Dr. Connelly: David, it’s the 3rd day of September, it’s 2011. Good to meet with you. Our meetings are always video recorded and may be made available to professionals learning from me. Thanks again for assisting me with that.

David: Sure.

Dr. Connelly: Tell me how our last visit left you and how things are for you?

David: It actually helped, knowing that I was focusing on the symptoms and not the actual thing that was causing me all the anxiety. I mean I might have focused on it to start with, but it snowballed when I focusing on the symptoms of the anxiety.

Dr. Connelly: So what’s it been like for you – tell me what it’s been like.

David: It’s been a little better. I mean I keep saying what you told me and trying to actually visualize that that is what’s going on, and then counteracting it with breathing and meditation or whatever it takes.

Dr. Connelly: Mm huh. What about talking to people? That’s sort of what it’s about.

David: I’ve been talking in group.

Dr. Connelly: You have? Good.

David: Yeah, it’s getting a little easier. My socialization is still not where it should be, but I’m meeting new friends here, so slowly opening up.

Dr. Connelly: Are you making unnecessary comments?

David: Not yet but I did...

Dr. Connelly: So, are you saying things that are necessary?
David: Yes. Well I just tell them the truth when I share in class, so I might be rambling. I probably do say unnecessary things and don’t realize it because I’m just trying to be open and honest and - but I had a plan of Monday telling them that I found the answer to life that just changed my whole perspective and to pay attention and then say it was ice cream. And that would be irrelevant - and then saying, so I’m gonna do that Monday.

Dr. Connelly: Good, good. What about in other groups other than core group, are you?

David: I’ve been participating more you know, on the big groups, where they’re co-ed, and getting into the yoga, tai chi a little bit – it’s kind of hard on my back, but mostly the yoga.

Dr. Connelly: I see, uh huh.

David: Not real big on the acupuncture or the chiropractor. So I have found yoga, meditation, and you as good recovery things like (name) I kind of can talk to him real good, very easy. In fact he’s taking me to a meeting with two other people tonight, so and he kind of is on the same, more of the same page as I am, I feel.

Dr. Connelly: Let me tell you some things about how our minds work. I don’t think I went over that with you. Did I tell you about how human minds are different from minds of other animals?

David: No.

Dr. Connelly: Okay, I think you’ll find that useful. Can you tell me what you wore yesterday?

David: What I wore yesterday? Khaki shorts and a ....

Dr. Connelly: And no other animal could do what you just did.

David: Okay.

Dr. Connelly: And that’s because no other animal – what you just did was you accessed data and shared information. No other animal can share that information. No other animal can access that data and no other animal has the data to access. Your mind has been recording information about experiences. You could tell me things like something that happened in
high school. You can tell me things that happened earlier than that. How would you know? Because your mind has been recording information about experiences. No other animal can do that.

David: From about 3 ½ years old.

Dr. Connelly: Wolf stepped in a hole and he’s hurt his foot and it’s making it harder for him to walk and particularly to run. Does he regret having stepped in the hole?

David: I don’t think he’s conscious of it.

Dr. Connelly: Right. He’s not able to regret having stepped in the hole because he doesn’t experience the existence of what people think of as the past. Is he worried that now with his foot hurt he might not be able to kill rabbits tomorrow?

David: I don’t think he can consciously think about that.

Dr. Connelly: Right. He’s not experiencing the existence of what we think of as tomorrow. He tried to catch a rabbit and failed, then later he went after a rabbit and in spite of that sore foot he succeeded and killed that rabbit. Does he feel good about himself?

David: No.

Dr. Connelly: No. Good job. He doesn’t feel good about himself, bad about himself, he doesn’t try to understand himself, figure himself out, develop insight into himself. He doesn’t try to love himself. He doesn’t even think at all about himself. His vision goes outward, not in. So what does he think it means about him that he stepped in the hole? What does he think it means about life in general? Right, he doesn’t have a mind that attaches meaning to things. Hence he experiences what is, not a meaning that his mind has attached to it. So, lots of differences between the wolf and a human. Our minds have evolved way ahead of every other animal and what we said about wolf there goes for every animal. Our minds have evolved way ahead, but only really a very small component of the mind. The majority of our mind is remaining at about the level of the mind of a goat. When an animal experiences an emotion – let’s think painful emotion, let’s think fear or anger, language would suggest that the emotion is coming from outside of the animal. Like the wolf put fear into the rabbit. But we’re going to think of that more accurately that the mind of the rabbit caused the rabbit to be afraid when rabbit saw wolf.

David W. (Frozen Grief)
And it was to rabbit’s advantage to be afraid because it enabled him to better escape. So if we tell a story to a group of people, and the story is that mother bear was enraged when she saw the wolf attack her cub. And then I say “What’s making mother bear angry?” Everyone is going to say “Wolf,” except you, who will say, “Her mind.”

David: I would say instinct. Yeah.

Dr. Connelly: It’s the mind of the bear. We’re always thinking that it’s the mind of the animal that’s causing the animal to feel the feeling. And the feeling is designed to cause an action, and in this case the action is to get something to stop. In the other one, the action was to escape, which is also to get something to stop. So every time there is a painful emotion, it’s coming from the mind of the animal that’s experiencing it, not from outside. And it’s always designed to cause an action which is designed to make something in the world different, usually to make something stop. So if a human is experiencing a painful emotion, it always comes from the same place. It comes from the primitive part of that person’s mind. We never intellectually trigger emotions. It comes from primitive part of the mind that’s trying to cause an action to take place. Animals who experience painful emotion do so for only a very short period of time. Humans though may be experiencing this painful emotion for a much longer period of time. Why? Because the human mind is the only mind that has to manage this data stream of info about experiences, and when situations were disturbing, threatening, troubling, confusing -- those situations that data comes in hard, making a more deep impression. And mind is prone then to confuse the data or info about the thing with the thing. Hence if she’s talking about being raped and she’s emotional. She’s emotional not because her mind is recognizing that she’s talking, but because mind is confusing the data or info that’s being accessed with the event itself. The emotion is being caused by primitive part of the mind to get her to do something to make the rape stop, even though consciously she’s clear that there is no rape that’s going on. So it’s that flaw that is causing the dysfunctions. And every time a human is experiencing a painful feeling, if it’s more than a few seconds, it’s a dysfunction. It’s coming because primitive mind is confusing the data or info about something with the something that the info is about. And the only reason people feel bad is because their minds are using that feeling to try to get them to do something.

David: What about like me, I would usually deny it. (inaudible)

Dr. Connelly: It’s best if we weren’t talking about you. It’s easier to understand.
David: What about people that put up walls to suppress those emotions?

Dr. Connelly: What about that?

David: Is that what you’re talking about as a way of confusing the data stream or...

Dr. Connelly: What I was saying was that all emotion, all painful emotion, is created by the primitive part of the mind in order to cause an action.

David: Okay.

Dr. Connelly: No matter what the emotion is. So, if that emotion is lasting more than seconds, it’s because of a dysfunction. It’s because mind is confusing the data with what the data’s referencing, and attempting to cause the emotion to get something to happen. Now that’s affecting people while they’re thinking about the thing. So she says, “You know, it would be better if I didn’t think about the rape because I wasn’t troubled before I was thinking about it.” Actually, it was being read as happening even before she was conscious of it. It wasn’t creating the same level of disturbance but it was creating a disturbance and it was draining energy. So people are generally being affected by the impressions left by hundreds of different experiences, even though they might be not conscious of any of them. Or maybe they’re conscious of one but not others. So the good news is that we can clear that up so that all resources are available at each moment. So that all energy, all creativity, all intelligence is available at each moment, rather than much of it distracted in the – by prior experiences. Well, not by prior experiences, but by impressions left by prior experiences. All we have to do to clear it is to intend to be aware that the data is the data. Now if we intend to be aware that the data is the data, then we just intend to be emotionally present to what we’re actually doing which is talking to each other, as opposed to what’s being described, which is info about something that actually isn’t in existence. All we need to do is intend it, and even if it doesn’t happen perfectly, even if there is some emotion, just the intention to be clear causes clarity. Our primitive minds only trigger these emotions if the mind is experiencing something as meeting two characteristics, two qualifications. One is that it exists. Two is that it’s within range. I’ll explain that further to you. Mind would of course need to be thinking it exists in order to be interested in motivating somebody to do something about it. But in range is a little different. You see if somebody banged the door open and screamed, “There’s a woman being attacked!” Your first question would probably be, “Where?” If his answer
was “Iowa,” although you could believe that what he’s saying is accurate, you would no longer be wired up. Not because it isn’t true, you see, but because it isn’t in range. Or if he says “There’s a woman being attacked!” You say, “Where?” He says “Here!” You say, “But where?” And he says, “Well it was twelve years ago.” Again, it goes down. Not because it isn’t true, but it isn’t within range and also isn’t in existence. That one isn’t in existence or within range. Now something doesn’t have to be in existence and in range to trigger the emotion. But the part of the mind that triggers the emotion has to be experiencing it as in existence and in range. Hence, as we go over data, recognizing that it’s data, mind can’t not be beginning to get that this thing isn’t anything that is in existence. And then as it gets that it’s not in existence, it stops diverting any energy or pushing any kind of emotional button. So, with all of that said, I know that there are experiences you have had that had impact and left an impression that hasn’t been working to your best advantage. And I know that as those things are clear, your mind will, those resources will be freed up and your mind will work in a much better way for you. So I’m seeing you as I’m intending for you to be. You see I’m seeing you where all of that energy is freed up and available to you. Energy, creativity, humor, ease, lightness, power, connection - all these things - just flowing and available - so that you see things that are beneficial and possible. Move toward them and then move toward more and more of that. That’s what I’m seeing very clearly for you. That’s how I already see it happening. I see it for you. Make sense so far?

David: Yes.

Dr. Connelly: So as your mind is organizing toward that, setting up for that, putting things together for that, it can at the same time be scanning back through impressions left by prior experiences. You can select it - it can scan even all the way back, even to early, early childhood, or even before that. And select whatever experience would be good for you and I to begin with. To begin what? To begin clearing that data so that the data is read as data. Yeah. Make some sense?

David: Yes.

Dr. Connelly: So you’ll find something comes to mind. And the thing that just came to mind happened about how long ago?

David: When I was seventeen.

Dr. Connelly: And what was it that happened at seventeen?
David: It was the death of my mother.

Dr. Connelly: Uh huh. And as you recall that from here, what’s it like now remembering that event?

David: When I remember back, I remember I felt like I didn’t love my mother for some reason because I didn’t show any emotion, never shed a tear, ever. And I had one breakthrough. I went to a therapist when I was about 35 and she made me write a letter to my mother. And I got about two sentences in, was in the shower crying. But then it just shut off - the walls went up. It was like, I’m sure I got some grieving I probably haven’t done. It was a big -- it affected my life greatly.

Dr. Connelly: Let me give you some ways to think about things that I think will be useful to you around that issue. Is that okay?

David: Yes.

Dr. Connelly: There was a time, David, when you were outdoors in some natural setting, I believe, when you saw something that struck you as beyond beautiful. What might come to mind?

David: When I was in Washington State I did a lot of mountain climbing and hiking and there was many times that I was just awestruck by the beauty being on top of Mount Rainier, being over the clouds and having the sun come up.

Dr. Connelly: Let’s think about a particular moment when you were climbing that was a super peak moment because of what you saw. What comes to mind?

David: Probably Mount Rainier. (inaudible)

Dr. Connelly: And as you see that mountain at that very special moment, there was a sense of both peace but also excitement. So let’s say, David, that at that moment your awareness was drawn in toward where at your center you are at peace and you are excited. And let’s say that there have been other times in which you were also experiencing that excitement and peace. A number of different really special moments like that. But there are also times when your awareness was far from that, and that wasn’t what you were aware of. Kind of like the sun is as hot in February as it is in July. It’s our perception and proximity that vary. The sun is as hot at two in the morning as at two in the afternoon. It’s our perception and
proximity that vary. So let’s think that where at your center you are at peace and excited. There’s wisdom and there’s clarity. Let’s figure that that light is always on, even though sometimes you’ve been much more aware than other times. And let’s figure that your body belongs to you but doesn’t look like it looked when you were just five minutes old. And that every cell that had been there has been replaced. So that if I touched, I’m not touching anything that had been there. But you have been there and you’re here. So let’s figure that who – that your body certainly belongs to you but isn’t you. And then let’s figure then that who you then actually are is that peace, excitement, clarity, wisdom, that you became aware of in seeing them now. That that is you and that sometimes awareness has moved in toward who you actually are. And then let’s figure that who you actually are doesn’t ever disappear and doesn’t ever get hurt. Although body of course can be hurt and emotions can be hurt but who you are certainly can’t be hurt.

David: I’m having a hard time distinguishing between who I am - and I thought I was an emotional person but that’s not true.

Dr. Connelly: Well none of what I’m saying is true. I’m giving you ways of thinking.

David: Oh, oh, okay.

Dr. Connelly: How do we know it’s true? That’s why I said let’s think of it this way.

David: Okay.

Dr. Connelly: Let’s think that who you actually are is what you are becoming aware of in seeing the mountain. Let’s figure that emotions that have been painful emotions have been generated by the primitive part of your mind, usually to get you to do something that didn’t need to be done about situations that didn’t exist. And so the things you felt then, were things you felt then as opposed to your identity, as you just described it. Make sense?

David: Yes.

Dr. Connelly: And then let’s figure that who you actually are doesn’t ever stop, doesn’t go away. Let’s figure that when an ice cube melts and when water evaporates and when gas turns to water or solid that H2O is always H2O and nothing actually changed but perception. And if that’s the case, it means that mom exists as much right now as she did when you were fifteen. Just like gas exists as much as ice, and it doesn’t matter whether I
can - my experiencing of it doesn’t – isn’t required for its existence. So do you ever sense mom with you?

David: A couple of times.

Dr. Connelly: And how are those times?

David: It’s usually when I’m in a situation where I’m asking for help, if at all – then maybe once or twice. I have a hard time actually remembering her.

Dr. Connelly: Mm huh. So there haven’t been so many times that you recall when you were really feeling her with you?

David: No not really.

Dr. Connelly: Yeah. And when you think back on mom, is there a feeling that goes with that? Is there this feeling of...

David: It’s almost hard for me to remember what she looked like or her voice or... It’s almost like I blocked it out of my mind.

Dr. Connelly: Well I’m sure you haven’t been blocking it.

David: Or, I meant it feels like I’ve erased it – it’s like I’ve tried to tap into it and I can’t.

Dr. Connelly: If it got erased, which it hasn’t, it certainly wouldn’t have been you that was doing it.

David: Okay. Yeah. But it is very, yeah...

Dr. Connelly: But your mind might not be making it consciously available.

David: Right. Right. Exactly.

Dr. Connelly: I say it wasn’t you because I mean it certainly wasn’t.

David: Yeah, I didn’t do it intentionally.

Dr. Connelly: You didn’t do it intentionally. You didn’t do it. You know, any more than we would go to a teenager and say “Why did you put the pimple on your forehead and why don’t you let it go?” It’s kind of ridiculous - you didn’t
do it. It's just something that happened (inaudible), something that happened with the mind. Does it make sense?

David: Yes, absolutely.

Dr. Connelly: So, you know, I'm sensing your mom with us in a very full way. I heard you say that there was guilt about not feeling more than you felt.

David: Yes. I almost felt like I didn't love her or something was wrong with me because I didn't grieve. I just, I mean I watched her die in bed. She was in intensive care for six months but when she died, I just kind of put up that wall and...

Dr. Connelly: You put up a wall?

David: Well I meant I just, all of a sudden my feelings shut down in that matter.

Dr. Connelly: Yes, well...

David: And because like when I went to the funeral and everybody's crying and I'm not showing anything, absolutely nothing. I couldn't even play like I was getting teary eyed.

Dr. Connelly: Yeah. But then at another time you started to notice a rush of emotion.

David: Yes, when I wrote the letter to her. And I only got probably two sentences in and just started bawling and had to get in the shower. And it was so much of a wellspring coming up that I had to shut it down, and even then like after five minutes. I just kind of, okay this, I can't do this, and then I shut it off again.

Dr. Connelly: Uh huh. Because it was painful.

David: Yes it was overwhelming, yes.

Dr. Connelly: So what was making you feel bad was your mind.

David: Yes.

Dr. Connelly: Now does your mind want you to feel bad?

David: I don't think so, no.
Dr. Connelly: So why the heck would anybody’s mind make them feel bad? Well the answer’s always the same. Mind only causes a painful emotion in order to get an action to happen in order to make something stop.

David: So my action was to shut down as a way of coping?

Dr. Connelly: No, no, no, no, the shutting down, or you know your mind separating you from that emotion was just a useful and effective way of separating from something that was painful and worse than useless.

David: Yeah, my father was actually the same way. After, right after she died, he took all the pictures and anything that had anything to do with her and got them out of the house. It was almost like he erased her. And that was...

Dr. Connelly: Well, he couldn’t erase her. What happened was he caused it to be that those pictures weren’t triggering emotion that was painful emotion. So, mom is fine. Mom has been fine, mom doesn’t miss you, mom never lost you. So there isn’t anything to miss. Mom knows that there has been some guilt because of your judgment about not having felt more intensively. Mom had no desire for you to feel any pain intensely anyway, so she had no desire for you to feel badly, and the intense pain came up much later.

David: Yes, it was 15, 16, 17 years.

Dr. Connelly: It came up much later, so it was being generated...

David: Yeah when it came up it was like 17 years worth.

Dr. Connelly: So all of the guilt about not having – it would have been okay not to feel it because the whole painful emotion is a dysfunction anyway. Yet there was guilt about not feeling it, which certainly doesn’t need to be felt, because actually it was triggered. It was simply handled in the way that some of us are able to handle painful feeling, which is by disassociating from it, which is a good response to it.

David: It worked for me.

Dr. Connelly: Yeah. Which is a great response to it. So does that make sense to you?

David: Yeah.
Dr. Connelly: So there’s actually zero to be feeling guilty about. Do you get that? And with guilt out of the way, the connection with mom becomes more viable. See, mom is interested in being a source of inspiration, lightness, love, light, not of grief, guilt pain.

David: That’s true.

Dr. Connelly: Yeah. So here, do this. Just take a big breath in, fill your lungs with air, exhale real slow, closing your eyes. And then eyes just rest closed, just the way they are. That’s it. And as your eyes are resting closed, begin to just scan your bodily sensations. And you’ll notice certain sensations. Might be a lightness, might be a tingling, might be something else. As you notice it just nod your head for me. And then having noticed that contact from mom, you can also notice that there’s a message. It may be words that come to mind or an image - something felt or heard or thought or seen. Just nod for me. That’s it. And there you’ve got it. That’s it. And then you just take your time, and when you’re ready - that’s it. And then just take an easy breath. And then when you’re ready, you can open your eyes. Good David. And tell me a little about what you were sensing.

David: I was actually seeing clips of my mom, almost hearing her. And I thought a vague smell, very vague, but I was trying to...

Dr. Connelly: And what is mom wanting you to know?

David: She loves me. That’s the first words I heard.

Dr. Connelly: And how was she with you having handled that intense pain, with that kind of separation?

David: She didn’t mention it. I don’t – she didn’t do a lot of talking, but when I first started thinking about her, her first words were “I love you David.”

Dr. Connelly: Well, just check it now. How do you think she is with that?

David: She wants me not to feel that way. She knows I loved her.

Dr. Connelly: And pain is no measure of love.

David: Agreed.
You know, I know people who had amazingly loving relationships with mother, grandmother, great grandmother, and experienced no pain at all. And other people who had, you know, contempt and rage relationships that then seem to never get over anguish about it ending. And so one thing I can tell you for sure is that guilt has absolutely nothing to do with what anybody’s done, and grief has nothing do with love at all. Nothing to do with it.

Yeah, that was the closest I’ve gotten to – I could almost smell her.

Yeah. Well, she’s right there. And there’s a reunion.

Yeah I had pictures in my mind with us hugging.

Yeah, yeah there’s a reunion. I mean she’s fine, never went anywhere, wants you fine and would love to be a source of peace and inspiration in your life. Make sense? Okay buddy, so how was today for you?

Good.

Good.

I think next time I’ll deal with my issues with God because I hated him for taking my mom away. I had so much faith. I knew that it wasn’t gonna happen. I had so much faith to God. And then I got angry.

So is there still some anger there?

There could be. I meant, there’s one time when I was about, I’d say, forty eight when I went off the deep end at anger at God because things didn’t go my way. But it wasn’t that big of a deal but I exploded. I was yelling, I was cussing at him, I was...

Let’s pick that up at our next meeting. I’d like very much to assist you with that.

Yes, I need to get in touch with that again.

Yeah I think we can take care of that for you.

I appreciate it.

Okay buddy.
David: Thank you.

Dr. Connelly: My pleasure.

END OF TRANSCRIPT