

March 19, 2023 Sunday Afternoon, Costa Rica Retreat

Introduction to the Remembering Wholeness session

The Mother: My love to you. I am the one they call the Mother, and I am indeed a mother, just as all of you are mothers and fathers both. It doesn't matter whether you're male or female; you are all both mother and father—the Divine Mother, the Sacred Father. You are love.

You forget who you are. You come into pre-incarnation with some understanding of who you are and why you are choosing to incarnate. All of you are old souls, by which I mean experienced and wise beings who have come with the intention of service, of learning deeper the lessons of love, and planting this energy of love and sacred consciousness deeper into the earth. But then—slam! Bright lights! Loud noises! A cold breeze. A rough hand. All of it hits you, this newborn infant, you contract and you forget who you are and why you came.

The earth plane is a tough place to be. It has great beauty, it's wonderful in so many ways, but it's also hard. You came here to teach and to learn. You came here knowing it's going to be hard. And it's short, a hundred years, like that (snapping fingers). But while you're living it, it doesn't feel short.

The nature of the body is to age, As it does so, it picks up distortions. I don't say "distortions" in an ultimate, negative way; for example, the arthritis in Barbara's shoulder. There's a place in the shoulder where there is no arthritis right there with the arthritis, and yet there is real distortion in the bones.

For some of you there may be feelings of unworthiness or long-held anger, confusion, disappointment, and despair. My job is not to stop you from experiencing these but to help you remember how to greet them as teacher. "Hello, teacher. Thank you, teacher. What have you come to teach me?" This is what Aaron said to Tavis yesterday: ask the Covid, what has it come to teach you?

Whatever you are bringing before me, the first step is, instead of saying, "Oh no, take this from me!", "What has it come to teach me? Thank you, teacher." Then, instead of a hateful approach to it, there's more openness. As you understand what it came to teach you, there's more ability to listen with your heart and move through it. Find the place in you that has learned what it came to learn. Then you don't need the teacher anymore. You move on, perhaps to another teacher.

Barbara lost her hearing just after her first child was born. Deafness, total deafness in both ears, and loss of balance. A very strong physical catalyst. It created feelings of isolation for her.

She was moving through this. Then, almost twenty years ago, in a severe accident in the ocean she had a near-death experience. She hit her head, lost consciousness, and broke both of the orbital bones beneath the eyes. It left her blind in the right eye, again limiting her field of contact to the world.

No ears, only one eye, no balance. That same accident also did some bad damage to the spine. She walks with a walker. Each time there were increased limits on her experience of the earth, she moved into a place of darkness, which is understandable.

Coming through that darkness, she began better to understand her connection with all that is; that there is no duality at all. That she *can* hear. That she *can* see. Not through the ears, not through the eye. That right here, in this 80 year old body, is a young body that can move, can dance.

This is to understand the non-duality of the mundane and the supramundane. The healing that you seek comes, as Barbara already mentioned, from living on that bridge. The word *kaya* means 'body'. Dharmakaya, the divine body. Nirmanakaya, the mundane body. Sambhogakaya, the 'wealth body,' is the bridge. You dance on the bridge.

So many of you get lost in the mundane. In meditation, you briefly access the supramundane. But then, coming out of the meditation, you're back off that far end of the bridge into the mundane, trying to fix, and to hold, and to get rid of.

What I hope for you to learn is how to approach that nirmanakaya end of the bridge, even putting a foot down into relative reality, without losing touch with the sacred, which is the core of you. And how to go deep into that sacred core in meditation without losing touch with the mundane world to which you have come in service.

As you become more adept at balancing in that way, you'll increasingly be able to experience the body pains, the emotional pains, from the point of view of the radiant being that you are balanced on the bridge. Not excluding anything, not hiding away anywhere, but awakening into your wholeness.

Some of you are wondering, can that bring physical healing? Yes. The healing of anything—for example cancer or kidney disease or a damaged heart—comes from knowing the wholeness of those organs. Knowing the freedom of cancer in the body right there with the cancer, right there with the damaged kidney. And finding the One Who Knows, I would call it.

A beloved human teacher of Barbara's, Ajahn Chah, a Thai teacher, spoke often of the One Who Knows. In Thai I believe that pronunciation is *pu ru*. But forgive me if I'm mispronouncing it. Pu ru—the One Who Knows.

In the Christian tradition we can speak of the ever-healed, the divine inner Christ. It's within every tradition. This essence, this awakened, radiant, whole essence of you is the one that is capable of refocusing, "This is what I am." You are not the aggregates. You are not the hands, feet, eyes, ears, nose, tongue. You are not the organs of the sight, the organs of hearing, the organs of touch. You are not mundane consciousness. What are you? This is the ever-healed to which I hope our work together can direct you.

That said, repeating: I do not heal you. Father John does not heal you. We simply support your intentions, your trust of your intentions and of your ability to open to those intentions.

Father John is going to come in here for just a minute and introduce himself, and then we're going to start the darshan. I'll be back for the darshan. I love you. I'll give the body to Father John.

Father John: I am Father John. I greet you with love. I am physician. I do not heal you; I open doors for you that you have started to open. I will never open a door for you that you have locked shut. It's up to you to unlock it. But when you are ready, I will help you to open that door—to release the cancer from the body, or whatever the situation may be.

I have been a physician in many lifetimes. I love the human body and the way it works. It's an amazing instrument. And it is always perfect at the Dharmakaya level.

So, we inch up to the expression of that perfection. I look forward to this opportunity to help you, to support you in your intentions. I will be listening as you read your intentions. I will be working with you here on the screen but also through the coming days.

Beyond this time, any of you can call out to me, "Father John, please help me. I sprained my ankle. I bumped my head. I have a stomachache. Father John, please help me." And it will be my joy to come and help you in whatever way I am able. So, this is the physical side of it.

Now I'm going to give you briefly to Aaron, one more being. We work as a team, the Mother, Aaron, and I. So, Aaron will come in and speak more about the spiritual side. I am Father John. I love you.

Aaron: I am Aaron. My blessings and love to you. I am simply a teacher of the dhamma, of the Buddha's way. But also, in many lifetimes I have been Christian, Muslim, Jew, and of many different traditions. So, when I speak of the dhamma—the dharma, as you may know it—that word means the deepest truth of how things are. It is not grounded in any one spiritual tradition, but that deepest truth is revealed through all different traditions.

I don't know the body as Father John does. I feel I am unconditionally loving, but that power of unconditional love does not come through me as much as it comes through the Mother.

Where I can help you most is in meditation, in insight, in finding the courage to ask yourself, if I were not experiencing this depression, this cancer, this loss of faith, this anger, what might I be experiencing? Is there something I'm afraid to allow myself to

experience? What if the anger was not there? What does the anger or fear protect me from?

We begin to look at the karma of it. What are my greatest fears? And what is there within me that is beyond fear? Where is that which is awake, connected, knowing there is nothing outside of oneself; knowing there is nothing to fear?

My specialty here is meditation, both Vipassana and Pure Awareness; the practice and the teaching of these. I hope many of you already meditate, and if not, that you will begin to do so. Because without meditation, it's very hard to find your way. It is a precious tool.

Let us move on here and begin the darshan. I'm going to give you back the Mother.

For some of you, there's been simply Barbara sitting here with a voice that said, "I am the Mother," and another that said, "I am Father John," and a third that said, "I am Aaron," and you've perceived us all to be the same. I'm not going to convince you that we're different. How could I, when I come ultimately to teach you, we are all one? How could the Mother, Father John, Barbara and I be separate? And yet at another level, we're separate. We're each unique expressions of the Divine, as you are a unique expression of the Divine.

Understanding this simultaneity of mundane realm duality and supramundane realm non-duality is the essence of your learning. Not to cast one aside in preference for the other, but to know that both have a part. And they are both essential to your human lifetime.

I assume we have no time pressure here, so there's one more entity that would like to speak briefly. I find her a beautiful, loving being. This is Mary Magdalene. We just call her Mary. I'm going to simply give the body to Mary. I love you. I am Aaron.

Mary: I am Mary, and I love you. I've asked to speak because there are many of you who are here presently in women's bodies and seeking to understand better your expression of the divine feminine, and this is a core of what I teach: to love and honor and express the divine feminine, which is not different than the divine masculine in an ultimate way and yet is its own special expression.

Of course, all of us entities here are telepathic. I've been reading some of your questions, what you have outwardly expressed and your understanding of yourself as expression of the divine feminine/ masculine, here to bring this heart of love into the earth plane. This is a very important part of your incarnation, and for many of you an important part of your questions, when you ask, "Who am I, and why am I here?"

For those presently in male bodies, the divine feminine is still working through you; it's just that presently you have a male body. It doesn't matter.

The divine masculine is beautiful. It's essential, because ultimately there is no division between divine feminine and divine masculine.

But right now, the majority of this group are here in female bodies and asking, how do I express this divine feminine? And first you have to know what it is.

Allow the Mother's unconditional love to touch that divine feminine in you. Feel your heart open. Begin to know yourself as expression of that divinity and of love.

I wish we had a week together and not just a few hours. But it is a joy to meet you and thank you for allowing me to speak for a few minutes here. I am Mary. I will give you back to the Mother .

The Mother: I am back, and I greet you in love...*(begins darshan)*