

*Jaya:* The topic tonight will be death and rebirth, and we're really talking not as much about death as we are this wonderful process, the process that allows us the freedom to be reborn. This process that we learn about in our East work of our light body training, Linda has really developed this program, these death rites over the past several years and we just launched our newsletter, our Dying Consciously website, and we are launching the Dying Consciously DVD, which, if you are interested you can go on our website and order a copy. It will take you through all the steps and teach you how to share this in your life with the people you love. That's a great offering here that we're doing here as part of our nonprofit work.

*Linda:* I'd like to welcome all of you, all of those who are calling in from different countries, we have individuals calling in from Europe, Sweden, from Holland, from Germany, Australia- we're starting a Light Body program down there next year, down in Mexico, Canada, Taiwan, from Maui and across the United States.

My name is Linda Fitch and I am the dean of the Light Body school and also the executive director of the Four Winds. I've been teaching with Alberto for almost nine years now, and as Jaya was saying, the Dying Consciously work is one of my specialty areas that has so many gifts around it and I'm delighted to be here tonight to share that with you.

Hopefully you've had a chance or an opportunity to look at our website. If you haven't yet, it's just, it's [dyingconsciously.org](http://dyingconsciously.org). Tonight we're going to do the format a little bit different. We're going to do an overview of part of that dreaming the world into being that comes with rebirth, and then we have a number of students, of individuals have sent in emails that they'd like to have addressed. I'd like to thank all of you who've sent them in, and let you know that although we won't have a chance to get to all of them, I really appreciate the time and effort you've put in.

So one of the first comments or questions that someone sent in was 'what does Dying Consciously mean?' And in order to explain that, I want to back up a little bit before we go into the question. This may be a little review for some of you, but if you've had a chance to look at the website you'll have a deeper understanding.

So the piece that we need to look at first is to realize that most near death experiences are very, very recent, in the last 30 or 40 years, only since we've had modern medicine, and when I teach a Light Body

class we'll have up to five different people in the class that would not be sitting there if they didn't have modern medicine now. That they'd had a near death experience and would have died unless they'd had modern medicine.

So to recognize that really, the path that we're going to talk about it and look at in that way, what really happens in that near death. Plato was actually one of the first ones, one of the earliest references was about a soldier on the battlefield who died, journeyed to the light, recognized that he had to go back and inform others what the world is like.

So currently, research shows that almost 5% of the US population has had a near death experience, and maybe some of you listening in have had a near death experience. Typically, if it's a near death experience, if they're gone longer than three minutes, four minutes, five minutes, traditionally, for most people, then there is no near death experience, they actually die. So we really don't usually rely on maps of people who've died and been resuscitated because it's such a short journey.

But I am going to talk a lot tonight about Raymond Moody's work, just a pioneer in this field of death research, and how that pertains to some of the shamanic traditions and some of the indigenous cultures. So really, what we look at is a lot of those early traditions for some of the details related to dying. You know, these include the Native Americans, the Hopi tradition, the Tibetans, the Buddhists, the Egyptians, and of course, the shamans.

So any of these ancient traditions offer us maps and they kind of give us some of the best maps of the landscape. Now if you talk about it, to recognize that it is still just a map, it isn't the landscape, but it's made a map from individuals who've taken that journey across and back, across and back, and across and back.

So the other thing we want to talk about before we get into the 'how do we do the rebirth/dreaming the world into being' is the luminous body. Now, the luminous body is this energy field that goes on around us, it's like a tunnel of light that goes on around us, and it has a flow to it, it has an inner and outer edge to it. What it really is is this reservoir of vital life force. If you imagine living energy streaming, holding the oxygen and nutrients carried by the bloodstream, it's as valuable as that, this luminous energy field.

Now what happens, it goes up around us as you put your hands up and around, kind of like angel wings that come down and then it goes into the earth and it flows around us and it's held to the physical body by our

electromagnetic field from our nerves. Well, what happens, through time, is this luminous energy field becomes actually clouded, or heavy and it does not-like, if we have unprocessed emotions, and we have something tragic that happened when we were ten years old or three years old or thirty years old or unfinished business or unresolved issues like this that we've never been able to come to closure with, what happens is they're held in our luminous energy field and they actually make our field dark and murky, and when it comes to dying it's so critical that we're able to release this, because what'll happen is this heavy, it'll almost look like this dark, murky energy is like heavy and it will hold our luminous body to our physical body.

Now what happens with death is this luminous energy field that folds around us is actually held to the physical body, one of those is the electromagnetic field from all of our nerve endings, and the other is the chakras. And the chakras are like these giant screws that hold the luminous body to the physical body. What happens is the chakras disengage and lift, and this luminous energy field that is like this bubble around us, actually folds in on itself and it what it does is it goes right up to our eighth chakra, which goes between the physical body and spirit. Everything goes up to this eighth chakra and then this is what goes between the worlds to create the body.

Now, according to many of the Eastern scriptures, the aperture, that hole through which the soul leaves the body, is what indicates what is going to happen in our journey after that. So, it's said that if we can go out through this tiny aperture in the crown- this is Eastern tradition- that one becomes immortal. To do this, to become immortal, it requires a great amount of focus and that constant practice; meditation, stillness, so at that point where the sea of death is around us, all that wild storms that we can come to that deep place of stillness, be totally focused, go out, then we attain to that Buddha-like quality.

So, the Tibetans look at the death- there's lots more about that than we got time, but a little bit more about that. Now, the shamanic legend and lore, so that we, our luminous body folds in on itself like a doughnut going through its own hole, like a taurus, folds in and goes through this tiny aperture, goes into the eighth chakra. What's important that we recognize is that, in the shamanic lore, the physical body is what goes back to the earth. It always belonged to the earth, and to the bones, and to the blood and the water that goes back to the earth, and that our knowledge returns to the mountains, the top of the mountains, and that

our essence, our soul returns to the stars, and of course our local star is the sun.

So if we go through this journey, the piece that's so important is that all of those pieces of unfinished business, the places where we haven't come to closure or completion, what happens is those go with our soul, that's what goes back to the stars, so we just carry it with us and then talks about that place of reincarnation where we come down again. Then we just go through the same thing when we come back again.

So the shaman's steps are to recognize that and to shift that, so actually what the messages of Dying Consciously, our whole work is about that you can come to the end of life with great closure, that our primary purpose is to, how do we prepare spiritually that person who is doing that last dying process, that can be full of life. So this is what Dying Consciously works with.

Traditionally, this has only been available to select few individuals, and for Alberto and I, this was our gift to the world, is to say-the steps are easy, they're elegant, you don't have to have done a lot of training to understand, you can actually follow them from the website, and to actually connect to that place of the soul, to help shed some of these thirty years, forty years, sixty years, seventy-five years of this old, unfinished pieces of business that we have.

So the Tibetans, actually, have mapped these traditions more than any other culture. They all talk about the same landscape, and in the Tibetan book of the dead it teaches, where they talk about, just to hear the similarities, they talk about how one can enter heavenly realms instead of being drawn into the realms of suffering. Now what happens is, typically the scriptures, traditionally, was read aloud to the person who was dying so they could help them do that way of crossing over into that place of enlightenment, liberation, so they wouldn't go down to that place of suffering.

So the purpose of reading the book, the Tibetan book of the dead to a dying person was to remind them of how they had practiced their life. So, for most Buddhists, they spend their lifetime preparing for that moment of death, so they've studied the method of connecting, overcoming of your suffering, awakening, becoming awake.

Now, we're going to talk about that same thing tonight; how do we become truly awake? Because you don't have to be a Buddhist to practice it, but how do we free up, even if we're alive, how do we free up from these old places that hold us and bind us to heavy energy that holds us.

So the process and what occurs, and this occurs in Raymond Moody's work in countless cases, is there's first this panoramic life review. Now in this, that Moody talks about, we're typically met by an enlightened being or it could even be someone like your grandparent who's passed away, someone you know and that time seems to stand still. And that's actually our goal as a shaman is to become, that we're no longer bound in time.

So they go through this life review process, now typically for us, it's not the light being or the grandfather or grandmother or spouse who's welcoming us, it's actually us that's the hardest judge on ourselves. We're the one that's accused, the defendant, jury, everything all at once. And a lot of times, individuals who've had a near death experience will talk about those emotions that come flooding back through, the places where they looked and they could have done differently, and many times it's that they're reviewing, they're doing a great life review.

You'll hear people talk about that, in the middle of a car accident time stands still and they review all these places where they could have said the 'I love you's and those places that if we look back we would do differently. So in Moody's work he talks about that typically the person themselves is the hardest judge on themselves. The ways that we've hurt others.

What happens is when we're in that near death process with it, again we step outside of time, and it happens in only a few minutes, you know the car's careening and the life review happens, or we fall and this life review happens, it's happening outside of time. Now what legend and lore has and the indigenous cultures that if it doesn't happen and there still is all this unfinished business, than what can happen is it resides outside of time, what the Buddhists call the Bardo plains, that we get caught within that. That can take years and years and years because there's no time.

So the steps of Dying Consciously is, number one is that we have a chance to do that great life review right now. And not only is it someone that's crossing over, but we have a chance to do it for ourselves, now. That you have a chance to look at your life from this moment's saying 'gosh, if I had to do it over again, what would I do differently? Who have I still wronged, or who have I not forgiven that wronged me and I'm not able to forgive?

And I encourage you, with the holidays coming up, this season is a wonderful time, I was talking to a client of mine who still can't visit with her mother, and they go to the holidays but they don't talk to each other.

And so it's such a great time to do the 'I love you's' and then that old business will be opened, let it be gone, let it be clean, because what happens, if it isn't, it's held in our chakras, and it actually binds us. This is where that murky colored luminous energy field starts to happen, particularly if it builds up over years and years.

Now remember that the body is so strong, it's such a strong- this is the only time that we have an opportunity to experience suffering, and to experience love and experience joy, and remember that's what we're here for, it's not to save our fortune but that deep place of beauty; to hear a baby's cry, to see the fingernails when he's born. To watch a sunset, a sunrise.

So the first part of the shamanic process is we go through this recapitulation and the great life review. Now then, going on with the overview, remember that all this, of course, is based on the time that you have. It's such a gift to have some time with someone, such a gift of time in our lives right now, to be able to do this, to have that dawning of the sixth day where we're able to come clean with all of our life, places that need to be reborn. Part of that reborn process is to let go of, to complete those places of unfinished business, to let them be done.

But the brain, what happens is any time we go to change the brain becomes active, so let me talk about that for just a minute. When anything is going to die, it could be- one of the comments or one of the questions someone sent in is 'what is death?' And so death could be death of the soul, death of the ego, it could be a literal death, a physical death, or even death of our old story, death of fear that binds us and holds us.

So in any of those, when we talk about death, now we'll talk about it from a physical, from a literal death, but realize that it pertains also to a death of our soul, the death of ego, the death of our story, is that what happens is that different parts of our brain become active. So remember, when Alberto talked several conference calls a while ago that we have a reptilian brain. The reptilian brain is that part of us that is in charge of the autonomic functions, that sub-brain that was developed as the first brain in evolutionarily stages. And this is that primary function of survival and reproduction, it regulates your body temperature, breathing, involves the brain stem, cerebellum. This is the brain that knows how to die in the same way it knows how to be born. This is that brain.

Now recognize, there is another brain. The reptilian brain is the one that is going to guide you through the process of death, even if it's the death of our ego. Then there's another brain that becomes activated

even when the word death is involved, and this is that limbic brain, or the mammalian brain, and this is the one that is very emotional, that has those primary programs of fear, feeding, fighting, and sex. This brain's job is very controlling; its primary goal is to extend life.

Now those of you that've actually sat with someone that is in the process of their final crossing over, many times you recognize that their personality actually shifts and so it's a time of crises and what happens is this brain becomes very highly charged. All of a sudden it's caught in this fear. So this brain- its goal is to avoid extinction at all costs.

Now, what happens when that limbic brain becomes active, so with death, so remember the reptilian brain knows how to die, but that limbic brain wants to survive. And then fear comes in or becomes active, so even if it's fear of our survival, if you've ever been in a time when you're not sure where the next paycheck is going to come from or how you're going to pay the bills, how you're going to make your house payments and for many, this is what's happening worldwide right now is this brain becomes active and it's the brain of fear.

Then, we have a hard time letting go of fear, we have a hard time letting go of our ego, of allowing us to go through a symbolic death, because this brain is overriding every way that we can think about of letting go, and that's what happens as this brain is becoming active. So whether you're sitting with someone who's dying or whether in your own mind or you're working with your children who are worried about how they're going to make their next house payment, recognize this is the brain of fear; this is what's happening.

Now then, the next brain, the neo-cortex, the brain of science and individuality, now this is the brain that tries to make sense of what's happening in our life. Whether it's a physical death, whether it's a symbolic death, this brain is trying to make some sense; what is happening, what is going on here. And then we have that fourth brain that Alberto was talking about, that god brain that transcends, that oneness, that place of looking through maybe you've had a meditation experience or maybe even out of doors where you go 'aaaahh'. That oneness with all, this is that god brain.

So what happens in death, death of anything, death of our old stories, death of the physical body, death of the soul; it is this limbic brain that is activated with that emotional fear and then all of a sudden we aren't making the choices that we could, that the limbic brain will allow us to make, we get caught in that place of no choice, of fear.

Now the way that we allow that limbic brain, or that emotional brain to become still, to become silent is through ceremony and ritual. So we'll talk about how do we interweave that with any time we want to do changing and shifting so we want to dream this new world into being. If we don't let go, if we don't let go of the old world, if we don't let go of it symbolically, we don't let go of our ego, we don't let go of the way we hold our old beliefs, or old stories, or old genetic patterns; what happens is that we start creating the world into being from a place of fear, from our old story.

So we have to let go of the old story, so in order to do that change, the brain, we have to work with it. We have to bypass that limbic brain of fear, fear that we're going to change; any of you that have ever gone through a big change in your life you know how that can become so fearful. So what we want to do, and the way we let that brain come into stillness is through ceremony and ritual. So we'll talk a lot more about that.

Now if we went back to that physical death, remember that people tend to die the same way that they've lived. The opportunity that we're going to take is to let go of some of that old ways, to let go of some of the old stories, the old patterns, the old beliefs.

So the first step of the process is the recapitulation, the life review; even for yourself. And you can actually take yourself through a life review. When you come into this holiday season, Thanksgiving in the United States is coming up, those of you that have various religious traditions, all practices are the same, if there's some unfinished business- what needs to be completed. Who do you need to say 'I love you' to, who do you need to say 'I forgive you' to. That it's said every moment, that all of that murky, heavy energy that sits in your luminous energy field can be freed up.

Now, there's actually a process of being able to free it up, and it's called the illumination process, that's our core foundation practice of the Healing the Light Body School is you learn how to free up that heavy energy that sits in the chakras. Now if someone's actually going through a literal death, recognize for them it's not one issue they're trying to free up, it's everything- the loss of the senses, the loss of their house, the loss of their job, the loss of their families. It's such a gift to have the physical bodies that we have right now.

So in the freeing up the heavy energy of every chakra, the DVD that Jaya was talking about at the first that we have on Dying Consciously, or the website that we have at [dyingconsciously.org](http://dyingconsciously.org), those

take you through that step; specifically, how do you do that, how do you free up that heavy energy. Those of you that have read 'Shaman, Healer, Sage', Alberto's book, even in that he talks about how where you stand in the shower, every day you go through that process of releasing the heavy energy, releasing those places where you are actually able to go through that complete place of forgiveness, to let that undone business be complete. And then, of course, to wind that back to ceremony and ritual in how do you do that, how do you let that go, because what happens is that limbic brain kicks in and we're in fear.

So in Ceremony and Ritual, the shaman works with that, and all of that except the death rites are fed into from ceremony and ritual. So when that, ceremony and ritual can be all the way from doing a fire ceremony, actually releasing and doing the recapitulation in the ceremony, it's a ritual you can go through of letting go, letting those stories come up. One of the ways we had in the last newsletter is to imagine yourself just sitting by a river and imagine these memories come floating down. Look at all these memories come floating down, they don't float down chronologically, it's not like pre and... They come down in places where things you may not even remember, so they'll come down in pieces of unfinished business.

And this is such a beautiful time; again it's critical that we let go of these places of unfinished business so we don't dream the new world into being, or as we dream the new world into being that we don't dream that same old world, or else we're seeing it still from that places of unfinished business.

So, part of our shaman's goal, and recognize for the shaman, our goal is to understand and have an intimate relationship with even our own death. To be able to check in with death, because that's the thing that keeps us honest in our lives. You know, probably if you were to look at it, it's not those places of fame and fortune, if you were sitting around your deathbed, but what you do look at is those places of love, those places where you didn't have that last five minutes, if you look at Moody's work it talks about, continually, the individuals who came back, many of them wanted to come back to complete those places where they hadn't been the ideal person.

So many times we'll treat grocery store attendants better than we'll treat our own family, those that we really, really love. We would never hold a grudge against some stranger, but it's those ones that we love that we'll remember those things that they've done, or we'll never let them forget or we won't forgive them for what happened in the past

and let it be that undone business, let it be complete, let it go, let it be done. So then all your chakras can glow, they start to actually glow with the color of the rainbow, your luminous body will no longer hold that murky dark colored energy; it will release that and then your luminous energy field all becomes full of light. This is what dying consciously is all about, that your luminous energy is full of light, just full of light.

So what we want to do as shamans, moving and dreaming this new world into being, we actually want to hold a place where death actually becomes an ally, a lover to us. And then every time we have to go back and look at whatever else is still not complete, we can go back and look and have a dialogue with that, what's really important for us. It may not be that big house, it may not be the job, it may not be- what is really important, what is the connection, what did you come down here this lifetime to do. What are the changes you want to make, what are the books you need to write, what are the places you need to fulfill, who are those you really need to connect to, say that I love you to. Again, many times it's those friends and family members that we really need to give that attention to. Look them in the eyes, tell them how much you love them.

So then death becomes this journey that we go on, that life/death, and every time we go on it becomes more profound. What we want to do, as a shaman, is to know that journey now. The death work, I love, because it's one of the most valuable of one of our teachings, is to let go of the heavy energy, let those pieces be complete. Alberto's mentor said 'Alberto, our whole reason to be here is to learn how to die.' And the Buddhists talk about it, learn how to die with grace and elegance, this is what Dying Consciously is all about.

So when you're working with someone, a couple more of those reviews, that when you're actually working with someone that's in that dying process, it's important in there to also give them that permission that it's okay to go. A lot of times we hold on to them because we have an issue, and actually when we sit with someone who's finally crossing, it's actually our issues that become activated and then we're caught with them. So it's actually to give them the steps.

There's some wonderful literature that we have on the Dying Consciously website, one of them's called Sacred Dying that creates ritual about how do we embrace that end of life. It's by Gregory Anderson.

You work with the tradition that you're from; so if you're Jewish you work with that, if you're Catholic you can work within the tradition, if you're shamanic you can work with the tradition, but then you bring in

that ceremony, and remember that ceremony we're allowing that limbic brain to come into that place of stillness, that it's our reptilian brain that knows how to die. Then we can make a conscious choice about how we want to cross over.

Now the shamans believe that there's 40 hours after that last breath that there's a portal open that we can go through, that we can shift through, we go to these plains and to visit. Now part of that, legend and lore has in it too that we also visit all those places of unfinished business, that we go back and are greeted by light beings, but it's us that's the harshest judge, so that in these times if we can say those 'I love you's and those 'I forgive you's then the luminous body starts to glow with light, and then we can go on what we call spirit flight.

Now the beauty of it is you can go on spirit flight now, actually in Moody's book he talks about that he was relating to visiting to someone and he was saying 'why should we wait until we die to have this remarkable transforming experience. This is what the shamans recognize too. Every shamanic tradition has imbedded within it the Death Rites. Because again, by dying; dying to the ego, dying to the old stories, our old genetic pattern, our old karmic lifetimes, when we die to that than our luminous body becomes free and then it becomes a conscious choice, and then we can go through the transformational rebirth.

So as we hold that transformational rebirth, this is what we want to do is to dream that new world into being. Now for the shaman, we add one more step that before, in Moody's literature and the shamanic lore we talk about that you go through this tunnel and you're greeted by a luminous being that takes you on across. Now the shaman actually adds some other parts to the story, providing the shamanic map for that journey after death. What we'll talk about is right before you're greeted, and this can be seconds, is that we go through, and this is what we want to do, is we want to go through the first stage that we could be asleep to and want to wake up to, that we want to wake up to being reborn, is there's this light of dawn that breaks outside of us and simultaneously rises in our belly, and we recognize that we're one with everything and at that moment we can surrender to that luminosity, those vibrations that are all around us.

So it's like, to the Hopi, there's the place of the stone people, the plant people, the animal people, and finally we travel to the place of our relatives, our ancestors, and then up to the place of the fifth world, of the luminous beings. Now this place of the fifth world has not been available before, but this is exactly what we're talking about in this

change to the sixth day of the Mayan calendar is to be able to source, to again be able to become these homo luminous, or we're just beings of light, we have no unfinished businesses, all complete and we don't have that heavy, murky energy in our luminous energy field. And then we can be in that homo luminous place, and start to dwell and source from, not only journey to at our last final transformation, that final crossing, but also source from this place of the fifth world, the place of our becoming, the place of luminous beings, of angels, if that's what you work with.

Today this fifth world is much more accessible for us, and even with the prophecies of the Hopi, the Inka, the Maya talk about that our entire planet is evolving into this fifth world. We're evolving to this place of just pure light.

So again, our goal is to die consciously, and again we can do it even though we're alive, we can do it symbolically, so we can go back to that fourth world, back to the place of the fourth world of our ancestors and then travel even further back to that place of our becoming, that place of luminosity, we become luminous beings, that place of the fifth world, that place that prophecy talks about, the place of our becoming on that sixth day.

So for kind of an overview of what happens for the shamans, the steps of the journey again include that recapitulation- that you can do now, and then the cleansing of the chakras, the letting go of that heavy energy, and then to go on what's called spirit flight, spirit flight, and that's, the steps of spirit flight are actually listed on our website. All of our graduates learned how to do this, even when somebody's still alive, how do you let that luminous body go out and the luminous body come back.

So that's the overview of the steps, a little bit about how those four brains, so it's ceremony and ritual that allow us to bring the stillness to the limbic brain, and some of the beliefs about the shaman's journey. Now, it's interesting, some of the, I remember when I first started really learning the dying process, I was working with one of our East classes and we're opening up our East class to let individuals who just want to come learn the dying process to come and experience it; learn how to do the illumination and take someone on that great journey by experiencing it yourself so you can work with someone else.

Alberto asked me to do a demo of how you work with this great death spiral and it looks like a great, big spiral that you undo, pull all the chakras out of the body, release the chakras, again, because the body is light, and allow that to go through time. I didn't work with that many

clients who had died at that time and I remember I didn't do a great job with the demo and I went 'I am going to learn this process' and I started to learn that process I didn't recognize how literal that would become in my life, that it was after I made the commitment to learn the process that my dad went into hospice and actually died within that year.

So as I've worked more and more with these great death rites, what I've started to recognize is that beauty they give for anyone who's in a transition process, that it could be transitioning from how you hold your life, it could be transitioning in your job. So many times we need to make someone wrong when we transition a job, instead of going 'let me just change, I'm ready.' Or transitioning a relationship, transitioning how you hold your business, how you hold your life, and just making that next step in our life. Typically, many of my clients, 90% of my clients are all in transition and what we want to be able to do is use this same type of knowledge, the gift that the Dying Consciously work has given us, how do we do this symbolically, leave behind. How do we always be prepared, because we never know when, that's the incredible beauty is to leave it, how do we always be prepared because we never know when so we're always ready, we're always prepared with it.

And so through that process, I really have learned the dying rites and the beauty and the grace and our goal for Four Winds is to pass that along so you have it too.

So let me take a few minutes and just address some of the emails that came in, and one of those was an email from a woman who's a pen pal with someone who's on death row, and was asking about the effects of the process of dying and about that death over time; what happens if you die a violent form of death; a suicide or something, versus a heart attack or some other way. And many times Alberto will say in classes that for death, there's no difference between dying from a microbe and dying from a jaguar, or from suicide, that they're all in that same place, that what it is your body doesn't know the difference if it's a microbe or it's a car accident.

Really, this luminous body, the key is that unfinished business. So if we have, it's that unfinished business that holds that murky, dark energy that's within our luminous energy field, and we'll talk about in the Light Body school that there's a difference between being in healing versus being cured. Many times we'll have individuals call in who want a session who want to be cured, because they're going through some process in their life, whether it's cancer or heart disease.

Many times, what we're working with in the shamanic is not a cure but actually healing, that it's releasing all of that unfinished business. So if someone does die a traumatic form of death, and I'm saying traumatic in a way that they have a lot of unfinished business, they weren't ready to go, they were over-medicated, it was suicide, lots and lots of unfinished business, then we need to work with them in that window, and there's a way to do that in the Dying Consciously work that our graduates learn in the East class, again for someone who has previously died or died in a traumatic situation. It's the same process of releasing that heavy energy, releasing that unfinished business that holds in their chakras, so their luminous energy field becomes a place of light, that then they can go back across the world so then they can have that reawakening of the shaman's journey of that dawning of sun. So thank you so much for that question.

We had a question from Dyanna that said a week ago she had a traumatic event take place that involved a friend and herself, and that she survived the event, and besides our hearts going out to anyone who has all of you know individuals who have experienced and sat with others who have died or know close friends or family members who have had loss- is that remember that, it's all about what we are creating. Every time you go to a doctor, they'll ask you certain questions like, maybe about cancer in the family or heart disease or old age.

Those are all risk factors that we have, so in my family all of my mother's side, old, late, late 80's, but they all died-even though they lived to a long age they actually spent the last ten years/15 years in a nursing home. So for me, my risk factor, or actually what's stalking me is lifelessness, in the same way it stalks many of us. So what we want to do, through ceremony, through ritual, again is to let go of, to allow to die these old genetic ways of dying, whether it's cancer, heart disease- is we want to let go of the way our parents died, our family members, our whole family's history. We want to let go of the old karmic stories, the old stories that we hold in our bodies.

What we want to do is break free from the grip of time, because death actually binds us in time, it's like a certain way- that risk factor that a doctor would ask you about - a certain way of dying, of cancer, of heart disease- we want to break free from that grip of time so that we can be fully awake. When we're fully awake, then we can create a new reality, then that's the dreaming this new world into being, creating a new place. It's all about we're creating our own reality, but when we have these old places take hold, it's these old risk factors, these old stories, genetic

patterns is what happens is we're bound in time and we dream from this old place of being bound.

So one of the others, thank you very much Dyanna for your question, one of the other's was about -how do you heal the light body. A lot of that's interwoven right in the dying process, and it's these technical processes of freeing up that heavy energy in each one of the chakras and letting go. In the website, [dyingconsciously.org](http://dyingconsciously.org), it takes you through the process- or Healing the Light Body school, actually, is where you not only learn it for yourself but you learn to help someone else how to let go.

Another question was about letting go of those special attachments. All of our life is this series of little mini deaths, of letting go, and it weaves back and so this individual, she was asking about 'how do we learn to let go of those attachments?' And again, as soon as we try to let go, that limbic brain kicks in, fear can kick in, fear of something becomes activated and then we become immobilized. So it may be death of, maybe just even stepping into where we want to go, then the old way of doing business has to go and then we become immobilized, so that death of the ego's even harder. So to remember, again, it's ceremony and ritual that bypasses that limbic brain, allows it to come to stillness, where we can choose where we can interact differently.

And we have a beautiful question from a woman whose son has multiple sclerosis, and is in the secondary, progressive stage. She's asking about how does she ease his way, and the way that we work with it in Dying Consciously is that spirit flight, so know that Deborah you can do those, or any of you who have loved ones in those, or in the near future loved ones during that crossing over stage, is to go to exactly those places of bringing up those old stories- do you remember when, and then letting them know that it's ok, letting them know how much you love them, how much you care for them, how much you're going to miss them, and then going through that great Death Spiral, spirit flight, and giving them permission to go. And of course you need to recognize that the body is so strong, has such a will to live that it's that stillness, and then that reptilian brain can do what it's here to do, what it knows how to do, which it knows how to do, in the same way we become midwives. Most people know how to die in the same way they know how to be born, it's just that limbic brain becomes so active with fear then, and absolutely that heavy energy, that undone business that keeps the luminous energy murky.

And maybe one or two more emails- one of the emails is from Karen, and where she was talking about letting go, it's about fear, and when you, particularly when you have that everyday life where you fear being able to pay bills, fear of lack of money, fear of that change, and we talk about that fear is the shaman's greatest enemy and it is ceremony and ritual that we've embedded within all of our Light Body training, Medicine Wheel training is embedded within that place of ceremony and ritual. We're putting in our newsletter, you can always download from our website, fire ceremony, despachos, altars, all of that is a place that again brings that limbic brain into stillness, and then, once that becomes still, then we can engage that god brain to align that vision and intent, this is what The Secret book talks about, but it's until we have let go of the old places then we just still continue with the old, so first you let go of the old, which is ceremony and ritual, then we can align that envision and intent, and what we'll say is the universe goes out of it's way to conspire on your behalf, when you've brought that alignment, that vision and intent and your munay, your love.

I was reading- back to Raymond Moody's work and he talks about when someone has gone over, and that near death experience, that when they come back they stress the importance of life, of cultivating the life for each other that's unique and profound. The difference in what we talk about in our western world, and this is the place that the shaman talks about of Munay, of deep love and that's the Munay-Ki rites that we'll talk about this place of coming from deep, deep love.

One of the other questions I'll do was from Anne, who was saying 'why do we need to worry about dying consciously when most near death experiences report that we do die consciously?' And remember that most near death experiences are in that four to five minutes, as Moody was talking about, and there is lots of research that documents and from the Buddhists about the Bardo Plains. What happens is if that luminous energy field is still murky, that it still has that undone business in it, that unfinished business that actually it isn't that we die consciously, that we can become bound in the Bardo Plains, and that it's so important that we have a chance to say those 'I love you's that we have a chance now to finish, to complete. Tell your grandmother, tell your grandfather, don't leave any of them hanging out, finish all those pieces, tell those family members.

I remember, just yesterday, we were moving a settling tank, and I was having my six year old help me, and it's very dangerous, and she looked at me and she goes 'mom, if anything happens I want to tell you

how much I love you.' That you have those I love you's said every moment, that my seven year old says 'Mom, if you or I die, I'll put flowers on your grave.' And I look at him and I say 'Cody, if you die before I die, I'll miss you and I'll put flowers on your grave.' That we want to always have that unfinished business said, that we always want to be complete with everything- the I love you's. We have this incredible opportunity at this moment as we step into that sixth day to not be bound in time, to be able to sources ourselves from what all of the prophecies talked about in this fifth dimension, this time that we're no longer bound in time, that we're able to become beings of lights, that we don't have to be bound in this physical form, that then we can be free to dream the world.

Our larger goal, just as a reminder, is that we have a free DVD that we would be delighted to share for you, it's a part of our not for profit work, our 501 C3, and that also includes our Dying Consciously website has a list of graduates within that can help you release any of the heavy energy in your luminous energy field so that your energy field also flows the color of the rainbow. This is what- Inka means child of light, so you become like a child of light, and you can work with your loved ones. In addition to that, our larger goal, and of course you should come to a East class and we'll actually be offering a special class for anyone interested in the Dying Consciously work if you just want to come to that in a special four day format, just for you. And we'll have three times we're offering that next year.

In addition, our- my larger goal, for those of you who are interested and experience the same passion and delight that this- when you can sit with death as an ally for your loved ones, this place of your luminous energy field being totally cleansed and always ready, is that our goal is to be able to offer this in community and hospice groups, in cancer support groups, so if you're interested in learning about that, please visit with Ruby at our office, and we'll be offering- later on, if we have enough interest- a teaching practice.

So, in conclusion, just wanted to say thank you so much to those of you who have tuned in tonight, all of the time, the energy that you spent, thank everyone who's put all the work into the Dying Consciously website and the work they've done, and for your interest, for your interest in realizing death is an ally, to not only work with individuals and family members and assist them to transition consciously, but also to live your life and to dream the world into being, to dream a new world into being, to allow it to be reborn, by first allowing the old to go. Thank you so much, good night.

