

The Kwan Yin Journey



Module #2 Q&A: November 17, 2013

Tim: Hi everyone, it's Tim Emerson of Kwan Yin Healing, and we're here for our second Q&A call. It's a quiet Sunday here. So far, it's Heather and I chatting. So, Heather, whatever you have, bring it on.

Participant: I didn't have anything in particular. I was just going to be a silent bystander, but I guess I'll have to come up with something. You lead, I'll follow.

Tim: All right. I'm going to start then by just reviewing, generically, what went on in Module Two. Now that we've moved from crossing the threshold into the physical realm, just a quick reminder that a big part of this is really embracing movement, that we're meant to be happy, we're meant to be healthy, and the only reason that we aren't is primarily because we tend not to allow that. We get in our own way.

It's kind of a big statement, but it increasingly presents itself. We talked about understanding awareness, transformation and intention. I want to look at this backwards again, so when people are tracking things into their lives, they tend to jump right to setting a good intention, *what's your intention?* The only trouble with that is that intention doesn't work unless we have the ability to transform, and to transform we have to have coherence, focus. To have coherence and focus, we have to have clarity. Before we can be clear, we have to be aware of where we are and what's going on.

Awareness of what? Awareness of who we really are. Awareness of what's really possible for us and all of the possibilities. All of us are guilty of this somewhat. We're guilty of the "yeah, but." We're quick to shoot things down. We need that awareness of who we really are and

what the possibilities really are, and we can't have that awareness until we understand that our typical, habitual daily perception is at odds with reality, that we tend to defend and justify the reality we've created for ourselves. It's our ego's way of protecting us, so it's really important to get into *what do we want? What do we love?* And to be very, very clear about that or be continually getting clear about that so that we know where it is we're trying to go.

Keep up your daily spiritual practice, our homework right from the start. Keep on chipping away at what you want and what you love. Keep on adding more why do you want things? Keep on discovering more things.

We've had some amazing a-has. If you remember, last week Bruce was struggling with finding what he wanted, and this week, even though I see it over and over again, it never stops amazing me. We did his healing session, and three days later he had all these ahas, starting from a place of gratitude, but then discovering a big epiphany. *It excites and scares me.* That's perfect. As he said, he must be going in the right direction.

Moving from that understanding of wanting something and money as an exchange, as really something that's only on the surface, that's still a scarcity mentality, and stepping beyond that, above that to not caring about possessing, but moving to being able to use things, share them, be a stewardship for resources. Again, it's at odds with a dominant paradigm, but the dominant paradigm is one of scarcity. Moving into knowing that he wants to work with noetics and recognizing, clearly, the ego part that holds him back, this all Bruce's post from the Kwan Yin Journey group.

Anyway, it's just a marvelous change from being stuck where we were; wonderful, just perfect. It's amazing how those healing sessions, just getting connected with our highest selves and the highest frequencies really helps.

The biggest thing, again, just reviewing Module Two here, in no way is the physical level the lowest level. We have to have all areas. It's just a place that we can look at, we can see, and I invited everybody to really take seriously that the physical world is a mirror. Our thoughts flow into

our emotions that I can solidify, eventually, into the physical world in which we see ourselves, and if we want to know what we're doing and how well we're doing it, all we have to do is look around us because that's reality, as we're doing it now.

When we're stuck, it's a real challenge at first, but really look at the world and say, "Okay, why am I attracting this to myself?" Gratitude list. Gratitude is much more than just feeling good. It's really about appreciation. It's an exercise in reality. It's an inventory. It's a let's get real about what I've already done, about what's already here, about who I already am as an attractor, and if we can't do this, if we're not grateful and recognize the success that we already have, then we can't keep doing what's working for us. We're just going around blindly.

Another thing about gratitude, it keeps us thinking in terms of abundance, that we don't want some limited thing, but we want this endless flow of goodness into our lives. Only then can we start talking about will and intention, and when we talk about will and intention, it has to be synonymous with love. If we're trying to force our will into something that's not in harmony with our deepest love, with our most authentic selves, then we're not going to be in coherence and we're going to manifest a mess instead of anything that's recognizable. One of the major benefits of doing the healing work and the energy alignment that goes with this program is we really come into this.

Most people are stuck. If you've looked at any of this stuff, from the blog or recordings, YouTube videos, or any of my past material before you got into this program, you may have come across *Nine Steps Towards Getting Unstuck*. I've talked to a lot of people who wanted to talk to me about getting unstuck, and it usually comes around some gentle part of this, and since you're not directly asking me at the moment, I'll tell you bluntly that almost without exception, they're stuck in the very first step, and the very first step is you have to stop blaming other people.

It is really hard to do. Our ego is stuck here. As long as everything is someone else's fault, there is nothing to be done. You've created a reality that's etched in stone. You have no power in that reality as long as you are blaming other people.

Then we get into this kind of big semantics thing. We had a little bit of this on the Kwan Yin Journey page, so let me address this question here. What we're talking about is the prosecutor, the victim and the rescuer. The prosecutor is trying to control everybody and get them to do things, and the victim is complaining that they're being controlled. Of course, then, all the blame is off the victim. Then the rescuers come in and say, "That's okay. I'll make all of this right." Then the victim, inevitably, turns and complains about the rescuer not rescuing good enough. Now the victim is being the prosecutor, but then everybody else's behavior is off the hook.

This is the question that arose on the Facebook page. The question is about the role of the rescuer, if somebody comes in, hoping to save the day without helping the other people learn, or is it wrong if we see people struggling? Or do I approach it as a learning and growth experience? Or do I come to the rescue? We got all wrapped up into *what's my role as a rescuer?*

A couple of things about this. First of all, that's coming at this from a completely different point. Let me talk about that first. The whole idea here is to look at the role of ourselves, in terms of not getting results personally. If I'm trying to control everybody else, I am not going to get very good results. If I am complaining to everybody else who is controlling me, I'm not going to get good results. If I'm complaining that somebody else needs to rescue me or that they didn't rescue me good enough, I am not getting good results. All of those are things that take power away from me. That's the point of that triangle, of the illustration.

The rescuer question here is actually a semantics one. It addresses a different point, but since it came up, let's talk about it briefly. The problem here is still one of ego. I, the rescuer, am now going to march in and how can I best control this situation? Suddenly, I'm playing God again. Now I'm the one who has to make all the decisions. The whole world rests on me again. It's right back to ego. Or I can say, "Well, you need to learn from this experience." Now I'm the prosecutor. Or I can say, "Well, you need to go learn this and I'm just going to walk away." Again, that's prosecutor, even if you're not doing anything. Or, "Here, I'm going to come in and fix it all for you. Aren't I wonderful?" That's ego as well.

Here's the thing; this is not like some of the silly debates they have in Congress. That's not the point here. The point is this; get your ego out of the way. If you see somebody who needs help, help them. Don't make this complicated. It's not your job to plan out the whole rest of their lives. If you've ever tried to teach somebody who doesn't want to be taught, you realize that however nice you are about it, you're not rescuing. You're prosecuting, at least in their eyes. It just doesn't work. They shut down. It's all about your behavior instead of theirs.

If you, instead, are teaching somebody who is eager to learn, then that's a completely different role, but now you're not really rescuing so much as you're a partnership. Like Ralph Waldo Emerson said, "Wear your knowledge like a pocket watch. Wear it out when asked the time, give the time, and put it away." You see somebody stopped at the side of the road with a flat tire, pull over and help them. It's not that they should know better or anything like that. Use your head. You don't want to enable somebody either. The question is bringing all these things right back to the ego. What's the "I" role in this? The "I" role is to stop worrying about other people and to start taking responsibility for ourselves. What kind of a person do you want to be? That's really the answer there.

Participant: I have a question about that. Let the ego out of the way and help somebody. Clearly, if they have a flat tire and they're on the side of the road, then they're generally open to anything that you have to offer to help, but it seems as though you can easily get caught in the rescue/prosecutor/victim when that person is seeing that offering to help is teaching or showing, or otherwise known as, to the one who doesn't want to be rescued, preaching. Can you just touch on that a little bit?

Tim: Here, it depends on the circumstances a little bit, but understand that you can preach all you want; you're just not going to accomplish anything.

Participant: I guess the piece is the ego that could care less about helping the person, just be detached from the situation, but then you're no longer coming from a place of love, to just simply detach and not offer help.

Tim: I'm not sure I exactly follow. You can certainly offer help without attachment, right? You can choose to feel no attachment and still feel love for the person.

Participant: Okay, that's fine.

Tim: Yes, I can think of a short list of friends who dearly need help, and business contacts, especially, who think they're doing fine. So my job there is to mind my own business. The whole point is that everybody has their own path. Their path doesn't have to look like mine, and they'll manifest things in their own way and they'll learn their own lessons.

We tend to get so wrapped up in things and what we're trying to accomplish and, in the end, in a universal sense, none of it matters. It's all playing games, but we treat it with such seriousness. Just for example, is this going to matter in three months? Is this going to matter in three years? Very quickly, things that seem so important when we're dealing with them, we realize aren't actually all that important at all.

We can get all kinds of *what about this* and *what about that*; *what if I'm teaching my children and they don't want to learn?* Obviously, we want to teach our children but, at the same time, it comes down to if you're working with children, they are children and they act like children.

There is also the reality that sometimes we teach a lot more by being than we do by doing, anyway. People learn much more from us than we think, especially children, but again, the question isn't here's your recipe to what to do if somebody needs help. It's not the point of it at all. The point of it is as long as we are reacting to other people, we are not deciding what we want to do and we are not taking responsibility for ourselves. I think that's really it.

Participant: If we're not reacting, we're not taking responsibility?

Tim: No, if we're reacting. One of my favorite meditations is the octopus meditation. It's on my *10 Tips for People Who Can't Meditate*. That's the one where, at the end of the day, close your eyes and whatever attachments we've picked up during the day, they're like octopus tentacles, and just slowly free ourselves from this.

We do this in two ways, and the first and most obvious one is all the little resentments and irritations picked up. I slowly just release them, just so I don't take those to bed with me. I don't want to carry these day-to-day. I want to start fresh. It won't be perfect at first, but starting to get there. There's a second part to this, and it's not just the negative irritation thing. That's a place to start, but if anything else that I'm really clinging to, "Wow, Tim, you were just awesome today," yes you were, now get over yourself and let's move on. That's also an attachment.

It doesn't mean we shouldn't celebrate or feel good. I'll all about life should be joyful, but if I want to cling to something that felt good in the past, that's going to get in the way of my feeling joy continually. When I start to do that daily, then during the day I start to recognize those things so that I don't get overly attached because I'm just going to have to detach myself later. Is that making sense? It's not a matter of do this or don't do that. It's a matter of *am I trying to control everything? Am I clinging to the event rather than focusing on how I'm being, moment-to-moment?*

From here, we make decisions. This is why focus is really important. If it's your mission to go into the inner city and help these kids excel in this or that, and they don't want this, that's going to govern your decisions. It's not a matter of I'm going to force them to, it's I need to find a way to connect with these kids. This is an act of love and it's going to meet with a whole lot of missteps.

It's the road of trials, and that's true of anything else that we do. We're going to form attachments. Relationships, by nature are attachments, but to the extent that we keep focus on who we are and where we're going, and on the healthiest kind of being there, without clinging, is how it's going to work at its best. It comes right down to how much of this is the joy of being in the moment and how much of this is my ego swimming around itself, because the ego swimming around itself is always going to keep us where we are. That's the point. I feel like I'm going in circles now.

Participant: I get it. It's pretty clear to me, what you just said, but what comes up is when you think detachment, I practice the detachment meditation, and you come to *is indifference the ideal state?* And yet, how do you have

passion and love, and all these beautiful feelings, yet detached and no ego? There's an ego called passion, so it's a little confusing.

Tim: Yes, I think that's a common misperception.

Participant: Okay, let's talk about that one.

Tim: I don't think it's about being dispassionate at all. In fact, exactly the opposite. I think it's a common misperception, in Buddhism, that desire is the problem. Desire isn't the problem. Attachment is the problem. I hear this a lot in a less enlightened context. People say, "Well, you know, what I do is I just expect the worst and I just expect people to treat me crappy. I expect people to turn out awful, and then if I'm pleasantly surprised, it's great." I say, "And that's how you want to live your life, by setting the bar fantastically low?" No, not at all.

I'm all for passion. It's how I got started on this path. It's like everything was fine, but *I'm not excited to get up in the day*, and that's not enough for me. Life should be lived with passion in every moment, but when we cling to it, that's when we set up the problems. If we're trying to move forward and we're clinging to the joy of a relationship that we had 10 years ago, and it's interfering with our day-to-day life, or if we had a wonderful, college athletic career, and 20 years later, that's still where we live. Instead of moving on to new desires, we're still attached to that. These are things that are going to be problems. Does that make sense?

Participant: Yes.

Tim: It's a matter of moving forward. We are built to expand, and we move from desire to desire to desire, and from joyful state to joyful state to joyful state, and as soon as we cling to one of those things, now we actually shut off the joy because *what if something changes?* Of course things are going to change. We suddenly shut off all the new things and we're suddenly living in a world of scarcity instead of a world of abundance.

It's like the Robert Frost poem we looked at in the very first week of the journey. What we tend to do is wherever we end up, we justify how we were really smart to make those choices, and it was all our plan all

along. We back engineer; we sell ourselves, whether it's happy for us or not. It's why one of my favorite questions, when somebody is justifying something, is, "How is that working out for you?"

It's amazing that people will rush in and say, "Can you help me? I have all of these problems," and they'll go on about how awful work and home is, and their life and their direction, and when people start giving them some feedback, "Okay, what I hear is this, you might try this, and there's this and this," they get a lot of really good feedback and an hour later that person is explaining, "Thank you everybody but," and they're justifying everything the way it is exactly right now. A minute ago this was the problem. Now everything is fine. Somewhere in there is a problem.

The whole thing of all of this is we cannot control other people. That's the whole point of that triangle. From there, take your best shot. Do as you will, but we can't control other people. No matter what we say, even teachers and parents, nobody is truly in control of children. In the end, they go their own way.

A second part of this is that we need to acknowledge when things aren't working, and what we want to do is get away from endlessly defending what's not working. That's kind of the whole point of this *Physical Reality* Module. As Einstein said, "We cannot solve the significant problems that we face with the same level of thinking we used when we created the problem." Really, it's about taking a good, honest look. It's about facing reality. It's about getting real where we are, and we all tend to see the world not the way it is, but the way we are.

Even though it sounds like, "Oh, my physical world. That's easy," we don't like to see our physical world. There are many really wonderful examples of this; some classic ones and some more recent ones. The story of when Columbus' ship first sailed to the western hemisphere, the natives, since they didn't know anything about sailing ships, they literally couldn't see them. When they got out of the ship, into canoes, something they saw, it was like the canoes just came out of nowhere or rowboats, whatever they used. If it doesn't fit into our reality, we don't see it.

There is a story about a woman from East Asia who moved to the United States as a refugee. Red hair is not common there, so she actually lived here for months before she noticed that there were people with red hair. It just wasn't something that fit her reality, so she literally didn't see it.

I just started reading Pam Grout's book *E-Squared*, about thought experiments, and she tells the story of a woman at a bus stop, complaining about everything. "I can't believe this. Where is this bus? This is unacceptable," and the bus she wanted was actually five feet in front of her. It came by twice and she never saw it. She was so busy, caught up in her world of *it's not happening*. That's how we see the world. It's a hard thing to wrap our heads around because we're convinced that we look at reality. We don't see reality. We see our fantasy about reality. So really looking hard at our physical world is a good way to start, instead of, "Oh great. People are messing up my world." Stop, there's a mirror here. What am I doing? Why is this in my life? And to really hold our own feet to the fire on this. We can learn quite a bit about this.

The next point that we made in the module is how we need outside help. If I can't see the physical world myself, I'm going to need outside help. I need to interact. I need to get other perspectives. This is also why people have trouble reaching goals. In week one, we talked about typically, people accomplishing none of a goal or 90% of a goal because it's beyond them. We need that outside help. We need to build our vibration, to look at the physical world for what it really is so we can build on that foundation, up to higher vibrations.

I have a very important thing to recognize. We're quick to recognize that family members, friends, associates – we look at them and we see how they're creating their own problems, but we don't see how we do that ourselves. The reality is that we're not immune to that. That's why I invited everybody, for the homework this week, to get a nice big sheet of paper and draw six columns, on however many pages it is.

In the first column, list *where are all the other people in my life who are to blame? Where do I have resentments? Where are problems coming my way?* Maybe it's the economy or maybe it's somebody at work, or

something that happened three years ago. It's not even a big deal but it's still bugging you. Put it down.

Then in the second column, briefly write *what is the problem?*

In the third column, starting to look at *what is this affecting? Why does it bug me?* It affects my income, it affects my self-esteem, it affects my ability to work; whatever this is doing to me. It makes me afraid. Whatever it brings up.

First we take an honest inventory of all that, and then in the fourth column, we ask ourselves, "How am I to blame for this situation? What am I contributing?" Even if it's only 1% of the situation, that it's mostly this other person's fault. *What did I do to make it worse? Did I react inappropriately? Did I contribute to the negativity?* Whatever role I played in this. But also, what was good about this? *I'm not a bad person. I was just trying to do this. Or at least I care, or whatever was good. At least I took a stand.* Whatever was good about this, so that we're not trying to shoot ourselves down. We're wonderful people as well.

Then the last column, sitting with each of these things, now that we have a little better overview of the situation. People don't do negative things for no reason, but people do negative things that don't make any sense. Think of it like somebody who's sick. They just don't get it, or somebody who's sick and, therefore, they're not dealing with things well. We have compassion for sick people. We have compassion for people who are struggling, so if we look at these as sick people and say, "How are they sick? What's going on with this person?" It could be a big thing or it could be a small thing. What are the things they're dealing with?

Then we can look at that column and realize okay, they shouldn't be doing this maybe, but I understand they're just doing the best they can or it's just the way they're dealing with things. As we start to understand, we stop judging. You can't judge and understand at the same time. If I say, "You're just wrong," I'm not trying to understand.

As soon as I say, "You shouldn't have handled that, maybe, that way, but I understand why you did it," now I'm no longer judging you. That

starts to back off our ego. Then we start to see the world in very different ways. When we see the world in different ways, the world changes. It will sound different.

I invite people to find somebody you trust and, when you're done with this, share this exercise with them because it will sound different when you're saying it to somebody than the way you told yourself in your head. It's a really, really good way to start to really look at what's going on with you. There's a lot to that exercise. If you haven't done it yet or maybe you did it but it's time to do it again, I invite you to do that.

Then the rest of Module Two, I went over a long list of physical health things. We want to improve our emotional state. We want to improve our mental piece. We want to improve our spiritual state. We want to improve our future physical manifestations, but our current physical state is connected to all of that, so it's really important to understand that we are mind, body and spirit, interconnected, so all one continuum.

One of the most important things we can do is make changes. Not all at once, small changes, but make changes in our day-to-day physical reality. When people say, "When I'm upset, I clean," that's not a bad impulse; they're doing something about their state and it will change that. I won't go through this long list again, but just paying attention to how we start the day so we're not just coming to and running out the door. And picking two or three things in our physical world we can be working on.

It can change from time-to-time, but there is something that we're changing. We can't expect a different world if we don't change it. We have to change something that we do day-to-day. That may be eating breakfast or better breakfasts. It may mean eating lunch. It may mean setting dinner at a regular time or going to bed at a regular time, or an exercise program, or taking time to pack healthy lunches instead of grabbing something on the run. Looking at our addictions; alcohol, cigarettes, drugs, caffeine. Are we spending time with friends? Do we have down time? Are we in a healthy environment? Routinely, are we getting organized? And 100 other things, but just looking seriously at our physical world and our physical surroundings, and changing them, and to get out of blaming other people.

I recommend going on an excuse fast, going on a blame fast, and immediately, you see how very, very difficult it is to do. I want to stress this. Again, I'm being kind of repetitive, but if we don't, we're going to stay stuck at step one. We're going to stay stuck at step one as long as that's the case. If we're not going to make physical changes, we're telling the universe, "No, things are great the way they are, thanks."

If we're going to point the finger outside of ourselves, we're telling the universe, "I clearly have no power over this, so ignore anything that I do." It's that important. It's really the foundation, the beginnings of everything else. Making changes, bringing into a new reality is part of living the healthy lifestyle, and part of living a healthy lifestyle is eating right, sleeping right, healthy relationships and so forth. You would be surprised.

When we do those things, already emotional issues will start to bubble up, which is why in the next module we'll get into the emotional issues and how to deal with those things, but these are very much connected.

One of the wonderful things to do when we find ourselves feeling sorry for ourselves, or blue, is to move a muscle, change a thought. Get up and do something. Clean, go for a run, go for a walk, change your environment, call a friend, get out of our own heads; a physical change. It's very, very important.

Again, I invite everybody to take this physical step very seriously. It's an important foundation before we step into the emotional world. And, of course, continue our daily spiritual practice. Let that grow. Continue the daily gratitude list. We're going to need that continual, positive reinforcement, and anybody who hasn't yet scheduled their Reconnective Healing session, make sure you do that, and then after your healing session, our two-day Energy Alignment session. These also will be very powerful steps forward. I think that's all I have, unless Heather has more questions.

Participant: I think I'm good today. Thank you.

Tim: You're welcome. Nobody else seems to have any questions, so I guess we'll call it a day then. Have a great day, Heather, and everybody else, have a wonderful week. Take care. Namaste.