as well. He would use it and apply it directly.

What he told me is that if he actually gets the Yarrow powder on there and takes a break for just a couple of minutes, elevates wherever it is that the bleeding is coming from, it pretty much will stop it. Then, he might have to put a bandaid on it, but he can quickly get back to work. It's none of this drama of the duct tape and blood and all this stuff. So many stories, Rosalee, about this amazing plant, from a wound care perspective. Then, don't get me started how many times I've used Yarrow stalks to look into the I Ching and think about what the future might hold in my life or add it to cardiovascular support preparations or add it to, with peppermint and boneset and other diaphoretic herbs, to formulas we might have for helping folks who have a fever.

Rosalee de la Forêt:

I love that you're this Yarrow advocate for your people in your life. I can just see, as people come into your life and you're like, "How can I get Yarrow and them together?"

Guido Masé:

Yeah. Well, especially if you hurt yourself, you should be aware of this plant because it's so helpful.

Rosalee de la Forêt:

Yeah. The recipe that you shared with us, I love that it's really whole-plant medicine in that you are sharing how to powder the plant well so that people can take it with them and also using the stalks for the I Ching. I think we should talk about the I Ching a little bit, because some people might not know about it. I was excited to see that come up in your notes because this is a book I bought when I was a teenager. It's a very simple translation. There's multiple translations out there. This is a very easy to read one. I've been consulting with the I Ching ever since I was a teenager. I've never used Yarrow stalks and now I'm very interested in doing so.

Guido Masé:

Yes. Well, so what do we mean by Yarrow stalks? When I was first thinking about this, and I'll show you how it ended up for me, but here are a couple of Yarrow stalks that are dried from last year. This is just a big garden Yarrow. It doesn't usually grow this tall in the meadow, but it can get this tall in a garden. This is the part with the flower and the leaves that I would garble or strip from the stem. Then, that's what you'd put in your coffee grinder or even in a mortar and

pestle and grind to as fine a powder as you can. Then, of course, pass it through a sieve. If you're putting this in wounds, you want it to be super powdery and not have big chunks, right? Not that it would be horrible, but it could be irritating. If you pass it through a metal sieve then it's usually as fine enough powder that it's perfect for the application. But what you're left over with are these stalks, right? These dry stem pieces. They're actually the exact thing you need for this I Ching casting. The first set that I made, actually I have it right here, and what you want to get is 50 of these stalks. I love them because they were so tall and I just kept them this tall. When you look at what the method looks like, it's a little complicated to hold them between your fingers when they're this long.

Essentially, what part of the method involves is counting out bundles and stashing them temporarily in your fingers like this while you're counting. When you have a bunch of Yarrow stalks in your hand that are this long, things can get a little unwieldy. They don't have to be that long. This is an example of a smaller bundle that I made more recently. These are also the Yarrow stalks, but they're just nice and short. These are a lot easier to work with and keep between your fingers. But the point is, you need 50 of them and the process is pretty simple and it's iterative. Once you learn the basics, it's just a bunch of repetition. That repetition takes time and the time includes these noises.

I don't know if you can hear what these stalks sound like, but they're so neat. When you separate them, when you put the bundles down on your table, it's almost like pickup sticks, that old game that kids used to play. I sometimes wonder if that game came from this whole process or not, but the process is relatively simple. The first thing you do is you pull out one single Yarrow stalk and you just set it aside. That's the witness. It's going to watch the whole process. Your goal is to create six lines for your hexagram. Hexa means six. Each oracular pronouncement of the I Ching is encoded into this six line diagram.

What I love about the I Ching compared, for example, to other divination systems like the tarot is that it doesn't just give you a static picture. It gives you potentially a hexagram that is changing into another hexagram. It acknowledges the fact that we're not in a static experience as human beings. We are constantly flowing from one situation to another situation, and things are always changing, which of course, is why the I Ching is translated into The Book of Changes. The point is to get to your six lines. Each line is either a strong line, a yang line, or a weak line, a yin line. Those words strong and weak, they're not the best. Let's call them yang lines and yin lines. The yang line can be fully ripe in its yangy firey equality, to the point that it's about to change to yin.

Similarly, the yin line can be so gentle and retreating in its yin like quality that it's actually about to change into yang. There's four different outcomes that you can have for each line. You can have a stable yin, a stable yang, or a changing yin and a changing yang. Those have all been associated with numbers, from the I Ching perspective. The yin lines are even numbers, six and eight, and the yang lines are odd numbers, seven and nine. You might say like, why six, seven, eight, nine? It has to do with either in the coin system or in the Yarrow stalk system, the final number, in this case, of bundles of Yarrow stocks that you have at the end of this process.

Once you've set your first line aside, the point is to try and come up with, do you have six, seven, eight or nine bundles at the end? It's a random process, like coin tossing, but the randomness comes from not being able to actually count. I have 49 here. I'm trying to divide it into two equal piles, but I'm doing it by eye, so I'm probably not going to get 25 here and 24 here. You set the piles down and then you take one from the left hand pile, tuck it in your fingers. Then, you start counting out this left hand pile in bundles of four stalks. You have your first bundle of four stalks and you set it down. Your second bundle of four stalks and you set it down.

Your third bundle and you set it down. Your fourth bundle, you set it down. You just keep going, counting by fours until you have a remainder. That is either going to be one, two, three, or four. In this case, it's four. There's my first one. I'm going to put that between my ring finger and middle finger and continue adding stalks to my hand. Then, we'll just go through this process again, figure out what the remainder is and put it in here. Then, we will have a set of piles of four that are left over down here, and it'll be a certain number. Maybe it'll be three. Maybe it'll be two. We'll do the same with this right hand pile that we first divided.

We'll end up with a certain amount of piles of four at the end. Once all the remainders have been taken out, you add all the piles of four together. You're going to have six, seven, eight, or nine of them. That will be your first line. If it's a seven, it's a stable yang line. If it's a nine, it's a strong yang line that's about to change to yin. If it's six, it's a weak yin line. It's about to change to yang. If it's eight, it's a stable yin line, and that's it. That's your first line. It probably will take you 10 minutes to get your first line. You have to do six of them. The whole process, especially when you're starting, could take up to one hour.

There's great directions out there on the internet for this process that are very clear and straightforward. I also turn to this particular edition of the I Ching for that. It really details the Yarrow stalk process quite well. What I love about this is that they don't actually translate it very well. They take each ideogram and just translate the ideogram from Chinese into standard English. When you read it it's like dream language, it sounds like it's very bizarre. I can give you just a random of example. For example, here in this particular hexagram, which is hexagram 28, it says, polarizing fire stirring up and also above marsh stirring up and also below.

The fact that it's translated directly from the Chinese makes it a little bit tricky to understand what they're talking about, but it also makes you really get into the true original intent, I think, of the book. I really love this edition, Rudolf Retsima, I Ching. They do get it into a mellower, more understandable version too, if you want, but this raw translation of the Chinese always fascinated me and it has a great Yarrow stalk casting method in it.

Rosalee de la Forêt:

Fabulous. We'll include that book as well as the link that you had given me for the Yarrow stalk in the show notes. For Guido's handout for powdering the Yarrow as well as creating the stalks, you can visit that at the show notes at herbswithrosaleepodcast.com. All right. Well, I'm really excited to talk about the projects that you're working on, but I also really wanted to just

highlight this book, Wild Medicine Solution. It's one of my favorite books of all time. What you're seeing on the side here is where I've just highlighted a couple of things I found interesting in the book. I still visit the book and find so much in there. Just today, I pulled out this section about this thing that is something I'm working on right now as a webinar.

I just found this highlighted sentence where you say, "We should worry less about bad foods, toxicity, and fear-based reactions to what we eat, and more about providing the essential ingredients for optimal gut function. This is easily found in bitters." Thanks for that. I'm still finding so much out of this book. For anyone who's not already familiar with the Wild Medicine Solution, I obviously highly recommend it.

Guido Masé:

Thanks, Rosalee. That's really nice.

Rosalee de la Forêt:

Of course, DIY Bitters, you and I both share a passion for bitters and DIY Bitters is a fabulous book, and I love the instructions in there about creating your own bitters and the formulas in there are also very wonderful. I'm so excited to hear about what you're working on right now.

Guido Masé:

Yeah, well, DIY Bitters is more of a practical how-to cookbook. We were also trying to trick people who are into cocktails into maybe becoming herbalists. Maybe we had some success there. Wild Medicine Solution, it actually set me on a path of inquisition, an exploration that still isn't done and that's really what I'm still working on now. One of the ideas that really drove me in writing the Wild Medicine Solution was this idea that the ecology has its hand on our shoulders through plants. Meaning, like you in the quote you read, if we plug ourselves into the stream of chemistry, in this case, the stream of bitter chemistry that helps regulate our digestive secretions, our digestive motility and our metabolism and liver function, we are going to be able to handle a lot of the potential weirdness that modern Western culture throws at us every day, with a lot greater grace.

The question there then is like, "Okay, why is it that bitter herbs like Yarrow or dandelion or gentian have this effect on us? Is it some magical coincidence?" Thinking about other tonics like Hawthorne Berry, for example, we know it's so incredible for cardiovascular health, and how is it that this berry exists that is good for our cardiovascular health? It's not just limited to Hawthorne, bilberries, blueberries, a range of deeply pigmented berries with their high anthocyanin polyphenol content all have this ability to support our heart and blood vessels. I started thinking more, it's like these compounds that are good for our blood vessels are also pigments.



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These pigments signal to animals that the fruit is ripe. This is useful for the plant because you don't want to give away your fruit before your seed is ripe. It's clearly useful to animals too, because all of the sugars that are nutritive for them are going to be present when the fruit is ripe. The color of the peel of the Hawthorne berry or the blueberry is that visual signal for our eyes to tell us it's time to eat it and then get nutrition and help spread the seed of the plants. But what about the fact that these pigments also have these tending and supportive effects on our internal physiology? Is that just a random coincidence? Is it co-evolution?

I think that it's much more likely to be the latter. Animals who could better use polyphenols to maintain their cardiovascular health were probably more likely to be successful, but also it's very likely that the cardiovascular system itself developed in the context of polyphenols, and that the endothelial cells that line our blood vessels are waiting for that input from the natural world to be able to function properly. Put it in another way. We don't tend to think twice about saying, when I feel stressed, my brain sends a signal to my adrenal glands and a hormone called adrenaline comes out that has effects on cells. That all seems perfectly reasonable to us.

But it seems like a little more of a stretch to say, when my community, or even myself as an individual, are looking to maintain good cardiovascular health, the ecology secretes a chemical called a polyphenol through the organs of the plants, in this case berries, to help support the cardiovascular health of myself or my community. That seems a little weirder, right? Because we tend to think of me as a human and the Hawthorne tree as a tree, as being separate. But I think what I've learned from plants, Rosalee, is that we're really not. That if you can take this perspective that the valley you live in up there, the Champlain Valley that I live in down here in Vermont, wherever it is that you live, whether it's an urban environment or a desert or a lush valley, that ecology itself, that region of the world has an identity of its own.

It has agency of its own. Within it are things like microbes, animals, plants, humans, you name it. All of those participants in the ecology almost act as organs within that ecology, the way our adrenal glands or our guts or our hearts act as organs inside us. It seems reasonable for us that our brain and our heart communicate and support each other and balance each other. It seems less intuitively reasonable that the ecology balances itself through the use of these eco-hormones that are secreted from one organ, the plant, into another organ, the human, but I really think that's what's going on. The crux of the project, I guess, is to try and define what tonic herbalism is. It might seem like a dumb question or an easy question to answer.

But I tell you, I have been struggling with it and struggling with it because tonic herbalism truly is a unique thing that plant medicine does. We don't have this in modern technological medicine. We wait for problems and we push back against them with strong drugs. No one is really talking about tonification, building of resilience, building of sustainability through medicine, but that's exactly what plants and mushrooms do for us from an herbal medicine perspective. How is it that that happens? Why is it that that happens? Why is it that that even exists? These are the questions that I'm trying to answer. The fodder for that or the data for that from a research perspective comes from my clinical practice, where I have seen some really interesting things happen, that involve relationships between plants and people or mushrooms and people.

The establishment of what we might call almost a new organism, which is an organism that extends beyond the human that I'm working with in clinic and becomes a human plant hybrid. When people figure out that a plant remedy helps them, they start doing really weird things, like growing that plant or making their own medicines, or learning about fairytales associated with that plant and mythology associated with that plant. The story I always tell is of a gentleman whose digestion was greatly improved by dandelion root tincture, just a really, really simple classic bitter. When he came back into my office and said, "Hey, are those the same dandelions that grow in my lawn?" I said, "Well, yes, they probably are the same species. If they're not, a lot of dandelion species are very interchangeable. You can use those for medicine."

His response was, "Well, I better stop spraying Roundup upon them." These weird things start happening that alter our relationship to the world, and that starts me thinking about agency and consciousness. Where did that guy's thought come from? Was it his thought or was it dandelion thinking through him or was it the ecology reacting to Roundup, thinking through him and rearranging the perspective of those organs, in this case, the human organ that is a part of the ecology. My thought was, "Hey, if more people consumed more plants and mushrooms, we might not have the same attitude towards the environment and ecology that we do." Which is one of, I would say, extraction and in certain cases, exploitation. That's a very natural reaction.

It's the exact same reaction that kids would have when presented with a bag of cookies. You'll just eat it, eat it. It's the same thing we see with humans being presented with cake, eat it, eat it, eat it, eat it. My argument here is, you can eat your cake, but have some dandelion root beforehand, and what you'll find is that you won't eat as much cake. You'll have a more balanced relationship to your blood glucose. Similarly, in our extractive attitude towards nature, our mind is going to start to shift from consuming these plants. Now, there's mechanisms that describe that. Whether it's through adjustment of the microbiome, which we know has an impact on our mood. Whether it's through direct modulation of neurotransmitters from certain herbs.

Whether that'd be St John's-wort or *Mucuna pruriens*, you name it. But more importantly, I think what it's pointing to and what I've seen from a clinical practice perspective is that it's getting the human being who consumes those plants to become enmeshed and entangled in the actual thinking process and agency of the ecology. This raises a lot of thorny and interesting questions. What is consciousness? Is consciousness localized to me? Does it live in my head? If not, where does it live? How does it come to be? In trying to answer these questions, I think the only reasonable explanation or understanding that I have been able to come to is that consciousness is a fundamental part of reality that may even predate matter and energy.

This, in philosophy circles, usually is put under the umbrella of panpsychism. This doesn't mean that there's necessarily little fairies inside every plant. Although there might be. What it does mean is that there is a universal consciousness field and that through encounter between different aggregations of that consciousness we build agency, we build creativity, and we do this in this measurable and understandable way. This is, again, something I've seen through

clinical practice. You see this with athletes who are developing a relationship to training programs. You see this with people who are attempting to overcome or develop a healthy relationship to a chronic disease process. It's this process of engagement and then ramping up of change and then stabilization.

Then, there's often another level that is reached and another plateau that is explored. As we go through healing, working in clinic, we'll start from a place that might feel really uninspired and uncreative and worn down. Then, slowly creativity begins to increase as plants start to come in and we start to entangle those plants into the consciousness of the human. You start to see creativity grow and spark increase. I ultimately fundamentally believe that this is because we become and enmesh our consciousnesses into these broader consciousnesses around us. Whether it's our family, our community, our garden, our bio region, you name it. As we do that, we tap into streams of creativity that support our own creative flow.

Going back to what we were saying at the beginning, that, I think, is the true root of health. This ability to create, this ability to expand into new vistas and also take care of ourselves. This all sounds very nebulous. It all sounds very woo-woo and wishy washy, but one of the things that really has made me excited is that there actually are really well defined ways of talking about these things in an objective and measurable way. This is done through not looking at stuff, not even looking at energy. Setting aside matter, setting aside physical, tangible things, and looking at the flow of information. This, again, introduces a whole new way of looking at things, but I truly believe that looking at herbal medicine through a lens that is based on language and information helps untangle a lot of what seems confusing about what we were just talking about.

One way of thinking about information is useful stuff that helps us have agency. If something has no usefulness and doesn't help us alter our behavior or have agency, it has really no useful information to us. But if you think of, for example, our immune systems, our immune systems are sophisticated language readers. They're able to immediately tell you whether a cell is from me or not from me. They're immediately able to tell you if there's a pathogen that they've seen before. They're also able to tell you if there's a substance that may not be related to a pathogen, but that might be something worth expelling from the system or getting excited about and creating a little inflammation around. They do this all through the recognition of pattern-associated molecules.

We find these in plants and mushrooms all over the place, whether they're polysaccharides or proteoglycans, these immunomodulatory constituents of medicinal plants and mushrooms are truly telling a story. What's amazing about it, and we've seen this, astragalus, brings up immune function for folks who are experiencing frequent illnesses. It helps them be more resilient and have less frequent illness. It helps people who are convalescing from illness bounce back more quickly and more effectively. But for people whose immune systems are overactive, it does not overstimulate their immune system. It can be used in situations of autoimmune disease, actually to good effect, to help modulate immune function. Isn't that what a good story does?

If I tell it to you, you might have a different reaction to it than if I tell it to someone else, because you're taking that information in. You're putting that into your context and you are acting on it or having thoughts on it based on the combination of that information and your context. This is exactly the same way tonic herbs work inside the human body. Whether it's polysaccharides speaking a language of protein and sugar chains to the immune system, or whether it's polyphenols speaking to our genes, our DNA, through a language of gene expression switch modulation. This is some of the stuff I talk about in Wild Medicine Solution that really excited me.

But now, bringing it into a broader, more overarching concept, which is herbal medicine is language, it's language that speaks to our bodies at every single level of our physiologic existence. Our body takes those stories, takes that language and information, contextualizes it and uses it to act, to accomplish change, to have agency. In many cases, that agency is what? Greater stability and greater homeodynamic balance, and a drive to dissipate more energy through that system more efficiently. This, Rosalee, is where it really comes down to this mind blowing crux for me. We've heard talk about how the universe is all going to hell in a hand basket, over billions of years.

We're all going towards this place called heat death, because entropy is increasing across the universe. Things are getting more and more disordered, no teacups that are broken on the floor magically spring back up into a teacup on the table. This always has seemed really depressing to me. We're just getting worn down and eroded into dust, and you know what? That may be the case. But until we get there, some of the most amazing insights of modern physics have been that more complex structures dissipate energy more efficiently. What does this mean? The goal of getting ground into dust gets accomplished more quickly and more effectively by more complex structures. An analogy of this is a radiator.

If you have a block of iron and you pump heat into it, it's going to radiate heat out less efficiently than if you put a lot of complex folds in that radiator. That's going to radiate energy more effectively. It's going to take that hot water and turn it into heat in the room faster. Ultimately, what does this mean? There's this basic drive in life in order to grind everything into dust, to create more and more complex, beautiful structures to better dissipate what we currently have right now, which is a bunch of energy aggregated into this star, that is attempting to dissipate into nothingness. Essentially, a planet with a thriving, diverse biosphere on it is going to dissipate that energy more effectively than a lifeless rock ever would.

As we bring in a greater diversity of chemical streams into our bodies, we feel more energized. We feel more creative. Why? Because we're dissipating energy more effectively. We're running more and consuming more calories. We're thinking more and coming up with amazing ideas. We are more engaged, we're more alive. We have more agency, more choice, more change that we can manifest in the world. As we do this, we add our personal creative spark to this universal spark, which although we're all going over the next 13 billion years to this dust and heat death, while we're swirling, we're creating more and more amazing complex radiators to better dissipate the energy of the universe.

This idea that we are dissipating into nothingness, and at the same time, life is generating and creativity is exploding, are not mutually incompatible. In fact, there are two sides of the exact same process that has been going on in the universe from day one. Of course, if you read the I Ching and you read about what Daoists talk about, they talk about that. The way both grinds you into dust and is the source of all creative power. Tapping into plants allows us to better accomplish this overarching single purpose of the universe, which is to smooth out the separation of matter and energy that happened at the very beginning.

In so doing, we have all sorts of other creative things that we can engage with as we go. This is based on the physics work of Dr. Jeremy England at MIT, but it's also based on some of the consciousness research from folks like Mark Solms and others, and on the panpsychist philosophy of amazing folks like Dr. Freya Mathews, who works in Australia and talks about things like the primacy of encounter over knowledge. It's more important to put that over in your mouth, assuming you have a proper ID and that someone's with you who knows that it's safe, right?

Rosalee de la Forêt:

Exactly.

Guido Masé:

Than it is to learn everything about it, than to learn its name, than to learn about its chemistry. It's more important to just put it into your body, to engage with it. Why? Because we are embedded in a broader consciousness and that consciousness speaks to us as part of it through plants, through mushrooms, through other people, through animals, through bacteria. It's led me to realize that there's some really central things that I come back to over and over again, that I think are true. One is that resonance exists in the world, and that when you resonate with something your efficiency increases, and that that resonance is mediated by, at this particular level of reality in our lives, in our bio regions, by chemistry.

That that chemistry comes through what we put into our mouth and into our bodies, and that this is a key place where we can increase resonant efficiency, which I equate with health in order to become more active, engaged participants in the universal flow of energy, which we're all a piece of. This takes me to what I'm calling three tonic principles. One is that the more you can do to maximize diversity and biodiversity in your life experience, the better. We've seen this in botanical research, this amazing paper came out back in March of 2020, February of 2020, that talked about how fields that have a greater diversity of plants in them move energy through them in the form of photons and chemical inputs from the soil at a greater rate than fields that are monocropped.

They're moving that energy through and dissipating and supporting life and diversity at a much greater level the more diverse they are. This to me means the field is more well. It's a healthier field. If it's diverse and moving energy through at a greater throughput, it's also participating in the universal purpose more effectively. That's one, anything you can do to maximize diversity of

relevant inputs is really important. Herbal medicine does that for us, especially in our lives in modern America, where our diets are actually very devoid of phytonutrients, where the diversity of foods we eat has gone down dramatically. The second really important tonic principle, I think, is that you have to respect and trust the living system.

Whether that's your system as a being or whether it's the system of your family, or your community, or the ecology, or the planet. These systems, which can be described in information terms, have agency and consciousness of their own. If you approach them as a commodity or as a resource or as something inanimate that is not worthy of encounter, you are making a grave mistake. This leads me to the third principle, which is focus on support over control. Anytime you can focus on support, you are going to do better because you're going to let that system be able to write itself, engage in its own creative process, find its own homeodynamic set point. Long story short, Rosalee, I believe that agency and consciousness and the power to change things, the power to be well, it resides in the small.

It resides in the super small. Not only in our cells or in our genes, but in the molecules that make those up, in the atoms that make those up, and in the quantum fluctuations that exist, that create and stabilize those atoms. Top level processes, whether those are governments or my brain, they're only good at one thing, which is stabilizing and supporting things that work. But the agency figuring out what works that comes from the small. The smallest things, the more of them you can bring into your life, the more creative agency you open your life to. Then you, as a stabilizing circuit, can help maintain a new relationship, so that gentleman won't spray Roundup on his dandelions, once he's had that creative input from the dandelion and brought it into his life.

Now, his brain, a high level stabilizing circuit, is going to take all of that information and say, "Hey, I'm going to have a lawn with dandelions now. I'm going to help stabilize this process. I'm going to create medicine for myself," and on and on it goes. It happens inside our cells. It happens in atoms, and so looking at this from a quantum entanglement perspective and looking at things like the Schrodinger wave equation, collapsing the wave function, actually creating reality at the fundamental levels of reality. It is a relational process of engagement that entangles things outside of space and time. When something new happens, it creates a surprise, which leads to engagement, which leads to growth and creativity, and a new stabilizing circuit is developed. If you look into herbal medicine, you'll find that what I'm saying is totally not new.

We use terms like energetics. We use terms like homeodynamism and homeostasis, if that word is still employed. We use words like 'tend the vital fire or the vital force'. I know people will poo-poo the idea of the vital force. There is no such thing. You can't put a vital force in a bottle, but if you look at the way information flows and stabilizing circuits maintain flows of information and where creativity comes from in this information based model, there's no other way to describe it except as a drive for vitality and creativity that is inherent in the second law of thermodynamics, is inherent in that process of dissipation, that we all are born into and that we all eventually will die into. But holy cow, what amazing swirls we will create between point A and point B. That's what I'm working on.

Rosalee de la Forêt:

Wow, Guido. That was incredible. I don't know that I ever expected to hear the ideas of quantum entanglement and eating dandelion root in the same thought process. You really made those two come together in a really interesting way.

Guido Masé:

That's why, because the consciousness field is universal and it transcends space and time, I can be in a totally different part of the world, have the same exact thought that my wife has at the exact same time, because we're entangled. We are shared consciousness. That's why that person and anyone here who's listening who's had a relationship with dandelion, that's why you're resonating with that now, because we are all part of a shared consciousness, at least a little bit, through dandelion. These telepathic events, these moments of insight and resonance, they can happen and they can appear to transcend space in time because they're baked into the very deepest level, deepest, deepest level.

Atoms are highly entangled. They're not going to fly apart, but think about like a long term relationship of love between two humans. That's just as deeply entangled. It's also not going to fall apart. It's going to continue to create its own thing. My wife and I, yes, we're individual, but we're also one thing that has its own thoughts, that at the same time come through both organs, me and my wife. Similarly, plants and us, we're the same thing. We often have the same thoughts. They just come through different ways. A dandelion's thinking and my thinking are different, but to see that we're experiencing consciousness at the same time and that my conscious edges blur into a field, to me, is incredibly inspiring. It's humbling.

It helps me also understand things like justice in our culture and why a culture can continue to subjugate humans, because a culture has its own consciousness too. It has its own pattern, and because agency resides in the small, we as individuals can change that culture. From one that is extractive and oppressive to one that is celebratory and creative. I think plants are the key to that. I really, really fundamentally do because of that physical, tangible chemistry of communion. It's not an idea. You don't need to think about it. You just need to put it into your body and the magic will happen.

Rosalee de la Forêt:

I feel like it would be a really interesting thing to watch you have a T-shirt that just says, "ask me why I'm an herbalist," and just walk down the street of say Kansas City or some other place, and hear that. Because just from a very practical level, so many people start herbalism because they have a problem for whatever reason. Maybe they don't want to take a Western pharmaceutical or they don't like the answers there, and so they want the herb that will do the drug-like thing without taking the drug thing, which is not a bad place to start in herbalism because it's very natural. It's just like, that is a major inroad. Then, this conversation is just showing how that little thing just gets bigger and bigger and bigger.

In my mind, I have this vision of pharmaceutical pills on one hand and then the meadow on the other and how both can be a path towards health. Ultimately, that deeper supportive regenerative health is probably coming from the meadow.

Guido Masé:

I agree. I totally agree. I myself started with plants from the exact perspective you talked about. I wanted something that would work for me, whether I had an infection or whatever. Also, thinking about esoteric uses of plants. I wanted magical plants that would help me get what I wanted. That has really been tempered. But I will also say this; I don't want to moralize about modern medicine or plant medicine or anything like that and say one is good or one is bad. We have this amazing system. We have this cultural consciousness that has actually led to a lot of prosperity and wellbeing for a lot of humans on the planet over the last 10,000 years.

There's definitely issues. We can definitely do a lot better. But I don't want to necessarily say that we have to turn our back on everything we've learned. I definitely don't think that's the case. All I'm trying to say is that that experience you have of a plant helping with your headache, helping with a wound, helping with your mood, helping to make you well, even if you're taking it in a drug-like way, and that's why plants are so amazing, even a plant like Yarrow, the experience you have is the first part of a journey that I call the gift cycle. It is an initiatory experience. When a plant changes your life in a meaningful way, that is an initiation for you. You experience something new.

What happens? Your information model of the world just got surprised. That surprise leads all sorts of things to happen in that information model to try and rearrange and understand, and neuroscientists will argue that that process is consciousness. That process of being surprised, being mindful, being attentive is consciousness. Immediately, plants wake up your consciousness, bring you into the present moment, whether it's incense or wound healing, and initiate you. The next step is you got to follow through. You got to open your ears. You got to open yourself up to the maximum amount of relevant stimuli. That first tonic principle. Not all of those stimuli will resonate with you, but you will find that some will.

Then, you have to gather and engage with what Lewis Hyde calls the labor of gratitude. You're so grateful for that initiatory experience. You're so grateful to have this new vista opened to you. You damn well better follow through. Just like we were saying earlier, pay attention, learn what resonates, and then do the work. If it means growing dandelions or planting lemon balm in your window box or learning how to make that tincture, you got to do that work. You've got to engage in that labor of gratitude. As you do that, you're encountering, you're going through that encountering process, which means your consciousness is now bleeding out into the consciousness of the plants you're working with and the ecology you're working with and the medicine making lab that you're building and your herbal library that you're building.

All of this is now a system with its own information and stabilizing circuits that you are a part of, that you are involved in, and that is also changing you. As you go through the labor of gratitude, you become changed. The fourth step in the gift cycle is what? You get to give a gift back now

into the world, initiate someone new, grow a new herb garden, whatever it is. You will know what the gift is when your creativity overtops your ability to contain it. That creativity overtopping, that feeling of inspiration and thriving engagement and wellness, to me, is the definition of health. It's what I am trying to pursue in my life and trying to encourage in other human beings. I could not do it without plants and mushrooms for all the reasons we've talked about.

Rosalee de la Forêt:

I have the sense, Guido, of you being held in that tree when you were younger and having this input from the ecology around you. As you said, you took that and ran, and it seems like this is just this continued search for that original input that you had gotten. Yeah?

Guido Masé:

It took me and is running. I'm not quite sure what it is yet, but it's more than me.

Rosalee de la Forêt:

Yeah.

Guido Masé:

I don't think I can pull myself up by my bootstraps if I want to be creative. I need other people, I need plants, I need ecology. Without it, there just isn't creativity and life. But thank you, I think you're right.

Rosalee de la Forêt:

Yeah. It makes me think of I'm taking a nature writing class right now, and every day I go out and write and I go out without any expectations. It does just feel like I'm not writing, I'm just listening. Then, my hand is translating what is coming through on a level that I can understand anyway. Yeah. Well, I do have a last question for you, for season four, although in some ways I feel like you might have already answered it, but I'm going to throw it out there anyway. That is, what do you know now that you wish you'd known when you first started working with herbs?

Guido Masé:

Yes. What I know now is that herbs are sensitive to how you prepare them and to the type of human you put them in, and to what's going on in that human. Herbs are exquisitely sensitive to context, particularly the tonic herbs. To expect them to work in the same way across all people every time is an expectation that was inside me at the beginning, but I think it came from modern tech medicine. With this idea of you take a drug, it's going to do a thing always, every time. A sensitivity to the context, and again, respecting the system that we're introducing the herbs into has really done a lot for my clinical practice, which at the very beginning used to be, "you got this problem, you take this herb."

Now, you listen to folks like Paul Bergner, you listen to folks like Lesley Tierra and Michael Tierra, Kat Maier, they talk about energetics and being aware of the energy of the person and the energy of the plant, and the remedy. Exploring that and thinking about that is what first broke me from that idea of like, you have a problem you take a plant, and you always take that same plant for that same problem. I really appreciate that. Then, just seeing it in clinical practice over and over again, and starting to explore some of these ideas of distributed non-local consciousness, reinforce that to me even further. The context of the system, whether it's a simple system like a disease, a human, and remedy. Or, it's a much more complex system like socioeconomic context, family context, cultural context, human disease remedy.

Being aware and sensitive to those contexts and being mindful of them and describing them in whatever language makes sense to you is crucially important, I think, for being effective. I didn't know that at the beginning. I really just thought herbs were like interesting alternative drugs. Even though the old word 'droog' in Dutch means dried plant, we think of drug as something very different, I think. It did me a disservice at the beginning to just think that herbs were drugs that I could pick.

Rosalee de la Forêt:

Oh, thank you for sharing that. I went through that same journey. I was actually listening to a talk with Lesley Tierra talking about garlic that blew that open for me of just how different we react to garlic. You can't expect the same things for garlic. Even the way you prepare garlic dramatically changes the context and how it acts within us. Yeah, so I was on a similar journey and I really appreciate that answer. Well, thank you so much, Guido, for sharing all of this with us, I'm really looking forward to seeing how this develops and what you formally put out into the world. It's just been so much to think about today. I'm just really excited for it all.

Guido Masé:

Thanks for letting me speak about this. Again, I want to reinforce that the things we talked about are nothing new for herbalists and for indigenous folks who practice traditional forms of medicine. This is basic 101 being a human. I appreciate your interest, but you know as well as I that we're just re-uncovering and re-describing stuff that plant people have known for a really long time.

Rosalee de la Forêt:

That is so true. I think some of the most important work we can be doing right now is to uncover that and find it deeper within ourselves, because there has been somewhat of a wall between certain humans and this greater ecology. Even this idea that humans are separate from nature as a cultural context, which is, I think, so important for us to be figuring that out right now of how do we get past that cultural context? There are so many, all the stuff you've talked about made me think of like forest bathing as it traditionally comes out of Japan, or Suzanne Simard's work, looking at the mycorrhiza and the trees and that landscape speaking.

There's these, in there, there's these little hints and we're getting these ideas and understanding them. But I feel like there's so much, it's kind of like this lessening of just opening ourselves to seeing this in much bigger context, because it's unending in its depth, really.

Guido Masé:

There's a price to pay. There's a price to pay, Rosalee, and that is you have to be willing to say that your free will is not 100% free, and it doesn't matter whether you engage with plants or not. That is simply the case. If the consciousness field is universal and our edges are not well defined, yes, we're not completely determined. There's no way that that's the case. We all have agency and creative power, but we also are controlled and our behavior is modified by processes that we sometimes are not even aware of. Whether those are cultural processes, ancestral memories, and family memories, or the type of food we eat and the type of bugs that live in our gut for Pete's sake.

The price to pay, and it's totally worth it for me, to say, like, I'm an organ of the universe. Sometimes the universe is going to make me do things and maybe I wouldn't really, totally want to do, but that's okay. It's totally worth it for me in terms of prices to pay. But I think it's tough for folks to say, particularly in the Western culture where the value of individual autonomy and liberty is so, I would say lionized. It's going to be difficult for folks to be able to say, "Hey, not only am I not separated from nature, but my attitude that I am separated from nature leads me to treat it like crap all the time. As a result, that's actually going to end up hurting me. I don't even know it or understand it fully yet. If it's not going to hurt me, it's going to hurt my kids."

Hurt may not be the right word, right? I joke around, people talk about artificial intelligence potentially controlling our lives one day. You all, it is controlling our lives right now through these little boxes that we hold in our hands that dictate our behavior and agency. One time, as I was writing, Rosalee, I kid you not, I look at a lot of research papers online because physics, biochemistry, herbal therapeutics, great research, Google starts suggesting research papers to me. I'm like, "Oh, that's a really good one. Thank you, Google. Who's writing this book?" Think about it in another way. Then, our vitamin water and highly processed enriched foods, part of the way the worldwide web is reshaping human physiology to be better able to engage with a screen long, long, long term. It's a system.

It has homeodynamic stabilizing circuits. It maximizes its diversity. It's evolving. It uses us as organs. You kid yourself if you think you're completely autonomous from that type of influence. All I ask is, let's bring in this other influence that has been around for, since before we were humans and see what it has to say too. Let's make sure plants have a seat at the table as we move forward into this virtual world that we're creating, not moralizing either way.

Rosalee de la Forêt:

I love that. That's a message that I've heard from you in so many ways when it comes to phytochemicals and just increasing the diversity within our diet, within our lives and just that adding in to our lives and not taking on the role of vilifying anything outer, but really just thinking about taking in. Even as I think about the liberty and wanting to, that lioness of individualism and just thinking, "Oh, I do not have to fight against that. I just have to keep sharing dandelions with the world."

Guido Masé:

I think that's true.

Rosalee de la Forêt:

Yeah. Well, thanks again, Guido. It's been such a pleasure and I really look forward to your upcoming book.

Guido Masé:

Thanks, Rosalee. I'm always really impressed and grateful for the work that you put out into the world and the simple, clear, and beautiful way that you make herbs approachable for everyone. I've told you this before, but I think it's amazing, beautiful, and I'm so appreciative.

Rosalee de la Forêt:

Well, thanks, Guido. You're one of my herbal heroes, so I love hearing the compliments. Well, thanks again. Thanks for watching. Don't forget to click the link in the video description to get free access to Guido's instructions for processing fresh Yarrow into powder and divination stalks. Also available are the complete show notes, including the transcript. You can also find Guido on Twitter, his handle is @herbalist and his website, aradicle.blogspot.com. If you enjoyed this interview, then before you go be sure to click the subscribe button so that you'll be the first to get my new videos, including interviews like this.

I'd also love to hear your comments about this interview and this lovely plant. I deeply believe that this world needs more herbalists and plant-centered folks. I'm so glad that you're here as part of this herbal community. Have a beautiful day.