

## The Kwan Yin Journey



### Week #7 Q&A Call – December 22, 2013

Tim: Hello everyone. It's Tim from Kwan Yin Healing, and we're here for the post awareness (hopefully not the end of our awareness) Q&A call. I have Bruce on the line here. It is the day after winter solstice, just a couple of days before Christmas on a Sunday afternoon, so likely people are off doing Christmas Eve things, holiday things, or whatever it is they do. Anyway, welcome, Bruce.

Participant 1: Thank you.

Tim: A lot of stuff we went over in the last module and we just kind of touched on a couple of things because all of it is a subject of a book, every single one of them, but a review of the *Seven Levels of Being* and, in particular, the overlap between our Physical selves, the Mental, Astral, Physical aspect, and how at the Mental plane that connects with our soul selves, the Atma, Buddhi and upper Mental plane, and how the Atma in turn pivots with the divine plane, the Anupadaka and the Atma.

So we're mirrors of mirrors of a mirror. When we're talking about spirit or higher planes, those are the things that we're talking about. All of this is so hard to talk about because all the words are inadequate, but I think one really useful way to look at this is to just kind of keep focused. The whole idea of starting to look from a pure Awareness plane is really no different than where we started with the Physical.

To get honest, to get real with ourselves, and to understand that first of all, our physical self, our ego self is not the "real self" in the sense that it's not the part that endures, and likewise, the soul self is a mirror of the divine self, for lack of a better word. Looking at all of this is just a

really good way to keep ego in perspective. We tend to get so wrapped up in what is really only a shadow of who we are, what we're about and where we're going.

We talked a little bit about Miguel's *The Four Agreements*. Very useful, in terms that he comes at this from a different approach entirely. I love his statement, "To be alive is the biggest fear humans have. It's why they resist life." What an amazing statement. We're so worried about preservation, so we try to cling to things instead of doing what the entire cycle of Rama, Vishnu, and Shiva tells us. It's a cycle.

To create things, we destroy the ingredients as they're released, and if we want new things and we're trying to cling to things at the same time, that isn't going to happen. When we step back from that we can start to realize not only the wisdom, but the folly of following things, like don't take anything personally, don't make assumptions, always do your best. It's like a cliché, but it's nonetheless just a crucial point.

How we move through these steps, from an awareness to a transformation, once we're aware of what to transform, to intent. This is my quarrel with many practices that start off with intent because intent isn't useful until we have that awareness, until we have that ability to transform, and we can't transform what we don't know well, understand or have a perfect understanding of, and intent isn't very useful without an effective means of transformation, and intent, this is the point of looking carefully at what do we love? This is where things are going to happen.

This is the whole heart of this. This is where Joseph Campbell is coming from in *follow your bliss*. This is the key. This is the connection to source. It's not simply a nice idea. It's a way to where we're going, a way to where we would like to be, and in fact, it's the only way to where we're going and where we would like to be.

We also looked at *The Hero's Journey* and understanding that this whole process of leaving the comfort zone, leaving the old ideas, leaving our old agreements, leaving our addictions to follow the road of trials. The road of trials is where we just simply come into running into the other, and this is the process. The process is going to be conflict

until we realize that the other is us, and that really is the whole crux of things. We are the other.

When we can see that, when we can start to reconcile that, we see that the world isn't happening to us, but in fact, the world is happening for us, not in a way that is blocking our desires or getting in the way of them, but rather in ways that are helping us develop exactly the kinds of things that we want to do. It's difficult. It all seems kind of contradictory, just looking at it quickly from the outside, but nonetheless, there we have it.

Joseph Williams sums it up really, really nicely. One of my favorite parts of his entire work, he calls it part of a *majesty of being*. The majesty of being; all the things that happen to us. I compare this to nature. We understand that nature has its not so nice sides, but it's all part of the wonderful aspect of nature, the majesty of nature.

Here, we're talking about the majesty of being. It's not a matter of escaping the world and running off to some higher plane, per se, but rather working with an awareness of the whole process, from Physical to Emotional, to Mental to Buddhi, to Awareness plane, and that it works together.

Then we can go about our day-to-day things or our emotional things or our mental things with the awareness of the other parts. We have a much greater picture. We have a much more solid foundation. We'll make much better decisions. We'll be working from two of the important pillars of Kwan Yin Healing, connection and coherence. We have to have that connection among things and they have to be working together, and the other two pillars are clarity.

So again, we're helping with that and, of course, change. If we want different things to happen, we have to do different things. Together, these four things will move things forward.

Another way to look at this, I like the expression of being right sized. I find that focusing on all this keeps me right sized, and I will catch myself doing things that aren't in good alignment with all of this.

Remember that we are energy, frequency, and vibration, and literally nothing else. I'm not a physicist. I'm going to repeat how Fritjof Capra explains it. If you remember in school, we learned about atoms, where electrons are in different orbits. Why do they go into different orbits? As more and more energy is added, it will jump to the next level. Even though there is a continuum of energy, there are set orbits for the electrons. We add energy, we add energy, we add energy, then bing, it jumps to the next orbit, and that's what states of matter are like. It is a continuum, but we jump to next levels. Like water and ice, steam and water, and so forth.

The reason for this is really interesting because I think it bears light on our attraction to the comfort zone, and that is the basic tendency of homeostasis. As Fritjof Capra explains, he says energy exists in patterns of probability. I'm not going to try to explain it. I'm just repeating it.

Energy exists in patterns of probability. The reason we experience a physical world at all is because the energy is resonating in patterns of probability. Why can't we just change a thought and instantly change the world? Because problems with probability are difficult to collapse. Not impossible, but difficult. Now there is a massive change in energy.

Biologically, the state of homeostasis, wherever you are in your body, your body fights to stay there. It likes it, which is why, for example, losing weight is difficult because even though in your head you say, "I'm just going to be healthier. This is good for me. This is important," your body says, "May Day! May Day! May Day! You're stealing calories." It fights to have that done because it likes to be at its new state. Once it gets into a new state, it will then fight to save its new state. We are geared toward a little bit of stability in energy, but that does not mean that we're stuck there.

A lot of stuff; I don't know what else to add to that. What can I do for you, Bruce? What would you like to talk about, or do you have questions?

Participant 1: This week I really didn't have much. I was going to listen to somebody else.

Tim: One of the things about this time of year that I like to dwell on is different religions, different traditions, different cultures; they all have some sort of festival recognizing this time of year, which is just when the darkness is greatest the light is reborn, and that's such a wonderful thing to remember and to celebrate. The light doesn't go away. It's just when it's darkest that the light is reborn. It's a wonderful thing. What else can I say about this?

My experience of the Awareness plane is really brief. We tend to think of it, when describing it, as something far off or higher, and to remember that it's none of those things. Einstein nailed it; multiple worlds existing simultaneously in the same place. It's all going on at once. As Buddha put it, enlightenment isn't a journey. It's crossing to the other side of the river. We're already there.

The Zen master who, on his deathbed, was asked to share the essence of his teachings told his disciples, "I've spent my entire life selling water by the river." We really are already enlightened. What we aren't is aware.

The glimpses that I've had, for what it's worth, I'm not going to sell this as the experience or anything like that, but this has happened to me a half a dozen times, really briefly and, incidentally, I know a few people that something very similar has happened to. This is why I'm offering it for consideration.

It's extremely brief, but everything stops. Everything is quiet. There is no nothing. There is no sound, which I found the most jarring thing. Everything is just simply quiet, but what's really interesting is that it's not empty. It's rather that everything is potential. You would think that *oh my God* and panic, there is this void. It's not like that at all. It's like there isn't anything, but it's everything.

The major thing that I felt, coming out of that, was intense compassion. It wasn't forced, it wasn't in response to something, it was automatically just simply compassion for everything. That was simply the only logical thing to think or feel. Then we look at these planes.

When we're looking at the highest selves, again remembering our true self at our highest vibrations, we are not separate, that we are a part of

things, that it makes no sense to even think of things separately the way that we tend to do. It's a long, slow, gradual process and change, but just simply being –

Participant 1: That part is confusing to me, so I want to come back to that.

Tim: I don't doubt it. It's confusing to me too, but to understand that that is the reality of things, and to start to more and more gravitate towards that understanding that I'm energy, frequency and vibration, that I'm part of everything, and that most of the things I worry about are – as it is in Hindu thought – Maya, illusion, insubstantial. That's it. Your turn.

Participant 1: I'm out in traffic, so I'm trying to intermittently mute myself, but I fear a big loss of self as I move toward this, and I realize that everybody says that's an ego thing, but being an ego thing or not, I don't know that I want to lose that sense of self because it feels like control, like somebody else is controlling me, and I don't want to give self-control up. How do you address that?

Tim: First of all, you're exactly right. It's this process, make no mistake, that is a process of killing your world and killing your ego. Ego is afraid; you don't want to lose yourself. It has good reason to be because if you get good at it, yes, your ego is toast. The understanding though is the ego is like a suit of clothes you put on. It's not the substantial thing it wants to be. Nor is it giving control to somebody else. It's not like a leaf trying to fight the wind. It's like suddenly the leaf realizes it is the wind, and then can blow itself forever rather than trying to fight it, rather than telling the wind, "You're not the boss of me. I'm not going to go where you're blowing me."

Participant 1: Then why, when we start in that process of surrender, does it feel like somebody else is driving the ship?

Tim: The ego fighting for its own life. It knows the jig is up.

Participant 1: What's the point of that? This whole thing is just very confusing to me.

Tim: You lost me there. What do you mean?

Participant 1: The ego is just a construct. It's no more or less real than anything else. Why is a part of me fighting another part of me? I don't even know how to word the question. It's just confusing to me.

Tim: Sure, yes, I don't doubt it. Okay, so this brings us back to the idea of homeostasis. Whatever you do, don't change anything. It doesn't make any sense. Look how many people cling to really, really poor conditions, rather than changing them. What the ego does well is with no ego, there is no way to experience things because everything is one. The ego helps to hold you separate in a way to have that experience, but at the same time, without the ego, the whole universe would happen to you at once. But it is the ego that's between you and this oneness.

The story of Buddhism enlightenment of Maya through all kinds of violent things, battles, natural disasters, all kinds of temptations, the beautiful daughters of Mara, and Buddha overcame all of these as illusion, but the very, very last test, the most supreme one, the last ditch effort for Mara, was for Buddha to face his own ego. That was the final piece. Buddha's words, architect. Our mind is the architect. It's what makes everything. "Architect, I've met you at last."

The whole challenge of the ego was – remember at that point, nobody had ever heard of enlightenment. Buddha was setting out on something that nobody figured was even possible. If you do this thing, who will know? This was the ego. "You're going to achieve enlightenment and you'll pass off in Nirvana and nobody will know. Wait, somebody needs to know." Buddha's sidestepping that way and touching his fingers to the ground, "The Earth is my witness," and at that point becomes enlightened.

Participant 1: This is very tangential, but the only holy scripture or holy book that I've read all the way through is the *Book of Mormon*. I've read parts of numerous other ones, but they all seem to have a lot of war in them. *The Bible* talks about battles between the Israelites and everybody. I was going to try to read the Bhagavad Gita and, what little I looked at it, it seemed to be this general or whatever talking to Krishna about battle. What is the purpose of putting – I guess I just answered my own question. The battle for the ego, against the ego. I don't know.

- Tim: Yes, actually, Arjuna asked Krishna this exact question in the Bhagavad Gita. He is going off to war and he has friends or family on the other side. This is the problem, and he asks Krishna about it and Krishna's answer is, "We don't like to think of it in these terms," but Krishna essentially answers him that there is nothing to worry about. It's all illusion anyway. None of it is real.
- Participant 1: So why don't I just go out and do whatever the hell I want and not worry about how it affects anybody else?
- Tim: You can do that, and quite a few people do that, and when you do that you set in motion karma. You get the things that go with that.
- Participant 1: I'm still confused. I'm just going to listen for a while, so wherever the thought takes you, I'm just going to listen.
- Tim: Today is a day I have to tell you that there is no way to clear this up because it's inherently contradictory because two different versions of ourselves go head-to-head, but this is the whole point, the whole point of bringing the two sides together, reconciling opposites.
- Participant 1: How do you reconcile?
- Tim: Like Hego's dialectic. You take the thesis, the antithesis, and you put together the synthesis and you arrive at a new truth. The way that you do this is that as long as we're still operating at the level of, "I don't understand. My head doesn't wrap around this. But what about my ego?" then we're going into this in a cloud.
- Don Miguel Ruiz, as well, starts with the dream of the planet, the smoky mirror. We are inherently cloudy as long as we're approaching things from that level because we're already looking at it through a distortion, something that itself is not real, trying to understand reality, and it's only through letting go of that. Let's try this a different way.
- Participant 1: I have a question. The only reality is pure potentiality, essentially whatever reality we create?
- Tim: Yes, I'm thinking about that. Sort of. I can agree with that. Definitely yes to the first, and conditionally yes to the second. Reality is what we



create. Biologically, some of the work of Bruce Lipton and others now, the *Biology of Belief* and related work; this is fascinating research. Literally, our genes change depending on what we think. We literally change our biology with our approaches, with the energy that we're creating with. This is not a theory or can you feel the energy? These are measurable results in this research. It's just amazing.

If you think something is true, it is. If you think something is not true, it isn't. It's just fascinating. Why isn't it so cut and dry? Usually we aren't that clear. Usually we have a whole mix of things that are in there together.

Participant 1: If reality is pure potentiality, why can't I take the parts – this kind of goes back to the question I asked last week. Why can't I take the parts of it that I like and play with them as long as I want, and let go of the crap, and then when I'm ready, let them go and move on to something else rather than if you're going to move to this next level you have to let go of that now?

Tim: Well, you can, so why don't you?

Participant 1: I don't know.

Tim: When you do know, you'll be able to go. This is the difficult thing. That's why I was bringing up the tarot card, the Magician. I don't know if you have a picture of this card in your mind. He has a wand pointing toward Heaven and he has a finger pointing toward the Earth. We could spend an hour on each of these cards, but that's not the point.

The point of the Magician's card is will. The Fool is pure potentiality. The Magician is will. This is a mixture of Heaven and Earth. While he is willing, he also doesn't have this power. It is something coming through him, so he has to step aside to let this come through him to exercise his will, so the irony and contradiction is that being so, just when the Magician would have ultimate power, he would have no need to use any of it. Just when he was really, really good at exercising his will he actually wouldn't have anything you particularly wanted.

Campbell makes a very similar point. You can measure a spiritual progress by looking at what it is that we want, and ultimately, all we want is awareness.

Participant 1: Let's look at it from the standpoint of my Mom tries to compare it to life is like a video game. In the video game, once you master a level you can still stay at that level as long as you want and you only move to the next level when you want to so, once the Magician gets the power, he no longer needs it. I don't get that.

If I could reframe things in this existence, there are a lot of things I would enjoy doing here in this plane that I would like to experience for a long time in the temporal plane. Not that the next plane of existence might not be awesome too, but there are still a lot of things in this plane of existence that would be fun to learn and do.

Tim: What's the problem?

Participant 1: I just haven't figured out how. I haven't been given the power, but you're saying once I get the power then I won't want it anymore.

Tim: What is it you want? You notice how we've gone full circle here. What is it you want?

Participant 1: If I was to experience everything I wanted in this particular plane, I would have unlimited financial means and I would want everybody to have that. I don't want to control anybody, but it would be fun to tour the world in a yacht. There are millions and millions of amazing places on this planet I would love to see. There are relationships I would like to explore indefinitely. So there are a lot of things I could get out of this existence that I haven't yet experienced.

Tim: Okay, so a couple of things. You can't explore any relationship indefinitely because you live in a temporal universe. If you want to explore indefinitely, things that are in time and space, that's simply an inherent contradiction. You're going to have to go after them at a higher frequency than that.

Participant 1: If I could create my world at any level I want, why can't I create that world?

- Tim: You're using words that are contradictory.
- Participant 1: You said life itself is contradictory.
- Tim: Okay, well that's why. I want to stay in this limit, but I want this limitless thing. You can't do that and that doesn't make any sense.
- Participant 1: That went back to my original question; can't I take the parts of this that I like? If it's all pure potentiality, why can't I – I don't know – Star Trek idiom of the holodeck, you can create whatever you want in the holodeck.
- Tim: Yes, you can do that. Close your eyes and imagine it. Have fun. You are the biggest *yeah butter* I think I have ever met. Bruce, you want to explore something without limits but you don't want to move forward. You want to stay in the current limits. You don't see the problem with that?
- Participant 1: No, I want to take the positive parts from this and take it to the next level.
- Tim: Then you can't stay where you are.
- Participant 1: The reason I'm the *yeah-butter* is because I keep feeling like I'm getting contradictory information. Yes, you can have whatever you want, you can create whatever you want, pure potentiality.
- Tim: Your other question, incidentally, is easier. You want financial abundance. That's easy. I can set you up with a half a dozen books. If you get serious about it, get yourself a mentor, if that's what you want. Many, many people have done it before you. If money is an issue, money is an easy thing to do. Want to be able to travel the world and see these places; it's an easy thing to do, relatively speaking. There's nothing mystical about that. There are pretty set and very successful formulas for doing them. That part is just a matter of making decisions and going forward with it.
- The other part is where you said you wanted to explore, indefinitely, relationships. You don't have indefinite if you want to stay at the level

where you are. If you want to explore things indefinitely, you're going to have to transcend the world, my friend, because the world is very definite. However you create it, it still is, and the reason for that is so we can work with things within limits.

If you're trying to explain, for example, economics, you don't throw all the concepts on the students on the first day. You isolate variables and you explain them one at a time. Even though they don't exist that way, you can better explain them that way. You don't try to explain marginality while you're explaining supply and demand.

We have an overwhelming tendency to both want whatever, but still insisting that the world exists the way we're looking at it, and let me give you a non-mystical example, even though it seems mystical to people. Ever hear of the systems thinking? MIT has a wonderful model for this.

The point of this is in a system, the tendency seems to be that people aren't doing things right, and that's why this isn't working, when actually Deming, the guy who was responsible for Japan's rebuilding after World War II, pointed out that 85% of things are problems in the system, not in the people. But it doesn't look that way when you're one of the people. We are wired to look at things from the ego's perspective. It's hard for us to see things as a system.

MIT designed this wonderful exploration of this called the Beer Game. Peter Senge talks about it in his book, *The Fifth Discipline*, and it illustrates an economic principle that's the same, aggregate demand, which is different than just adding up everybody's stuff. When you put everybody together, it's not a matter of addition anymore. It starts to act in weird ways.

In the Beer Game, you have the premises that there is this product lover's beer that is not great but not too slow, a steady seller, and we have players sitting at computer terminals, professional managers, so they aren't idiots, at the retail level, at the wholesale level, at the manufacturing level. I'm not going to explain the whole thing. It would take half an hour.

They introduce this single variable, which is because of a music video, demand for the product doubles. That's it. Only one thing happens. Because the different people don't see that at once, they see it in different ways, they up the orders and then suddenly because the wholesalers weren't ready for that, they don't get everything they ordered, so they say, "Wow, the demand must be exploding," so they order even more, which makes the problem at the wholesalers even worse.

Now it starts to impact everything at the manufacturing level. They say, "Wow, demand is just exploding from our wholesalers, so they ramp up production something fierce," and when they finally manage to keep up with it, suddenly demand just stops and nobody needs product for a couple of years, and they go out of business. When people are playing this game, the managers are bitching about the stupid idiots in this game, but the problem is that nobody in the system has good information about what the others are doing, so they make assumptions that are simply false and they react in ways that are not true.

Once in a while, there will be players who do this really well, and these are the ones who say, "There must be a problem at my supplier's end. Let me just sit back and wait for a couple of weeks and see how it goes," but that's not what we do. We look at the world, we look at the data, and we say, "There's my feedback. There's my answer," and we react on it, but we only have an extremely, extremely small thing, and so instead of stepping back and saying, "You know, I just don't know very much. I only know this tiny, tiny piece. There is so much more to this," we rush in and act.

One of the major things we can do is understand that there is so much I do not know and that I'm not going to know, and that I cannot simply rely on my own information and still make good decisions. It is so much bigger than just me. Then we can start to appreciate things.

One of the things I suggest to people when they've gone all the way through the Kwan Yin Journey – we have a little ways to go yet – is to go back and start over. Then if you look at where we started, looking at the physical world and really getting honest about looking at what's around me and what is this telling me? What is this mirror telling me

around my life, about the decisions that I'm making about my reality, and not just this would be here except for that, but really taking full responsibility for everything and saying, "What is this telling me?" We're going to hear some things that we don't like and, if we're really honest, we'll see some things we love.

Myself, as an example, I'm surrounded by stuff inside my house that badly needs attention, and I'll step outside into a gorgeous forest that I planted myself. These are both things that happened as a result of my own decisions and my own thinking, and how well it's in alignment with reality. One of my friend's favorite things to do is when somebody is busy defending their reality, listen patiently and then say, "So how's that working out for you?" That's really the question, how is that working out, and understanding that working from a place that's in alignment with how do we feel about this emotionally? Is my thinking clear on this? Am I feeling good as a result of good, positive thoughts? Are these thoughts in alignment with what my intuition is telling me? Not my fears, but my intuitions.

It's like looking at the entire system, that I'm part of something much larger than I can understand. Am I doing things because I think it's all I can do or am I doing the next right move on step to pure potentiality? Am I thinking in terms of where I am right now and not where I could be? Am I thinking to keep this going? Am I thinking in terms of just this one life instead of the thousands of lives, if we look at the Buddhist model of this?

There is no way for me to wrap my head around that, and what I have to do then is look at my world not as "there you go. There's the proof. I told them," or something like that, but to look at my world as a smoky mirror, as an indication, as the best feedback I have, and to listen to my intuition and to listen to my heart, and to listen to the divine, and to find those things that resonate into alignment, and to enjoy my life in the now. To be so joyful, happy, resonate, and peaceful with where I am that I have the presence of mind, but presence in every way to move forward in what I'm creating with source in the moment and in each moment.

It's contradictory because our very act of wanting to say, "What should I do about this?" is *if I were separate* is already a fallacy. Our simple

insistence that we live in time and space, when even just from a flat out scientific standpoint we don't, is a fallacy before we start. To try to understand things that are timeless using a language that insists you say what the verb is in time is inherently contradictory. Hence the idea of moving to intuition, the importance of moving to awareness, the importance of interacting with our world in ways other than mental chatter, and experiencing the world is going to give us a truer, clearer picture.

It is going to bring us to a place of peace, and that includes mental peace. It's going to help us much more powerfully realize our dreams, our desires, our next moves, and I know this is contradictory, but that is also the piece that's going to let us do this without attachment to outcomes. It takes practice, but it comes and just a glimpse of this at one point and everything will look differently.

Participant 1: Let's see if I understand this from where you're coming from. If we take it back to the video game analogy, even with pure potentiality, the rules for this construct have already been written. If I want to write different rules, I can but I have to go to another construct to do it, as opposed to being the programmer of the game and tweaking the rules as I go along.

Tim: I suppose it depends on the change you want to make, but that sounds like just good sense to me.

Participant 1: I guess if I was the programmer, I'd like to be able to tweak it as I went along. I like this and I don't like this. Let's tweak this.

Tim: It depends on whether you want a small change or a large change. I have a bag of apples. If I decide I'd rather have bananas, I'll go to the store and get bananas. Tweak.

Participant 1: I look at it as if I was tweaking the game and I have apples, I'm going to transform them into bananas.

Tim: This is the interesting thing. That's a good point. This is a stumbling back I found for many, many people, and it's worth mentioning this. Many times, people think they want answers. What they want is cool

answers. If the answers are simple and practical, they're all pissed off about that.

Richard Feynman illustrated this point to me, the physicist; not to me personally. His classes would ask him things like, "Do you think we'll ever have anti-gravity devices, so you just let go of a book and it would stay there in space, or you could just sit there and float above the ground?" He said to them, "We have these things now." They looked at him all interested and he said, "We call these tables and chairs."

It comes back to why do you want this thing? If what you want is your book to stay right here in space, that's what tables do. If what you want is to float a certain number of feet above the ground, a chair is what we do. If you say, "That's not what I wanted," then you weren't clear on what you wanted and why you want it. What people often want isn't what they're saying. What they want is something cool.

Participant 1: What's the matter with wanting something cool? People wanting something cool is what has given us a lot of the technology that we have today.

Tim: Yes, because the people who developed the technology were clear about what they're doing, so there is a way to do it. For example, inventing something cool; to send moving pictures through the air with no wires, that's pretty cool. In fact, people thought it was crazy before anybody heard of television. When it exists, as cool as it is, people aren't so much interested in what's the circuitry and how exactly do the electronics work. People just aren't interested in that, but that's the how to make it work.

Participant 1: Again, the rules in this construct would say that I can't learn all that there is to know, but in space of pure potentiality, I could learn all that there is to know.

Tim: Of course you can, yes, and over hundreds of gazillions of lifetimes of emerging with the divine, you will, if you want to look at it that way.

Participant 1: I'd love to know how TV circuitry works, but there are other things that are more important to me to learn right now.



Tim: There you go, so now you're right back to you making decisions and deciding what it is that you want.

Participant 1: I want the cool answers.

Tim: I know, thank you. Sorry, but I do practical answers. Too many people in this line of work give cool answers that don't work, but if you ask me anyway, being connected to all things and being able to tap into pure potentiality is pretty damn cool, and being able to do it in a way that's practical is pretty damn cool. Even things like *I want financial abundance*; just simply the fact that it's an entirely doable thing itself is pretty cool. From there, you make a decision whether it's important enough to go after or not. Most people decide no or actually, what most people decide is, "Well, I'm just going to decide it's impossible because that's easier."

Participant 1: I buy into it's possible. I've been to T. Harv Eker's *Millionaire Mind* classes, and one of his things, and I'm sure it's a common theme, is are you willing to do whatever it takes? My answer to that is an honest no.

Tim: There you go, exactly.

Participant 1: I'm willing to do a lot, but I'm not going to do it at the sacrifice of time with my kids, I'm not going to do it at the sacrifice of my integrity, so no, I'm not willing to do whatever it takes. I think there are ways to achieve it without –

Tim: He's one of many. Bob Proctor achieved it going into an insurance firm and challenging them to become million-dollar sellers, and he told them, "You can do it doing the same things that you do now. You just need to do more of it." Then they did.

Who else? Robert Allen. I have not a lot of interest in real estate, but in fact he has proven his stuff twice on camera. He dropped into a city with nothing but \$100 and made major real estate deals that day with no money down short of his \$100, which he mostly used for food. Why don't I do that? I'm not all that interested in doing that and I don't know much about real estate, and I'll be honest it scares me a little, so I don't really go into it.

But also, in the back of my mind I know that it's possible if suddenly somebody I love very, very much was going to die if I didn't do this, I would get interested fast.

Again, I think you're answering a lot of your own questions. It's not that they don't have answers; it's that you're saying, "Why aren't some things possible?" And then acknowledging that you don't actually want to do them and the package that it would take. Really, the whole point is that it's all so much simpler than we want to make it because we want to come up with this distorted version of things.

Again, just my own feeling, but I think reality is so far cooler than anything we've come up with. By reality, I mean the reality of awareness, unity, energy, connectivity, and source. It's a very, very cool thing and it's a very peaceful, calming thing, not an energetic *can I keep this up* thing. The idea that we are essentially designed to play, to grow, to expand; very, very cool.

It's a way overdone metaphor, but what happens to a caterpillar in a cocoon? It basically turns to jelly and gets totally rearranged. The caterpillar is long gone if you want to do the butterfly thing. In the end, it's all for something that's going to end anyway. Life is short. We come, we're born, we die. It's on to the next. It's only our being wrapped up in things that's any different. For example, do you remember what you were concerned about on September 18, 1982?

Participant 1: No, obviously not.

Tim: Yes, and that's the metaphor. If you look at things in eternity of existence, somebody will ask you, "Do you remember what you were concerned about when you were Bruce Larson?" You would say, "Bruce, that rings a bell. Bruce. No, I don't remember." It's a journey, my friend. Enjoy it.

Participant 1: I'm getting better at that.

Tim: Yes, you are. It's fun to do this because you see how quickly people change in just a few months, and that absolutely applies to you as well.

Participant 1: I still want the cool answers.

Tim: I know. There's nothing wrong with wanting cool answers, just understanding there's a difference between cool and getting things done. Many people want the cool and they're willing to sacrifice the practical. I like both. I will totally take practical.

Participant 1: I think I'm a very practical person. Part of my reduce, reuse, recycle mentality is how can I be the most practical with what I already have, but I still like the cool stuff too.

Tim: Yes, is recycling cool?

Participant 1: Yes. I think that's part of what abundance is, when we reach real abundance, everything is repurposed. There's nothing that's ever wasted.

Tim: We have so much. We have so much. On my own land there is stuff that goes to waste all the time because all of nature can't consume it. The squirrels can't eat all the nuts that my pine trees consume, for example. There are more walnuts than I and the squirrels combined can collect, and they keep growing. It's not even getting into the fruit trees, the grass, and so forth. We keep breathing the oxygen and still there's more. We live in a world of tremendous abundance. If there are no more questions –

Participant 1: I'll throw one more at you since you kind of took this direction. We have a world that sees a lot of scarcity and lack, and I want to make a change, but at least in this construct, I can't go out and feed all the homeless, clothe all the naked, and nurse all the sick, so I try to target where am I prompted to be? What am I prompted to do today? I think what needs to happen is there needs to be a shift in the mentality, and obviously what you're doing is helping towards that. What can I do to make a more global difference? And I already know my answer to that too.

Tim: Exactly, well done.

Participant 1: As I ask these questions –

- Tim: Yes, you're getting it. You've already answered it, you're right. I'm loving that you're seeing it as you're going now. Somebody asked the guy who started Earth Day and the guy who started Greenpeace, they were on the same interview, "How did you get started? How did you get such a big thing going?" They both said the same thing, "You talk to one person, then you talk to another person, and then you talk to another person."
- Participant 1: That's basically the answer I got from me. I'm still curious to what other people's answers are, but it sounds like your thoughts are the same thing.
- Tim: I'm practical, so if you want to make it faster, instead of talking to one person, you deliberately talk to people of influence and get them on board because it speeds up the process.
- Participant 1: Take it from a healing approach instead of a Band-Aid approach.
- Tim: I'll use myself; Kwan Yin Healing. I could go out on the street and talk to one person, another person, another person, and another person, and I will reach some of them and we'll work together. Or I could talk to people who have radio shows that reach many of these people, who run book stores with large mailing lists who talk to the kind of people who are my clients. Do you see where I'm going here?
- Talk to publications whose audience are the kind of people I reach. If I have a conversation each with three people, I'm going to spread my message much faster than if I go talk to my neighbor, my other neighbor, and my other neighbor. Not that I don't want to talk to my neighbors, that's fine too, but if you want to go faster, you just simply make decisions that have more leverage.
- Participant 1: I get that. What I'm getting with the Band-Aid versus the healing approach is your Band-Aid is to give somebody a can of food, and healing is teaching them awareness.
- Tim: It's the *yeah-but* thing. People love to do the *yeah buts*. You can't really do that, and that's why we have people like the 12-year-old who saw a homeless person and he ended up, in a year, donating tens of thousands of blankets because he organized this drive. A 12-year-old.

A 17-year-old found a better way to diagnose pancreatic cancer and is going to save many, many lives. The 19-year-old who just invented this huge, floating thing in the ocean that collects plastic from the ocean. How do you do that? I forget who said this first, but things like this are done by people who are too stupid to know it can't be done.

Participant 1: How would I directly impact my kids with this? My son is resistant to listening to stuff like this. I don't want to force him, so I try to listen to it around him and hope he gets some of it by osmosis. What would be your suggestions there?

Tim: There's a reason I teach college courses but not children. That's because I know nothing about teaching children, not one thing. This would be a good question for Eileen, who has children who are very into spiritual things. But, for what it's worth, what I do in those sorts of things, you can lead a horse to water but you can't make him drink, but you can lead him around until he gets thirsty. The more you try to make somebody do something that someone doesn't want to do, the more the heels are going to get dug in.

Participant 1: Right, and that's why I don't force him. I just offer.

Tim: Still, that's gentler, but it's still ego versus ego, versus watching for an opportunity, watching for that opening. It doesn't really work to go around telling people, "Hey, when you're ready, I have this thing." What works is being there when people have a need.

Participant 1: When I say offer, that's what I try to do. If I see he's having an issue or something, I say, "Hey, what do you think about this? Does that make sense to you?" I don't just always put it out there. I try to make it so that it's appropriate to something he's going through currently.

Tim: Not what I was saying.

Participant 1: Not what you were saying?

Tim: Right. When somebody is in that state, when they're likely to be more open, what they don't want is solutions. What they want to know is that you get it, that you understand. "Wow, that must be really hard."

Participant 1: How do you ever give a solution if you don't offer it?

Tim: People need to feel heard. People need to feel understood. If you jump to a solution before they feel heard, before they feel understood, you're just wasting your breath because, from their perspective, you don't get it. They're hurt, they're isolated, and their walls are up.

Tim Sanders wrote a wonderful book called the *L-Factor*, about likeability. It's full of interesting studies, and one of which I forget the exact number but it's something profound. People actually hear less than half of what you tell them and they believe less than that because there is this constant referential thing up against what we know or what we think we know.

You asked my opinion; that's my opinion. If you jump to solutions when people don't feel heard and understood, they're not going to hear the solution. It's only after they feel heard and understood that they start to be open to solutions.

Participant 1: I wasn't trying to cut you off. I realize you were getting ready to wrap up, but that's something that's very key in my life. I'm a very solution-oriented person, so I'm trying to help. Have you ever seen the YouTube video *It's Not About the Nail*?

Tim: Yes, it's hilarious.

Participant 1: Okay, so it's like why wouldn't you want a solution? Let's take the nail out. I want to help, that's why I'm offering a solution. So I listen and I empathize, and then I just wait for them to say, "Do you have an answer for me?" If I have what might be a solution, because I realize different solutions work for different people, do I just wait for them to ask me? It seems like if I have something that might help and I don't offer it, then I'm being selfish?

Tim: How is that working out for you?

Participant 1: I'm asking what works better. That's what I'm asking.

Tim: Well, you already know what doesn't work. That's why you're asking the question.

Participant 1: I'm not asking what doesn't work. I'm asking what would work.

Tim: Okay, well does it make any sense to you to do what doesn't work?

Participant 1: No.

Tim: That's why you don't do it.

Participant 1: Again, I'm asking what does work.

Tim: You're missing something really, really crucial. What you're not seeing is when you go into those situations, no matter how nicely, no matter how well-intentioned, no matter how caring, it's ego versus ego. "I know, and you need to listen to me." That's ego versus ego. It doesn't work. It's never going to work. Yes, that means sometimes you watch people suffer needlessly. I do it every day.

Participant 1: So what I'm asking is at what point do you offer the solution? Obviously I came to you.

Tim: And I've already answered this question, which is you answer at the point that they're looking for help and they're open to that. I send my college students through classes all the time, and they're going to suffer when they graduate, and I could prevent a lot of it but they're not listening. When they graduate, when they have these problems, they'll be more inclined to listen, some of them.

There isn't anything I can do about that, and I would only maybe add that over time I realized maybe there isn't anything I should do about that either. So I slowly started shutting down *the should factory*, and instead, I serve as a resource.

Our bookshelves are lined with books, and the books don't jump up and down saying, "I'm in here. I'm in here. Read me." They just sit there. It's not that we don't care, but how does someone put it – I wish I knew who said this first, "Lighthouses don't go running up and down

along the shore. They stay in one place just shining." They do that and that's of more help because they are stable.

When you're simply stable, people get who you are. They get what you're about. They may use it, they may not use it, they may come and go, but they start to get it. When you're running up and down, trying to adapt, adjust and go through hoops for people, it only generates more confusion. We're right back to the importance of getting clear.

Ralph Waldo Emerson said, "Wear your knowledge like a pocket watch. Bring it out when asked the time, tell the time, and put it back." The rest is ego, and we aren't actually helping when we do that because no one is listening.

Stephen Covey pointed out, "Seek first to understand, then to be understood because until that point, no one is listening." Nearly everybody says, "I'm a really good listener." The truth of the matter is almost everyone is a pathetic listener. The entire time others are speaking, we're mainly thinking about what we're going to say next.

Try this experiment. I tried this and it's really, really fascinating. Make a firm commitment, as you go about your days this week; don't say anything that you would have to interrupt somebody to say. Simply wait until they finish before you say anything.

You'll notice that there are entire conversations where you're not allowed to say anything, and people don't even know that. Literally, if you wait so that you're not interrupting, you will never get a chance to speak in many conversations. No one is listening, so you listen.

I find, for me, this is a lesson in humility. It doesn't need to be said, it doesn't need to be said right now, and it doesn't need to be said by me. I'm not the font of all wisdom, and sometimes, in fact a lot of times, I simply need to listen, and if there comes a time for me to talk, those times tend to become really, really evident. Sometimes by people coming up to me and saying, "Can we talk?" Sometimes it's just really obvious that I'm up, but other times it's people going about their business, and they're not ready to talk and they're not ready to listen.



It is not my job, as supreme ruler of the universe, to change that for them. What I can do is be a lighthouse. Life is supposed to be joyful. Life is joyful, it's right now, tune into it, it's full potentiality, I can be consistent, I can be clear, I can keep spreading the message while letting people do what they need to do and be who they need to be.

There are people whose lives are ruled by drama who love that their lives are ruled by drama. It would drive me crazy, but they love it and thrive on it. They have every right to do that, just as I have every right not to spend a lot of time around them.

It's hard. I found when I really looked, honestly, at my life, all my interactions and everything in it, what a tight grip ego has on things. It hurts to let go, and there are some lessons in humility there that I frankly did not like learning, and they still come up from time-to-time, but when I do, it is so peaceful, and no pun intended, enlightening at the other end of that.

Life keeps getting simpler, life keeps getting clearer, life keeps getting more quietly joyful, plus I don't have the burden of running the universe like I used to have. That's a big load off my mind.

So I get clear and I do the next right thing. I enjoy doing it and I'm grateful for it. The whole lessons of the higher planes can only be learned outside of ego. You have to let go of it. As long as you cling to ego, you're pretty much consigned to the level of mental confusion because – no you personally, necessarily – it constructs a dam at that level.

We have to be ready to be vulnerable and to be ready to be surprised, which ought to be the cool thing. Instead, it tends to be the fearful thing. The really cool things are on the other side of the fearful thing, which is really what Joseph Campbell is all about.

Participant 1: When you talk about the book, *The Hero's Journey*, is that the one that's his biography? I tried finding it online and the only thing I could find was stuff that he had written. I couldn't find one that he had written called *The Hero's Journey*, but I found one that was called *The Hero's Journey* – it was his biography.

Tim: No, you want *Hero with a Thousand Faces*. *Hero with a Thousand Faces* outlines the entire journey. Have you read *The Four Agreements* by Don Miguel Ruiz?

Participant 1: No.

Tim: It's what I would highly recommend as well, and that one is a very easy, quick read. I have a copy right here, in fact. It's a small book in relatively large print and it's only 138 pages long. You can read it in a couple of hours. *Hero with a Thousand Faces* by Joseph Campbell, and I would also recommend Ram Dass' book *Journey of Awakening*. That's kind of a fun book. Bruce, have a wonderful holiday.

Participant 1: Thanks. You as well.

Tim: Merry Christmas, if you're a Christmas celebrator. We'll have a week off from calls and we'll get back into it with the next content module a week from Monday and a call that Sunday, and that will be the first of three more calls as we wind up, bringing all this together and back into the world, in a practical sense. That's what we have to look forward to.

And thanks, as always, for the debate and the stretch. It's really useful to hash out these ideas with other people. There is an old, old saying that it's easy to get a holy man on a mountain, and that's because nobody ever disagrees with you on a mountain, so it's really good to have all those thoughts going on. So take care, if you're all set for now, and enjoy. Have a good one.