

DIALOGUE ON THE TEACHER,  
with Q AND A

September 16, 2017, in Redlands, California.

A group of people from the Hawkins Study Groups of San Diego and L.A. came for a discussion with Fran G., and 4 more joined from other locations by phone.

The purpose of the informal gathering was to hear experiences of being in the presence of the teacher, Dr. David R. Hawkins, "Doc," and to share questions about the *Letting Go* book and surrender.

Participants:

From San Diego: Jordan K., Sherry R., Ryan B.

From L.A.: Michael H., Anna P., Raymond L., Cristina I., Julie K., Mike M., Wayne M.

From Chicago: Hay J., Lori S.

From Florida: Anonymous

For direct information about Dr. Hawkins, purchase of his publications, and the current projects related to his work, go to: <https://veritaspub.com/>

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Thank you for coming. It means a lot to me to be with fellow travelers on the path at this moment in time, the week of Doc's passing - 5 years ago. It is traditional in Sufi and other pathways for devotees to gather on the anniversary of the teacher's passing from this world. To celebrate, to honor the teacher and to help each other to remember the teachings. Remembrance is key. Most people live in a state of forgetfulness. Your presence here today is a help to me. I am a student like you. Yes, I was with our teacher often the last few years of his life. It just happened that way - there was a certain role I fulfilled. We all have our unique connection with the teacher, in accordance with the service we are meant to render, if we are willing. So I was with him a lot but I can't say I understood everything. I tried my best to document what I witnessed, as a historical record you might say. I knew I wasn't there for Fran but more for future students and readers. I am working on books that will share what was experienced and witnessed. I ask for your prayers for these projects, that they are pure in motive, in service to the Divine. I will read to you today a bit from the *Power of Love* book which I am finishing. It has taken much longer than I ever expected. I was told I had to "BE the book" first, then write it.

*How and when did you meet Doc?*

First please let me say this caveat -- I am "dust at the feet of the teacher." This is the truth for me. This is a saying in India and elsewhere, and it rings true for me. He was such a great

master, such a pure teacher, that everything in me bowed down to That. So I cannot in any way "represent" or speak for Dr. Hawkins. I am not a teacher in that way. Like you, I am a student of his teachings and a devotee of the inner pathway he taught. I can only speak of my experience of him and try my best to share what I witnessed when I was with him and the impact it makes on my life. But it must be taken with a grain of salt. If I speak of something that is not my own experience, then I have to say, "This is my opinion, my way of understanding." I can only represent myself and speak about my own experiences, according to the light of knowledge I have. Each person understands on the basis of their own level of consciousness. The benefit of a group like this today is that we share our different experiences and understandings and, together, we have a fuller picture.

I am a college professor and I know that students are always mis-understanding or distorting what I say! I see that college students make all sorts of claims about my teaching and what I said in class, based on their perceptions. They are sincere, but they do not represent me. They represent themselves and their perceptions and their experiences. Here is a mundane example. One time in a college class, when discussing the use of tobacco in Lakota rituals, I mentioned that tobacco is viewed as a sacred substance in various Native American communities. I have also been told by indigenous spiritual tribal teachers how they cultivate tobacco for healing purposes - it is a medicine for them. I mentioned these things in the college class. Next day, I saw a student smoking a cigarette outside of the classroom building. I said, "Oh I didn't know you smoked."

She said, "Well, I quit a few months ago. But when you said tobacco was a sacred substance, I thought I'd pick it up again." And then she grinned. She knew she was taking my comments out of context. Her ego heard what it wanted to hear. We both laughed.

This is an example of how easy it is for a student to mis-represent a teaching. And this college student was more conscious of her distortion than most people. It's why teachers work hard to ensure that their teachings are not taken out of context. I do my best not to take things out of context or to want personal gain. But I am not perfect. I am a work in progress. The phrase of the Sufi and Christian mystics is - "*Knowing nothing, wanting nothing, willing nothing.*" That is the goal for me.

*What was the impact on you of being with Dr. Hawkins?*

I would like to share something that I recently have been writing for the *Power of Love* book. This book developed out of my encounter with Doc and gives a narrative of that journey, which included interviews with him and several other people whom he verified to radiate the energy of Love. Let me read a bit from the beginning of the book, as it begins an answer to your question and we can go from there, OK? (Reading the first two pages of the Preface to the *Power of Love* book.... Also reading three short passages from the interview chapter with Dr. Hawkins...)

So it was asked how I met him. At the time, as it says in the reading I just shared with you, I was an arrogant activist - the type of firebrand feminist (obviously not all feminists are arrogant like I was) who would walk out of the room if a man said the "wrong" thing, or used what I thought to be a politically incorrect term. Because of certain life experiences - which many of us have - I was angry and bitter at the patriarchal oppression of society. Also very opinionated. I had been

burned by religion so I was done with that. At any rate, suffice it to say I was wounded by the world and its illusions, as are many people. In my thirties, finally, I was in bad enough shape to crawl into therapy. I was looking for relief. The therapist was very skilled and also spiritually inclined. After a year of this therapy, I was feeling lighter and, in spite of my academic skepticism of anything spiritual, I couldn't deny that something positive had happened. I asked the therapist if I could read a book that would help me understand what had happened to me. "*Power vs Force*" was the answer. So I ordered the book, but when it arrived I wasn't impressed. I saw it was an old white man who wrote it - there was a photo on the back - and so I tossed it aside. I still had the belief that I had nothing to learn from an old white man! See how I was very biased? But when the semester of teaching ended, it was December 2003, there was nothing else to do, so I picked up the book.

I read first his own subjective statement, and I was in awe. Here I had studied mystics as a scholar for many years. I knew the classic texts. I had studied them at Princeton, I had analyzed them, written about them, taught them. But his account was the first one of a REAL LIVING mystic I had ever encountered. This amazed me. The way that he described the state was exactly what I knew to be true. The rest of the book was not easy for the ego mind. Each page was an ego reduction experience because of the positionalities and opinions I had. But something in me pressed on and finished the book. I found his entire contextualization of human life uniquely brilliant. By the end of it, as I'm sure you also can say of your experience, I felt changed. The world I saw looked completely different. I read all of the books quickly after that. And then of course I wanted to meet him and went to a lecture the following month and attended nearly all of his presentations and satsangs until his passing. As soon as I met him I wanted to move near to him. And so that is what happened.

*Wasn't there a discernment process?*

It took 4 years for me to move there. Each person's circumstances are different and we each have our own calling in this path. For me, I knew I had to be there close to him. I did not know why. I felt it deep inside my heart. But I also felt I needed to take care of my obligations to family members, help to make sure that my elderly parents were in a good situation of being cared for, I had to reconfigure my job at the university so that my students and department members had what they needed from me.... I reduced my professor position to part-time and continued to teach at the college (in a reduced course load) after I moved to Sedona. When all of that was taken care of, then I felt free to move around the corner to Doc. It was in a trailer park upstream from him on Oak Creek, and every morning I went to the creek and bowed into the creek and prayed to be of service... There is the saying in mystical tradition, the stream merges into the Sea. I prayed that my little stream would merge into the Sea. To me, he was the shoreless Sea, infinite and vast.

Discernment is a very important point to raise. We have to test the teacher and the teachings. We can't rely on what other people tell us. I can say with absolute certainty - as someone who was close to Doc on a regular basis "behind the scenes" and saw him in all the ups and downs of everyday life - that he is totally 100% pure, 100% surrendered to the Will of God and dedicated to be of selfless service. That was my experience. Buddha said to his beloved disciple Ananda: "Therefore, O Ananda, be ye lamps unto yourselves. Rely on yourselves, and do not rely on

external help. Hold fast to the Truth as a lamp. Seek salvation alone in the truth. Look not for assistance to any one besides yourselves." I get letters from people regarding criticisms of my teacher. They want my advice on whom to trust. I always say, "Trust your own experience. Put no head above your own." Each seeker has the responsibility to determine what is best for their quest. Every well-known person has critics and naysayers. Throughout history, mystics and votaries of Truth have not fared well. Many have ended up killed, often by their own religion. Al-Hallaj was the Sufi mystic put to death by Muslims. Gandhi was killed by a fellow Hindu. Christian mystics were burned at the stake by the church. At any rate, we have to look beyond appearances and dogmas and the opinions of others to see if our Soul resonates with the Truth we are hearing from a teacher. For me, Doc passed every test I put to him. I also follow the axiom of Jesus Christ and recommend it to others, "By their fruits you shall know them." When I look at the "fruits" of my teacher and his foundation, it's obvious to me they are true. The writings and work in the world have uplifted thousands, and in some cases millions, of people. The fruits of criticisms laid against spiritual teachers are often disdain, insinuation, confusion, and despair.

Truth brings peace. Love heals. These are the tests I put to something. If there is Love in something, then I am interested. If not, I put it aside. When one walks a razor's edge, there is no time for contention. One learns to discipline the mind's tendency for endless distraction and curiosity. I avoid reading anything out of curiosity if the motives behind it are contentious or shadowy. "Life is short. Narrow is the way. Waste no time."

*Were you looking for a teacher?*

Not at all. I had no familiarity with the gurus or spiritual teachers. I'd spent most of my adult life in a Christian sect and embraced the rigid view of being ruled by the male elders of the church, who had no training or experience with spiritual experiences. In fact, I was told that it was "heresy" to trust our inner experience. So a male spiritual teacher was the last thing I was looking for! But - what can I say? - the encounter with Doc was profoundly healing because of the unconditional Love that I experienced.

*Did Doc ever surprise you as a teacher?*

He was not a conventional teacher in terms of his outer form, as we know! In some of the conversations he had with me, I understood from him that he sought to avoid all forms of glamor and specialness. For example, many people were healed in his presence, but he didn't point it out, and he always clearly said that the miraculous happens of its own, not as a consequence of any "person." He sought to be ordinary and not "slick" like a magazine cover. He wore ordinary clothes, was a very natural person. He had no interest in appealing to the ego's need for special effects, secret mantras, and mysterious codes. I found his intention to be 100% reliable and predictable. But the form it took was often a surprise!

*How did you return to academe after being transformed by the teachings? Weren't you quite different?*

Oh yes! Just like any of you, I have learned to walk through my work life or neighborhood or

with family and friends - appearing to be normal but on the inside quite devoted to spiritual life. In Sufism, there is the principle, "Solitude in the crowd," meaning, "Outwardly with people, inwardly with God." As Jesus said, "In the world, but not of it." I have learned to move in and out of the ego involvements of academic life and inwardly there is a commitment to do what I see as my own little piece of work there - to teach classes that provide students a space to explore their inner life, on topics such as Meditation, Compassion, Mystics, etc. Of course I have been criticized by some in academe - but who isn't criticized by someone? My so-called heresy is that I became a devotee - this is not smiled upon in academe. You are supposed only to study things from a distance, as if objectivity were the only way of getting to the truth of something. But of course it is on the basis of a subjective inner standard that the academic person declares the ideal of objectivity to be the only truth! Subjectively, I had an experience of truth of a spiritual nature - non-mental and nonphysical. It changed me as a professor of religion. Before meeting Doc, I taught classes on Religion and Hate, violence and oppression -- I was critical of the religious sphere, I was skeptical. After meeting him, I no longer had interest in teaching on hate! Different -- VERY different -- classes came into being, like Compassion where we study Gandhi, Mother Teresa, Dalai Lama, Mandela, and Mary Oliver, the nature poet whose poetry is very beautiful and loving of life, down to the insects and grass. So yes there was quite a change in terms of my work in the world. Just like anyone who encounters a great spiritual teacher or teaching. We are not the same person! It can take years for one to integrate big inner shifts, and I find that it is continuous and ongoing....

*How was the Letting Go book written and what was it like to be the editor of your teacher's book?*

Doc had written the manuscript for *Letting Go* before the other books but apparently it wasn't the right time for it to be published until the end. It arrived from the publisher just at the time he passed from the world. I was very grateful for it as a student because it helped me move through the grief I felt at his passing. At the time of doing the book, his vision was such that he couldn't read very well so I sat with him and read the manuscript over and over again. There was quite a bit that he changed. He was an exceptional genius, you may already know, and I loved how he could change the whole meaning of something with just one word. We did the editing in person, orally. He gave the corrections he wanted and we reviewed all of the edits orally after I made them. I asked him questions about how to apply the technique and we recorded his answers. He wanted to make the book very practically useful to people in their everyday life. I read it over with him many times, and still I must say that I have not at all perfected the technique. I still grieve his passing - I miss his physical presence terribly! But I do make it a priority to take time to process out emotions as they arise. Surrender is "wanting nothing, willing nothing, knowing nothing."

The *Letting Go* book was hard for him because it brought up things from several decades previous that were not pleasant to go through. It was like a reliving of them. But it was tested to be in the highest good to do the book. He was 100% surrendered to be of service to humanity and so we did it. Like all of the books, it is thanks to Susan that we have the *Letting Go* book, for she was the energy that made such things possible. Without Shakti, Shiva remains silent and still.

*What does that mean - Shiva and Shakti?*

I have always seen Doc and Susan as Shiva and Shakti, an expression of cosmic energies of stillness and movement, emptiness and activity. We would not be sitting here today if it hadn't been for Susan's energy of love and creativity - Shakti, the creative energy of the Universe. He told me many times that Susan was the fulcrum that activated and enabled the sharing of his state with the world. She has carried so much that people will never know. He also told me that she has no spiritual ego, no spiritual ambition. And I find that to be true in my experience with Susan. It is a rare quality on a spiritual path, and I wish I had it myself -- to be empty of spiritual ego, wanting something for oneself. I find it hard not to hope for some spiritual experience or personal gain out of spiritual efforts and dedication. It's looking for some spiritual reward. Hard to let go of, especially because it is often unconscious.

*Did you write the Love lecture (final public lecture given by Dr. Hawkins)?*

Oh No! Doc wrote down the main points he wanted to share and then we worked on the slides together, with the help of Susan and his office staff. It was all a group effort. In the weeks before the Love lecture, he asked me to read to him from his books - the sections about Love - so he could remember what it was about. The way he prepared for lectures was to re-familiarize himself with what that energy field or topic was. It's like the topic finessed from the infinite field that he was, words that would be helpful to those that were registered for the seminar. It was as if "something" were brought forward out of "nothing." This was also what I noticed when I asked him questions in our interviews. He would close his eyes and focus his energy on what was being asked and then an answer emerged. If the question came out of a falseness, then it was not answerable. As he has said, Truth alone exists. For the Love lecture, they asked me to read the slides at the lecture because Doc's vision was too poor to do it and Susan needed to be with him and focus on their dialogue on stage.

*What was it like to be with him?*

He was, as the Sufis say about a true teacher, "featureless and formless." He was more of a space than a person.

*A presence?*

Yes, that's a good word for it. Being with him was like being with the Presence of God, of Love, of the Self. Whatever you wish to call it. I've never had the experience with anyone else like that. When I looked at him, there was no "person" inside looking back at me. The ego was down to zero. The vastness could be very unsettling. But also very peace-inducing. I felt like he was always praying inside, like his essence was a state of prayer and oneness with the Divine.

*Did he ever say what he prayed?*

Yes, many different things. I can tell you one story. Every day at 3 p.m., Doc would take the dog Kelsey outside and go collect the eggs from the Happy Eggery, the chicken house he had built. They had a lot of chickens. We all loved eating their eggs! One day, when he was quite

feeble, I walked out with him to get the chickens. He had his cane and he held onto my arm. He was not walking very well, but he gave every effort to fulfill this routine for the dog. It was also important to him that he do whatever he could to help out at the house because he knew Susan had many responsibilities on her shoulders and with his physical frailty there was less and less he could help her with. So getting the eggs at 3 p.m. was something he tried to do as long as he could. We walked silently. Just as we got back to the door of the house, he stopped and said, "Phew! I made it only by praying!" I asked him, "What did you pray?" He said, "For the knowledge of God's will and the power to carry it out." This, you may recognize, is the 11th Step. And I can tell you that it is what I always witnessed in him - in total surrender to the will of God. Nothing of his own will. You understand? He had no will of his own.

*How did he handle people who lacked integrity? Was he always unconditional loving?*

These are all very good questions and I can only share my experience. I would say that I witnessed he was always unconditionally loving of the true inner essence of everyone he encountered. He was not interested in the false self of people, in their ego illusions and inflations. He tended to ignore and avoid negative people. He told me that he minimized his contact with the shadow side of people - like their greed for example. Unconditional love, as you remember from his teaching, sometimes requires that we sacrifice involvement with non-integrity. Of course he was surrounded by people - including yours truly - who had negativity in us. Even the most spiritually devoted aspirant still deals with their personal shadow and unconscious egotism. Doc was very skilled at relating to our true Self, the inner essence, the Soul you might say. He ignored the shadow or he found a way to make a joke of it so that it was recontextualized through humor. He did this often with me. I had a lot of pride around being a "good person" - prompt and generous and so forth. It was a shadow in me that I thought so much of my goodness! The ego was inflated with moral perfectionism and outward saintliness!! So he often made jokes that let me see that shadow spiritual egotism in myself. This was profoundly loving. The teacher that truly loves a student will seek the best way to correct the student's false perceptions and unconscious shadow. For some students, it is with affection, for some it is with humor, for some it is a Zen whack. I experienced all three. The path is a razor's edge and I found that only with a purity of motive could you stay on the edge, or else you get cut. I got cut and I learned a lot from those mistakes. Still do...

*How can I handle my fear of spiritual ego - I feel almost paranoid about it?*

I welcome you to my club where the only requirement for membership is to be "Holier than Thou!" and to think ourselves better than others! The great spiritual ego club - very elite and special! But my dear I think my spiritual ego must be much bigger than yours! You can imagine what I've had to deal with in myself - the specialness of living in Sedona near the teacher, working with him on projects, etc. It has been very challenging to give up the specialness game and I hope to be free of it because the ego taints everything it touches if it takes credit for what has been given by Grace. If we make fun of our spiritual ego, it lessens. Doc told us in a lecture to expect the spiritual ego to come in and take credit for things. So we shouldn't be surprised or overly concerned if we notice it. And I believe he modeled for us to make jokes on ourselves, to not take ourselves so seriously. Otherwise our egotism lies hidden in the dark and things done in the dark collect darkness to them. If you keep it in the light, like you just did by telling it to us,

sharing it with your spiritual group, then it does not run you from the backseat. Already you are blessed because you are aware of it. You just now admitted that you have it, which I can certainly relate to -- anybody else here? Yes. Probably we can all say we have some spiritualized ego.

I also find it helpful to remember what a turnoff it is to see the spiritualized ego in others. Often we don't see it in ourselves - it's so ugly that we repress it. But we see it in others and judge it! The spiritual ego claims things for itself, makes itself very high and special, name-drops, refers to things it "knows," and wants to be pious and morally perfect -- when we see how distasteful it is in others, how untrue it is, then this is a good lesson for ourselves.

I also find it helpful to go underneath the pride and ask, What is it in me that needs to feel "better than"? For others to think highly of me? As Doc taught, there are lower energies that pride is built upon that we can acknowledge and accept and surrender. For me, there happened to be guilt and inferiority, feeling less than others. In this lifetime, I grew up in a setting where what I happened to be wasn't valued highly - or at least that was my perception and conditioning. It was in the religious and spiritual realms, then, where I could rise to the top and feel superior! I could compensate for the feeling of low value in the world, and I could feel superior - morally, religiously, spiritually. By going back into that childhood wound and surrendering guilt, worthlessness, shame, inferiority, then there was no need for pride and inflation. When we are at peace with what we are, then there is no need to be "better." We see that everything happens by Grace.

*What is Enlightenment?*

Oh heavens - who can answer that?!

*Doesn't Doc say that we are all enlightened, we just do not realize it?*

Yes, that is indeed what he teaches and for him it was the rare state he inhabited. But what do we really know if that's not what we *are*? I am not enlightened so I cannot say anything about it experientially. I can share with you a story however. The night before the Love lecture, Doc came into the kitchen and was asking, "What do people find so interesting in what the Doc says?" He was being funny but also serious. Then he asked, "How does he define Enlightenment?" Susan said she felt like he was quizzing her - wanting her to be able to answer the question when he was no longer around. Doc said - "It is the recognition of the Divinity of the Self. You yourself are what you're looking for. All that exists is God. Nothing but God can exist." And then one time, when I was giving lectures at St. Andrews Episcopal Church on mystics, he had Susan call me on the phone and he said, "I wanted to make sure you knew that Enlightenment is a state, not a person. It is a condition. It is a spontaneous revelation. You're standing at the bus stop and suddenly there is the Realization... it is spontaneous."

*I would like help surrendering the way the Letting Go book says, for the rest of my life. Problem is, I read the book and do it a few months then forget to surrender in my daily life or stressful situations.*

Again, welcome to the club! I worked on that book with Dr. Hawkins, read it countless times, even orally with him many times, and I still do not always remember to do that technique he taught us. Remembrance is key. Remembrance of spiritual truth is the challenge for every student. It's why group meetings help us. We are reminded of the path, and our commitment to the path is quickened. We all have heard a lot, and perhaps we think we know it, but do we actually remember to do it -- all the time, no matter what - ?! I recently heard a Sufi saying that if we remember God constantly for 15 minutes in any given day, then that is really something. And, here, I wanted to remind you of Dr. Hawkins' writing in his autobiographic note in all of his books -- (Reading directly from book) -

People wonder, "How does one reach this state of awareness," but few follow the steps because they are so simple. First, the desire to reach that state was intense. Then began the discipline to act with constant and universal forgiveness and gentleness, without exception. One has to be compassionate towards everything, including one's own self and thoughts. Next came a willingness to hold desires in abeyance and surrender personal will at every moment. As each thought, feeling, desire, or deed was surrendered to God, the mind became progressively silent. At first, it released whole stories and paragraphs, then ideas and concepts. As one lets go of wanting to own these thoughts, they no longer reach such elaboration and begin to fragment while only half formed. Finally, it was possible to turn over the energy behind thought itself before it even became thought.

The task of constant and unrelenting fixity of focus, allowing not even a moment of distraction from meditation, continued while doing ordinary activities. At first, this seemed very difficult, but as time went on, it became habitual, automatic, requiring less and less effort, and finally, it was effortless. The process is like a rocket leaving the earth. At first, it requires enormous power, then less and less as it leaves the earth's gravitational field, and finally, it moves through space under its own momentum.

Suddenly, without warning, a shift in awareness occurred and the Presence was there, unmistakable and all encompassing....

Surrender is key and few people surrender every desire, every thought, every want, every self-interest, every concept, etc... We have to surrender who we think we are, who we want to be, all that we expect or want from others, even the spiritual rewards and experiences we want. Who is willing to do that? I pray to be willing. As Doc taught, devotion is pure when it is for God's sake and not our own. There has been the letting go of attachments along the way - self-concepts, people, places, things, beliefs, desires, etc., but there are still a few things I hang onto. Like writing this book. What is that passage in the *Upanishads* about the drowning man?

*If you want truth as much as the drowning man wants air, then you'll realize the Self in an instant.*

Yes, that is it, thank you. This is Doc's great gift to humanity. He was one of those rare people who was willing to give up *everything* for the Truth. There is a book by Irina Tweedie, *Daughter of Fire*, and that book is a great example of a devotee committed to surrender. Her guru was a Sufi master, a true Guru, who tested her and stripped her of her little self. She became nothing. Ground down to nearly zero. When I moved to Sedona to live near Doc, I took her book with me. It was a parallel process - reading of her experience with her teacher and then

going through my own process. I am nowhere near her level of surrender and I pray to be given that grace. It was very meaningful to interview the successor of that Sufi Path for the *Power of Love* book.

*Llewellyn Vaughan-Lee?*

Yes. He and Tweedie are a very good energy field. I asked Doc and Susan to confirm this. These are good examples of surrender. In the end, I have to accept where I am on the path and that I don't know even know where I am. I pray to be free of egotism. What would be concerned about "reaching" enlightenment but the ego? And what, inside of us, but the ego would be concerned about timing? The ego wants to be enlightened *now*. Or by age 50! At least in *this* lifetime! The ego is concerned about such things, not the Self. One time I was sitting with Doc and I asked him, "Why aren't I enlightened by now?!" Just imagine how stupid a question! Oh well - it came out of my confusion. I thought that just being near him would make me enlightened. He said something like this -- I have the exact phrasing in my recording -- "Everything is perfect just as it is. You are perfect as you are - even with your doubts. You are serving just as you are." And we can see the truth in this, that all energy fields are necessary, all of us being just as we are.

It's understandable you want to meet the ideal of applying the surrender all the time, never forgetting to do it, but also keep in mind that your forgetfulness is also part of the perfection of your evolution. We learn a lot from our mistakes, trial and error. Doc said, "When the clouds are removed, the sun shines forth." I have come to accept that the clouds are also part of the experience. I can do my part to purify my intention and surrender the negative. But in the end, it isn't up to a "me." It is said that we won't get there without making effort, but neither will we arrive there *because* of our effort. There are karmic propensities that for the most part remain unknown until we witness our life to unfold. I learned from Doc to be very careful and "hands-off" with other people's karma, so as not to take it on.

*Taking on another's karma - what do you mean?*

It's something I learned from Doc as he shared things from his life - as far as I understand it, which is probably very limited. Nonetheless, it made an imprint in me that it's a mistake to presume to clear people of their problems and negativities... You may end up taking it on, unawares... For example, in the case of some of my college students, I am very careful not to become involved in helping them out of negative situations. I keep to my role as a mentor to their educational development, and avoid getting into a rescuing or fixing role with reference to money or personal problems. As Doc taught, people need to be given the space to hit bottom if needed. That is "tough love." And he said we all have a little bit of good karma so that, if we reach -50 (on his Map of Consciousness) in a horrible suicidal state, we can call out from the depth of our being and ask for help, and then it is there. We are saved.

*Were you there when Doc died?*

That's not anything for me to talk about. It's a private question for Susan, since Doc was her husband. I can say that I and many others have had dreams of Doc, where he appears in the

inner world at night, and gives us guidance. That is a great blessing.

*(Jordan) - I had a dream with Doc. He came to me when I was confused, and he told me, "Keep reading my books!"*

That's a great blessing. So the teacher is not dead but an ever-living Presence. And we can, in meetings like this, re-affirm the eternal truth of the teacher.

*When you say he was surrendered, what do you mean?*

It was at such a depth that words fail to describe it. The best I can say is that he was totally 100% pure as a spiritual teacher and he was totally 100% surrendered to the Will of God. There was nothing in him that wanted anything from anybody. And, really, there was no "him", there was no "person" left. I saw him almost daily the last few years of his life, and in all kinds of circumstances, with all kinds of people, and never once did I see any desire for anything from anyone. 24-7, he was surrendered to God, to the end. He never took anything from anybody. He was always in service to the Divine as it was expressed through whatever and whomever was there. He was totally complete and took nothing from you, needed nothing. He *allowed* devotion, he allowed people to give to him because it served *their* evolution. One time, I asked him, "What's the benefit of surrendering to the teacher and giving gifts, expressing devotion to the teacher?" He said, "By surrendering to the teacher, you increase the likelihood of becoming that to which you have given yourself." I took from his answer that we are the outcome of whatever we have said "Yes" to.

Silence.

I think that's a good place to end. Yes, he was totally complete within himself.