

**Saturday, January 6, 2024 on InsightTimer.com**

*Realize and Reclaim the Long-Lost Missing Half of Your Life*

First Key Lesson: The problem: we hear, but we don't listen; we see, but we don't sense; we feel but we aren't touched. The more clearly we understand the true nature of this interior imperfection, the more it becomes clear to us... where we must conduct our search for the missing half of our life.

Second Key Lesson: Before you can know what to do, the best possible way to answer any given moment, you must know who you are...and what you are not.

Third Key Lesson: Any half measure we take in life...is bound to be full of regrets.

Fourth Key Lesson: No moment can be any more complete in life then our willingness to attend to it completely; only by consciously completing each given moment are we brought into a higher order of awareness that - without taking thought - understands the actual celestial necessity of that moment. The light of this supernal understanding is the truth that sets us free.

Fifth Key Lesson: Whoever thinks he can see is as good as blind, which is why he can't stop thinking about whatever he sees.

Raw Transcript:

Let's all gather ourselves. Take a nice deep breath. You'll understand why I increasingly recommend that we bring ourselves back in our body. When this talk is over, we're gonna go to some great lengths to do what this talk title is said, to realize and reclaim the long lost missing half of your life, the long lost, missing, half of your life. Now, before I ask Kate to post the key lesson, which I'm gonna do in a heartbeat here, just let me get everybody on the same page, at least to start, isn't there this almost unending feeling, especially in unwanted moments, that somehow something has either been taken from us or, or it's gone missing. And of course, it's ever so popular, the, um, I'm missing the, the other half of my soul, the, the partner that I'm looking for, that man or woman. But I would have you understand that what is missing is not outside of you until it is found within you. You will never find anything or anyone outside of you to fill that gap. So I realize there's a couple people with having some tech problems, but I'm gonna ask Kate now to bring up this key lesson. So if we could just hold on posting for a moment, let me read it to you, please. It sets the entire stage for our study today. The problem we hear, but we don't listen. We see, but we don't sense, we feel, but we aren't touched. The more clearly we understand the true nature of this interior imperfection, the more it becomes clear to us where we must conduct our search for the missing half of our life, the more it becomes clear to us where we must conduct this search for the missing half of ourself. So let me bring you in tentatively anyway. Often on Wednesday nights we do this study together. What is it that we're always thinking about? And this isn't an intellectual question. Look at yourself. Maybe you're distracted even as I'm speaking, what is it that we're always thinking about? And if we could see it, we would recognize there's always been some disturbance, large or small, either relatively immediate or somewhere in our past. And the mind is always thinking about how am I going to resolve that disturbance? And when the mind tries to grasp, how am I gonna resolve that disturbance? What it's really looking at is the condition that it identified in that moment as being the source of that disturbance so that we're looking to put to rest in those moments. What this disturbance has blamed for, our reaction to it, And I don't know if you can or will be honest enough, this is for me, the rinse, repeat, rinse business. Whatever resolution I come up with in the moment, in order to free myself of that fear or that anxiety, in order to get rid of that nagging condition from the past, it doesn't matter. I can come up with 10,000 and I do, the mind does resolutions to that disturbance. But as soon as the condition that I had said, this is what I need to do, this is where I'm going, this is who I'm gonna be, as soon as whatever it was has played itself out, lo and behold, that disturbance is right back there again. And I have to start thinking about it again. And it comes un beckoned. This is another thing you need to see. Unfortunately, this present level of consciousness, the eye follows the reaction. My identity follows the reaction that defines it. So that I'm sitting here and all of a sudden I'm thinking about this. No, I'm not thinking about that. Some reaction came along that already had a sense of I connected to it, and suddenly I am identified with that reaction. And I think that's me. And here's the rub. The only way we know to search for answers to this kind of problem is to search outside of ourselves. Even when we say, no, I'm an interior person. I'm searching inside of myself. If you are looking at thought at some iconic religious or spiritual idea by in which to console and reconcile yourself, you are looking outside of yourself. And in essence, that means that I'm looking to what my own conditioned mind is telling me that this is what's true and this not. And I have to separate the wheat from the chaff using my mind, and then I'll know what to do. All of that searching outside of ourselves, instead of being present and aware of what that moment, whether for its temporary pain or pleasure, has come to show us, to teach us about ourselves through the truth that reveals to us what and who we are in that moment. Now, let, let's slow it down a little bit. Why do I get negative? It boils down to this some undeniable fact of the moment. Like for I can't change, uh, the weather. I can't make you behave towards me the way I want you to. I'll get negative about the weather. I'll try to coerce you or somehow control you so that you don't trigger me, but I can't change you and I can't change the weather. And so whether it's you or the weather itself that comes along and gets me set off, that's a fact. It is undeniable and it cannot be changed by the consciousness that resists it impossible. And yet in that moment, all I know to do is to identify with the part of myself that says, no, that's not right. Failing to see that I couldn't possibly be set against the moment unless I came into that moment with a demand or an expectation upon it that I didn't even know was there. And when that expectation or demand isn't met by the conditions over which I have no authority, then in that split second what happens to me, I find myself caught up in a disturbance, blamed on whatever my mind says isn't right. And then please see it with me then. And I love this word. I begin to cobble together an answer. I cobble an answer or a response to restore whatever fear or worry had been disturbed, uh, triggered in that moment. And the part of me that's trying to cobble together this explanation, this justification, the next thing I have to do, whatever it is, the, the, the part of me that's trying to cobble that together didn't even exist as a cobbler, a fruit cobbler, a nut fruit nut cobbler didn't exist until that moment triggered whatever it was that was found itself. Oh no, what's happened to me? And the point of this material for this morning is you'll see it is an illusion that that moment happened to you. And until you start to be able to see that, there's no way that you're ever going to change the kind of answer that actually reconciles and resolves the whole of the moment, leaving you in what should be a natural innate sense of peace and wellbeing. So Kate, let's bring up the second key lesson here. And I, I, I could have stopped with this key lesson. I could have just spent the whole rest of the 30 minutes just talking about this, but I, I, I'm gonna cover it ever So briefly, please pay attention to it. Please look at it, let it in. Before you can know what to do, the best possible way to answer any given moment, you must know who you are and what you are not Once again, before you can know what to do, meaning the best possible answer for this troublesome moment, before I can know what to do with the best possible answer, I have to know who I am, and I know who I am by what I'm not. Don't get thrown by this. I cannot know the right action to do until I know who I am and not who I'm not and, and who I'm not. An example Anybody ever set you off, ha ha ha upset you, trigger you. As the saying goes, I get all comments all the time. What do I do about him, her this or that? Now, in that sh in the shock of that unwanted moment is what that person, that situation brings up an instantaneous resistance. Yes or no instantaneous resistance. You can't talk to me like that. You don't know who I am. Uh, you don't understand what I understand. Bang, resistance to any manifestation by any condition outside of us. The challenges, what the challenges who I think I am. So that my defense, or what I would call proactive attack back is predicated on in that moment who I think I am. And anything in me that resists any given moment, can't resist it without having existed in the past. A concoction of a strange unconscious mixture of images and beliefs all put together in a personality, an egoic structure that has come forward with me. And that's inescapable. So when it is triggered, and it is always the past, it is always something that is conditioned in us. Something that in one respect has outlived its time And is meant to be changed, but it's not. And it's not changed because in those moments when it's triggered, as I'm describing, we identify with that reaction, with the unconscious reaction, we identify with it. And then we take that position and step up to defend ourselves or go into an attack mode, completely unaware that the feeling of that fear belongs to who we are not. Not to who I am. Who I am has no problem with a fearful moment because the light of understanding instantaneously integrates any challenging moment into a new understanding that that consolidates, that integrates it into a completely new order of self. So we meet these moments with answers that are constructed, Uh, Cobbled together from a nature that is long identified with some socially conditioned image or belief about ourselves or the world. So then what we see in that moment, big point, no, what we see in that moment is half the story. If that much, what we see in that moment is half the story. And it's not even the real half of the story, although it can be construed as being essential to our development. But we meet it from something that is actually outside of the moment that's acting on it and triggered by that. And this explains something vital. Kate, let's bring up the next key lesson, please. I think it's number three. Read along with me and see it as above, so below as within. So without any half measure, we take in life is usually it's bound to be full of regrets. Any half measure we take in life bound to be full of regrets. Now look at the simplest level. How many of us have ever, you know, gone off on someone or went nuts? We, we, we heard someone or something and it triggered us. Boom. Now in that moment, Too late we come back. Oh God, you know what? I just heard that wasn't the case at all. I'm so sorry. Uh, husband, wife, I'm so sorry child, I'm so sorry associate, I'm so sorry my friend. I, I thought you had this and you didn't. And I, I just saw it that way and, and I, and I, and now I'm sorry, I won't do that again. And what a crock that is. I might add, you cannot not keep doing what you don't want to do until you understand that what's acting isn't you at all. It is impossible. We act from an unconscious nature that only has one response to anything that challenges it. And that is it tells us the story. It tells us who and what we are in the story and how we need to act to change the condition. And the whole of this work is about understanding the consciousness that tells us that story predicated on our past experience on our conditioning, and then lays out a path as if somehow or other acting from half the story is gonna bring an end or at least resolve the pain that we're in half measures full of regrets. That stressed familiar feeling, negative sense of self is not who you are, but it is who you become in that moment for unconsciously identifying with the reaction of that consciousness and that reaction and that consciousness is a creature of the past. Now, yes, it's present. We're not arguing that it's right there. The minute anything pushes it, it pushes back. It has to, because the sense of itself, the whole of its identity requires the continuity of itself as it imagines itself. So anything that challenges that is seen as an enemy, why do you think Christ said love thine enemies? Because when you can see the whole story, when you can participate in the whole of that moment, you understand the, the divine never made an enemy to your possibilities to know the divine. That everything serves that part of you. Your understanding as it grows, that you can begin to realize the following. You're not your reaction. Now. You've heard this how many times and yet, boom reaction, boom reaction, boom reaction. Let's bring up the next key lesson. Kate, I need to pick this up a little bit. This is a little bit more in depth. Be patient, please don't post, listen, feel, experience. No moment can be any more complete in life than our willingness to attend to it completely. Only by consciously completing each given moment are we brought into a higher order of awareness that without taking thought, understands the actual celestial necessity of that moment, the actual celestial necessity of that moment. The light of this superal understanding is the truth that sets us free. No moment can be any more complete in life than our willingness to attend to it completely. This is what we have to understand in a very direct personal manner. So now let's back it up a little bit and fold our understanding into the following. What happens when someone, something doesn't go the way we want? We talk about it a thousand times. Where does my attention go Instantaneously? My attention is on what I think is the person, the place, or the problem. But really my attention isn't so much on the image or idea of that as it is placed on this resistance, I'm feeling to that person. So without understanding it, I am defined in that moment by my own resistance. I won't use those words, I don't like that. But I am defined by an unconscious resistance To the reaction that that unconscious nature has created. So I look, oh, no. Well, what am I resisting? First of all, I, it, it's futile to resist the moment We can see that what am I, I'm resisting my own experience. And when I resist my own experience, what could possibly happen other than the consciousness involved in believing that it can bring an end to its pain by participating in its continuation that it's just gonna go on. And that's all that happens. It just goes on and on and on. We see someone doing something that disturbs us in that moment. We feel the resistance, the moment we feel the resistance, that consciousness that doesn't want what challenges the images have itself then spells out a story for us. We get caught up in the story in how to get rid of the, the problem in it. And we see what, less than half of the moment now, halfway through am leading to something that isn't quite so, um, challenging, I guess to the intellect one day. You'll understand everything that I'm saying to you is as natural to who you are as it would be for a child to go out and be fascinated with a leaf or want to build a fort someplace. There, there is a natural understanding that lives inside of us, but it we're asleep. And it is, it is the awakening to the suffering produced by being asleep that stirs us to begin to at least want to awaken. Not to what we imagine life is, but to the nature that it's sleeping to this part of me. That wherever it goes, it's waiting to be triggered. So here's what I'm working to show you. You don't, you don't go sit by a stream. I imagine, God willing, or I'll put it this way, what would you think? You go and you take a long hike, you get up to some beautiful natural spring and you're a little disappointed, honestly, because there's somebody up there already. But you know, you can find your own way and sit quietly. But as you're sitting there quietly and enjoying what the observer and the observed, the natural condition of the world that you're in is reflected in your capacity to participate in the holiness of that moment. Observer, observed, unit unified. And, and the stream and its sounds and its movement has a corresponding sound and movement in you. There is no longer a separate self trying to control or change anything it has given itself to the entirety of the moment. But you're sitting there and suddenly you hear something out of the corner of your ear and what you hear is a disturbance. There's some, you know, if you were ever in that situation, you would know what was natural to the circumstance and what isn't. And so you, you start to hear something a little bit outta whack. This is a pretty good example. I hope you can follow it. And now you can't identify what it is And then your attention begins to wander over to the direction of that sound. And you look over and whoever that person is that's sitting there, they're holding a tape recorder to their ear. And as your attention focuses further, you start to actually hear and see this person is like listening to some meditation of a stream. You know how they sell the stuff to you these days? Sound so you can sleep all that nonsense. The, the person's listening to a recording of the stream Now, do, do I have to explain to you how unnatural that is? What is that person living in that moment? They're not there. They're not experiencing the unification of this incredible capacity. Our soul has to not just be one with what it sees, but to recognize that everything it sees is a part of its nature, a full holy unity. That's why we love nature. If we love nature, I, I don't go to the stream to listen to a recording of it. I don't look at a a have you ever seen a birch tree in the wind that that's leaves shimmering the way they do? You, you don't sit there and see this. There's a on the freeway coming up in gr in, uh, Oregon, um, there, there at the, in the fall there's about a stand of maybe 10 or 12 of the most magnificent birch trees. I think they're birch and, and they're, and in the gold in this fall, they're gold. And, and it is just breathtaking. You wanna stop on the freeway? Of course you can't because why? Because you want to take in, Because you want to know yourself. You want to know every possible movement, every possible iteration of color or light. You want to participate in what that moment is giving you. So that through the reflection in your consciousness of that world, the world that gave birth to that is opened up and you enter into it in an indescribable way. So much so that you want for nothing. The Lord is my shepherd. I shall not want, I want for nothing because in that moment I have the whole story. I am the whole story in that moment. And in truth, there is no other story than the unity that is produced when the light of life reveals the life it is intended to as being inseparable from itself. And in a moment like that, you don't sit there and wish the wind was coming from a different direction so the leaves could, uh, Twitter, otherwise you can't be more complete than in a moment where you are completely where you are beauty itself. And that is that moment. Let me make a transition here. I've been trying to describe what happens when we see with only one eye, and that can be EYE or that can be I, as in I, when we see with only one eye, The other is as good as closed. When we see with only one eye, the other is as good as closed. I didn't have time to send this key lesson to Kate, but I'm gonna read it to you. Whoever thinks he can see is as good as blind, which is why he can't stop thinking about whatever he sees. Whoever thinks he can see is as good as blind, which is why he can't stop thinking about whatever he sees can, isn't it? So I can't stop thinking about this. And the reason I can't stop thinking about it is because I think I see the truth. But if I actually saw the truth of the moment, it would require no thought at all. Because I would already be participating in the intelligence that has not just brought that impression, but is revealed to me in that same instant that I'm not apart from that which I see and what I see is not outside of the consciousness in which it's reflected. So if you can see that much with me, play on words. That's Why I can't stop thinking. and it's half an answer because it belongs to half a consciousness. And the lesser half at that belongs to a sleeping nature that only sees what it has dreamed before and then dreams again, and then tries to change what it sees by having another dream. So in those moments, if you understand this, I don't see it all. Isn't it extraordinary? I've often said this in different ways, how when we're negative, we are so sure that we see what's going on. We're so sure he's wrong. This isn't right. We're so sure that we're the worst thing that ever that that ever came, dragged itself out of the garbage pail. We're, we're so sure when we're negative. When you're negative, you're blind and you're blind because you have without knowing it become complicit in an order of consciousness that only sees what it wants to see so that it can continue being itself and using your life to forward its ends. I have to pick this up a little bit now I've, I, I, I I, I put the question, where are the real answers? I've been describing it to you. The question is, how do we begin ourselves to understand and enter into that interior world where the seeming question about the perceived disturbance is promising an answer from the past that will produce a better future. But we can begin to see the futility in that we can begin to recognize when all is said and done. The only one question that has to be answered in that moment, back to the beginning of the talk, the only question that has to be answered in that moment is, who am I? The, the, the question evades us because the condition stirs the unconscious nature that says, this is who you are. You're unhappy, you have a right to be. You're angry. Of course you're angry. Look at what just happened. And, and like some poodle in, in a circus jumping through a hoop, because the mind snaps like that, when some condition challenges it, and we'd leap, we leap to escape. And we don't escape. We leap back into a dream produced by the same nature that's denying the moment. Who am I? And you can't find the answer to that other than in being who you are, who you are, who I am using words. And they pale. They're terrible to tell you the truth. But we're trying to communicate a higher idea Who you are cannot be realized in any other way than through the moment of its appearance as produced by the events that elicit the awareness. That's a big word. Salad. Here's something that's more readily understandable. There is a beautiful passage. I I don't know it by heart. I I I do believe it's uh, I do believe it's from the psalms. I don't know. He lth me beside the still waters. You've heard that, haven't you? He lth me beside the still waters. What are the still waters? The Lord, the Lord is my shepherd. I shall not want. He lith me beside the still. What are the still waters? Just don't get ahead of me. You know, some of you have been studying with me for a long time. You've heard me talk about these things and your mind just jumps back to the knowledge you have or to what you may have seen. But this is new. Every moment is intended to be the, the, the birth of a new discovery of something deeper, broader, richer, more timeless in yourself every moment. That's what a real school is. It is the ceaseless revelation of something that as we track with what we're given to understand, we begin to enter into that understanding. He lth me beside the still waters. What does that mean? Where whatever is being reflected in that moment And the waters in which they are reflected, see it with me here, here I am. And, and I can see the trees reflected in the water. The trees that are reflected in the water are not the water in which they're reflected. The trees are reflected in the water. And the water that reflects the trees are not the trees. But when the trees that are reflected in the water and the water in which it is reflected are seen at once as a unity, there is a witness there, there is another order of consciousness that recognizes it is both the tree and the water. It is the active and the passive force. It is the whole of that condition so that when we see the whole story, we are a witness to a union that is greater than the sum of the parts. The trees aren't the whole story. The waters that reflect them aren't the whole story. But together, they tell a whole story through a beautiful impression that when it's received by the willing soul tells the soul something about itself. Because it is what that unity is revealed within. Do you see it? And in that moment, I don't need anything more than that. Not one more thing is needed. I want not in the moment in which that union is experienced. Why? Because in the moment that Union, union is experienced, I myself am for all intents and purposes, I, I'm reborn. There is suddenly a completely new experience, a completely new understanding of myself. And it is all that is needed in that moment. And that moment never stops. That's a little bit ahead of us, but nevertheless, it's always going on. Now, take what I've just said to you, We were talking about, you know, trees, beautiful trees and water and all the rest. How beautiful. Well, what about that man or that woman and this consciousness that reflects it in that moment? I don't know about this unity business. I'm pretty sure that who I am is quite different than that person. That, that situation, that terrible thing, is quite different from my experience of it. I'm convinced of that because this consciousness, as it presently is constituted only knows one thing to do with anything that doesn't match its, uh, identity. And that is resist. You don't resist the sound of the stream. You don't resist the movement of the leaves and the wind. You and I must learn to understand that if we are resisting a condition, the condition is less than half of the hole. And if we want to know the answer to that moment, and listen to this, the answer isn't in trying to change anything. This is unfortunately all we know, the answer isn't to change someone or something. The answer is to be the change. The answer is to allow the change to be revealed as something that is ceaseless in us. And when we are ceaselessly changed because we're participating in this beautiful movement when we're ceaselessly changed. Lo and behold, I have no ax to grime with anything. given wanted or not is part of that, uh, celestial process by which that which, uh, is unfinished, is brought into a finished place. It is done. So we must work to remember that the task in unwanted moments is to enter into this new awareness rather than fight the condition. And if we enter into that awareness, and I'll end with this, the same intelligence that allows us to see and receive at the same time, this understanding that the condition and the consciousness are a singularity, that same intelligence that reveals this, shows us the next action. The answer is inherent in the intelligence that reveals that unity. The answer is in it. You don't have to go look for it. Now, there may be subsequent answers because once you see, like for instance, you, you, you, you catch yourself about to blame somebody or full of hatred or violence and you go, well, that can't be the answer. I've known that answer my whole life, doesn't you? Well, so now I, I live with the awareness of that, and in the awareness of that I can't act attack, I can't lash out. So the whole of that old consciousness is momentarily held in a light that it can't understand. And in that light and altogether different path appears and altogether different person is there with a capital P instead of the little person, little pinhead. Instead, suddenly the real person, the truth is there as best we can instrument it in that moment, Then we know the answer because we are participating in the action. And in the action is everything that we are asking for. The revelation of our true nature. Then to close the talk. Lo and behold, the only thing I was missing was myself. I wasn't there. Now I know what I have to do. Now, you know what you need to do or at least to work on. This is ongoing. I've got 5, 6, 7 minutes. I'll open it up to you. If you wanna post a comment, make a question. Glad to, glad to spend the time with you that way, if you wish. Otherwise, I'm happy to sit here for a few minutes. Berry, remember all nature is literally another being just like a human with personality. Yeah, sir. Ja, the chanting, yeah, everything is a being and you, and whether it's understood or not, this is what it means. And made in the image of God, you are the microcosmic version of all being you. That's, that's the beauty of it. The, the, the capacity. I'm gonna go into this more deeply. Um, and if not tomorrow, Wednesday, be sure to join me. I speak on uh, Wednesday nights, Saturday mornings and Sunday mornings. Find out about that if you don't know about it. Thank you for sharing. I'm glad Nylo, I love looking forward for ourselves. Yeah, it is. And you know what, uh, Anne, it's kind of a, a, a reverse narcissistic tendency. I'm afraid that what I see in that stream is gonna disappear. And so I do my best to make sure the stream stays the way it is, stream can't stay the way it is, stream is life, stream is light, stream is love, and it's going to move. We must understand that we're not here to find ourselves in any image whatsoever. That was in the Old Testament, wasn't it? Thou shall have no grave in images. Why? Because the only way to have a grave in image is for me to be identified with something that gives me my sense of self. The tree's reflection on the lake is the whole picture of the two. No, the seeing of the tree and the reflection, the witness to their unity. Look, the, the trees are not the same nature as the water. It's a different order. The water is not the same nature as the tree, even though they're all made from the same light. Seeing the trees reflected in the water and being aware in that moment of yourself as the witness to that unity of the recognition of it, Susanna, that's what we call, that's the whole picture. And nothing is needed in that. You know, the words are terrible. I'm the first to tell you, I get so bored with the words, but we have to find some way to communicate what is ineffable and that's what we work at as best we can. I do my work, you do your work, and we can have this conversation together. Ideally that isn't more knowledge, but rather that leads to our wish to understand the true source of self-knowledge. Does this help me decide if I wanna spend more time with this person? You know, this is a good question. Yes, it does. And tomorrow I'm speaking at the library here in Southern, not southern Oregon, in Florida. And I'm gonna talk about, um, The end of things, not like the end, you know, the end. Uh, we, we, we don't understand how things end because we're too busy trying to protect what we call the beginning. I'm gonna talk about that tomorrow. So yes, in one respect, I don't wanna lose that what she asked, uh, uh, difficult in leaving things, leaving things behind. We don't understand that everything that we need to see in order to free us from who in what we were formally identified with, meaning our condition passed. It's right there in that moment where it's revealed to us. This is the end. This is this, this, this is no longer needed. We get stuck because we can see this is painful. We don't want it, but something else is saying, yeah, but if you, if you don't have this pain, if you don't have this suffering, what's gonna happen to you? You have to keep this going. And, and we listen to it as if you know somehow that's true. I need to, who in the name of God wants to continue as they are? When who you are in that moment is dedicated to the continuity of your suffering. But we're not there to see that in the moment. That's what we have to learn, not learn. See, that's what we're working at. When we are identifying with the unconscious aspect of us fear, blah, blah, blah, what do we do in that moment to break out of that negativity? Listen to me, you, you, you don't understand. If you were present to it, you wouldn't think to yourself, how do I break out of it? I wouldn't agree to enter into it any more fully than I was just deceived in doing. I talked about the trees and the reflection in the water. Here's this thought, this punishing thought from the past, this fear of the future. And it is a thought reflected in the consciousness. The consciousness reflects that thought, actually thinks it has to deal with the content of itself. You and I aren't here to deal with by ourselves with the content of ourselves. We're here to transcend that by being aware of how punishing it is to participate in an unconscious nature. That first dreams up. Something then begins to wish I didn't dream that. And its answer is to come up with another dream. That's all we have to see. And it's all right there in the moment if we'll be there present and willing. This is the task to not give birth to the next iteration of some identity that's going to free us. Yes, the actual celestial celestial necessity of these moments of encountering what we have yet to see about ourselves. Gotta go do your work. Bye.