

The Kwan Yin Journey



Module #3 Q&A – November 24, 2013

Tim: Welcome everybody. Tim Emerson of Kwan Yin Healing, back to our Q&A session. We went over a lot last time, and even just going over the physical stuff is going to bring things up, which may be coming to the surface for people now, and certainly jumping into emotions is going to bring up a bunch of stuff. If you find that you are having a little trouble keeping up, next week, Week Four, is intercation week, so there's no new material. You can go back through, deepen, catch up, or wherever you are with any of that stuff.

Also, you may have questions about some of the building blocks of this program, so in particular, the levels of being and understanding that, as well as *The Hero's Journey*, what it means to cross the threshold, and all that.

In this week's module, I have some clarification here about some of the ideas that people usually have about the astral plane, how we often feel like we're kind of at the mercy of our emotions when, in fact, we're able to both keep them in context, as well as recognizing them for what they are, reflections of our thoughts. We'll talk more about that when we get into thought and awareness, and so forth, in the later modules.

I do want to make the case to, even if you're having trouble with it, to just keep in mind that joy and hope are our natural state. We have a major cultural issue with that, we have a major 'yeah but' mental issue with that, but it really is the reality. There is a fair amount of research on so-called primitive societies and how they are often much happier. They don't work as hard, they don't face the same problems we do, and yet they live in a state of abundance and happiness. A lot of this is our perspective and changing our paradigm.

Our goal here is to move this from theory to practicality. That's going to mean a couple of things. It's going to mean letting go of practices, in the physical sense, and emotional reactions that we're used to that often we're invested in. It comes down to this; if you're being dragged, let go of the rope. If you're in a hole, stop digging. Look around. If you're going through hell, for God's sake, don't slow down. We tend to get really invested in our emotional state rather than looking at them.

Just a couple of reminders of some of the things we talked about, in case you have questions about that. It's not something that came up anew for mankind, going all the way back to the history of Western civilization, in particular, philosophy and literature in Greek theater, and getting into this whole idea that we have a duo nature of logic and passion. What that means for us, as human beings, is something that we've been bouncing around for quite some time in Western civilization, as well as in primitive, in Eastern, and other cultures.

In particular, the idea of initiation, of understanding that the true roles of the problems that we face are, in fact, important lessons. They're not hurdles, but rather more like governors. They keep us at the proper speed. They keep us where we are at the moment, as we work through this on the way to other things. I'm just paging through and giving some highlights without just repeating everything.

It's also very useful to remember that the basics of the Course in Miracles dichotomy. There are only two emotions; love and fear. If we're not doing things out of love, we're doing them out of fear, and we don't need to judge ourselves about this, but we can recognize this. If I'm not acting out of love, why not? What am I afraid of? What's holding me back?

One of the things that usually creates that imbalance is we tend to be fearful of the cost of doing things, and we forget to look at the cost of not doing them. If I don't do this, what is the cost of that? What are the consequences of that?

In the homework, I asked you to do something that is perhaps new and difficult at first. It's really looking down at what are the things that are

bugging us? What are the patterns? Where are things that come up repeatedly? Where are our tragic flaws? Our state of being human, even if we are wonderful humans, we have tragic flaws; things to which we're otherwise blind, but if we really look at the reality of the situation, we can see there are some things that we're not usually aware of but continually get in our way. This is the first part, to start to notice our patterns and to ask ourselves, "What are these tragic flaws?"

If you can't see them, this is why it's good to share these with other people. Other people tend to notice more quickly what's going well for us and what we keep doing, over and over again. We're simply paying attention to the things. I find this happens to me, quite a bit, honestly. Somebody will give me a piece of feedback. It's not good or bad, but just something they've noticed or commented on that's going on in my life, and then when five more people give me the same feedback, I say, "Wait, everybody is looking at the same thing, and it's time for me to look at that."

The other part of this, remember in *The Hero's Journey*, nobody fights their demons alone. We tend to do this, and there's an understandable reason why. An injured animal knows to go hide in the hole, where it's safe from further danger, but this is not service, at this place in our being, in our consciousness, in our evolution. So don't fight our demons alone and give some thought to who our allies are. Really give this careful thought. Not just our inner qualities; sometimes we have strengths, but our strengths also bring us further out, so we end up needing more help, even in the areas of our strengths.

Where do we consistently fall down, even if we recognize this? This is where we need some help. Really, jump into doing that and accepting that help. This includes asking for spiritual help, so our daily spiritual practice. Starting to recognize our ego for the good thing that it is, but also getting it out of the way and having it accept the humility to fall into its proper place.

Recognizing that the duo role of emotions, desire, and mirror, and getting used to listening to our heart. This is difficult at first. Our emotions are mirrors of what we're thinking. Our emotions are mirrors of what we're attracting. They're intimately attracted to our desires. They're also

intimately connected to our fears. Consequently, our emotions aren't stacked as life, but very important feedback loops. They show us where we are, what's going well, where we're stuck, and why we're stuck. Learning to look at emotions as feedback is something that's new to the both of us, so get into that new habit.

We tend to treat emotions as if they're permanent states, and we need to understand that e-motion is a moving state. All emotions are moving through us. When we're not feeling in a good state, the feeling will pass. When we're feeling in a good state, the feeling needs to be continually fed or it too will pass. Rule #1 in Buddhism is impermanence. So the practice of gratitude, for example, it's an inventory list of what do I want to keep in my life? What do I want to keep feeding? Right now, I'm feeling rested, well-fed, healthy, and clean, but tomorrow, even though I feel good, I'm going to eat again, I'm going to sleep again, I'm going to take a shower again. These are good things that need to be maintained. The same is true of our emotional state of our happiness.

I'm going to repeat to really wrap our heads around, and to come closer and closer to understanding that our natural state truly is joy and health. I quoted, last week, some of Michael Beckwith's work, "You are an original work of beauty, light, love, joy, and bliss. The truth is that you are to learn how to handle love, joy, creativity, and success. This is who we really are, so let the painful emotions pass through, not camp out and become our identity." Again, a new practice, but we really can gradually learn to do this.

One useful way, at first, is to instead of lamenting the things around us, which is what usually keeps people stuck, before they start a process like this, to recognize those things as the mirror they are, and the good things as well. The reason you have that wonderful best friend in your life is because that reflects part of you. Pay attention to those things as well.

I'm paging through the PDF for this week, and nobody said anything, but I noticed the right margin is cut off. I'll fix that and address that.

The role of desire, this is probably one of the most misunderstood aspects of all of Buddhism. In fact, one of the questions for this week flirts with this as well. A couple roots of this problem; first, it's not that desire is bad.

People with a superficial understanding often come to that understanding that desire is bad and desire is the enemy. This is absolutely not true. We're spiritual beings. We are evolving toward something larger. To do that, we have to grow, and what makes us grow is desire.

Expansion, growth, being better, and wanting more, this is an essential component of a spiritual being, and even if you become fully enlightened, then expanding this to include all beings. This is the whole heart of Kwan Yin's message, upon enlightenment.

Desire is not the problem. It's the root. Buddha didn't say desire is the problem. Buddha said desire is the root of pain. The real issue is attachment. This is why Buddhism, particularly Tibetan Buddhism, stresses the importance of impermanence and recognizing that life isn't permanent, that everything that happens in the world is impermanent. It's passing. The real pain comes from attachment to those things to try to make them permanent, when they, in fact, are transient. The real pain comes from judging that this is good and this is bad, instead of just looking at things, to evolve past that judgment.

For example, take physical pain. The physical pain of my hand burning on the stove, is this good or bad? It feels bad, but that feedback is excellent or the problem would be much worse if I didn't have that. We need to look at these things.

The outcomes, these are usually what we're thinking of. Outcomes are attachments. Instead of thinking of outcomes as goals, outcomes should be mileposts, while desires are continuous. We have several things that we want, and we're going to continue to desire more things as we get the things that we're seeking. Simply accumulating past desires isn't going to fulfill us if we just say, "Okay, I shouldn't desire if it isn't going to stop." You're just going to be frustrated. It's not going to create any good condition.

The whole thing is to embrace the whole journey, to embrace each part of it with gratitude, to recognize fulfilled desires and to celebrate them, and to celebrate moving toward new things.

The whole point of this is that desire is a creative force. Attachment, however, is not. When we can conceive a thought of something new, attach positive emotion to it, and that is what becomes desire. If we start lamenting that we don't have it, now we're not talking about desire. We're talking about attachment and fear, and these are limiting, restrictive forces.

A similar discussion to this is the misunderstanding of Karma. Karma is not justice, per se. It's not reward or punishment. Karma is the fulfillment of your desire. Every desire comes to fruition in whatever life. When something is desired, it simply must come into fruition. You have set that energy in motion, but that energy comes as complete packages, so if you are worried about things that come with it, you get those things as well because you're feeding those things with energy, and that's what you experience. This is why the wheel of Karma holds us, life after life, but it doesn't mean that it's a bad thing. We continue to expand as we experience incarnation.

There will come a time, one day, when the only thing we desire is awareness, and then we'll transcend into other things, but to say, "I want to just jump there, so I'm not going to desire these other things, one, that's simply not being honest, and two, there is nothing wrong with it. Desire is a creative force, and we are here to expand and create, and experience the fullness of that. To get a balance of all of it, this is the importance of living in the now. We appreciate where we are. We appreciate what we are. We learn to just be and to become fulfilled in the moment, and with this detachment from our outcomes, then we can have an emotional calm.

Again, desire is fine. Attachment to outcome is what creates suffering. Another misunderstanding is the idea that suffering is part of life, and I love Eckhart Tolle's take on this. He says, "Suffering is necessary until it's not necessary." You need to suffer, as long as that's your place, your view, your reality, until you've moved past that. Then suffering becomes optional. Now, let me be clear about this. There is still going to be pain. Remember, pain is not good or bad. Pain is feedback. Pain is mandatory, but suffering is optional. Bringing this into emotional balance takes a little doing, but awareness is the beginning of this.

Now, you can maybe start to see why I started by setting these things in place. This is of supreme importance of a spiritual path on a daily program. To balance this, to start to gain clarity, we're going to need that daily touchdown. We're going to need to focus into that clarity of truth, whatever that is for us, and it will build, day-by-day, but that's the importance of this process.

Then the rest of this module, I addressed some common things that most of you have heard in the introductory *Kwan Yin Path* material, *How to Get Unstuck From Feeling Overwhelmed*. It's good to review this because this tends to come around for all of us. Remember, first of all, that overwhelmed is a feeling; it's not a situation. Three common problems with this, I remind myself of this constantly. If I'm starting to feel overwhelm coming on:

1. Stop trying to do everything by myself, whether that's ego, pride, embarrassment, or whatever else I want to attach to this. If I'm trying to do everything by myself, it's going to be too much. There's just no question. Whether they are actual things, we're dealing with things or emotional things.
2. Stop trying to control everything. If I feel this is the way it has to work, I remind myself I'm not the boss of everything. I need to let this go.

I love the beginning of Ken Blanchard and Spencer Johnson's *The One-Minute Manager*. We typically see a manager as someone torn in multiple directions, the finger on every pulse, but a good manager is standing around the office with very little to do because everything is running so smoothly without the manager's immediate input. We tend to think of making things happen instead of allowing things to happen. Stop trying to control everything.

3. Stop taking on too much. "I feel so overwhelmed. How will I get this done?" I step back and say, "You're trying to do too many things."

By the way, one really good technique for this, trying to take on too many things, this was also addressed to one of the submitted questions this week – one of the reasons we tend to get into the state of feeling overwhelmed is that we will think in terms of projects. Here are the projects I want to

get done. Very typically, we lay out when we're going to do what project by when, and all that sounds reasonable, and it doesn't happen. It's always too much. We never get it all done. There are a couple of reasons for that.

One is, interestingly enough, perception. There was an interesting study done. If you ask people, "Do you think you could get this done in three months?" Everybody will say, "Yes." You'll say, "Do you think you can get this done in two weeks?" Most people will say, "Yes, I can probably do this." "Do you think you can do it in a week?" Then most people say, "No, I don't think I could get it done in a week."

The threshold tends to be 10 days. There's an amnesia that happens to us around 10 days. If it's more than 10 days, we think we can get it done, without really looking at it. The antidote to this is deciding what projects we're going to do, and taking a little planning time to jot down the task for each of these projects. A task is anything you can get done in 30-60 minutes. Literally, I'm going to sit down and, in 30 to 60 minutes, it will be done; no question about it, concrete clarity. Step-by-step, write down the tasks for this project.

Then we start to schedule tasks. The beauty of doing this is that instead of fantasizing we're going to get this vague project done, when we look at the task, we schedule much more accurately. I have three hours in the morning. I can knock off three tasks, and this project has 21 tasks to it. I'm not going to finish this week. I can know that immediately and I can schedule it for the month of December, and set aside those times.

In short, if you're doing too many things, you need to do fewer things. Prioritize. This is a wonderful time to look at coherence. The four pillars of Kwan Yin Healing are clarity, connection, coherence, and change. Coherence is one that a lot of us have trouble with. We're doing a lot of different things, but where are we trying to head, overall, in our life? We're headed in all of these different directions. It's certainly okay to be doing different things, but what are we ultimately about? Where are we ultimately headed?

If all those things start to head in the same direction, our life has coherence, and this will tremendously help with prioritization. We can see

which are the things that truly serve where we're going and which are the things that are less important. A lot of paradigm shifting type material here.

Also, in this module, there are several resources. It would take you a long time to go through these, but way beyond time management, Stephen Covey talks about first thing is first, but this is really a time management thing, although there's a reality to it. There are 168 hours in a week. That's what you have and you want your life to be balanced. Tim Ferriss in *The 4-Hour Work Week* has a lot of really interesting, challenging ideas. Taking the Pareto principle seriously, that 80% of our results come from 20% of our activities.

When I first sat down after my first year of business and looked at everything, client by client, everybody I had done anything for, you would think you would recognize this, but you don't. I realized that 90% of my income was coming from fewer than 10% of my clients. A lot of the things I was doing, trying to bend over backwards, trying to appease and entice the masses of clients, I realized that 90% of my time was unproductive, and that's what led me to start focusing on building programs that would go more deeply for the people who wanted to do the work, and it changed the direction of my business and made it sustainable.

Looking at these things and making decisions about those. These are not simply the things that you think you should be doing, career things. What about your big dreams? What kind of relationship? What kind of person? If you're thinking in terms of career, what kind of clients? What kind of business? What kind of suppliers? Where do you want to live? Looking for where you truly want to be.

When we really start to get clear about all of this and connect all these dots, we can see, pretty quickly, where the changes need to be made. At first, it's going to be overwhelming, "Oh my God, there are all these things to do." Here is what you do; you ask yourself two important questions. What's my biggest opportunity in these areas right now? That's obviously something you want to pursue. What's the weakest link in the chain right now? That's among the things you want to do. What's the biggest hurdle I'm facing? That, you want to look at, and focus on those two things, and

as you knock those two things off, now what's my biggest opportunity? Now what's my weakest link? This will help you focus on just a handful of things.

Another typical problem is letting go of resentments. Resentments are useless, absolutely useless, and it's a game that we all frequently play. It doesn't matter what the other person did or deserves. It honestly doesn't. It does nothing to the other person. It holds us back. It makes us miserable. Really, stop. Just stop. We can so easily get wrapped up among these things, but when we do this, look at the great and powerful me, how could people do this to me? The reality of life is people don't think about us that much. We're just not that important to folks.

One of the things I like to do, if I'm caught on this, is I try to imagine whatever works for you; God, universe, Buddha, White Buffalo Woman, anything else meaningful is sitting on my shoulder, watching the situation, and I try to imagine them siding with me in this, saying, "Oh yes, man, the crap you have to put up with, Tim." Then I realize how silly that would be, and it helps pull me back into a bigger perspective.

Don't let other people rent space in your head. Evict them. Use that energy for something more powerful. Pray for them. The prayer isn't for them, it's really for you, to pull you out of this state, and this is really a step towards learning to let things go, learning to step away from our ego. We tend to react, and that's going to be a problem for a while, until we get used to it.

That driver who cut me off this morning didn't get up early and drive across town just to cut me off, and may not even know the difference. You want to let those things go. When they happen, anger will happen, but it's a red flag. It happened, you recognize it, let it go. Somebody cuts me off, I swear, and then forget about it. *Bless you. Have a great day.* Something is going on in your life. Just move on.

If we find ourselves hanging onto anger, it's covering up something else. We're afraid of something, we regret something, there's something else going on there, so there's a whole section here about that. There is another

section is about honesty, forgiveness, ego, healing, the role that all this plays; there is a ton of stuff in this module. It goes on for 30 pages.

How to release emotional pain, there is a little healing exercise. Remember that we're vibration. In physical healing, you can heal yourself physically by focusing on that pain and situation, picturing yourself totally healthy and releasing it, seeing the pain or the release just radiating out, dissipating, and if you continue to focus on that, you'll see a difference. The same thing is true of emotional pain. We tend to cling to emotional pain. Instead, radiate it. Let it simply dissipate, fall off into the universe, simply gone, and instead see yourself grateful, happy, healthy, look for things to be happy about. It will change your state and it will also make you far more productive, and begin to let us release our attachment to ego. Our egos will keep us blind. Ego serves an important point. The egos will keep us blind.

In my typical, long rambling fashion, that's what we covered in module three. Those are the highlights, something well worth going back through slowly and carefully.

That brings us to questions. I've already addressed a couple of Bruce's, so let me look again at what Bruce posted here. Bruce, talking about a dilemma, "I kept up with my spiritual practice for a couple of days on my trip, had great insights, they just took a significant amount of time to flesh out. I found I processed them better and was able to remember them better if I wrote out the particular points of the thought process. This would sometimes take an hour or more at each end of the day. When I tried to make it brief, it was also superficial. Any days I have time to do this, and could probably make time most of the rest of them; however, I stopped wanting to, as I had new and fulfilling relationships, and fun experiences to fill my day."

Bruce, what you're doing is putting together a couple of different issues. You go onto ask what my thoughts are on forgoing the spiritual practice to enjoy more of the life experience, "I know making it a habit makes it more likely I will do it when I have more time, or if I could just force myself to get by on less sleep, but it seems to me the purpose of all of it is to enjoy

the moment, doing what I want to do most in the moment, and often the practice falls away short, down the list."

Bruce, when you first told me what your plans were for your spiritual practice, I didn't say anything, but I'm going to tell you that honestly, my reaction was that it's unsustainable. It's just way too much time invested for a new practice, so I'm actually not surprised to see this come up. That's fine, that's how we learn these things. Going back to designing a process at first and saying, "What can I do that is going to happen, even when life is busy and all these things?"

You might think in terms of your 'A' practice, your 'B' practice, and your 'C' practice. The 'A' practice is whatever it is. "These 15 minutes happen. I don't care if the world is on fire." The 'B' practice may be, "Ideally, this is what I do every day. I try to mostly do it, but that part is negotiable." The 'C' practice is, "The days I have time, this is what I would love my practice to be." Break it into those essentials, preferred, and when I have time aspects.

The goal of the daily spiritual practice is to eventually, sooner better than later, it needs to grow. Spiritual practice, eventually, is a 24-7 thing, truly walking with the divine 24-7, that there isn't a gratitude period but rather, gratitude is 24-7. That connection is 24-7, that coherence is 24-7, but that doesn't just happen. We need to grow that.

So the purpose of the daily spiritual practice is that daily touchstone, not that the rest of our life isn't important. The rest of our life is entirely important. New relationships, fun experiences, these are spiritual experiences. This is joy. This is connection with the divine. Going to bed late, this is not a healthy practice because it's just going to take away from the coming days.

Taking care of ourselves, in terms of little things, eating breakfast, eating lunch, eating dinner, going to bed at a reasonable time, getting up at a reasonable time, this daily structure is so important. You look at animals, they do this automatically. It doesn't matter what time I go to bed, my dog goes to bed the same time every day. Mammals know to do this.

Participant 1: How do I balance that, because that came up in Hawaii? I was living life to the full extent that I could, so there was just more than I could pack into the two weeks if I was going to bed at a reasonable time.

Tim: Yes, your planning, you tried to do too much. It's not a great mystery here. If I'm going on vacation, I go on vacation. Yesterday, my friend Louise and I went to the Buddhist Monastery, and on the way back there was a snow storm. How do I go through all that and not be tired, frazzled, and frustrated? The entire plan for yesterday was to go to the Buddhist Monastery. That was it. That's the entire plan. That's it, and get home safely. The rest of it was just stuff that happened.

In terms of if I'm going on vacation, I have a lot of things to do. That's the time to just focus on your 'A' list, the 15-20 minutes you do every day; 15 minutes in the morning, five minutes of gratitude in the evening, this will do it. That's sufficient. It's the daily repetition, it's the daily focus, and it's the prioritizing in the life, not putting all of our time into it that's important.

My spiritual practice, at this point, is a couple of hours in the morning, and it's in my schedule, but it wasn't that way at first, and it wouldn't have worked well if I had tried to do it that way at first. A lot of other changes had to happen. Go slow. If you have great ideas you want to pursue later, just jot down the topic areas, and then later go back and flesh them out and explore them, when you want to.

Keep things simple. You don't want this to be complicating your life. You want it to be simplifying your life.

You asked a couple of things, and Deborah talks about balance, learning and letting go, new perspective, and you don't have to condemn yourself for not dedicating an hour every day. I absolutely agree. She compares it to ice cream, "You discover ice cream, and you want more and more ice cream." More ice cream isn't better. The right amount of ice cream is good. The same thing is true of everything. With somebody, appropriate sex is wonderful, but sex continually, it will get pretty old and you'll be pretty sore. Good food is wonderful. You don't want to eat 10 plates of it at one sitting. The same thing is true of anything. All things in moderation.

I didn't mean for this to be a primer in Buddhism, but one of Buddha's primary teachings, after going through all of this asceticism that he did, is the importance of the middle way. He had this insight when he was awakening, when he heard a passing musician instructing his student. He was on the shore. They were on a boat on the river, and the musician was telling his student, "If you tighten the string too tightly, it will snap. If the string is too lax, it won't play. It needs to be between those," and this was the beginnings of Buddha's middle way.

My suggestion to you, Bruce, is the middle way, and we find the middle way by going to extremes at first. That's fine.

If I were going on vacation in Hawaii, I would spend most of my time enjoying my vacation in Hawaii and thinking about little else. What helps me do that, when I was talking about laying out tasks for projects, we tend to worry about *am I getting these other things done?* The wonderful benefit of doing that is if I know ahead of time that these are the things I want to accomplish personally, as well as business and around home, I can lay out, and I broke it into tasks so that I know that I'm doing all of the parts, and I have scheduled time for those things, as well as all the time for friends and so forth.

I can work on something or I can go to the Monastery for a day, even though I have a ton of things to do in multiple different places, and just forget about all of it because I know it will all get done because it has already been appropriately laid out. That's my suggestion.

Don't try to do everything and, as Deborah says, you'll find the balance that works for you. I've been saying a couple of hours versus 15 minutes, and you might find that 30 minutes for you is perfect, that less than that really bugs you and more than that is optional. It doesn't matter. Wherever that falls out for you.

Heather, how are you doing? Any questions?

Participant 2: I'm doing great. Just listening. Everything is a repeat here, for me, so I'm following along.

Tim: Excellent. I love repeats, myself, because I keep hearing things and I say, "Oh yes, I remember that. I need to get back into that."

Participant 2: Yes, there's that piece, then there is also, "Good job, Heather, you've been following through on that component."

Tim: Yes, that's important. Congratulations then. Well done. Okay, Bruce, I think I may have largely addressed your other question as well. You were talking about picking up 365 Tao, and reading the daily reading on eroticism and spirituality, and you quoted it saying, "Eroticism is spirituality, meaning intense involvement in the diversity and color of the world, but there is a higher order, a state where one is holiness itself. Then nothing of the world of color matters to you anymore," and then you go on to dig in your heels.

One of the things you most resist in Eastern philosophy, nothing matters, "How is moving to a state of ambivalence progress? I don't want to live in apathy. I enjoy caring and desiring. Sometimes these things can lead to emotional pain, but they can also lead to exquisite joy. To me, progression would be to overcome or release any pain, but still fully feel the joy. Not caring seems dead to me."

Okay, so we've addressed part of this, but let me address the other parts that come into this. The first thing I would point out, and then I'll look at your other questions, is that you have misunderstood an important part of this passage. It does not say not to feel eroticism and intense involvement in the world. What it does say is that there will come a time when you evolve past those things. They won't be bad. You simply will see things in a different way. You will have a different perspective. Other things will become more important.

I alluded to this earlier in *The Hero's Journey*. There is nothing wrong with any of our desires, but there will come a time when the only thing we want is awareness, and it doesn't mean that everything that comes before that is bad. It's a process we get to step-by-step, and that expansion and involvement in the world is important. This passage is pointing out simply that there is that higher order, a state where one is holiness itself. There is

a spirituality that means intense involvement, and there is a state where one is holiness itself.

When we are at the state where we are holiness itself, rather than people practicing spirituality, then the color of the world falls away because we are no longer of the world. We are no longer in the world, at that point.

Participant 1: I still have a hard time with that. I have a whole list of questions that kind of go around that.

Tim: Circle around it is a good point. The passage here is not telling you what to do. It is pointing out that there are different states. For example, you're dead and you no longer have a body. You're nothing but spirit. How important is ice cream to you?

Participant 1: Not at all, at that point.

Tim: Probably not at all. That's exactly what we're talking about here.

Participant 1: If I have a choice to go back and experience that, maybe I'd want to.

Tim: Okay, and for a while, you will do that. You'll keep going back into lives where you can have more ice cream, but what you're misunderstanding is that it doesn't mean that at that dead, ice creamless state, that you are not full of joy and happiness. It's not a question of this is good and this is bad, or you shouldn't want this and you should want this, it is pointing out there are different states.

Participant 1: And I get that, but it still seems like—

Tim: No, you don't. You really don't. There is a state where one is holiness itself. You aren't, at that point, practicing spirituality. You are literally holiness, the concept. You no longer have an ego. You are no longer separate.

Participant 1: Okay, so I don't get it. I don't know that I want to move toward something where I live a life of ambivalence. I live existent of ambivalence.

Tim: Okay, we're going to go in circles on this one. This isn't something to agree with or disagree with. It's just simply defining it. That's it. The passage isn't advice. It's just simply telling you there are different states. So this is not a like or dislike it, it's just saying, "Hey, Bruce, there are these different states. Here's what they are." So there's nothing to accept or resist, other than saying, "Got it."

Now, moving into your questions, which are separate from that passage, *one of the things you most resist in Eastern philosophy is nothing matters*. That's a total misconception, for the reasons that we talked about earlier. It's not that desire is bad. It's that attachment to outcome is going to make you unhappy. It's not even that attachment to outcome is bad. It's just that attachment to outcome is going to keep you unhappy. The statement that Eastern philosophy says nothing matters is flatly false. That's a misunderstanding.

How is moving to a state of total ambivalence progress? Again, that's a misunderstanding. This is not a state of total ambivalence. It's quite the opposite. What one feels in that high of a state is a perfect compassion. That's not ambivalence at all; just amazing compassion for all that is, in connection to all that is. It feels wonderful.

You said, "I don't want to live in apathy." It's not apathy at all. It's the exact opposite of apathy. It's total compassion, and not a compassion that you have to choose to embrace. Compassion is the only logical way to go. I enjoy caring and desiring, so you're going to love this. Sometimes, those things can lead to emotional pain, but they can also lead to exquisite joy, granted. "To me, progression would be to overcome and release any pain, but still fully feel the joy."

Then you say, "Not caring just seems dead to me."

Participant 1: Back up. You didn't address the first one.

Tim: I know. Hang on. I said I'm going to address that because that's on the same subject, and then we'll go back. "Not caring just seems dead to me." We dealt with that. To me, progression would be to overcome or release any pain, but still fully feel the joy. There is a Zen saying that points out

"Before enlightenment, chopping wood, carrying water. After enlightenment, chopping wood, carrying water."

There is a similar Hindu saying that says, "Before Samode, I felt like I had lost both my parents. After Samode, I felt like I had lost both my parents." It doesn't mean no more pain. Again, we have this good/bad attachment to pain. Pain is feedback. Pain is useful. The progression is not to overcome and release any pain, per se, but rather, as we run into our trials, to learn and acquire the skills and understanding that we need that are the reason that trial is there for us, for our own good, and to overcome that, and acquire the blessings and the boon of that, and to move onto the next trial.

We're about a month ahead of ourselves, so there is a progression to this idea. It's the reason I don't just jump into it. This is why we go step-by-step, from physical, emotional, and right now we're talking about things that are literally a month ahead of us, at this point, in terms of where we are in the program.

Participant 1: Okay, but in this week's homework, you talked about attaching judgment of good and bad to outcome. If I'm not attaching judgment, how does desire play into that? If I'm not moving toward something because it's enjoyable to me, so that's good, or moving away from something that I'm not getting joy out of, which is bad, that doesn't make sense to me.

Tim: You're confusing desire and judgment. Let me look at this in a different way. Stephen Covey talks about the dichotomy of judgment and understanding. He points out that when we are judging something, we are not even trying to understand it. Let's say that somebody does something and I say, "You were just wrong," you notice that I'm not even trying to understand. That doesn't mean that I have to approve of it. I can say, "I think you really kind of messed up there, but I can understand why you did that." Now, though, you notice I'm not judging them. Understanding and judgment are in different places. It's one or the other.

Now, having a desire to do something, here is the thing. If I have a desire to do something but I'm going to judge each step of it as good or bad, I'm not going to learn much because I am simply doing everything from my

current understanding. If I pursue my desires and I keep expanding and growing, and learning, and seeing new perspectives and new things, I'm going to acquire a very different understanding, but you also notice I stopped judging it. Does that make sense?

Participant 1: No, it doesn't. If you could put that into something concrete, an example. We dealt with, in my first week, the relationship that I'm not currently engaged in. I moved toward connection with her because that was enjoyable. That was what I desired, and things that brought disharmony to that connection were things that I moved away from, and it was because of seeing one as something enjoyable and one as not enjoyable that the desire was there to move toward one and not the other.

Tim: Yes, and?

Participant 1: So, to me, I don't understand the difference.

Tim: I don't understand the difference between what you're describing and what we've already talked about. What am I not understanding?

Participant 1: I'm not seeing the attachment. I'm judging one as good and the other as not good. That's what creates the desire. You told me that desire is okay, but attaching judgment to it is not, but I don't see the difference.

Tim: Okay, let's say you get hungry for dinner and you desire to have dinner. Is feeling hungry good or bad?

Participant 1: Feeling hungry simply seems bad, but it's mostly just information.

Tim: There you go. It's neither good nor bad, but you have the desire to eat.

Participant 1: Let me ask another question that may be more in line with where I'm coming from, because I still don't get it. If we don't care if something goes away, for example, we don't have attachment to it, how do we fully embrace it? Again, going back to relationships, even the relationships with my kids; I had my son here today and I love him. I can't even talk about it without getting emotional. I love him to death. He's so awesome. I would

really care if I didn't have that anymore, so there is some attachment there. How do I let go of that attachment and still care that much?

Tim: All right, let's take a past relationship of mine so we can get out of your emotional state. I wanted it to happen. It's over, in the past. I have some options. I really wanted it and it's terrible that it ended, and I'm dwelling on that, totally living in the past. That's going to be a source of pain. Or I can say, "I had this wonderful experience. It came. It was part of my life. It went on. We both moved on, and there were just these wonderful things that happened."

Even here, I have a choice. I can say, "Man, if I could only have something wonderful like that again. Why don't I have it?" Now I'm right back to judging. Or I can say, "I'm so grateful that this is part of my whole soul experience."

Participant 1: But isn't the desire there to return to that? If my son suddenly died in an accident and I don't have him around anymore, I'm going to miss that connection with him and being able to spend time with him. It is what it is. Obviously, if he's not in this physical plane anymore, I just have to accept it is what it is, but it doesn't mean that I don't still desire that I could have that back.

Tim: You're determined to go around in semantics. If you focus the rest of your life on the fact that he's gone, you're going to be one miserable guy. If you focus your life on the fact that this wonderful being was part of my life and I have these wonderful memories, you're going to move on to new experiences and new desires. If you want to bring in this whole spiritual thing, the fact is it's not over yet. It's just over for now. There are going to be 100,000 'what ifs'.

Participant 1: I get that, but I'm still not understanding the difference between attachment and desire. Maybe I just won't.

Tim: As long as you stay attached to something that has already happened, you're going to be miserable. As long as you are projecting what needs to happen in the future, you're going to be anxious. As long as you are where you are, in your current reality, which includes desires, it includes

memories, and appreciative of where you are and where you're headed, that's going to feel better. Whatever labels you put on any of it, that's going to be the reality. If you really want to get to an ultimate spiritual truth, the entire world that you're living in doesn't exist.

Participant 1: Now you're talking Course in Miracles stuff. That's a hot button for me.

Tim: Not just Course in Miracles. Hermann Hesse, *The Glass Bead Game*. The essence of Buddhism is the essence of anything. The physical world comes, it goes, it lives in our minds. Everything is energy and vibration, and if you really want to get down to this, we're living in total illusions to which we have attachment.

Participant 1: Again, that's running around this in circles, but if it's all illusion, that seems pretty pointless.

Tim: Well, it comes down to, again, you're trying to absorb a month's worth of stuff in a quick answer. That just isn't going to happen. There is a reason there's a month's worth of material between here and there, but nonetheless, you're constructing 'what if' things. The principle is this. "I'd really like to build this. This would be great," and you continually work forward. That's desire.

"I'm going to do this and it has to happen in this way, and if it doesn't happen in this way, it's all going to hell." That's going to be miserable.

"I need to have a relationship with this person in this way, and if I don't, my life will fall apart." That's going to be miserable, versus being open to all kinds of other wonderful things.

The reason we always have more desire is as we get closer to our goal, we expand and we're not the same people. There is a woman I thought I totally needed in my life, at one point. Now, we're such incredibly different people that we would have been miserable. I didn't know that at the time. I needed to grow past that and be willing to open to other experiences.

My grandfather was an extremely important person in my life. He died. It happens, but my grandfather is a source of wisdom, love, and gratitude for

me. If I'm going to stay attached to the idea that he's dead or this other relationship didn't work out, or that things aren't progressing the way I figured they should go, I'm going to be, number one, miserable, and number two, stuck because I'm closed off to all the other opportunities, and I'm not going to learn anything. I'm not going to grow in awareness and I'm not going to grow in understanding because I'm deliberately choosing to stay stuck in the point. That's the difference.

It's not at all apathy, as you put it in your question. It's not at all dead. It's not at all that nothing matters. It's not ambivalence. It's gratitude. It's appreciation. It's embracing it all, and that is a source of exquisite joy. I learned so much from my grandfather. It still sparks new things. I learned so much from this ex, including what I wanted and didn't want, including opening new doors, doors that continue to open. It's a continual growth thing, even though those are things in the past.

This is desire. Attachment to the outcomes I wanted, I had to let go of those, but in the process, the essence of what I was desiring continues to grow, along with awareness and understanding. If we don't, if we just cling to those things, there is nowhere to go.

Participant 1: I've been struggling with questions like this for years and years and years, and I guess it's just one of those things that when it finally clicks, it will click, but it's just not clicking now.

Tim: Right. I saw, when we first started this program together, and this is fine, I saw immediately that I'm going to have to go into conversations you've been having with yourself and others for years. I appreciate you being a good sport and being open to this, talking them out, but a lot of this is baggage. This is going to happen with everybody that we brought in with us.

Participant 1: I guess that kind of leads me into the next question. You talked about finding what bugs me is the key to our tragic flaws, and identify our tragic flaws and what's holding us back. I really just want to understand this, and I just don't. I think that's definitely something that bugs me.

Another thing that bugs me, and I don't know what the reveal on this is, is if I feel people are being hypocritical or not accountable, that really bugs me. You're saying life is a mirror. I really, really watch myself to try and not be hypocritical and to be accountable for myself, so if that's what I'm projecting out to the world, that I'm a hypocrite and I'm not being accountable, that's totally against what I'm trying to live my life as, so I don't get that either.

Tim: Okay, so the thing to focus on then is what are the things that I'm not getting? It doesn't have to be such a literal swap. It's just being aware that there is something there.

Let me give an example. When I first stopped drinking and was going to AA meetings, the first thing that happens when you're new to all that is you're pretty raw. There are a lot of people who irritate you. As I progressed in recovery, a lot of that went away, but there would still be selected people. At first, I thought oh, *I hate when this person talks. It so irritates me.*

Then I finally stepped away. It's not that this person is directly saying something, although sometimes that's the case, but rather I finally started asking myself, "Why am I in such fragile state of peace that one person talking for five minutes is irritating?" I thought *that's an interesting question.* Whenever that happened, I started to look, instead, at why aren't I more peaceful than this? Why is my peace so readily shattered? It's hard to see our own things. This is where getting input from others is really useful. You haven't mentioned that, so I'm wondering if that part has happened.

Participant 1: If what has happened?

Tim: Getting input from other people.

Participant 1: I seek input from lots of people, so I'm not sure what you're asking.

Tim: If I asked six of my closest friends, "What do you think is my biggest challenge?" They're going to jump in with the same things. Whether I want to admit it or not, they all see the same things. It's not a five-minute exercise. Over time, some of these things become clear to me.

One thing, for example, for most of my life, one of the most important things to me has been security, but over time I also recognized that when I'm making a choice between freedom and security, when you choose security, you give up both, and that choice for security has really, really, really held me back in many, many ways.

Now, that's okay. That's what the learning process is, but now knowing that, I can slowly learn to recognize that this is part of my tragic flaw, that I actually keep pushing away that which I seek, and by learning to live in freedom, that is true security because I can continually recreate things instead of being worried what if I lose them? That's just me. That's just one example.

Participant 1: If I had to pick something that I keep hearing over and over, it's that I'm attaching good and bad to things. I get that from you. I have a core group that I have these discussions with, and they say the same thing. If my experience is that this is unpleasant versus this is pleasant, I don't know how to not attach a good and bad to that. One I like and one I don't.

Tim: So this is where you be patient with yourself and this is where you just sit with it, and you give it time, and you say, "Is there something to this?"

Participant 1: I've done it for a number of years and still haven't figured it out.

Tim: It's not going to come in five minutes.

Participant 1: Within this decade would be nice.

Tim: If you were to ask me, one of the things that I observe is that we have all these different ways to understand and interact with the world, and we not uncommonly try to make our conscious minds do most of the work, which is one of the problems that we have. You unquestionably do that.

Participant 1: I don't know how to do anything else.

Tim: See, and that's the point. This is why it's a tragic flaw. Instead of learning to do something else, you go right back to, "Well, yes, this is my only tool

though, so how do I use this tool?" The answer is you can't. You have to move past it.

It reminds me of when I once got a Makita power screwdriver. I had never had one before and this was a really good one. I got the screw, used it, and said, "Oh my God, this is so cool." I was literally walking around my house, looking for things that I could screw. I loved this tool. Give me more ways to use this tool.

There's nothing wrong with the tool. It's just that at a certain point, I had to admit that it's time to move on to some other tools. This thing is not going to cook your dinner. The conscious mind is an awesome tool. It's not everything, and it can't do everything.

Participant 1: I don't like it when I say I get that, but I don't know how else to say it. I comprehend that, I just don't know how to use the other tools. I'm willing to learn how to use other tools, but I have to be shown.

Tim: Okay, here is the first thing you do. Before I learn how to pick up another tool and use it, what's the first thing that I have to do when I'm standing there with that Makita in my hand?

Participant 1: You have to be aware that there are other tools.

Tim: Okay, what's the next thing I have to do?

Participant 1: I have to put down the Makita.

Tim: There you go.

Participant 1: Obviously, that's something, just setting it down. How do I set down my conscious mind?

Tim: Yes, what you do is you pick it up immediately. So here's what you do. You have a daily spiritual practice. You start getting into meditation. Just relax and breathe. Shift your attention to your heart. You don't have to do anything, any special techniques. Just center your attention on your heart for a while, which will automatically take attention away from your head.

Rather than not do something, you do something instead. Not focusing on your head; focus somewhere else, whether that's focusing on a candle, focusing on your breathing, focusing on your heart, focusing on your reading, focusing on God, focusing on Hawaii. It's very hard to not do something. You have to do something different.

One of my favorite cures for the blues, it doesn't happen to me very often, but once in a while, is to get up and go running. You have to do something different and you have to be patient, and bit-by-bit it will come. It will come, but first I have to put down the Makita and I have to pick up something else.

You could manufacture something, if you want. It doesn't matter what it is. Grab yourself a crystal or even a pencil. Keep it in your pocket and say, "I'm focusing my attention on this crystal." Why? "I don't know, because; just to focus attention somewhere else." The more you do that, the more you start allowing things.

Again, a lot of the problems with the questions we're having, we're a month ahead of what's a very comprehensive program for a reason. We're wrestling with things that you're not ready to wrestle with yet. I didn't mean that to sound patronizing, but there are steps to this process that we haven't taken yet, and we're talking about later steps.

Participant 1: I'm okay with that, but that's what came up from this week's homework.

Tim: I get that, that's why we're talking about it. It would have been easier an hour ago to shut the door and say, "We'll talk about that later." So I get that, and just because I've laid it out in a linear process, it doesn't mean that's the way we experience it. Not at all. So I totally get that. Thank you for that reminder.

By contrast, the proper use of the mind is to set intentions, to sort through, prioritize, recognize the desires, set intentions. You're going to hate this, I know, and then once you've done that, the mind's job is over. Everything else is just in the way.

Have you ever been trying to do a job and somebody else is trying to help you, and what you're actually thinking, and maybe you're too polite to say anything, is *this job would go way faster if you would get the hell out of my way and just let me do it?* This is what our minds do. After we set that intention, the mind's job is done. Now it's time to play it out. Now it's time to allow, and instead, we like to just continually rehash this. It's the wrong tool for the job. That's the other extreme. That's the goal. That isn't going to happen quickly, but that's the extreme, and things happen quickly then.

You also notice that that's totally embracing desire and it's totally letting go of attachment because something way, way better may come and often does come into focus.

Anyway, your original is resistance here, to the whole idea that Eastern philosophy means nothing matters. It's just not true. Embrace your desires, have fun, enjoy Hawaii, enjoy life. Analyze it less. Enjoy it more.

Participant 1: So is that the purpose of the crystal or pencil, when I find myself analyzing, to get the crystal, pencil, shoelace or whatever I keep in my pocket, and it doesn't matter what it is.

Tim: Just say, "Oops, I'm in my head." Instead, focus on the crystal. I'm all about the crystal, or I'm all about the shoelace, or whatever you choose. You'll recognize it and you'll start to change your patterns. It will take time, but the first thing that will happen is you'll catch yourself. That's the awareness with a small 'a'.

Participant 1: Where is the point and the benefit of analysis, because I think that's how I make a lot of decisions, and some of them I head in the right direction because of the analysis? I kind of get that I over-analyze things.

Tim: There you go. You answered your own question.

Participant 1: How do I know when I'm crossing that boundary?

Tim: You have the Makita in your hand, you have the screw, you screwed in the screw, and the project is done. Put down the screwdriver. Don't put it in

reverse and take the screw out again, just to make sure it actually went in right and screw it in again.

Participant 1: I've done that in reality.

Tim: There you go, so you totally get it. Do you see what I'm talking about?

Participant 1: I don't think those threads bit quite right. Maybe I better put a toothpick in there to tighten that up a little bit.

Tim: There you go, and none of this is judgment. It's not good or bad. It's just trying to help recognize that here's what's going on. I love your questions. They delve us into such great places and great conversations. Like Heather said, she's just having a ball sitting back and listening to this, and so will other people who listen, which is great. You won't be the only one.

These discussions are going to help a whole ton of people who say, "I so totally understand where Bruce is coming from. Go Bruce." I've been there. I've so totally been there. Some of my friends flat out said, years ago, "I was worried about you. I always thought you were going to try to think your way through this," and they were dead on.

It's like anything else. Cooking your dinner is great. Cooking for six hours, when it should take 10 minutes, not great.

Participant 1: I guess that's probably one of my other flaws that goes hand-in-hand with that. I want things to be perfect, and sometimes I need to let go and just be happy enough with it.

Tim: Yes, I think we're finding some of those tragic flaws. What do you think?

Participant 1: Yes, probably.

Tim: And I share some of them. I had to actually learn this, as a musician, when I was doing albums in the '80s. I finally came to realize that at a certain point, I have to declare this album done or it will forever sit in my studio. I just had to recognize that there is a point to say, "Okay, I could make it more perfect forever. It's done. Go make yourself another album. Release

this one." The same thing is true of books, the same thing is true of courses, the same thing is true of everything.

Participant 1: I've tried writing a book before. I thought I'd like to write a book, and I guess that's a bad example because I got stuck early on in the process, but for somebody who did have that talent, I think there's a point of valuable refinement, and then it gets to the point of minutia, so how do you know where you've crossed that line.

Tim: When I'm teaching professional writers, because I do a lot of work with professional writers, I teach them to write a crappy book first because writing a crappy book is easy. Then you start fixing the crappy book. Here are the things that you do, and once you've gone through these, and you proofread and edit it, you give it to your editor because this is what editors do.

You've been through Ryan's program. I'm sure you've heard Ryan say this. I've heard Bill Baren say this before Ryan. Take imperfect action. If you don't take imperfect action, nothing gets done because all you have to do is be a god, and that's kind of a high bar.

Participant 1: That sounds like that's the key. As long as I'm taking action, I can continue to analyze, but if it's paralyzing me from moving forward, then that's where the problem comes in?

Tim: Yes.

Participant 1: Have you heard T. Harv Eker, I think it's *Ready, Fire, Aim?*

Tim: Yes, I'm totally behind that. Eker is a good one for this. You'll find several other people say the same thing. People who are successful in the business world, which is what you're talking about now, they take fast action. They fix things later.

It may also surprise you, or maybe not, but you'll also find that if you look at their biographies, their lectures, and their blogs, that people are successful in the business world pretty commonly have an hour or two of prayer and meditation in the middle of their day, where it's not simply for

peace or centering, but they are literally asking, "What's the plan?" They're looking for input greater than their own mind, and they act on that input. It takes some practice.

Again, we'll get there. Once a week I sit down with a special council, in meditation. The first week I did this, what came up for me was very, very clear. It said, "Get your passport." I said, "I have no plans – why would I need a passport?" It was clear as day. What do you need to do? "You need to get your passport." Okay, something is coming up that involves my passport. It takes time.

Participant 1: I kind of get that you'll know the answer to that, but sometimes I resist that.

Tim: Yes, and the other thing that you're going to have to get used to, and this bothered me anyway, is that you will tend to get the answer at the last minute.

Participant 1: I totally admit that's frustrating me because I'm a planner. I like to know where we're going well ahead of time. So that is frustrating for me.

Tim: Yes. I can only tell you that I understand your pain and you'll need to make that adjustment. There is a plan. Just be patient.

Participant 1: That's probably one of the reasons I do overanalyze stuff; this still isn't clear to me and I need to figure it out.

Tim: That's the ego jumping right into the control thing. Somebody has to run this damn universe, and if nobody else is going to do it, I better.

Participant 2: What else is there to do?

Tim: There you go. It sounds like we're not the only ones, Bruce.

Participant 1: I don't really care about being a leader, but I will jump in if there's a vacuum.

Tim: Yes, that's not the same thing, is it?

Participant 2: Things have to get done. Somebody has to go do them. What are we sitting around doing nothing for? Meditating, what? Breathing? Stuff has to get done.

Tim: Right, and like you said, Bruce, if there's a vacuum. The problem there is I can see it, this is in place. As I can see it, it's pretty limited.

Participant 1: I'm not following you.

Tim: I'm not privy to what's going on in the entire universe. I'm not even privy to what's going on in my town. For example, the next wonderful love of my life that comes along, I can choose from the people I know or I can say that somebody I don't know yet, who is amazing in ways I can't even comprehend yet, is coming along. Which is going to be better? One way, I have to rely on things I just don't know.

Growing my business means putting it out there. It means establishing a relationship with people I don't yet know. The same thing is true of everything. I would plan down every instance of 2014, except for one problem. I don't know what's going to happen, so I have to do a plan that recognizes that I'm not going to know what happens.

You do what everybody does. You've heard these clichés before. *Airplanes are off-course almost all the time. They just continually readjust.* Because they have a guiding principle. They know where they want to go. That's desire. That's clarity.

Take imperfect action. If you're in the major leagues and you're hitting 300, that's an awesome average, but it also means that seven out of 10 times you can't even hit the frigging ball, not even a lousy grounder for an easy out.

Participant 2: Tim, I have a question for you. This is a little bit unrelated, but I think it's a forum I might find an answer. Do you know the metaphor for dream interpretation of knocking?

Tim: The metaphor for dream interpretation of knocking?

Participant 2: This happened in 2009. I can remember exactly. I think I know the answer, but I'm just throwing it out there to somebody other than myself. Knocking on my door or knocking on the wall pulled me out of a completely dead sleep, like the wall is going to come down, and maybe that's the answer right there. The walls are coming down, but letting something in. I don't know. I just thought I would toss it out there. Any comments?

Tim: Two comments. I'm in no way qualified to interpret your dreams. I'm just being honest. But also, I totally agree with what you said, if you're just asking my personal opinion. I think you're totally on top of that. By the way, what I would say is that you can get up in the morning, meditate, and ask, "What was that knocking in my dream about?"

Participant 2: Yes, that's what I've been doing, but again, other people exist beyond myself.

Tim: Asking for help means asking for what's beyond yourself.

Participant 2: Yes, I'm trying to do that more, to another human and not just spirit all the time because then we can just be isolated. I'm pretty clear about tuning in and having communication with guidance, but that can be a lonesome human existence.

Tim: Do you remember *WKRP in Cincinnati*? That television show? There is an episode – what was the crazy D.J.'s name? Was it Johnny? Whatever it was, the hippie D.J. He goes to see very conservative Mr. Carlson, the owner, and he has been having dreams and he hears a voice that says, "Love others," and he was kind of flipping out.

The conversation they have is fun. Mr. Carlson, being very conservative and is a Christian, he points out, "If you're having dreams and hearing voices that say, 'Love others', that's not a problem with that. Now, if you hear a voice that says, 'Get naked and run around the airport,' I'd be concerned." Since we're talking about ego versus spirit, Johnny says, "No, that's my voice that tells me that."

- Participant 2: Okay, cool.
- Tim: Sounds good, Heather. Sorry I didn't have anything more insightful.
- Participant 2: That's okay. I'm going to sign off because I'm having dinner with my son, so I'm going to say good-bye.
- Tim: Yes, I think we're winding down here anyway.
- Participant 2: Okay, take care.
- Tim: Take care, Heather. So Bruce, I think we're probably at a resting place for today, if that sounds good.
- Participant 1: Did you know what you were biting off when you let me in?
- Tim: Well, it's part of the gig, so no worries. You'll have some time to catch up, spend some time, and to look at things a little differently. I think that you'll find that things start to shift and change for you.
- Participant 1: I hope so.
- Tim: I know so.
- Participant 1: I don't try to be hard. I guess it's those tragic flaws.
- Tim: I get that. Yes, I get the sincerity. That's why you're here. I totally get it. It will change. This is not my first rodeo. Just be patient. All right?
- Participant 1: Okay.
- Tim: All right, we'll talk to you soon.
- Participant 1: All right, thanks, Tim.
- Tim: Take care, everybody.