

# The Everyday Sanyasin

## Chapter 10. When the Heart Perceives

### Where God Whispers

B. We're back with Sean Thomas in good spirits today, with another discussion about Ramananda and the Sadhana Society. Ramananda is the founder and principal teacher of the Sadhana Society. Something we haven't talked about yet, Sean, is the idea of Divine Guidance, the way that God guides and works through a person. I'm curious about how Divine Guidance works for the Everyday Sanyasin. How do you tune in to it, and how does it become an abiding force in your life?

S. Very carefully.

B. [Laughter] Oh boy, let's talk about that. How careful do we have to be?

S. Not from a fearful place, but careful from a mindful place. Divine Guidance comes to us in a number of different ways. One of the ways is when we're in meditation or when we're doing an extreme activity, when we're reaching very actively. We're more open in those moments. And yet, even in those situations, it's rare that God speaks to us in a loud voice.

B. In other words, in a voice that we can hear above the din of our own internal dialogue.

S. Yes, God doesn't shout very often. When God shouts, mountains fall. So what happens is that God speaks to us in little quiet ways much of the time. The practice of the Everyday Sanyasin is beautifully exemplified by Swami Ramananda and the magnifying glass he carried in his pocket. He's walking along the path, and as he walks along the path, he hears God whisper to him in the form of the beauty of a rose or the beauty of a flower. And so he stops for a moment, he pulls his magnifying glass out, and he looks more closely at the flower. He may even talk to the flower, saying, "You're so beautiful. Look at that little petal there, and that other petal there. Wow, look at the center of you. You have such quality in you and diversity. Oh wow! There's a little

insect pollinating in you. Oh, this is so beautiful, and look at the colors coming off of you.”

B. It really sounds like an atmosphere of gratitude, appreciation, and curiosity.

S. Right, and curiosity filled with inquiry. That’s the path of the Everyday Sanyasin. As things appear to you, you look and you go, “Hummmmmm, God’s speaking to me in a very unique way. I’ll look more closely. I’ll do something fun with it.” What happens to most of us is that we don’t see it.

B. We walk right past that flower, and we’re thinking about balancing our check book.

S. Balancing our checkbook, or who said what to us when. Or we think it says something, and we pass it by. There is a practice. Let’s say I go to a Tibetan Lama, a high Lama, and he gives me an empowerment. During the empowerment, the Lama embodies the deity that he’s empowering, and there’s a resonance. His task as the one who is giving the empowerment is to become one with the image of the practice. If it’s a Vajra Yogini empowerment, the Lama who is the Vajra Master embodies the qualities of Vajra Yogini. As he does that, he’s radiating the qualities of Vajra Yogini. And that, we hope, harmonizes with a sense of the qualities of Vajra Yogini deep in the core of my being, and I begin to vibrate in those qualities. I begin to feel really good. It’s very typical, I don’t know if you remember, but when Garchen Rinpoche would do an empowerment, everybody would be walking around with these big smiles on their faces.

B. Yes, I do remember that.

### **Closing the Distance**

S. Most people will say, “Oh, Rinpoche is so special. And this picture that he gave me of the Vajra Yogini Mandala, this is so special, I’m going to put Rinpoche’s picture and the picture of the Mandala on my altar, so that every time I sit down at my altar I’ll think of them and I’ll remember how special they are.”

B. I see where you’re headed with this. That, of course, is entirely not the point.

S. Yes, and that's where the special qualities remain, on the altar. The specialness remains in that picture and in the picture of that Mandala.

B. It fails to be an immediate direct experience, and instead becomes another memory in a collection of countless memories.

S. Another sacred cow, if we wanted to say it that way.

B. So for example, if I put Rimpoché's picture on my altar, and then someone comes by, I can say, "Oh here's a picture of this guy I met. I worked with him and had all these experiences. Let me tell you about it."

S. Yes, but I wouldn't say, "Let me tell you about it." I can't tell you about it because it's all Secret Mantra.

B. Even worse, I'm receiving some high transmission. I'm becoming a High Lama, and you're not. Kind of like, I'm Chevy Chase, and you're not.

S. It becomes a badge that we point at, and we inform people that we have this empowerment, or that we can do this, or we know this, but it's not anything we ever delve into.

B. It's as though the ego or the personality has now co-opted or adopted a spiritual experience and tried to make it its own, rather than recognizing that it comes from the divine.

S. We're a part of a culture that tells us not to get too close. In our last conversation, we talked about how people would all sit at a talk in a kind of semicircle about 20 feet away from the teacher. When we do that, when we sit ourselves at a distance away, we can point to the teacher and say, "I'm involved with him. I'm one of his students," but we've also created this zone between us, that separates us.

When we start talking about responding, about communicating with Divine Guidance, the first thing we have to realize is that we need to bring it into our hearts. We need to then resonate with it and begin to live it. It's not enough to take the picture of the deity or the picture of the teacher and put that on your altar. You have to take it further. Swami Vivekananda, a wonderful teacher, would say, "If you got to get mad at anybody, get mad at God, because God doesn't care."

B. You can get mad at God because it's safe, is that what you're saying?

S. That's what Vivekananda said, yes.

B. That's what Vivekananda says. I really like that. I've gotten mad at God quite a bit.

S. Well, the truth of it is in terms of a real spiritual inquiry. You've got to get mad at your teacher.

B. Really? You've got to get mad at your teacher?

S. You have to let yourself show yourself to him.

B. In other words, again, it's about exposure and vulnerability and non-defendedness.

S. Right. In other words, you have to pursue the question. If your teacher says to you, "The sky is green," and you look up and the sky isn't green, most students will act like they see green. They act as if to disagree with their teacher would be a sin.

B. Blasphemous.

S. Yes, yes. To refuse to be a subservient doormat to your teacher is contrary to the Way, contrary to propriety. Now as Americans, we have a spirit in us that we talked about last time that's not so willing to be subservient. We want to ask our question, and that's part of what we want to do in interaction with the teacher. If the teacher says something that aggravates us, we can actually say, "You know, what you just said pisses the hell out of me." And if he's a good teacher, or she is a good teacher, they will say, "Well, what are you feeling?"

B. That's what my teacher always said to me, "Oh, you're mad at me. Good." He was always delighted. It was kind of a thrill. He'd get a big ole wry little crafty smile on his face, and he did ask me that very question, "What are you feeling and where are you feeling it in your body?"

## Opening Up

S. I knew one fellow, Khenpo, who actually would say things to his students that were so off the wall, so totally off the wall, that if he said them to me, I'd bring my fist down on the floor and shout at him. It frustrated Khenpo, because the students were all being so pious, such good students, that they just dutifully wrote down this totally foolish statement, and he was doing it to get a rise out of them.

B. He was doing it to shake things up a bit.

S. Sure, or to get somebody to open up, not just to shake you up, but to get you to open up. When the teacher says something like that, they're trying to get you to open up. When your Soul speaks to you, when God talks to you, and God says, "I want you to do this." And you go, "Huh?"

B. Right, that's often my response.

S. Bob Dylan wrote, "God said to Abraham, 'give me a son.' And Abraham said to God, 'man, you must be puttin' me on.'" The great statement: "Okay, what the hell are you talking about?" Or even better, "What's going on inside of me? I don't feel very good with what you've just said to me." And your teacher says, "Okay, if it's in your meditation, and a being has appeared before you and said something to you, you say, 'What do you mean? Why are you here? Please tell me more.'" Now what happens with so many of us is that we feel like this is improper. You can't ask your soul.

B. You can't ask your soul even though your soul is actually part of you.

S. You can't ask your teacher — whose compassion has put him right in front of you and is there to answer your questions — you can't say, "Boy, that just doesn't sit well with me. What on Earth are you talking about?" My first interaction with Garchen was so fun; I sat there for three days listening to him teach. I loved his teaching. It was really great. And Khenpo was translating for him, because Garchen only spoke in Tibetan, and Khenpo's translation came through, "I think you guys have somebody out there who has a question."

B. That's what Khenpo was saying in translation?

S. Yeah. And he looked right at me. And he said to me, "You have a question, don't you?" And I hid, because they were putting a spotlight on me.

B. Right, you were new with this guy.

S. I hid and I said, "No, no, I don't have a question." And they went to somebody else, and the person asked this doctrinal question, something out of the text that would make everybody know that the guy knew the text. And I'm sitting there, and all of a sudden it hit me, "I do have a question!" I was pissed, and Khenpo looked back at me, and I said, "I have a question." And he smiled and said, "I knew you did." Then I said, "You know, you guys are wonderful, and I really like you, but you're in this warm cabin with the big fire going, and the snowstorm's blowing outside, and I'm out in the god damn storm. How do I get in?"

B. That was your question?

S. That was my question. In other words, I was saying to them, "You know you've got your game, you've got your whole structure with your robes and everything else and you're pious. I'm out in the world. I'm living my life."

B. In other words, you're out in the trenches.

S. I'm out in the snowstorm. And I'm freezing. And I want to be able to generate that warmth in me. So Khenpo turned to Garchen Rimpoche and started speaking in Tibetan to him. Garchen Rimpoche looks at me and starts speaking in Tibetan. I have no idea what he's saying, and this ball wells up in my heart, this ball of energy wells up in my heart, bigger and bigger and bigger. I don't even know whether I'm sitting up or falling over or what, and tears are streaming down my face. Later, someone said to me, "you just received the Blessing of the Lama." And I thought, "Well, that's cool." But what really happened is that I opened up. I opened myself up. I revealed the beating of my heart to him, and his heart spoke to my heart.

### **Greeting Life with My Heart's Connection**

B. I can see how with a teacher that can happen, and everyone who has been blessed enough to have a teacher, including myself, knows

the incredible impact that such a being can have on a person's life. And also, I really like the idea of Ramananda with the magnifying glass looking at the flower and seeing God there, because a lot of us, even if we have a spiritual teacher, we're not with them all the time. We're driving, we're working, we're working in the garden, we're walking, we're talking, we're watching TV, we're talking on the phone, and these are the places where God can still whisper to us, is that right?

S. Yes, of course.

B. It can happen anywhere, I don't have to be in meditation in front of my altar,...

S. Or with your teacher or on retreat or wherever you are. In fact, what happens is, as we were talking about Ramananda as the Everyday Sanyasin, he's a Sanyasin for everyday.

B. Everyday, every ordinary day. Getting up in the morning, going to work.

S. Yes, and what he's doing is through his practice, through his inquiry, he has opened his heart. He is living with his heart. He is living with the Rhythm of the Heart of his Being. In this, we're not talking about the physical muscle of the heart, we're talking about that unifying quality of the heart, that majesty of action, which lives in communion, for the physical muscle, it is the communion of all the different organs of the body working together. For the spiritual heart, it's this sense of wholeness, of heart's connection, and in living in that, he greets every event with that heart's connection. He allows that heart's connection to come to him. We spoke about this a little bit yesterday. When I'm concerned about being robbed, everybody and every event that happens to me is related to whether or not they're going to steal something from me.

B. So every event points toward a burglary.

S. Yes, when I'm afraid of being robbed, when I'm afraid of something being taken away from me, all I see in my world around me are potential threats, potential events and circumstances that are going to take something away from me. When we start talking about Mahatma Gandhi or Mother Theresa or Shakyamuni Buddha or Walt Whitman, we start talking about individuals who are giving from their hearts. Because they're giving from their hearts, they're not looking for somebody to burglarize them, they're not looking for somebody to be

harsh with them. If somebody comes up and is harsh toward them, they start talking to the heart of the person.

B. In other words, they're not defended. Is that what you're saying? It's like they're capable of taking care of themselves in the face of danger, but they're not walking around waiting for something unpleasant to happen, walking around protecting themselves.

S. Certainly. They're not walking around waiting for something to happen so that they can show their martial art prowess.

B. Demonstrate what great energetic Aikido they can do....

S. ...or how they can use their handgun.

B. I follow.

S. In fact, we could actually call these people Masters, and what they've mastered is the ability to see the heart in others and to engage the heart in others. And how did they do this? It started with the little twinklings of Divine Guidance that perhaps came in their meditations or in the shower this morning or in stop-and-go traffic. When they saw it, they felt something deep, deep in their core, and so they spoke to that circumstance, to that voice. They engaged it with that spark in their core. It's phenomenal, because what happens is that the event goes in a direction that we would never have expected.

It's funny, if I took some of these incidences from my life and from what I know about Ramananda's life and wrote them as a screenplay, the critic would say, "This writer is in fantasy land. Everybody knows that when a thief pulls a gun on you, he's going to pull the trigger and shoot you."

B. Yeah, I see what you're saying. That would be the standard operating procedure.

### **Ghandi's Last Words**

S. And yet, with these individuals, anything can happen. Even in the case where they knew what was going to happen. They knew the assassin was in the thousands of people that were standing there

waiting for Mahatma Gandhi that day in 1948. They knew there were at least five assassins.

b In other words, that was an established fact from informants.

S. It was an established fact. Gandhi knew it. Gandhi said goodbye to his inner core, saying, "I'm going to go now. Bye."

B. So he felt something was going to happen.

S. He knew it. We could say he felt it, but really, he knew it. It was beyond an intuitional, wispy possibility. He knew something was going to happen. Several weeks before, he'd said to his core group, he said, "I hope I have the strength to bless my assassin."

B. "I hope I have the strength to bless my assassin." Remarkable. He was really dialed in on the whole deal.

S. He knew, and so he walked out and walked directly up to one of the assassins. Ramananda had shown me where he stood, which was about 20 feet apart. And I had said to Ramananda, "Why didn't he just walk a different way?" And Ramananda said, "because the assassin might have tried to shoot him and hit somebody else."

B. Well, that's a very interesting answer.

S. So Gandhi walked right up to the assassin.

B. And are you saying that he was actually guided to do that, that God was guiding him, that this was part of his destiny?

S. It was the way in which Gandhi chose to manifest. I'm not speaking of destiny, I'm not speaking of fate.

B. And that's why I asked you about it, because we've talked about destiny and fate before in another interview.

S. At that point, India was on the verge of violent civil war. At that point, Gandhi had been fasting for over 30 days, trying to convince the combatants to lay down their arms. Something had been done, I don't recall exactly what it was, and Gandhi was convinced to go ahead and take some water, to get up and come out and speak to the people. And he got up and walked out, directly up to one of his assassins, one of his would-be assassins. He looked the assassin in the eye, and the

assassin had his gun up on him at that point, and Gandhi said to the assassin, "You are God." This is the man who killed him. Later Ramananda said to me, "Within six hours of his death, all the fighting stopped."

B. Is this an example of guidance?

S. It is, and yet it's a Co-Creative guidance. It's not a destiny. It's not fate. He chose. He saw how things were coming together and he chose to take an action that would inspire the hearts of the people of India.

B. This voice inside Gandhi must have been pretty loud then, because that's a lot of direction to take.

S. Well, with somebody like Mahatma Gandhi, or perhaps a Mother Theresa, the voice that we're talking about is not really separate from who they are.

B. So they're really channeling the guidance directly, embodying it directly. Their own experience is probably of the guidance itself, too.

S. I would prefer to not use the word "channel," because too many times the word channel implies an unconsciousness on the part of the person.

B. Well, it is a loaded term now in this culture.

S. Yes, so I wouldn't say channeling as much as I would say Co-Creating. The essence, the Essence of Humanity was creating, and Gandhi was Co-Creating with it.

B. Gandhi was being a Co-Creator with God.

S. Yes.

### **Walking with God**

B. And each of us can do that. That's the Everyday Sanyasin. This is available to all of us.

S. That is the Everyday Sanyasin, and that is what we can do. And we begin that by listening right now; to hear, to hear beyond our

immediate wants and needs, to hear beyond our frustrations. We begin by realizing that our hearts yearn for something, and we need to begin to exercise that yearning. As we find that yearning awakened in an event, that's the time to pull our magnifying glass out and look a little closer.

B. I think the reason that Ghandi's death is such a magnificent example of this is because, in this case, the guidance was even working against his own survival instinct. You know there's a natural tendency to stay away from predators. All mammals do that. And yet he knew at a deeper level that this was the proper thing to do. He was listening to a voice that was a very powerful voice.

S. Well, again, I want to say — and I understand the English language is a very polaristic language — that the voice he was listening to was synonymous with him. There wasn't a puppeteer on the outside pulling his strings at all. In the Bhagavad Gita, Krishna says to Arjuna, "The one who dies with my name on his lips resides with me."

B. That's a very famous quote. I remember that. Isn't it true that Ghandi died with those words on his lips?

S. Ghandi's favorite mantra, which begins, "He Ram..." were the last sounds that he made. And so as he walked out into that garden, he walked with God. In the perspective that we're speaking about, as we reflect on it, there's a majesty there that is so far beyond petty importances. As you've said, and as I've said in this series, that isn't someplace that is separate from what you and I can do in our lives. In fact, we are walking with God right now.

B. We're walking with God all the time whether we know it or not.

S. Right, and we ignore this truth. People would say to me, "Have you ever had an Enlightening experience? Have you ever had Enlightenment?" And I say, "All the time." Then I add, "And you do, too."

B. That reminds me of a wonderful story that Ram Dass once told me. He was in a psychiatric hospital visiting his brother and another individual, and his brother said, "Well, how do you get away with what you're doing? You're going around in these robes, and you're telling everybody that you're God." And Ram Dass said, "Well, you think you're God and I'm not, but I think I'm God and so are you; and that's why you're in the hospital, and I'm walking around free."

S. I like that. That's the key, we're all filled with Divine Heritage. We're all receiving Divine Communication. What happens is that the clamor inside of my head about, "Who did what to who, who took what from me, how can I get what I want." This clamor is so loud that I don't take the opportunity to listen, to hear, to take it further. Many people, many people will come to me and say, "I have experienced this. I experienced a light that engulfed me, and I dissolved in the light, and then I gained form again." I say, "Wow! Isn't that wonderful?" And they say, "Yeah, has that ever happened to you?" And I said, "Yeah! What have you done with it?"

B. What have you done with it? How have you internalized it, in other words.

S. How have you learned to live it? What has it meant to you? Have you asked? "No," is their answer.

B. So it becomes just another category of experience. You know that for me, there's been a relationship between feeling the guidance of God, or the Divine Guidance, and self-love, because since God is part of my awareness, for me to feel God loving me is actually self-love. So there's a combination of the more I love myself, the more I seem to be receptive to Divine Guidance. And as you said, in Ghandi's, or perhaps Mother Theresa's case, they are one and the same.

S. Well, because what happens is that real self-love very quickly goes beyond narcissism.

B. In other words, narcissism is almost a doorway to this other kind of self-love.

S. You begin to realize that in loving myself, in finding in me, I have something to offer another. I can live in that feeling of love. We want to talk about love for just a moment here, because love is for so many people, a commodity.

B. A commodity?

S. A commodity that they can lose, that somebody can take from you. You can fall out of love, or you can fall into love. Real self love is the generation of love from within you, that only can manifest as an offering to others. Yeah, you can sit there on your pillow and hug

yourself, saying “I love myself so much.” That lasts about a half a minute.

B. I know what you mean. It sounds very therapeutic, and they even have those big long pillows that you can sleep with at night if you’re alone, but it only lasts about half a minute, about 35 seconds is my experience with that practice.

### **Compassion Flowing from the Heart**

S. And that’s what we’re responding to. When I saw Ramananda the first time — and we’ve talked about this — I saw his willingness to touch me with his heart, to touch my heart with his heart, because that’s what happens. If I open to another person with my heart, their heart is what’s going to perceive. I could be speaking Tibetan. It doesn’t matter what I say. It doesn’t. I could make all the compliments in the world, I could make all the disdainful statements in the world. We have legends of teachers being wrathful, of the teacher sitting there with the student and really cutting them to pieces. Yet what’s happening is that what the teacher is cutting up is the presumptions of the student.

B. Is that God’s terrible swift sword, from the *Battle Hymn of the Republic*?

S. Well, what it is, at the same time that the teacher is doing this, his heart, or her heart — the heart of the teacher — is radiating and inspiring and filling the heart of the student.

B. So compassion is flowing from the teacher to the student, or an atmosphere of compassion is arising.

S. Very much so. Now this is poorly understood by most people. And we have ‘would-be’ teachers who are so idiosyncratic and so harsh with people who come to be their followers, that those ‘would-be’ teachers haven’t touched their hearts. It’s sad, it’s almost frightening.

B. So they may have the information, but they don’t manifest the compassion.

S. Sure. So you can’t run around being wrathful unless you have touched your heart. You have to be living in your heart.

B. Well, and I certainly saw that, both in Ramananda and in Garchen Rinpoche, the other fellow you studied with and have been talking about. They radiated that all the time. That was my experience.

S. That's the key. The great clue is that these Everyday Sanyasins radiated love. There were times when circumstance, when the calling out of the student said, "I need some pruning. I've got some branches that have really grown strange." So the teacher does some pruning. He takes out his sword, and he prunes, but he does it in the Heart of Compassion. He does it with his heart wide open. There is no harshness in him. His action could be quick. It could be swift. It could be to the heart of the point. I have sat there and felt like I have been stabbed deeply, crushed, and it happened so fast, I could not even defend myself. And I sat there with tears running down my face thinking, "Why am I trying to defend myself?"

B. Yes, in other words, the guidance is coming in under the radar.

S. Yes, yes. In some places, they call it 'crazy wisdom.' And being a teacher of crazy wisdom is really a razor's edge. The Truth demands that your heart, that your compassion, that the Wholeness of Humanity, must be leading you.

B. That's very well said. I think about crazy wisdom teachers, and that fine line between getting in under the radar and abuse, where you're actually re-traumatizing the student. So I think it's good that you've touched on that, because it's a tricky business.

S. And this is really understandable, Bill. If we think about when we have been involved in a relationship with someone very close to us, and things have kind of not gone right, and we're irritating each other. And let's say — let's just be hypothetical — and you come to me and you say, "Oh, I am bummed." You're only seeing everything that's wrong with this relationship, and I, in my compassion say to you, "Can you find what's right? Can you see what's right in the relationship? And if you can, can you begin to expand upon that? Can you go to the other person and begin to share with them with what is right?" And believe me, if there is a continuation of the relationship, it will find a new foundation on what is right. A greater, deeper foundation on what is right, what's beautiful. "What opens my heart, what opens my heart with this person?"

B. For myself, as a Sufi, there's a lot of emphasis on the heart, the courageous heart, and the mending of the broken heart. A lot of the practices are about burnishing or polishing the heart. Isn't it true that the Tibetans believe that the mind actually exists in the heart? I heard that once.

S. Yeah, it's very funny because much of the translation uses the term "mind," and I was sitting with a Khenpo one time in a class, and he said — he was beginning to realize this confusion — and he said to people, "Okay, put your hands where your mind is." And they all put their hands on their heads. And he said, "Not there." And he put his hands on his chest.

B. That must have been a great clarification.

S. That only kind of got through. It's hard because we're schooled that the mind is the brain. Our assumption is that the mind is the brain. And what we're really talking about is that the mind is the Wholeness of the Being, which to the Tibetan, resides in the heart. It's a very interesting cultural clash.

What I was really trying to get across in our previous little incident was to realize that I was giving you more and more examples of it's where I'm coming from as I experience circumstances of life. In fact, it's where I'm coming from as I experience the circumstances of the dream, the dream world; as I experience the circumstance of the after world. It's where I'm coming from. It's a matter of where my orientation is. And with the Everyday Sanyasin, the orientation is compassion, it is the heart. It is the Wholeness of Humanity. And it is spirited by this gentle, playful inquiry, this opening to possibility. "Wow! I wonder how this is going to happen?"

B. So this cultivation of compassion — I think you're answering my question, which was "How do we receive the guidance, the Divine Guidance, as an Everyday Sanyasin in everyday life? How do we access it?" And it sounds like cultivating compassion, cultivating the compassion in one's heart, is part of the path to hearing those whispers from God. Maybe they're not as quiet then.

S. I think that's a good beginning. I think that we could even begin a little closer and say, "Find your Heart's Desire!"

## **What Lies Beneath?**

B. Ah yes, we spoke about that a little bit before. And so that flame of the Heart's Desire will lead you, will lead a person to an atunement of receiving guidance. It's kind of like an easy way to do it, because as you said, we all have desires.

S. Check into the depth of them. Check in and question them. Say, "Hmmm, I want a new car. Why? Why do I want a new car? What is it about a new car?" I'm not saying to disagree with it. I'm saying find out what's going on.

A beautiful woman walks by. "I want that woman. Why? What am I after?" That's the beauty of this. We have the tools in us, and the tools are being used all the time.

B. So what you're saying is that it's not that exotic or far out. I don't have to go to Dharmasala and sit at the feet of the Dalai Lama. My own desires today when I wake up in the morning, they will lead me there.

S. They can. Question. Inquiry. I wake up in the morning and I feel, "Hum, this morning I feel...ah, separate." Okay, well, right now I have an option. Do I want to cultivate my sense of separateness? Or do I want to cultivate my sense of Wholeness with the rest of Humanity? So I take some moments, and I breathe, and I move, and with my heart I cultivate my sense of Wholeness with Humanity. Oh gosh, and then this sense of separateness comes back again, and I go, "Okay, what's behind it?" So I listen to myself, "I hear you feel separate. Let's look at this more closely. Why am I feeling separate?" And my self begins to talk to me. And it may be that I feel separate because I slept on my side and there was a lump in the bed, and I've got a pain in my side, and I'm yucky all over because of this crick. "Oh. Wow, okay. Well then we'll do just a little bit of movement and breathing and movement, and click, the crick's gone."

B. Right, it could be as simple as a contraction in the body.

S. It can be, or it can be, "Oh my gosh, this feels like what I've experienced all my bloody life." I'm listening to my self, and my self's becoming this little boy throwing a fit, going "they left me on that doorstep. They deserted me, and I felt alone and separate." Then my Soul, my Sanyasin today, takes that little boy in his arms and holds him and nurtures him. Maybe even sings a lullaby. And the little boy, the tension of that little boy relaxes. And you take a deep breath, and

your lungs fill with air and freedom, and you say, "HmMMM, I don't feel separate anymore."

So what we've done right then is we've utilized inquiry, we've utilized Deity Yoga, we've utilized communication with the Soul, all with Divine Inspiration. We've done it all with the tools, with the fuel, with the circumstance of how I awoke. And so, having done all that, a smile comes on my face, and it's a smile from deep inside of me, because I'm at ease. I'm no longer feeling deserted and alone. I'm no longer feeling separate. My heart is open, and I'm greeting the world.

B. Then the clouds of reactivity begin to clear because you've gone straight to the source of it.

S. Yes, the clouds of reactivity were the tension, were the tension that built, because that was the way in which the little boy protected himself, he created the clouds of reactivity. He created strategies of protection, strategies of separation. "Well, they don't want me, they don't love me, so I'm going to close in, within my cave."

B. Your story, your example, could apply to anyone who's experienced abandonment in any time in their life, which is part of human experience. I think your example is such a good one, because this is where confusion arises, and this is part of those voices, those internal dialog voices or reactivity that can sometimes cloud over the Guidance of the Universe.

S. So as I'm teaching, as I'm teaching this story, as I'm plucking the strings of your heart, and some of them might be a little painful, my heart is guiding me. My compassion, my love, is guiding me. And so as we went through it, even though you might have felt this twinge or that twinge, what you really felt was the wholeness in the experience.

B. Well, unfortunately, we're out of time. I think what we can do is invite our readers to look inside in this way. Feel their heart and feel their compassion and see what comes up. I think that would be an interesting practice, based on what we've been talking about.

S. Yes, it would be a wonderful practice, with the whole idea of letting the compassion, which is you, which is the greater you, be present and to comfort, to help. See, we say that the Soul speaks to us. You said something about this earlier. Well, the Soul is really us, isn't it? Of course, the Soul is the Source of me.

So what is the quality of Soul? The quality of Soul is the Wholeness of Being, the Compassionate Wholeness of Being. When it speaks to me, what's speaking to me is the quality of Wholeness of Being, of Compassion, which is the source of my psyche. And with that, as I cultivate that in my life, I can then go into the areas, I can then allow the hurts and the joys to arise in a spirit of discovery, in a spirit of looking into them and saying, "Yeah, that really hurt." Or "Wow, that really felt good."

Then we ask our self "Now what's beneath it that I can cultivate in my living being so that it's not just an image that I set on my altar and point at, so that it becomes something I live everyday?"

B. Well, let's leave our readers with this question, "How can I cultivate this wholeness, this joy, in my being?" That could be a repeating question that could lead an inquiry, that could go very deep. I look forward, Sean, to our next conversation.