



Turning to the Mystics

Bonus: The Healing Path

Please note:

Jim's reading of the Introduction to his book is
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You can locate that in the shownotes or by [clicking here](#).

Jim Finley: Greetings. I'm Jim Finley.

Kirsten Oates: And I'm Kirsten Oates.

Jim Finley: Welcome to Turning to the Mystics.

Kirsten Oates: Welcome everyone to this special bonus session of Turning to the Mystics. I'm here with Jim to help launch his new book, *The Healing Path, A Memoir and an Invitation*. Welcome Jim, and congratulations on this stunningly beautiful memoir.

Jim Finley: Thank you very much. I'm so pleased that it's going to go out there to share with people.

Kirsten Oates: So we wanted everyone who listens to this podcast to get a special taste of your book and so you're going to read the entire introduction and then we'll have a dialogue about the book.

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Jim Finley: (James Finley reads from the Introduction of *The Healing Path*, you can locate the transcript for that in the shownotes of this episode, or by [clicking here](#).)

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Kirsten Oates: Jim, thank you so much for reading that gorgeous introduction and I'd love to hear more about what we'll find in this lovely book. I heard you say in the introduction that it's a kind of teaching memoir.

Jim Finley: Yes. I hope what they'll find is that I share this intimate, mysterious place in my life in which the grace of God and suffering touch each other, that as they read that it will help them access and become aware of that same mysterious place in them. That what I had learned in the years that I sat with people in psychotherapy and spiritual direction, how universally intimate and personal this is about this mysterious place that's so hard to talk about, and so I hope it'll help them find their way to that place and to grow in it and let that awareness deepen.

Kirsten Oates: And can you tell me about how this book came to be.

Jim Finley: Some years ago, Sounds True had me do an audio set with Carolyn Myss called Transforming Trauma, and that was released and it's still out there. People can get that. And then later on I got a grant from Fetzer Institute to do a much more refined and expansive model of this contemplative dimensions of healing in Madison, Wisconsin, sponsored by the Mindfulness Training Program, Madison, Wisconsin at Holy Wisdom Monastery. And that those talks were recorded and they're on the CAC website, you can go and hear those and so on. And so then I decided to write a series of essays expanding on that further in writing and I worked on those every day for a couple years really, and it just didn't really quite click for me. It just wouldn't work for me. And then unexpectedly then when Maureen got sick and I was sitting here next to her, it just started rolling out of me, this kind of raw intimacy mingled with grace. And so once it started, I just stayed that way for the whole book. I just wrote every day in that same space like that and that's how it came to be.

Kirsten Oates: Tell me a little bit more about that writing process. So something started to flow through you, how did you capture it? What were you doing every day?

Jim Finley: What I do is I write six hours a day, I get up at 6:00 AM or 7:00 AM, I write six hours a day in the morning, and then in the evening at sunset, I sit and look out at the ocean, have what Maureen and I used to call muffin hour. So I have a glass of wine and I write some more. And when I write, what I did was, structure wise, is I went back and I looked at each phase of my life starting at three years old when the trauma began and the spiritual awakenings began, on how I experienced and understood that, then into my adolescence, then into reading Merton, and then going to the monastery. And so each phase has its own lessons and I tried to write it in a way that carried it forward in an honest way.

And I limited it to really just saying enough about the suffering to be honest and vulnerable, just enough. And at the same time to share just enough of the awakenings that stirred in me out of that vulnerability. And I just try to stay at that one level, like that one thread through my life and just stay there and that's how I wrote.

Kirsten Oates: So when you read it, you don't get drawn too deep into the trauma because you feel this presence of God throughout the book.

Jim Finley: Yeah, I tried to be careful not to go into too much detail of the trauma where it would overtake the book. Likewise, later, starting in the monastery where I talk about mystical experiences, I try to say just enough to be honest about those awakenings but not go into classical texts and so on. I try to say, keep it close to the bone, like to my own experience because I think when people have these experiences of suffering and grace, it's always intimate and subtle. It's always something very close. It's hard to put words to. So I try to stay at that level to help readers as they read it find a closer proximity to that same mysterious place in themselves.

Kirsten Oates: You have had a lot of trauma in your life, Jim, and I wonder what it was like for you to reflect on those times in your life of the times of terrible suffering.

Jim Finley: I think that when I went to the monastery in this traumatized state, but I didn't know it because I dissociated it off, and I was re-traumatized in the monastery and left, got into my first marriage, which was very dysfunctional, I had more suffering in it. And when I met Maureen and really at her insistence, I went into psychotherapy for about five years really for very intense therapy. And there it was very hard because I had to share at the feeling level. In the presence of someone with whom it was safe for me to pace myself, I had to share at the feeling level of the pain and experience it in my body, and walk through it, and accept it, and understand it, and sift it out so that I could out internalize it and outgrow it. And that was hard. That was very hard.

But because I did that and then continued to do it through the years, I just continued, and being with people, trauma people in therapy, it helped me to do that too, to keep sifting that out and sifting it out. I'd come to a place where I could share the stories of trauma in the book. I could feel the sadness, but I was at peace with the sadness. I thought, been there, done that, I'm aware of that and I'm here now. And likewise I try to be very honest in the book that when Maureen died, I was re-traumatized. It was like another wave of that. And I

came out of it in realizing I've been here before, I've been here before, and it has, it's become much more gentle and mysterious, really. So that's how I experienced it when I was writing the sad parts.

Kirsten Oates: It's helpful to hear that for those of us who might have trauma in our own stories, that there's a way to process it before it's shared more publicly, a safer place to process it.

Jim Finley: Yes, I know they were very careful to clarify this in the online course I'm doing on mystical sobriety and trauma that anyone who reads this who has been or is being traumatized, anyone who gets triggered with trauma, anyone who gets lost in painful feelings and they can't find their way out, anyone, et cetera, et cetera, et cetera, needs to be very careful. The book is essentially very consoling, but safety comes first, nothing happens without safety, and get the help that you need. And if it helps, just skip the painful parts. You can just skim read it. Just be true to yourself. Don't underestimate or be naive about the power of unprocessed trauma, but know that the book is intended to become a venue for sifting that out, exploring it, and finding, for as painful as the trauma is, the abyss-like mercy of God sustaining you in the trauma is infinitely greater. And by gently leaning toward the trauma with inner clarity and peace, some of that presence of God can be felt shining through the trauma little, by little, by little. And so just be true to yourself. Be sensitive to that.

Kirsten Oates: Yeah. That's a really hopeful, consoling message. Well, you also had times of joy, great joy, in your life like meeting Thomas Merton when he unexpectedly became your novice master or marrying Maureen, another joyful time. What was it like to reflect back on those times?

Jim Finley: First with Thomas Merton, when I realized the trauma that I had gone through and when I entered the gates of the monastery and lived in this silent cloistered monastery, chanting the Psalms and this, it was like a miracle. It was just an absolute miracle. And then to be sitting with Thomas Merton, who I saw as a lineage holder of the mystical traditions, and have him guide me in this way, but I realized that all that light came out of darkness. I never forgot that really. And then when I was re-traumatized in the monastery, which I go into in the book, I fell back into the darkness again. I unraveled and I wandered around in that state for another number of years actually. And then when I met Maureen, the joy of that, I realized it also came out of darkness.

And then I realized in the joy of Maureen when she died, it was another wave of darkness. And then as it's become more peaceful, and intimate, and mysterious, another wave of peace where it's more luminous, and gracious, and inclusive. And so that's what I mean by the bittersweet alchemy, the currents of divinity that flow through the bittersweet alchemy, and to see in the big picture the rise in the fall of these patterns and how to lean into the process and walk our walk.

Kirsten Oates: You've already mentioned that you also reflect on times of spiritual awakening, and I just wonder what it was like to look back at those times, especially those very luminous times in the monastery, in the barn, and in that period of time.

Jim Finley: I think this is always true, I put it in different ways in the book, but it's like where it's a moment where God and I mutually disappeared as dualistically other than each other. And therefore when I was graced with that, I was stunned by it, just absolutely stunned by it. And then I would go to Merton and talk about it. He would help me understand it and walk with it, so that's what it was like for me. Just, I don't know, just so unforeseeably amazing. And then I was living in a life at the monastery where every detail of the life, the rule of Saint Benedict in the fifth century, was intended to invite, nurture, protect, and cultivate that which he calls the deifying light that breaks forth out of this path of humility and prayer. So I just feel it radicalized me and I'm so grateful for it.

Kirsten Oates: Yeah, yeah. I still sense you are still a little bit stunned by it that it happened in the way it did.

Jim Finley: Yeah, I am, because I think for me it's ongoing in the present tense. It's an ongoing habituated thing and it's like eventually you'll learn not to be so surprised by being perpetually surprised. You just get used to the unfolding of things. Yeah.

Kirsten Oates: You've already talked about this a little bit, but this book, the thread that runs through it, is the way that your life has given you this deep insight into how trauma and spirituality intersect and given you avenues to learn about that, and express that, and deepen in that. Can you talk about something that you've learned?

Jim Finley: Here's one way I would put, it's kind of at the heart of the book, I think. Let's say we're going along through our days in ego consciousness, that is we're going along through our own life, the experience of our human life and our passage of time with all of its details, complexities, and hopefully moving toward maturity, and overcoming weaknesses, and all that. And God wants us to have a healthy ego because if the ego isn't healthy, we suffer, we cause other people to suffer, so that the medical professions and psychological professions of healing are to help people be restored to that basic health of the human experience. But the point is at the heart of the book is that our experience in ego consciousness breaks open in two directions. One, it breaks open in the realm of trauma where we're flooded and we lose ourself. We just utterly lose ourself. And even though the traumatizing moment is passed, it can linger on within us in this traumatized state. And the other way it breaks open is the quickening of religious experience, mystical quickenings.

And I give examples in the book of how simple those often are in the midst of nature, the arms of the beloved, the quiet hour at day's end, the pause between two lines of a poem, and so on, they just kind of lean into it, this mystical unit of deepening. What this book is about, the way I see it, is as we go along an ego consciousness, how the ways that the ego has been broken open in mystical awareness and the ways it's broken open in trauma, that up ahead of you, they meet and converge and they're waiting for you at the convergent point. And a lot of the book is about that. To me, that'd be one way I would poetically put it. See when they meet each other, it's incandescent in a way, and for birth, and death, and gain, and loss, the alchemy of their intermingling.

And how grace transforms us in that process. It's a hard thing. It's not explainable, but it's time to put words to that and how to live in kind of an habitual proximity to that realm as the healing path. I think that's the healing path for me.

Kirsten Oates: What stands out to me reading your story and then in my own experience is how those two elements, the trauma and the spiritual depth, live outside of time. And so the psychological process, the medical process, kind of lives inside of time and can't fully heal what's outside of time.

Jim Finley: That's right. Notice for example, in moments of spiritual awakening, whether you're sitting there where the sun is setting and you don't just notice in passing that it's setting, but you sit and you give yourself over to the setting sun, giving itself over to you, you're not in sequential time. Likewise, the poet in the midst of writing the poem or you in being absorbed in the cadence of the poet's voice, you're not in time. Or at an art museum, and art, we're lying in silence. It's like a timeless night, like Richard Rohr, like deep time, deep time. But likewise in trauma, you're not in time either, when you're flooded and overtaken, and we can withstand anything as long as the center holds, there's a place to face it. It gets very scary when the threatening thing finds a place from which you're trying to be present to it. And it's like being burned alive, you're just caught up in a traumatized state and so time stops.

Likewise as you go through time, say you come out of the trauma and you go on, you're back in time again, but in the timeless world of the unconscious, these realms of darkness and light live on within us. And so the book tries to see the interface of the eternality of the passage of time and the mystery of it all. It's one of the themes I think that run through the book.

Kirsten Oates: Yes. And just the way trauma lives on inside the body, like you say, in the realms of the unconscious and pops up unexpectedly like it did for you in your life.

Jim Finley: Yeah, and I think another thing is that if you go through this and you find the healing and you come out of it back into the light, you found your way out of the darkness into the light, you are very aware of how helpful it is to bring out with you what you learned in the darkness. It isn't like, oh, I'm out of it now. It's over. I think I'll move on. But something was given, not romanticize it or not that it wasn't terrible, because it was, but it wasn't just terrible. There was something there that kind of enriches the light that you live in and that's the suffering that lives in your own heart and really in the heart of the world. It really is the capacity for empathy. And I think it's how Jesus walked this earth, how Jesus saw suffering out of this deep divinized light. But He saw the invincible preciousness of ourself and the brokenness that can overtake us is how can we be freed from being overtaken by that, by the experiential salvation. Yeah.

Kirsten Oates: And as you looked back on your life, did you feel like you were able to see things in a new way in this writing process?

Jim Finley: In a sense, no, because I think I had so walked this walk, it was familiar, but another way, yes, I was surprised. I think the writing of the book, and I would often write it in a kind of meditative state, I would just... It's like the learning curve, it'll go onto our last breath, and I did learn. It really contextualized the insights in a way that it was a gift for me to write

this book. I grew through it and St. Gregory of Nyssa, he has this idea of glory unto glory, that this will go on forever, that after we die and crossover, when we've been in heaven for a trillion, trillion years, and we finally got the hang of it, we know all the angels on a first name basis, God will pull a lever and eternity begins all over again because there's no end to endlessness. The Buddhist speak a beginning-less beginning, before Beginning-less beginning, beyond endless ends, and you get that sense of things, I think. Yeah.

Kirsten Oates: How did you select what parts of your life to put into the book?

Jim Finley: I was very careful to limit myself to two things. One, suffering. That's why it's not an autobiography. I left out most of my life. I don't go into a lot of it, but I chose suffering, how I experienced and understood the suffering and the effect that it had on me. And I chose spiritual awakenings, how I experienced them, how I understood them, and how the awakenings and the suffering touched each other and how sometimes the intensity of the suffering eclipses the capacity to find the spiritual, you can't even find yourself. But how in endlessly mysterious ways the sovereignty of God's presence starts shining through the suffering and enriches the path that leads from out of the darkness into the light with greater humility and gratitude. So I tried to limit myself to that through the whole book.

Kirsten Oates: The book feels so intimate and unique for many reasons, and one of them is that you're not only looking back on your life and reflecting on the past, but you're also writing almost like journaling about Maureen's death in the present moment as you're writing. And it seems like Maureen's death graced you with a new way of approaching the book and I'm just wondering what that moment was like for you.

Jim Finley: Yes. I think a lot of therapy is like this too, a lot of life is like this. That's why I love T.S. Eliot's Four Quartets too, is that theme runs through the whole book. I once did an intensive therapy with somebody and part of the therapy was, it was really unconscious, I wasn't aware it was preparing me to write this book, is to write your own memoir in the present tense at the feeling level. So you don't say it was, you write it as if was in the present tense as it was happening. And as you follow that path, you can watch the evolving understanding because you carry those past moments into a new awareness or you're able to see things in them at the time that you weren't able to see. And our life is like that, our life is like that. So I tried to write the book this way or the past is reflected upon in the light of the present.

And as a past, it's not passed because everything real is eternal and lives inside of us. And so I tried to write that and then to remind myself that this awareness that I was in, in this book, in the years ahead, I'll be able to see things that I wrote about in the book that I wasn't able to see when I wrote the book. It's very often, I love interviews with poets and how very often they themselves don't know what the poem's about and they're kind of surprised by it. And this is why poetry is evocative, like the parables of Jesus, like life, and this goes deeper and deeper into that.

Kirsten Oates: Even into our own stories.

Jim Finley: Exactly.

Kirsten Oates: That's amazing, isn't it? Yeah.

Jim Finley: And how our own story opens out on everyone else's story, and that story opens out on God's story, who in Christ took on our story. That's why for a while I was thinking of writing the book, *My Life, Our Life, God's Life*, and it's this unfolding life. "I came that you might have life in heaven more abundantly," Jesus says. And the life he spoke of was the life that was at once God's and our own, and what is the path along which we come to realize that and live by it, and be healed from what hinders us from realizing that.

Kirsten Oates: Well, I think there'd be an appetite for that book if you do feel called to write it. Jim, how did your knowledge of the mystics influence this book?

Jim Finley: Well, I was in the monastery and in the silence, and I was starting to have these inner quickenings of oneness, and I was sitting with Merton who I saw to be a lineage holder, of the mystical lineage. And so it was with his guidance, I started reading the mystics, the same mystics that we're doing on the *Turning to the Mystics* podcast in the mystics that touched me. And I'll never, for the first time, I think I said this in *John of the Cross*, very first time I read *The Ascent of Mount Carmel* by John of the Cross, and I walked out into the woods and I sat at the base of a tree and I started reading the first paragraph out loud. And there was this feeling that almost all of it was going over my head, but something was hitting me in my chest and my stomach. It was like music to me.

And I realized that they were talking about what I was just beginning to realize and they were offering trustworthy guidance and how to understand what was happening, how to cooperate with it, and how to be humble and aware of that I'm subject to self-deception. So when I found that there's a kind of classical depth being intimately lived out in our life and it's lived out unexpectedly in the midst of our wayward waves, we fumble along, in the midst of our fumbling there's like graced encounters of a depth of presence. Thomas Burton once said he believes that there are many people in the world who are being led to these deeper places, but they have no one to help them understand what's happening to them and offer guidance in it. So my sense of the podcast as a ministry or help is to provide that. Yeah.

Kirsten Oates: You mentioned that when you first read the mystics, it felt like music to you, and I very much feel that this book reads like poetry or feels like music washing over you and reminiscent of John the Cross that you've shared with us. Yeah. And so do you feel the mystics helped you enter into that kind of realm of language?

Jim Finley: I do because I feel sometimes to say if I'm speaking on John of the Cross in the podcast for this, it's hard to know where John of the Cross stops and I begin or where Merton stops and I begin. But I also think this is true in contempt of a spiritual direction, that a director in direction see this reading the cloud of unknowing, centering prayer, whatever, and they're trying in the presence of the director to put words to what's happening. See, it's hard to know the place where the words of the cloud of unknowing is echoing in their very words, which is the point really that it kind of lives on in us. Yeah, I do feel that way.

Kirsten Oates: And you talked about Thomas Merton being a lineage holder of this mystical lineage of Christianity. Do you see this book as part of that lineage?

Jim Finley: Yes, very much so. I would hope that, just like I would hope that what I say... I should say this too, like how to be a contemplative clinician, there's a psychological task as a clinician

to assess, diagnose, and treat psychological symptoms that embody suffering and they need to be met at their own level by defense mechanisms, and tolerance, or painful affect, and so on. And then there's the spiritual, religious, spiritual, mystical level, which is real in its own right. And here I'm looking at the suffering from the vantage point of the mystical. And what I don't do, which is necessary in real life, is the integrative process of moving back and forth and back and forth until you start to see the ways they interface each other like this. So I do hope that everything I say here of the mystical is true to the mystical heritage, that it's in that voice, it's in that voice.

And I also hope that what I say of the spiritual, the psychological, even though I'm looking at it from a spiritual point of view, that it rings true to the interior depth dimensions of the psychological. At least this that's my intention.

Kirsten Oates: That's helpful to hear because I was going to ask you about your years of being a clinical psychologist and how that influenced the book, and it's really influenced your whole teaching ministry, hasn't it? The psychological depth with the intention of helping people at that level and the spiritual level.

Jim Finley: As you know, when I got my doctorate in clinical psychology and started my practice, I was also leading retreats in California near my doctoral program there in Pasadena. That's where Maureen came to hear me talk once. That's how we met, one of those talks. And because when the word got out that I was starting a private practice, the people on the retreat started coming to me for therapy. So I had a full practice right away, even on an internship where I was still supervised. So all of a sudden I was exposed, I think I saw maybe 25 people a week, maybe something like that, I saw a lot of people, all of a sudden I was exposed to a lot of suffering stories. And so it took a while to get acclimated to all that and I was deeply affected by it. I was just deeply affected by the unrelenting resiliency of the human spirit to rise above and work through painful places.

And then it isn't just what I hope they learned in the therapy and our time together, but also the book's been very much enriched, this memoir, by what I learned from them a lot actually. Yeah.

Kirsten Oates: Oh, that's lovely. That's beautiful. You've written other books, Jim, was there something different about feeling called to write this one?

Jim Finley: Yes, there was. When I wrote *Merton's Palace of Nowhere* on Merton's insight into the true self beyond ego, I took five years to write it. I think I got up at 5:00 in the morning and wrote, and it was a real grace for me. I could just feel it was a real, I don't know, it was a deep grace for me to write like that, like it flowed through me. And then I wrote other things since and I feel good about them. They were fine. I stand by each one of them, they were. But when I wrote the memoir, I feel this way, the way I felt about *Merton's Palace of Nowhere*, I really felt it came bursting through my life. So they're almost *Merton's Palace*, and this memoir bookends from my other writings I just feel. But in a similar way, I have to also say the *mystical sobriety* series, which I do this what's the mystical dimension of each step? Those recorded video talks have that same feeling for me, it's that same, I don't now what it is, just deeply engaged flow of something. So that's how I feel.

Kirsten Oates: I feel like the podcast sessions have that same flow too.

Jim Finley: Very much so. Yeah, very much so. And I feel it's a grace, especially with the pandemic and everything, to be able to teach for my home here, but it's very, like the intimacy of the podcast, so it's very heartfelt and deeply intimate that way. So yeah, we got three or four book ends now lined up, but the podcast, it's very much that way for me, it's a gift. Yeah.

Kirsten Oates: What are your hopes for people who read the book?

Jim Finley: I hope that it'll help them, like kind of a spiritual reading, to invite them to sit with these interior dimensions of themselves and also to sit with the mystery of their own life, of birth and death, and to walk with the mystery of it and it'll help them grow an experiential self. Teresa of Ávila in the Interior Castle when she talks about these deepening mansions that lead into the seventh mystical mansion, and she said, "Each transition into the deeper place, the door, has three hinges on it, and one is a humility, the other one is prayer, and the third is experiential self-knowledge." And so that's what I would hope for, that there'd be like a prayerful, humble deepening of experiential self-knowledge to live and share with people. That would be my hope.

Kirsten Oates: Oh, that's beautiful. In the introduction, you suggested that people might read the book in the same attentive manner in which I'm writing it, is there a way you could guide us in how to do that?

Jim Finley: Well, first of all, do your own self be true, just read it and maybe that that's enough. You gain something of it and sit with that in thought, it might be like that. Another deeper level is in the margin. Anytime there's a sentence that strikes you, like I never quite saw it that way before, put a dot. If a sentence or a phrase really strikes you, put two dots. And if it really, really, really strikes you put three dots, exclamation point. If there's something that befuddles you, like what's that mean, like how can that be true, put a question mark. And also if there's something that just comes up against, like I don't agree with that, write the word no with a question mark, like why don't I? So that would be one way. Then the other way, this is how I suggest people read the mystics too.

Take a journal and go through the book where there's the dots and so on, whatever it is, and as you read a statement that struck you in a box write how or how am I experiencing that? And the next box would be, what's it asking out of me? What's this awareness asking out of me? And the next box would be, how's that going with me in the living of my life? And so by journaling it out, that way you would internalize it. And so to your own self be true, I mean, each person. I have these books here on the mystics, double shelved, and for me, there are just certain books that you just never get to the end of. And you can almost randomly pull one off the shelf, like the sermons of Meister Eckhart or something, and just open to any page and read it out loud and every page is it. That's what I tried do in writing the book, how to tell the truth one paragraph at a time, like that, and just let it flow like that so each person will take it as they take it.

Kirsten Oates: Mm-hmm. I like that idea of just reading it at least first and then working out how it might be a piece that you want to continue to work with because you do enter into the flow of it. If you read it, like you say paragraph. And it also slows you down at times because in each

chapter you have some kind of prayer or spiritual practice. And so it's got a lovely rhythm to it as well, if you stick with the rhythm you wrote it in.

Jim Finley: I would say two things. One is to really trust that, when you're awakening your heart inclines you to pause, pause and move on. It's like the gate of heaven opens, you walk right past it. Stay with it and when you're ready to move on, move on. And another thing to say too, I've had this experience with a lot of people I've talked with, where you read a book at a certain point and you say, I don't get it. And years later, you pick up the same book, it knocks you over. So sometimes there's a providential timing of when you read something and sometimes it's the first taste of something that you're inclined because you got a glimpse of it. And it is like a doorway to take it further and say, I wonder what this is about. And it's always just to trust those inclinations, I think.

Kirsten Oates: Well, Jim, thank you so much for sharing with us in this deep way today. I'm so honored to be able to talk to you about this beautiful memoir and I'm sure the listeners of this podcast will be greatly blessed by this book.

Jim Finley: And I want to add one last thing too, to those so inclined, one, if they go to the Transforming Trauma audio set and then go to the more expanded version that I gave at Madison, Wisconsin, at the end of that more expanded version, there is an outline of the approach, but also a list of readings in the mystical traditions and in-depth psychology. And so we're going to be posting this too on the website here at the end of this series with Eckhart on where do we go from here on readings, and resources, and just follow the path. So anyway, I'm grateful for this exchange we just had and I hope that it touches people and helps them in their own life. And they can also see what are the autobiographical foundations of the mystical path, because each of these mystics lived a life and we're living a life. And so I think the memoir weaves in those autobiographical foundations of the concreteness of it day by day.

Kirsten Oates: It really does and invites us to know that it's in our own lives, that we find that depth dimension that you found in yours.

Jim Finley: Yeah, and nowhere else. I mean, where else are you going to find it? Anyway, it's good. So good. Yeah.

Kirsten Oates: Beautiful. So the book is called *The Healing Path, A Memoir and An Invitation*, and the publisher is Orbis Books.

Jim Finley: And it's available now on Amazon as pre-order. It's supposed to be out at the end of March. And so if they're interested, they can see it there and get it there. And I hope a little later on to do an audio version too, like I did here, because a lot of people, they listen to things like that while they're walking and so on. So anyway, that's how they can get it if they're so inclined to get the book. Yeah.