

The Kwan Yin Journey



Week 6 Transcript -- Awareness

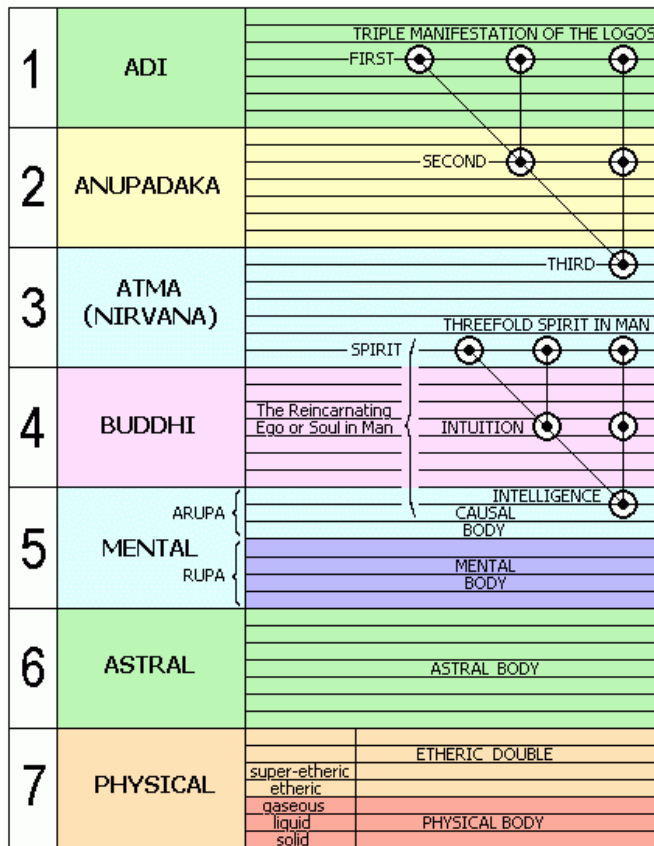
Welcome everybody. Tim Emerson, Kwan Yin Healing, and we are back for Week 6!

Let me hear from you first -- how are things going, where are you at, what's your experience so far? Anything at all -- physical, emotional, mental, spiritual, Reconnection, putting it all together, homework, stuff you heard, stuff you're wondering about . . .

--- sharing ---

OK. I'm going to refer back to the Levels of Being that we talked about right at the beginning of the course and clear up a couple of things.

The Seven Planes of Existence - The Leadbeater Chart



We throw around the words "spirit" and "higher plane" and "higher self" a lot, and I want to get clear about what it is we mean and what it is we don't mean when we're talking about those things.

Just a couple of clarifications before we start getting into this. In the bottom plane, the physical plane, when we first start talking about states of matter -- solids, liquids, gases, plasma -- these are actually a subset of that plane, and when we move above that, we're in what's commonly called the "etheric double," this etheric energy around the body, but we're still not into spirit. Above that, then we have the Astral Plane, the emotional aspect. And above that, the Mental Plane. And again, when I say "above that," I don't mean in a "higher" sense; I just mean at a faster vibration. But the Mental Plane is also, like the physical plane, divided into two subsets, the rupa and the arupa. The rupa is what we think of as the "mental body." The "casual body," which we think of as part of the spiritual plane, is still part of the mental plane; it's still part of our mind. So it's easy to think that we've escaped mind into spirit, when we've simply just gone into higher aspects of mind. It's this aspect that we prize most, the aspect of Intelligence, that's active here, in the highest part of our mind.

When we get into the next plane, the Buddhi plane -- the middle of this plane is our Intuition. But we're still not into "spirit" (in a highest sense) which is in the Atma, the next plane. It's these three aspects, Intelligence, Intuition, and Spirit, that are the reincarnating soul, the three-fold aspect of humans. If you were in the teleseminar with me about the Tarot, or if you go back and listen to that, this is a recurring theme, that Will/Intelligence looks to Intuition. Then, you know, we say "look to your intuition." But then Intuition looks up, to Awareness. It's this triangle.

If we don't have this triangle, we run into a couple of problems. One of the reasons people have so much trouble trusting their Intuition is that it's very easy to mistake Projected Fears for Intuition. Again, you can see this in the Tarot. In my Tarot lecture about the major arcana, we talked about the major arcana being in three rows of seven, with the Fool separate by itself, and the three separate journeys. And the final spiritual journey starts with the Devil. We have this triangle in that card, but it's all messed up. It's very easy to start projecting fears and to take that as Intuition. And we can't counteract that with Will/Intelligence. OK? We need this higher aspect of Spirit. So we need all three to have things working well.

This soul, these three aspects of ourselves, stretches across three planes, from the mind, through the Buddhic, and into the Atma. Now, from there, the very highest, the three highest planes, these are divine planes, and there's a continuum that we are part of. So, in the Anupadaka, the highest plane, this is the Logos, this is the Divine, this is the pure potentiality. And the second, the Ana, this is the divine spark, the divine essence that's inside you. And then the Atma, where we start to step out into form.

There are a bunch of points that I want to make about this. But one of those points is that when we get up into these highest vibrations of ourselves, we are no longer separate--there is no separation. We need to let go of that illusion of self, because it literally doesn't exist, even though yes, it's a nice continuum. This is important for several reasons. In the Hindu concept--I want a better word than creation--existence, manifestation, things that are, things that are not--there's the Trinity of Brahma, Vishnu, and Shiva. This covers most of Hindu theology. Brahma is what we would call the creative force, but it's not really that, it's more the emanating force. These are not Gods--these are energies.

We love to see things created. Vishnu is the sustainer. The reason Vishnu is the head of lots of festivals and a beloved aspect of this trinity is that we love to see things sustained and to thrive and to continue. Krishna is an incarnation of Vishnu, for example. So we love to have -- law of attraction -- we love to think in terms of creation. We want to make things happen. And when they're created, we want them to thrive, to last, to be sustained, to go forever.

But the third part of this trinity is Shiva, and Shiva is the Destroyer. And these three aspects are crucial. They're crucial in Hindu thought to the existence of our Universe -- the Universe in Hindu thought actually has a cycle...it's 311 trillion years and change of constant creation and destruction and renewal and doing it again. But my point in bring this up is that we love creating, we love sustaining, we hate generally to destroy. We hate to let things go.

We were just talking about -- I forgot what you said exactly -- "the shell around my heart is being chipped away." If we want to thrive, if we want to make all these energies work for us, Destruction, letting go, is a very important part. If you look at nature, there's destruction and decay and regeneration constantly. It's a major part of how the world works. Remember my analogy of Abundance as like a stream--water needs to be constantly flowing in, and water needs to be constantly flowing out, or we very quickly have a problem.

And our human tendency is to try to hold on to as much as possible. Once we've dammed up the stream to make a nice little pond, "But there's water escaping over it! We need to damn that up too!" and then pretty soon we've got a flood. This is the way we think. And it's very useful to start to think in terms of "What do I need to let go of?" There are many hints of this in multiple texts. Lao Tzu, in the Tao Te Ching, says "In the pursuit of knowledge, everyday something is gained. In the pursuit of wisdom, everyday something is dropped." What's outdated? What's it time to let go of? What's no longer serving us?

And it's not long that "I guess I don't need this anymore," but rather to recognize that this should not be an occasional thing--this should be an ongoing thing. "What do I need to get rid of? What do I need to let go of? What needs to be destroyed?" And if we don't, then we have the tarot card of the Tower, right? We just insist on building, and instead, we tend to cling out of fear. And fear is the opposite of Abundance. "What if there's never water again? We have to damn it up!" Right? Those of you with cats--maybe your cats do this

too--my cats will come and try to grab my attention of the crisis that the food dish is only half full. Meanwhile, there's plenty of food, and there's more food coming.

So, this tendency to not want to let go, not want to destroy, is totally out of fear, and it blocks manifestation. It's not even like "Yeah, really I guess I should, you know..." It blocks manifestation. It's entirely a fear-driven, emotionally-driven aspect. So one of the keys, as we start moving from awareness into making the law of attraction work for us, is to embrace Shiva. Shiva's there for a reason, and to start to get past this resistance. In Tibetan Buddhism -- well, all Buddhism does this, but especially Tibetan Buddhism -- stresses impermanence, embracing death, a constant reminder that things are constantly changing. Constructing elaborate sand mandalas and then destroying them. Again, this learning to not cling. And again, clinging is a fear that there is not Abundance. I have to cling, because "What if my food dish is only half full? What if there's never food again? It doesn't matter that I'm not hungry right now." We need to learn to embrace Shiva.

And I bring this up in context with the Buddhic plane because once we get above the mental plane -- let me start again. Fear is very much a mental construct. It's in our heads! And the thing is, as soon as we get faster than the vibration of our minds -- you'll love this -- there is no fear. Because fear is a mental construct. There's no unhappiness. Beyond the mind there is only what is, and that's Love. Once we get beyond the idea that some things are good and some things are bad, that some things are holy and some things are evil -- this is totally a mental distinction -- once we get beyond that, there is nothing but bliss. That's why, among other reasons, Joseph Campbell stresses "Follow your bliss." This is the divine. This is what is. This is the truth of things. This is our threefold nature. Intuition looks to Awareness. Projected fears--that's back down to living in our minds again.

So, the main death, the main destruction in the Hero's Journey, in Don Miguel Ruiz's "The Four Agreements," for example, in Tibetan Buddhism and in several so-called "primitive" cultures, the main death is the death of the ego, the death of the mind. In the Abraham material, Ester and Jerry Hicks talk about living in the Vortex. What is the Vortex? When you're in the Vortex, right, everything is just happening. How do you know you're in the Vortex? Because you feel incredible. Because there is no fear, there's just love. There's just going with it. And we've all been there. The problem is that -- it's not hard, per se, to get into the Vortex and to use it -- the is that once we get into the Vortex, we start worrying, and it yanks us right down to a slower vibration. It yanks us right out of the spiritual realm right back into the mental realm, because this is the realm of worry.

Don Miguel Ruiz talks about breaking Old Agreements, and this is one of them, getting past this material. When we do get into this, when we can do this, when we have successfully killed off the ego, killed of the ego, OK, because it's self-created, killed off this mental anchor that keeps us from Intuition and Awareness and connection with the Divine Spark, we can get glimpses of this. More about this in a little bit. But when we get glimpses of this, everything stops. And by glimpses, I mean even for a second. It's not something that's reserved for a Buddha sitting under a bodhi tree -- you *can* get glimpses of this. It's

happened to me here and there. Even if it's just for a fraction of a second. Literally, everything stops. There's no sound, there's no nothing. And then everything is back again, like a blaring loudspeaker. You can get glimpses of this. And when you do, speaking from experience here, when that happens, think of all the various things that an experience like that would do to you when you've never had it before, right? Not like if it happened now, OK, I've been here before. But the first time, you're like "Oh my God, what in the world is happening here?" I can tell you that the reaction--is compassion. The reaction is compassion. There's no mental causal link, but the reality in that glimpse, in that Awareness plane, is Love, is Compassion, is Connection, you know, you're one plane away from the Divine Spark, which in Hindu terms is called the monad. You are -- it's not a choice to be compassionate. It just is.

It's a completely different way of understanding something that we sometimes struggle to do. So I've a couple of different ways to look at this today. One is looking at Don Miguel Ruiz's "The Four Agreements"; one is looking at some parts of "The Hero's Journey" we haven't looked at yet; one is the realm of the Bodhisattva and the Oversoul. Let me stop for a minute for questions.

Q: Things that I've read -- the ego -- it's really the negative ego that's the problem? The ego itself is just a delivery system for information. So it's the negative ego that we want to conquer or tame, so to speak. That's my understanding of things. So is it the total ego, then, you're talking about?

A: Well, I agree with you, but yes and no. We're also talking about two different things. When we're down in the mental, Buddhic levels, then yes -- that's why I like to talk about fear as being the problem, because in and of itself, the Ego, very properly, limits us from having to take on the entire Universe at once, which would be way too much. However -- we'll talk about this more when we get into the Hero's Journey -- as we continually evolve, at a certain point, there *is* a point where we let go of the Ego entirely. But your point is well-taken. The ego itself isn't bad; it's the tendency of the ego to try to take control of everything that's problematic.

Q: Right...it judges what comes in, and then that's a problem.

A: Right. This is good, this is bad, and I have to do something, or the whole universe is going to fall, and you're just not up to that.

Q: I'm sitting here listening to you talking about the glimpses of reality and the awareness and the reaction is compassion, and I'm writing it down too. And I wrote it down, and I reread it, and I'm listening to you repeated it, and I'm going "Oh my God oh my God oh my God!" This is...that's it! That's like when I'm walking and I'm completely aware, I'm present, in my breath, my walk truly is my mediation, that's it. I've never been able to articulate it in that way, but when you said that, it's like "Yes! That's it! That's it right there." Because I've had that moment, several moments actually, that come to me when I'm walking where -- I

can't even articulate it. I mean, what you said, it's just like, right on with what I feel, with what happens with the walk, in that present moment, there's this silence, there's such peacefulness, and compassion. I literally feel like that open, loving, compassionate, embracing everything. I can't evenI'm stumbling over my words here. But that's it.

A: And there are levels to that, and echoes of this from plane to plane to plane, and we can quite accurately and appropriately experience this in pieces as we go through levels, refining the experience as we go. It's one of the principal reasons for getting out into nature where these things work automatically, where there isn't so much mental energy going on, so we can really start to hear and resonate with what is.

So, let me look at this in a couple of different ways. One of the problems in discussing the Atma, the Awareness plane, is that it's all faster vibration than our mental energies and it's a little tricky to try to talk about it. So I'm going to come at this from a couple of different angles today, the idea being that as our mental pictures triangulate, we can get a better sense of where things are.

Don Miguel Ruiz, in "The Four Agreements," has a really nice system, a nice way of looking at all of this pretty understandably. And one of his points is that "To be alive is the biggest fear humans have. It's why they resist life." It's early on in his book, and that's just a really chilling accurate thought -- "To be alive is the biggest fear humans have."

Earlier in my life I was a management consultant and a couple of other things and I was always kind of frustrated about the way people thought until I finally came to a lesser realization of what Ruiz has articulated so well. We're not afraid that things are going to go badly -- we're afraid that things are going to work out! We're not afraid that we won't get what we want -- we're afraid to say what it is. We're afraid to step up and truly live. As Richard Bach wrote in "Illusions" -- what if the Divine said to you ... you want to know the Divine's will for you ... what if the Divine said to you and the Divine simply said, "Be Happy. Do what makes you happy." And we're paralyzed! We make something that should be easy and joyous very complicated.

And we do this because, as Ruiz points out, we have these Old Agreements that we made as children, cultural, social, that simply don't hold true. And his Four Agreements are speaking exactly to this issue, the process that we're taking. So the First Agreement is "Be Impeccable with your Word." If you look back at what we've done with the physical, emotional, mental and spiritual parts of this program, what have we done so far? We start by getting honest with ourselves, looking at what's **really** going on in our physical world, instead of what we tell ourselves. Looking at our emotions and going "What are these emotions telling me about my thoughts?" Look at all my thoughts -- are these accurate? Are these even mine? Looking at what's going on with us in a spiritual sense, making those kind of changes. "I want things to change, but I don't want to make any changes." All the things we've been doing are very much around this Agreement, "Be Impeccable with your Word," in the sense of getting honest with ourselves, and it's a surprisingly difficult thing to do at first.

And that's because of the Second Agreement, "Don't Take Anything Personally." This agreement is totally about ego. This is what we do -- well, the reason I can't, or this happened, and we can put at the end of every one of those objections and sentences, "to me." Right? It's happening "to me." I can't do this because this is the situation "for me." Everything is about "me." I am the center of the universe. And the problem there is that -- you're not! It's an inaccurate understanding of what's going on, and it clouds us to getting honest and to moving forward in the sense of living life, because instead we're totally reacting to fears. And we're reacting to fears as an excuse not to have to live our lives.

The Third Agreement, "Don't make assumptions" -- this is a totally fear-based agreement, right? It's about projected fears vs. true intuition. When we are projecting fears, we are making assumptions. "Yeah, but what if what if what if what if what if" based on what? Total speculation. What do we do about this? We do what intuition does -- it looks to Awareness. It looks for higher vibration. The idea of going to gratitude, the idea of having a daily spiritual practice -- you know, we tend to wait until things are awful, and then people will turn to spiritual solutions. Why is it we don't turn to spiritual solutions at the beginning of the process? OK? So, making assumptions -- any time we do make assumptions, we're talking about fear here.

And number four, the Fourth Agreement, "Always do your best" -- this is really the Hero's Journey. And the Hero's Journey is about progress, not perfection. It's not about getting it right -- it's about getting ever closer. It's about the power inherent in taking imperfect action. When we wait to be perfect, this is fear-based, and it's a recipe for inaction. Taking imperfect action is very much a recipe for moving forward -- in anything. When Ruiz talks about how to break our old agreements, he uses the word "responsibility," our ability to respond. Breaking old agreements accepts responsibility, and it gives *us* the power. Conversely, ego saps our power. Ego is the illusion of power, and because it embraces an illusion, it actually erodes the actual power that we have.

When Ruiz talks about the three masteries -- we talked this in an earlier call, week 1 or 2 (I don't remember which offhand) -- the three masteries, awareness, transformation, and intent. And again, this is the process that we've taken so far. Mastery of awareness -- first we have to get honest, we have to open our eyes, because awareness includes the possibilities. It includes gratitude, it includes our potential, it includes "don't forget the good about your situation," OK? We project fears, but forget to project possibilities just as quickly. And being aware of all of that, that this is all part of existence. The Upanishads start with that: "Filled with Brahman are all things that are; filled with Brahman are all things that are not." Possibilities, once we get to higher vibrations, are just as real as things that we can hold in our hands. And this is one of the problems that people have with the Law of Attraction. You know, "How can I create this?" It already exists at one level.

The second mastery is transformation. And a transformation includes freedom. Freedom from the old agreements. Freedom from old ways of thinking. Freedom from fear. Not so

much bonk you in the head with a magic wand and suddenly you're everything you want. First, get rid of all the stuff that's holding you down. Shiva, right? Destroy. What's it time to get rid of? What needs to be destroyed? What needs to be let go of?

And then the third mastery is intent. And this is where the Law of Attraction can finally kick in. There's lots of material being about Intention, and the power of intention, and I agree with it, but most of time it doesn't work because people aren't ready for it, because they have not mastery awareness and transformation. When you do master intention, which, this is what Ruiz said, that this is life itself. This is getting clear. What is it you want? What is it you love? What is your intent? And being aware that once we get to these higher planes, fear falls away -- it simply doesn't exist at these levels. You can't be afraid in the Atma plane. It just doesn't happen. You can be confused about fear in the Buddhi plane, but you're simply bringing in mental energy.

This is where Joseph Campbell is coming from in "follow your bliss." Because this is what Abraham is talking about to get into the Vortex. Those things that you love, those things that make you happy, those things that make your spirit soar, those things, when you're doing those things, everything is timeless. Everything is just wonderful and perfect. That's what we're talking about -- that's the energy of this Awareness plane. That's where everything is simply Love. OK? That's what Ruiz is talking about when he talks about moving from the mitote, this personal fog of the Dream of the Planet, the world we're in with all the old agreements, to the Dream of the Second Attention, where we shift our attention, we shift our focus, to different things, to higher planes.

This is the role of a spiritual warrior, a term that gets thrown out a lot. A spiritual warrior is someone who is in control of one's own behavior. It's not fighting off demons in the Astral Plane. It's not even necessarily fighting off self-demons. It's mastery of self. The "enemy" is the old self. One the hardest things for us to see, because the emotional plane is so difficult and cloudy -- the inner demons don't exist. We made them up. But as long as we believe in them, they're still there. The spiritual warrior understand that the enemy is the old self.

So we started off by Stepping into Being. Stepping into a new way of being says, "I am no longer willing to accept the old stuff, this is the enemy." And there is no other but the new self, and this is where the Hero's Journey comes in. Ruiz also talks about the embracing of death. Again, bracing the death of ego. Terms like Initiation -- Initiation is an initiation into the higher planes, but how do we get to the higher planes? How we get to these states is by Shiva, by killing off the earlier lives, the outdated ones. Apotheosis we talked about as a meeting of "Meeting with the Goddess" and "Atonement with the Father" coming together. We're recognizing that these trials, and these blessings, are one and the same, and for the same purpose -- to help us get ready. Apotheosis is actually, the literal term, to raise you to the level of a god. It's literally to raising your vibration up to a completely different plane. And -- this is the meaning of heaven on earth. You simply start to choose different, and to

see that we *can* choose differently, and to see love, and to realize that this is reality, the real reality.

This is probably another good place to pause and see what your thoughts are.

Q: It makes sense to me. Having read "The Four Agreements" a few years ago, for me it's really great to be able to come back to them now because I'm in a place where I feel like I can actually really work with them and to really put them into practice. Even though it's still very difficult, but I know there have been times when they really...I can see myself flowing with them and my life is just, moments at least, so much easier, no matter, and so much more beautiful, no matter what the situation I was in. So...I get it. I'm excited to be able to actually work with it and apply it and integrate it into my life for real.

A: You know, our Old Self is really an addiction.

Q: Oh my God yes!

A: Yeah. And we cling to addictions because addictions work! Or at least, they seem to, for us. They appear to feed a need. They actually don't, but they appear to. You know, one of the things we say to people new to recovery, from alcohol, for example -- they've got all kinds of excuses for why they can't do this -- one of the questions is, "How long do you want to suffer?" And that's the same question here with the Old Agreements. To the extent that we want to cling, "How long do you want to be in your old life? How long do you want to be what you really don't want to be?" And the reasons that we don't, the rational, is "to be alive is our greatest fear."

Q: Yeah, that one has really hit home for me, in the last couple of months. It's becoming easier and easier. I've let other people's excuses become my own excuses, and I'm not putting up with that anymore. I'm just like, "No, this is what I need to do," and learning how to break those agreements, and even just to see it objectively from an outside looking in perspective. It's very exciting and empowering to be able to let those things go.

A: Yeah. And it all has it's proper place. Among the many wise things that Ryan Eliason has said to me, one of my favorites is, "If your dream doesn't scare you a little, it's not big enough." You're not being honest with yourself yet. I have found that to be a really interesting measuring stick, but it's also useful once I get into things and I'm like, "Geez, this is kind of scary," and I remind myself, "Of course it's scary! You're doing something worthwhile."

Q: For me, I totally believe that, and I've lived on and off my life that way, and it was...I don't know when it shifted exactly, but I worked with Ryan too, and it started out really great, and I was embracing all these things, and then I fell into this place where I really needed to go through this healing process before I could really face those scary things, you know? And now, it's kind of clicking again. This whole Reconnection, and this whole

Journey that you've been taking us on -- I'm still scared of things, but I actually, I feel like I have the right things in place now to be able to just go back to facing those scary things. It's so hard to put it completely into words. It's just a complete 180 about how I was living in terms of those scary things.

A: Another thing coming to my Intuition here is that, having worked as a professional musician for years, we talk all the time about the pressure of that, the stage fright, the fear of getting up. And you get good at things, and you have confidence, and things work out well, but there's only one way to walk out onto stage and have no fear -- and that is to not care. If there's any part of you that cares, there's going to be a little nervousness. The only way to get rid of it is like "Why am I even here? Let's get this stupid thing over with and go on." You know? If you're doing anything that's important to you, it's quite appropriate that there's going to be some nervousness -- you're doing things you've never done before (vs. fear as a reason to shut down). So the point is, what I've come to recognize is that kind of fear is a reason to push through. It's a sign that "Nope, everything's exactly the way it should be."

What's another example? You're in a coffee shop one day, and you meet this person that, you know, it's love at first sight, that's gonna be the love of your life. You're both nervous as hell! And if you weren't nervous as hell, then it's not going to be much of a relationship, because you don't really care. Does that make sense? The butterflies are an important part of that process. I don't think anybody meets anything, love of your life or anything like that, I don't think anybody does that with complete confidence and objectivity. At least not in my experience. It wouldn't speak well for passion.

Any other thoughts on Ruiz? Alright then.

We've got a couple things to cover yet about The Hero's Journey.

One of them we'll look at today; the other in a couple weeks. And in no real order here -- once you get up to this level, it's hard to put words to things. But at this level, Joseph Campbell's work really strongly echoes a lot of what we've been talking about here. In addition to that, bringing in a new idea...two ideas--one we're going to talk about today, and one we're going to talk about in a couple of weeks--are my two favorite parts of the comprehensiveness of this program. So let me get into a couple of these here.

In The Hero's Journey, just to recap really quickly...you know, we have this continual process of going down the Road of Trials, and you do this with the help of Others and of the Goddess, so we do have Blessings to help us. We do have also the Trials, the Other, the Father, who are not there to keep us down, but rather to make sure that we have the capacity, the ability to move forward properly. So the Trials are actually important learning things. And, this is a continual process. As soon as we achieve one thing that we wanted, we have new desires--this is really what Karma is, the continual promise of fulfilling your desires. And as you want new desires, before you can have those desires, you have to go

through a new Road of Trials. Why? Because you have to step into a new level of being. And to step into a new level of being, you have to raise the vibration by learning these new things. Why do you have to do that? Well, if it were in your current level of being, you would already have it, and it wouldn't be something you're desiring. This is simply the process, over and over and over again.

But there's a little bit more to this. So let me talk about two parts of this work. First the idea of the bodhisattva. A bodhisattva is someone who has achieved this level of Awareness--mastered this level of Awareness, is in Nirvana--but chooses not to continue. Now here I'm not going to get into all the many many esoteric things, you know, "There are six different choices that such a Being can make," and so forth. I'm not going to get into any of those--I'm going to keep things simple.

The first two are the Buddha and Kwan Yin. And this is exactly what happened. In the Buddha's case, the story goes that Buddha, when he achieved Enlightenment, sat under the bodhi tree for 40 days--and 40 days in ancient writing means not literally 40, but a very long time. In the Bible, when it rains for 40 days and 40 nights, it doesn't mean literally 40; it means for an extremely long time. A convention there. When Buddha attained Enlightenment, by overcoming his Ego, he was just filled with bliss, because that's all there is at this level. Ruiz talks about this too, right? "Love coming from the trees, Love coming from the sky." And, not surprisingly, he just wanted to hang out there. The story goes in the ancient scriptures that Brahma himself went to Buddha and pleaded with him to return. And of course Buddha set out on the quest of Enlightenment not for himself, but to free people from the Wheel of Karma as he saw it. So, Buddha decides to come back and teach.

The second bodhisattva, is the way that we usually think of a bodhisattva, and that is Kwan Yin. And Kwan Yin achieved Enlightenment, reached Nirvana, and rather than stepping into this endless state of bliss, the story goes, looked back and saw all the rest of the world, and realized something extremely important, which is, that Enlightenment for oneself is meaningless unless all other beings are enlightened as well. It's part of what, overlapping what I said earlier. When you have just this tiniest glimpse of this Awareness, you are simply filled with Compassion. It's almost an automatic thing.

So we can look at some of these descriptions as Campbell has described it. This is not simply a goddess energy. Kwan Yin actually goes back to a Hindu concept, Avalokitesvara, who was actually a man. Later, translated differently, becomes Kwan Yin in Chinese, but it doesn't matter, because at this point, this is asexual--there is no male and female. There is no separation of opposites here. The name, in each case, Kwan Yin, means "the jewel in the lotus--the lord who has seen within." And as Campbell describes this, "When the envelope of consciousness has been annihilated, then he becomes free of all fear, beyond the reach of change." And anyone can attain this, through hero-hood. This is the process. Buddha himself said this. He said Enlightenment is crossing to the over side of the river, no more complicated than that. It's an Awakening. This why we can get glimpses of this. The typical mantra you hear, Om Mani Padme Hum, "the Jewel in the Lotus" -- and what Kwan Yin is

referring to here is holding the world in a hand. Compassion. A very esoteric way of saying, "I've got your backs."

What I want to stress here about this then -- "When the envelope of consciousness has been annihilated, then he becomes free of all fear." OK? Because fear comes from this mental consciousness. Time and eternity are one. That was my experience--brief as my microsecond glimpses of this were. Literally, everything stopped. It wasn't that there was relative silence. There was no sound. There was no nothing. It jarred me. And I have heard other people explain this the same way. Everything is just Timeless. When we're following our bliss, when we're with that perfect person, or we're doing something we really love, time just stands still, right? Or goes very fast--or both. Time and Eternity are two aspects of the same experience. Time is simply a function of consciousness. The Fall from Perfection -- for example, the story of Adam and Eve, the story of man -- is a fall into duality, of going from Eternity into Time.

This process, then, of going through The Hero's Journey -- we talked about earlier, of the Father as the Other, and Father as the Enemy, and this is the point in the end: Self is killed, Father is killed, Everything is killed. Shiva reigns here, and beyond that is Eternity. In the Bhagavad Gita, Krishna tells Arjuna something else -- Arjuna is really hesitant to fight; he has some relatives on the other side. Krishna points out that it simply doesn't matter, that it's all illusions, it's all just consciousness, that everything is only Eternity. And this is the part in Apotheosis where we recognize that all the things that happen, good, bad, tragic, wonderful, horrible, as simply aspects of the Majesty of Being. It takes quite a bit of Awakening, perhaps, to be at that point where we start to see that. If you remember, I compared this to nature, right? Nature is wonderful, Nature is cruel, yet we don't judge Nature as good and bad; we recognize that as just the Majesty of Nature. When we start to see the Majesty of Being in this way, things aren't good or bad--this is duality. Things just are. And not in a detached "I don't care" way, which would throw out the "good" fear with the "bad" fear, but rather in this all-embracing "Oh my God, all is bliss."

There's a band from the 70s, an East/West band called Shatki -- John McLaughlin, an amazing jazz musician and Indian musicians -- and they had this beautiful song with the title "What need have I of this, what need have I of that, I am dancing at the feet of my Lord, all is bliss, all is bliss," which has got to be the best song title ever. That's kind of what they're talking about here.

The bodhisattva, then, has reached this state. And the bodhisattva is then desireless; the bodhisattva is wise; the bodhisattva is compassionate; the bodhisattva see himself or herself in all beings, and sees all beings in himself or herself, in a very literally sense. Time and Eternity are the same thing. So for Kwan Yin, this is really a literal thing. The whole world **is** Kwan Yin, and "Kwan Yin" is caring for the world at that deep level.

Now, the other part of Campbell I want to talk about today is the idea of the Ultimate Boon. The purpose of, in sense of the journey, of Initiation, is that once you've achieved this level,

and this understanding and this compassion, then, like Buddha, like Kwan Yin, the idea is that you come back. And so in *The Hero's Journey*, whatever the hero learns, the hero comes back to share with the village, that this is a very important aspect. This is not a journey for oneself. It's a journey that benefits everyone.

So the hero's quest is accomplished, penetrating right to the Source. And from this point, then, maybe not being as wonderful as Kwan Yin or the Buddha, very often the hero refuses to come back. Just as originally, the hero refused to the Call to Adventure, not that everything is wonderful, the hero doesn't want to go back. He's gotten used to life in this new world. "I've learned the new world, it's great! I want to stay right here!"

So a couple of interesting things can happen, in this regard, in our myths and in our stories. One way is a Rescue from Without. Either way there's a wonderful children's book that nicely covers this, called "The Never Ending Story." If you can find it, you want to find it in the original hard cover, which is in red and green ink. The hero of *The Never Ending Story* is a boy; he's reading this story about a magical boy in another land. But the stories start to co-mingle. It's like the worlds start to intertwine. And then they intertwine more, and then the boy finds himself in the magical world, very *Hero's Journey*, and to go through all these things. And towards the end of the story, he has become this magical boy that he was first reading about. And as a magical boy, he sees himself as that person in that world. And now, when you flip the book over, it does the same story, told differently, but now he is that magical boy, and he starts getting glimpses of this kid in his bedroom, and slowly gets pulled into that world. And this is very much the story of the Return.

So the Return comes in a couple of ways. One way that it can happen is that if the hero in his quest has not really done all the steps, so to speak, you know, something was then stolen from the gods, so to speak, the "Elixir," Campbell calls it. Prometheus stealing fire from the gods, you know, this kind of thing. In this case, getting back with his life can be kind of tricky. But the point here, what I want to share about this -- Campbell calls this the "Magical Flight" -- if he's managed to steal the Elixir without properly going through the Trials, then the trials he faces on the way home are simply the Trials he skipped on the way up. So, there's no short cut here. One of these ways, you come to learning the wisdom that you required. Maybe the best story of the Magical Flight ever is Odysseus coming back from the Trojan War, right? *The Odyssey*. He managed to piss off the gods royally, and he has a 20 year journey back to Ithaca.

The other way is that the reluctant hero is Rescued from Without, OK, with or without his consent. So there's either a Magical Flight or a Rescue from Without, and he's brought back from that supernatural adventure. In which case, the people who would benefit from that Elixir, they're facing their own Road of Trials. So, we can try to twist this around in many many ways, but one way or the other, we *have* to go through the process of Initiation, because that's the process that makes us ready to be able to handle these things. Remember the example of being ready to handle the Chariot of the Sun God rather than simply trying to take it ourselves before we're ready, and scorching up the Earth.

The difficulty here is that when we're rescued from without, one way or the other, brought back from the supernatural adventure, the Ego is restored. Whether we're rescued from without or journey from within, or gently carried by guiding divinities, we have to re-enter this world from whence we came. "This long forgotten atmosphere," as Campbell says, "where men who are fractions imagine themselves complete, and he has yet to confront society with his ego-shattering redeeming elixir and take the return blow of reasonable queries, maybe some resentment of good people at a loss to understand." The point here is being able to assimilate Self back into the Others. This is the role of the bodhisattva.

There's an old saying that "It's easy to be a Holy Man on a mountain." Separating ourselves can be healing; retreats can be important, but walling ourselves off from everyone else is not "understanding." We're not there yet -- that's still "us" and "the other." And it will keep us on the Road of Trials. As long there is the Other, in opposition to us, we will have Trials. And these dragons, these demons are the watchdogs of the gods. To get to that level, we have to assimilate the Other. We have to be able to transcend that. We have to get past this conception of good and evil. And how do we do this? Well, we do a lot of what we did at first -- which is be grateful for what we have, we look for allies, we let go of judgment, and we stop trying to do everything by ourselves.

And that's the last part I want to talk about here -- the idea of the Oversoul. We talk about connecting with our Highest Selves, and from there connecting with the Oversoul. And here's the deal-breaker. If we haven't got this, OK, this is where Shiva will smash this to hell, because the Oversoul is not the Higher Self of a person -- the Oversoul is the Higher Self of, depending on who you read, a group. In the Seth Trilogy, which is, you know, fictionalized, it's a group. So, an Oversoul might have 7 or 70 or 700 lives, just like you might put different socks and gloves on your hands and feet, it's different incarnations on. So, as you get up to the higher self, you aren't a separate ego anymore. You are part of a group. So if you want to know your Higher Self, if you want to connect to your Higher Self, you cannot do it by yourself. That has no meaning. As soon as you truly get to your Higher Self, you are not an individual. You are part of everything. You are connected to everything. And this why, when you get to this level of awareness, even if it's the smallest, smallest glimpse, you **have** to have compassion. You have no choice. It's not like someone is forcing you -- there would be no other reaction. There is no other reaction to have, other than that.

So....that is my best articulation of the Awareness plane.

I'll talk about reactions in a minute and a little bit of homework. Next week, we'll talk about putting it all together -- how do we live on all levels like this. And then in Week 8, we'll talk about Return, about Mastery of the Two Worlds, once we've managed to learn how to do this.

Alright -- my understanding of the Awareness plane. What do you think?

Comment: I think it's right on! Thanks Tim!

OK. Here's what I want to do with our healing exercise today, and which is going to segue into the homework. For the healing exercise, I want you to try this--just simply let everything be. When we're going through energy work, we can see various sights, we can hear various sounds sometimes, even music, but these aren't the important things. It's nice, but just notice them without any kind of attachment. Just let things be. You know, yogis will argue against being attached to the siddhas, which are manifestations of people who are highly practiced in yoga, because those are the side shows--they're not the main point.

And just following those things into silence. Eckhart Tolle has this wonderful way of doing things. You imagine this gentle, little Tibetan bell sound, and as the bell starts to fade away, and it slowly fades into silence, keep following it, into the silence and beyond, and just listen and go. And just really just let things be. No judgment, just noticing.

And -- homework for next week. We're going to go full circle from where we started. What I would like to know for the homework is what are your new agreements with yourself? We started off with "what do you want and why, what do you love and why," we've gone through examinations of physical, emotional, mental and spiritual aspects, and now Awareness, and now that you've got all that -- what are your new agreements with yourself?

This will be a work in progress, but let's articulate it. You can't be a spiritual warrior, going from old self to new self, if you don't know what the new self is.

Alright? Fair enough?

And the way to do this is, let's use this exercise right from here, OK? Start making going to the Awareness plane, going to the Divine, going to spiritual help, however you see this, start making that your first step, not your last step. So let's start here. Let's go into this exercise being open to your Higher Self, to your Oversoul, to that compassionate Awareness plane, to that highest part of ourselves where we're simply a part, like a coat we put on, and let's right from there, what are our agreements? How should we best live? And we're going to bring it back to the ego level, that's life. Let's do that really informed and living on all levels.

And. . . that's all I have to say about that! Does anybody have any questions?

Q: Just hearing you talking through this whole thing, my vibration has shifted so much higher, just during this call. Phenomenal.

A: Excellent. And this is the plan through these first six weeks, to raise our vibration, and then into homeostasis and back into our world.

So yay!

Any other thoughts, comments, questions?

Now you know why it's called "Kwan Yin Healing."

Alright! If everybody's good, I'm looking forward to reading your new agreements.

Have a wonderful, wonderful week!