



The Healing Journey – Week 3

So, we're going to cross the threshold now into the physical level. All those seven levels of vibration--we are as individuals five of those, and the physical being is the slowest of those. So the reason we want to start with the physical level is that we can see what's going on. It's easier to look at; it's not so mysterious. But I want to stress again it's in no way lowest. The world, the physical world, is a mirror. We've talked about awareness, and one of the things to do to build awareness is simply to look around and to look at what were looking at, what the hard real evidence is. But the world is a smoky mirror, and the reason it's a smoky mirror is because were the ones looking at it. So is not that the world is so smoky, but rather, we are smoky. Don Miguel Ruiz, not in "The Four Agreements" but in a later book talks about imagining that you go to a movie, and you walk into the movie, and you see sitting in the row ahead of you, your mom. She doesn't see you; she doesn't seem to know you're there, but you're watching the movie, and you realize it's a movie about your life. And as you're watching this, you see something's going okay, "yep, I remember that," and other things you're going "wait, that's not what happened, that's not how it happened, wait a minute! No, I don't remember that part." You watch for a while, and then you go into the next theater, and it seems to be the same movie playing, but it's your dad in the theater, and he doesn't seem to notice you either. The same events are playing, but this movie is different. The things didn't happen in the same way, they didn't mean the same things, there are different things that happened. You go into the next theater and it's your brother. In the next theater it's your sister, or your friend, or your teacher, or your neighbor, and every single movie it's the same events, but all the movies are different. This is what the smoky mirror is like. It may theoretically be the same movie, but were not all looking at the same movie. Because we're the ones looking at it. We are the smoke. So this becomes a problem.

Over the entrance to the Oracle at Delphi, in Ancient Greece, it says "First, Know Thyself." This is always struck me as an amazing thing to say over an Oracle entrance. The truly wise person would read that, turn around and go home. That self-knowledge is the entire key. And this is really what we're talking about here, discovering our hidden worlds. And our hidden worlds in two different ways -- the hidden world of the higher possibilities that we are, and the hidden worlds of the stuff that we don't want to look at or are in denial about, that we don't want to see, and coming to really know those worlds. Until we do, it's hard to

deal with anything, because we're not looking at reality; we're trying to deal with something other than what is.

One of the typical things that comes up when people talk about the law of attraction is something like, "I don't understand why the law of attraction is working for me." So let's start right there--why isn't the law of attraction working for me. And the problem is that the law of attraction is working beautifully for you, and for me, and for everyone else. If we are really truly honest with ourselves and look around carefully, we realize that we are surrounded by things that we've attracted to ourselves. We more or less live like we want to do, where we want to; we're surrounded by things in our homes that we want to be surrounded by, we are living the consequences of choices that we made on all kinds of things. The wonderful thing about a gratitude list, is a gratitude list makes us stop and look at that. I used to think of gratitude is something you did at the end; everything was done and then you were grateful, and maybe one day when I got all this done I could be grateful, and I've come to understand that gratitude is the beginning of the process, that appreciating what I have means I stop and I notice what I have and I recognize what I've accomplished. And that's empowering! These things are here because I put them there. I have attracted these things into my life. And there are many, many things that are just wonderful that I don't really think about because I tend to focus on the other are the things that aren't going so well.

So the gratitude list is more than just feeling good; it's more than just appreciation. A gratitude list is an exercise in reality. It's an inventory. Let's get real about I've already done, about what's already here, about who I really am as an attractor. Additionally, if we can't do this, not only will we not be looking at reality, but if we are not grateful for the things we have now, why would we be grateful for something that comes later? We would` continually be in this state of dissatisfaction.

The other thing I like to think of in terms of gratitude is Abundance. When people talk about attraction, they talk about--I hear this a lot--how you have to be very specific, look for very specific number, look for very specific time period, look for a very specific result. Now to some degree I agree with this. I agree with in terms of once we have a really clear vision, we need a good plan--and plans need specifics. But this isn't Abundance. Abundance isn't X number of dollars or some specific thing like this. Abundance is this never ending flow. When I go outside and look at the stars, I'm not looking to see 100 or 1,000 or 8,029; I'm looking to see endless stars. When I go into the forest, I'm looking for a certain number of trees; I'm looking for endless trees with endless leaves and endless birds and I expectant that this goes on forever.

When we look at young children, one of the reasons we say, "Oh, children are just so innocent and free," is because children understand that they live in total abundance. You just ask mom or dad, right? And everything just happens. It's how they understand the world to be. That's really what we want from Abundance. It's not that we want a certain bank account. Very few people--very, very few people--want money. What we really want

are all the things that money will do for us, whatever they may be--for some people that's security, for some people that's freedom, but what we want to know is that we can do the things that we want to do. We want to do the things we want; we want to be able to have things that we love. That really is abundance, to know that that stream is endless.

So, that's the first part--to look at this really as getting out of this dream, the smoky mirror to understand that we do not see the world the way it actually is, that we do not see ourselves the way they truly are, and that we need to make that jump, starting with gratitude--what do I already have? Next we talk about will and intention. Will is about what do we want. We can't exercise our will if we don't really have the answer to the question. So that's why this is important. We don't need to make it frustrating; rather, it's "let's get clear about this," because we can't make something that we want happen when we don't know what it is. This doesn't mean that we must know later today; it just means, "Okay, I'm working on this" and to be aware that what we want is probably different than what we think, which is why we're having trouble with it. Intention, as I mentioned, is synonymous with Love. It's what we actually love that will happen, what we really seek at the level of intention. We were just talking earlier about self sabotage--that's what happens in self sabotage, is that your heart and your mind are in two different places, and you're going in different directions. One excellent cure for that is to be clear about those things, so that who we really are, what we truly are inside, is harmonious with what is were trying to accomplish.

Then finally to the idea of manifesting spiritual energy into physical vibration. I really want to strongly encourage people again to think of this interplay of levels as coherence, not escaping a level, and not crystallizing, but to understand that all these levels are at work continually, and that one flows to the other continually. One of the surprising things that happen in The Energy Alignment is that even though we are working at high frequencies, those high frequencies have an effect all the way through. But the same thing is true in the other direction--as above so below. There's one coherent unit of energy. So when we're looking at the level of the physical world and of the physical health, we're noticing things around us--it's not as as opposed to looking at spiritual things: it's as spiritual as it gets. And we can look at it right there. It's not difficult to read--it's right in front of us. When we can take this physical work seriously, we can look at what happens in our physical world that we can very readily see, and we can do what most people don't, which is to really look at it and become aware and to use that as a mirror, even a smoky mirror, of what's going on with us and what we can do to make it better.

These are the things that keep us stuck. One of the first things that keeps us stuck is a misreading of what's going on. A man named Fred Hirschberg came up with this wonderful model of three ineffective roles in the world, and they are the Prosecutor, the Victim, and the Rescuer. We can see this at home, in relationships, at work, classrooms--everywhere there's people, these roles are played out. The prosecutor--this would be the demanding boss, the strict teacher, the harsh parent, anybody domineering, this "I need to take control and make things work, or things are gonna go well." The problem with that is that it doesn't work. It might seem to work briefly while people are right there, but people really

instead of learning to do what you're telling them, really only learn to avoid you and to circumvent you. Those people tend to cast themselves in the role of Victim. Now the role of Victim truly rocks, because when you're a Victim, you have no responsibilities--everything that happens to you is somebody else's fault. If the prosecutor didn't do "X," everything would be grand, and there is absolutely nothing for you to do. Perfect. Except that all the control is in somebody else's hands. Much of society has learned to become professional victims. We get really skillful at this. And the more that we blame other people, the more that we have no responsibility, and as soon as we have no ability to respond, then there is nothing that we need to do to change the situation. But there's also no way to make it better.

The third ineffective role is the Rescuer, and the Rescuer will charge right in to make things right. This one of a problem with their educational systems currently: "That's okay; if you can't do this, just don't worry about it. If you're not good enough, don't worry--I'll just do it for you." That's not that that education, that's not rescuing, that's not nice--it's patronizing. But whatever the situation, "Hey, that's okay--I'll handle this for you, not to worry," whatever the situation, work, outside work--at first, this seems great. This person really cares me, they took all this off my shoulders. But what happens if things don't turn out well? Now the victim turns into the Prosecutor, and is angry at the Rescuer for not rescuing good enough. How come my degree isn't get me what I want? How come this project didn't turn out? How come this didn't turn out the way you said it would? You didn't do a good enough job rescuing. And now the Victim is in the role of the Prosecutor. As long as these three roles are played, nothing gets accomplished. It is entirely about blaming other people, and it also has nothing to do with reality.

So my favorite question to bring us out of that is a very simple question: "How's that working out for you?" If we're looking for something that's practical, that gets results, it's working out or it's not, and by definition, these rules are not working out.

So a couple pieces of reality. One is, you cannot control other people. To the extent that we want to try, you're wasting your time. We simply cannot control other people--never could, never will. And I mean in any context. No teacher is truly in control of children. No parent is truly in control of kids. It just doesn't happen. And second, we need to acknowledge when things aren't working. Again, we want to get away from endlessly defending what it is that is not working.

So what do we do about this? Well one thing we do is acknowledge that we need help. I think Albert Einstein put it best when he said, "We cannot solve the significant problems that we face with the same level of thinking we used when we created the problem. And when we try to insist and defend and do everything ourselves, and continue doing what isn't working, we are in fact trying to solve a problem with the same thinking that created it. It's our own thinking that got us into this mess, and our own thinking is not going to get us out of it. And it has nothing to do with accomplishment.

So, for example, Deng Ming Dao has a wonderful example in his "365 Tao" book about eagles flying over the ocean. He points out that eaglets, young eagles, do not get into trouble flying over the ocean. It's adult eagles to get into trouble flying over the ocean. Why? Young eagles aren't strong enough to fly out very far. They can get far enough to get into trouble. It's the older ones the accomplished ones, the strong ones that are in danger of going too far and getting into trouble. The more we become accomplished, the more we progress, the more we're on new ground, and the more we're going to need a guide who has been there, because we've never have.

Again, we have to face reality. One of the things we'll hear frequently is, "You know, I just don't feel comfortable asking for help--I have a hard time asking for help," and if we look at that honestly, we realize on the face of it, that's ridiculous. It's not hard to ask for help--pick up the phone, dial a number, "Hey, can you help me?" Asking over. The problem is different than what we're telling ourselves--the problem is we don't *want* to ask for help.

So we need to recognize that we need this. Last week we talked about how typically 0% or 90% of something will get done because either we need help and we never get to it, or we need help and we do as much as we can. One of the places we need to look for help is that spiritual center. This is why that daily practice is so important and setting the groundwork for that. This will become the kernel of truth that's good for us, and it will grow, not in a week, but it will grow over time if we do this every day. It's a place to turn for help, and it's a place to turn for help that's solid and true, unlike the smoky mirror.

So the first thing we need to do to build our vibration the physical plane is to truly look at it. To truly look at it for real. We're going to take kind of a personal inventory, a personal examination. The process of this is--think of it this way. I'm sure we could all very quickly put together a list of friends, family, associates, who we can see that they create most of their own problems if not all. Right? They always have these problems, and they create themselves. We can see that they create their own problems themselves. Fortunately, you and I never do that, right? We're completely immune. Yeah, of course we do it ourselves--we can see another people; we have trouble seeing it in ourselves.

This is a very important thing to recognize. So one of the homework pieces that were going to do is an exercise to do exactly this. I think rather than going to the 3rd thing I want to talk about today, I'll explain this part of the homework first, and then go on to the third part, and do all questions at the end. So other than continuing working on last week's homework, here's the next part of the homework for this week. This will need to be written down--you want to get yourself a nice big pad of paper, and you draw six columns on however many pages you use. In the first column, just go down and list all the outside problems--by outside problems I mean people, situations. Where do you have resentments? What are problems in your way? Where are problems that have other people's names on them, or other situation's names on them? Maybe that's the economy. Maybe that's someone at work. Maybe that's something that happened three years ago that's not even a big deal, but it's still bugging you, and taking a look at that. And simply write them down.

Be honest. Don't be "well, I really shouldn't feel this way," or you feel guilty--if it's bugging you, write it down. This will be useful to the extent that you can be honest with yourself. Take some time. Write them all down. Get a list. So that's the first column. Who or what do you have issues with, are blaming, have resentments toward?

In the second column, just briefly write what's the problem--what exactly is the issue here, what's going on, objectively. In the third column, in a topic area, what does this effect for you? So for example, the first time I did this, top of my list was a work supervisor, and the issue was this person was on my back, keeping me from from from promotions--that was the issue. What does this affect? It affects my income, or self-esteem, or ability to work. Whatever this affects for you. Fear. Whatever this brings up. So that's the first three columns.

In the fourth column, ask yourself, "How am I to blame in any way for this situation?" Now let me just explain. It may very well be that this other person is 99% at fault, but what tiny part did you play here. What did you do that made it worse, or different than it needed to be? What did you contribute to this negatively? And the very next column is: What's good about this? What did you contribute that's good? Even if you feel, "I made a total mess of this, I am so at fault, I just feel horrible," well, that's not entirely the case. There's something in there that's good--write it down. "Well, at least I took a stand," or "At least I addressed it," or "You know, I tried to do this; it didn't work out well, but this is what I was trying to do." Okay? What's the good in that, from your end.

Then the last column--this is gonna be a little bit tricky at first, but just sit with it for minute. People don't do negative things for no reason. Even if somebody robs a bank, right? It seemed like a good idea at the time. They didn't do it because they thought it was the wrong thing to do. Now that's a little bit of sick thinking, and that's what we want to do address here. If people aren't doing the things that we feel they should, then we think they're not right, that they're "sick." Now if somebody was acting strangely because this person was ill, you wouldn't you wouldn't condemn them. You'd be more patient with them, right? We don't sick treat sick people that way. We treat sick people kindly, with understanding. And the reality is that hurt people hurt people. When people are hurting, they hurt people. So here we step back and say, "How are they sick? What is going on with this person?" Could be big, could be small, but how can we understand them as sick people? What are the things that they are dealing with?

Now you notice that in these six columns, I haven't addressed anything, I haven't said to do anything, there isn't anything you need to do differently or feel differently. Just get it down. Before we can do anything, we have to understand the world the way it is. You'll find that this is already a very powerful, powerful exercise with these six columns: first, who or what are you blaming or resentful that; second, what exactly is going on with this; third column, what is this affect in you--your income, your health, whatever it affects for you; the fourth columns, in what way, even if it's small, are you to blame; and the fifth column, in what way, even if it's small, are you doing something good here; and then the sixth column, in what

way can we see them as sick people just trying to the best they can there. OK?

If you do this thoroughly, you will see the world in very, very, very different ways. One thing I recommend, just as people said earlier in this call, you know, when you say this, it sounds different? Sit down with somebody you can trust with this, and share it with them, the whole thing. It will sound different when you share it than it did when you wrote it. This will go a long way towards helping us to see the world the way it is so that we can move forward from here into new steps.

The Nature of Setting Goals: Managing Physical Time in your environment

You can't do everything. That's just a recipe for frustration, but I love this way of looking at goals: marginal, target and outrageous. I learned this from Raymond Aaron; an absolutely brilliant conception. He says that goals are, by definition, beyond us. We have never done them, which sits beautifully with The Hero's Journey. It's a quest. We've never been there. That's why we need allies. That's why we need trials, training and so forth.

He says, as a consequence, most goals then reach what level of completion? Either zero or 90. Either we never start it, we simply refuse the call or we do 90% of it. We do as much as we can, but by definition we can't do it all. That's why we need help. He suggests instead of goals, set marginal, target and outrageous milestones. I just love this for the honesty that it requires.

Marginal is what our past performance dictates will happen. The example that he uses is cleaning his garage. If he's honest about his past behavior, what's the marginal goal? The marginal goal is there's a decent chance, so roll that bald tire out to the curb on trash day. We have to be honest. "No, I'll get to it." No, your past history shows this is what you'll do.

Target is the hope for outcome, something that normally we would consider a goal.

Outrageous is beyond what we believe is possible.

Target, in this case, was bagging up a couple of bags of trash and bringing them out with the tire. Outrageous would be, "I'm going to take everything out of the garage, put up shelves, paint everything, put everything back in order. I literally don't believe that's possible."

What's interesting is the outrageous starts reframing the target goal. It is not something that is overwhelming, but the marginal gets us moving, so instead of zero percent completion, the marginal doesn't take much. You've done it before; you can do it now, so you roll the tire out. Then while you're doing that, you happen to bag up a bag of trash. Look what happens now. That bag of trash is now your marginal behavior, a target of something else. Three months later, the garage is all cleaned out and organized. It's really, truly magical, but the difference is we start to take small steps.

Take your goals. What is it you want to accomplish? Don't make a to-do list and don't say, "I hope to get something." Really sit down and do marginal, target and outrageous. Given my past behavior, here's what I can be counted on to do. Here's my target goal. Here's outrageous. I don't believe it's possible, but I'm going to put it out there. When you put it out there, you move the horizon. You move the threshold, and it will very rapidly change your manifestations. It will get you moving and, a year from now, you'll be sending me email, "I did that and I can't believe what happened."

Literally, it will be extremely different. You start by taking small steps. The hero doesn't jump to the other side of the territory in the first reel. Small steps; marginal steps; do that. Set marginal, target and outrageous goals. Pick what you're working on. What are the broad areas in your life that you need work on? Put all the small crap inside those categories. You can call them whatever you want.

One of my categories is Happy Healthy Tim, which includes my spiritual practice, it also includes time with friends, it includes running, and includes things that are just good for me. I don't have to set a thousand different goals or a thousand different things. In terms of Happy Healthy Tim, what are my marginal, target and outrageous goals? In terms of Kwan Yin Healing, what are my marginal, target and outrageous goals? In terms of being a home owner, what are my marginal, target and outrageous goals? The big things – five or six big areas.

Pick the biggest thing on your plate right now. What's your biggest mess? "I'm facing so many things. There's no way I can do all this." How many messes can you really have in your life? Seventeen? Pick one. What's the most pressing one? MTO; what are the marginal, target and outrageous goals for this?

Each month, in July, what's the mess you're going to focus on? You'll find that you can clean up a mess in a month. If you have 17 messes, in a year-and-a-half you'll have cleaned them all up. Don't try to do this by yourself. You need accountability. You can't be trusted to do this. You never have. You need help. You need somebody to move it forward. You need somebody to answer to. You need somebody to give you a hand and to take responsibility for yourself.

What we need to do is stop telling ourselves, "Okay, Tim, I hear you but this is the way I do it. I've always done it this way." At this point in the course, we know much better than that. We are much more complex than that. Use the help around you and use your intention, and if you do it in these focused ways and you pay attention, and with gratitude and awareness, you will accomplish things you cannot believe. You will have luck like you cannot believe. Things will just fall into place for you. Things will just happen. What we have to do is simply do our part and get all of these things working together.

A Few Words about Releasing Energy

Since balance goes so well with releasing energy, let's add a few thoughts about that.

All healing is releasing stuck energy. Our natural state is flow, both internal flow and flow in connection to all that is. All energy methodologies are means to this end.

For injuries or illness symptoms or pain, concentrate on simply letting the energy dissipate from that location. See this part and the whole self as healthy, despite how it might seem or feel. Visualize the health, not the dysfunction, and continue to focus on releasing the energy, letting the health and normal function shine through. Don't let frustration or impatience cloud your efforts. Continue to simply release the energy, the tension, the pain, the whatever else needs releasing. Let it happen now.

You don't have to wait for injuries before you heal—instead of gathering and clinging to disease and discomfort, release it as it comes, rather than letting it accumulate. I learned this one summer hiking in the high peaks. At first, I was happy I learned I could heal my sore muscles and blisters at the end of the hike, instead of having to deal with them slowly returning to health over two or three days or more. But then I realized I could release this energy as I was hiking. I still would get tired after a day of climbing, but I could do it with no sore muscles at all. If I happened to twist an ankle or a knee, I could similarly immediately release the energy, right then, and continue on in a minute without an injury that would formerly only get worse as I continued to hike on it.

As I learned to dissipate trapped energy, I also learned to feel the energy flow, and found I had greater strength and energy when climbing as well, and could ascend with much less energy, relying on my energy field in place of struggling with muscles alone. Again, I would still get tired after a day of mountain climbing, but not sore, and I could hike and hike and hike with the exception of needing to sleep at the end of the day, ready to rest. Try it—just as your tendons ripple down your arm when you move your fingers, feel the energy lines around your entire arm, around your back and head, and let the pull of this energy move your arm instead, like lines of light in place of tendons. It gets easier—and automatic—with practice.

What's true of physical healing is true of emotional and mental healing. Instead of clinging to emotional pain, as we can all tend to do, release it. We say things like "Let it go" in the vein of acceptance and moving on with life, but here I mean literally to let it dissipate, just as in the physical healing. Doing this also flags for us when we're having trouble healing and when we're actually choosing to hold on to the pain instead—and with that awareness, we can begin to make better choices.

With mental healing, when confused, thoughts swirling—just stop thinking. Step back and watch that silly mind chasing its tail, but don't be a part of it. Since this swirling type of

“thinking” isn’t productive, just let it go. Again, dissipate the energy; visualize it radiating out in all directions, harmlessly absorbed by the world around us as it does. Clinging to confused thinking is only ego, which by definition, separates us. Healing is about reconnection. Let the ego go, and the thoughts and confusion with it. As the Zen saying advises, “You can’t slap down the waves.” Let things settle. Focus on just being in the moment.

And that brings us to spiritual healing. Stop striving, and just Be. As soon as you do, amazing clarity and peace fills the void left by the confused activity. Love and Joy are our normal healthy spiritual state. Anything blocking this—just release. Simple, but Powerful. Without the artificial blocks, we’re left with truth, health, connection.

Be Happy and Healthy—Now.

