

# Beyond the Mirror

**Reflections on my journey**

**Spiritual Insights**

**Jacek Piesiewicz**



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by

Jacek Piesiewicz

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## *Introduction*

**S**o why did I write about some of my reflections? Simply because a number of people asked me to. They felt that I had undergone a number of experiences and insights that were worth writing about and that other people could benefit from.

When I began writing this book, I found it very difficult to find a starting point. I needed to find a useful perspective. For any 'lived' time frame consists of many varied and at times contradictory experiences. I decided to (literally) set fire to my first attempts at writing this book as I was feeling far too attached to too many personal experiences that I had had. In so doing, I was able to detach myself emotionally from many of my experiences by finding a perspective which brought into focus an underlying pattern of events and resultant behaviour throughout my journey.

During the initial stages of my journey my experiences were mainly underpinned with enthusiasm, excitement and a sense of my having made rapid progress. However with the passage of time this was not always the case. At times my experiences became underpinned by a profound sense of fear of the unknown, isolation, vulnerability, uncertainty, intimidation and, at times, a sense of debilitating powerlessness. By viewing such experiences as opportunities to learn some valuable lessons about myself and the world in which we live, it became important for me to bring about an outcome that was positive and affirming.

With the benefit of hindsight, I was able to connect certain key 'threads' of thought throughout my journey. These key threads of thought are not necessarily in chronological order, as the components which make up each one took place over varying lengths of time. Each 'thread' of thought is the summary of one major specific experience that I have chosen to write about.

So what was my understanding of the underlying pattern of my behaviour throughout my journey? Simply that we create difficulties for ourselves by clinging to attachments and desires that draw us away from recognizing the reality that is constantly manifesting before us. Facing up to this is often very difficult and painful as we are constantly having to deal with the illusion that our attachments and desires may be serving us well in some way. By not wanting to observe how those attachments may be affecting our behaviour, we create difficulties for ourselves and often a great sense of fear in 'letting them go'.

Our primary purpose in coming to Earth is to learn. But the attachments and desires that we hold dear make this very difficult for us as they act as a mirror which reflects the world of illusion in which we are living. It is within this world of illusion that we create a belief system that we are unable or unwilling to test, for it provides us with a sense of purpose and security which we are fearful of 'letting go'. In the writing of Sri Chinmoy, he makes the point that the planet Earth is the most difficult place of all places in which to live. However, it is the place which provides us with the greatest opportunity to learn and to spiritually progress. To spiritually progress means to learn to recognize what we are. Sri Chinmoy also asserts that Earth is the only place from which 'God Realization' can be attained. To achieve 'God Realization' means to achieve 'Self Realization'. Sri Chinmoy often refers to the 'Golden Shore' as the spiritual destination where 'God Realization' or 'Self Realization' can be attained.



So how do we transcend this mirror of illusion to reach the Golden Shore? For that, we need a teacher, a master or perhaps the intervention of Divine Consciousness ITSELF to help us on our way. It is only through Divine Consciousness that the revelation of Oneself may come to pass. However it is the teacher or master who is the instrument of Divine Consciousness who facilitates the revelation of Oneness, 'God Realization' or 'Self Realization'.

For many seekers there is only one master or guru. In my case I found myself becoming influenced by a number of people and writers. My interest in such matters began with my father (1914-1981) who was always willing to share many of his thoughts and spiritual experiences with me. This led to my being introduced by my father to Josef Boschitschek (1930-1987) who was a highly evolved medium. Josef had the capacity to attract and then articulate knowledge, ideas and thoughts which nourished, informed, instructed and guided the souls of many individuals. Following Josef's departure I found myself being led in turn to Sri Chinmoy (1931-2007), Luigi (a highly accurate tarot card reader), Sri Amma Bhagavan and Sogyal Rinpoche. It was Josef who had the greatest immediate influence over me as a consequence of his willingness to consistently demonstrate his possession of knowledge to me and to others who sought his help.

It is my hope that some of the insights provided in this book will benefit the reader in some way.



## *Chapter 1*

Unbeknown to me at the time, the story of my journey of spiritual unfoldment began around the mid 1960's when I was a high school student. At that time my father (1914 – 1981) asked me to read one of the many lessons presented to him from the Masters. My father was a member of a select group of people who were given an opportunity to make significant spiritual progress. Josef Boschitschek (1930 – 1987) was the voice medium through which a "Higher Force" (to use my father's expression) or "His Master's Voice" (to use Josef's expression) was delivering lessons and instructions to the group. A fifteen year 'blueprint' for the future explaining the various changes which were about to take place in the world at that time (the mid 1960's onwards) was being delivered to the group. The lessons given were tape recorded and then transcribed. The set of these transcriptions became known as the 'Books of Masters', of which each member of the group received a copy.

My father recounted to me how he was filled with fear and apprehension when the first lesson was being delivered. Every hair on his body bristled with fear as Josef's contorted voice was being recorded.

At that time many trips to different parts of the world were being taken by the group members through astral travel under Josef's supervision. By witnessing and directly observing various events and scenarios, particular lessons were being learned. On one particular trip to Vietnam (during the time of the Vietnam War) Josef recounted to me how my father returned with the

smell of tear gas all over him. When my father returned to work the following day, his work colleagues could not come near him for a time on account of the smell of the tear gas. The point of such 'follow up' experiences was to impress upon the minds of those people who participated in these trips that the trips had actually been taken. In so doing it also made it more difficult to deny that such events had in fact been experienced.

The various events which were being observed first hand were then followed up by checking and comparing how the media reported on those events via television, cinema, radio, newspaper, magazines and journal articles.

By coming to a greater understanding of what the 'Laws of Life' are and how they work, each member of the group was thus given the opportunity to make significant spiritual progress. All I can really recall from the lesson which my father asked me to read was that the Masters cannot be directly seen by humans because they are consciousness; that all things are a manifestation of consciousness; and that we humans are living in the world of illusion. My father also said that one of the first lessons given in the Books of Masters asserts that man cannot destroy that which he has not created. Man is the product of creation but has created nothing. Man can only change the form of things but can neither 'create' nor 'destroy' anything.

It wasn't until about 25 years later that my realization of those assertions came to pass. While I was at the Queen Victoria Maternity Hospital in Adelaide watching my wife give birth to our fourth child (May 1991), I had the revelation of illusion, truth, reality and existence. Simply put, the whole edifice of how we see the world through the construction of our thought process dissolved into emptiness or 'nothingness'. What was left was the simple truth that WE LIVE. That is IT. There is nothing else. No image. We simply are. We live.

And what is life? IT is the breath. We inhale air and then we exhale air. When that time comes when we are unable to inhale air any longer, then that will be the time of our departure.

From this revelation it became very clear to me that this world of ours belongs to the 'Lord Supreme' (or to the Unknown Source) and that we are mere humans living in the world of illusion. It also became clear to me why we focus on the breath when we meditate or practice yoga. The breath is the truth, it is reality, it is existence ITSELF, it is consciousness and IT is the pathway to becoming ONE with the divine in consciousness awakening. For White Eagle it is the 'all truth' aspect of the Master Soul which is the Sun.\*

When I was engaged in a discussion group led by Josef who was showing us how matters of spirituality could be approached, he told me that THAT UNKNOWN or God or Elohim is air. I simply found that assertion to be unbelievable. The problem for me at that time was that I had created some kind of image of what God or the Divine or THAT UNKNOWN is. In order to know or realize what THAT is, we have to go beyond the intellect (from which all our images are created) and enter the consciousness of THAT which is beyond intellect and language description. However, we humans do not come to that greater consciousness, IT comes to us. Even though that greater divine consciousness is within us, we cannot come to IT. IT comes to us.

This greater divine consciousness which is within us is our spirit. All living beings, all things, all creation has spirit. All that is, all existence, all creation is a manifestation of spirit or divine consciousness. While soul is also consciousness, the difference is that soul is not divine consciousness until it has evolved into a state of oneness with the Master Soul which is the Sun. "The spirit

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\*White Eagle; *On Reincarnation*; The White Eagle Publishing Trust 2006; Page 63.

is there from birth” states White Eagle, “but the soul is in darkness until it responds to the stimulus of the spirit, until it becomes quickened by and aware of the spirit. The soul is the clothing of the spirit, and has a certain stimulus placed within it.”\*

As we unfold and progress in our understanding of what we are, so too does our soul evolve. For it is only through spirit that soul can progress and unfold in consciousness. For White Eagle God is light, divine spirit, the innermost I, the inner voice, the voice of the silence, the jewel or guide or builder of the perfect temple which is the Master Soul.

Eventually when our soul becomes one with spirit, we then become one with the divine, with our true self, with all creation. It is only then that the ‘jewel of the perfect temple’ which is the Master Soul, shines and manifests perfection through the personality or physical nature. In the teaching of Sri Chinmoy, we are all destined to achieve self realization or enter the consciousness of the divine of which we are a fragment. Just as one tiny drop of water is a part of the vast infinite ocean, asserts Sri Chinmoy, so too is the vast infinite ocean within that same one tiny drop of water. In the way that the individual evolves as that one tiny drop of water making its eventual return to the vast ocean, Sri Chinmoy simply sees this as the Supreme or that ‘vast infinite’ having an experience(s) through the individual in the same way as that one tiny drop of water experiences being part of the ocean.\*\*

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\*White Eagle; *On Reincarnation*; The White Eagle Publishing Trust 2006; Page 60.

\*\*Sri Chinmoy (1931-2007) was an enlightened master who spent his formative years with Sri Aurobindo in Pondicherry, India. He spent much of his life travelling the world spreading peace and giving healing. He was based in New York where he also gave regular healing to delegates at the United Nations and to his disciples at the Aspiration Ground in Queens.

In the discussion group which was led by Josef, one of the primary aims was to learn to reason or to think clearly by establishing a clear understanding of what the words which are being used or examined mean. How did those words or concepts come about? Who was using those words? When? What did that person mean or what was the person trying to communicate when using those words? In other words, who was the storyteller?



## *Chapter 2*

One of the greatest difficulties for the members of the group to which my father belonged was being able to stay level headed within their day to day living. Many of them had great difficulty in being able to transition effectively from one state of consciousness to another. This was a very important thing to be able to do as one of the main conditions for being allowed to make any spiritual progress was to make sure that the everyday responsibilities of living were being fulfilled at work, at home and in general. The ability to preserve the well being of the physical body is very important as it provides the 'temple' which houses the individual's spirit, enabling it to unfold. Josef often described the members of the group falling into a state of 'hallucination' or into a mental state of non existence because what they believed to be 'real' only existed in their minds but not in this world. It was primarily for this reason that Josef constantly stressed the importance of working with facts in order to stay mentally 'grounded'. Hence the importance of being willing to constantly test all outcomes with observable facts, as the risk of falling into a state of 'hallucination' which is ever present can result in dire consequences for the individual. Josef was also the recipient of many lessons through 'automatic writing'. As the writing unfolded for each lesson, Josef was in a trance. Being in a trance enabled him to act as an instrument or medium through which that Higher Force or Higher Consciousness revealed the lessons in writing using Josef's hand. When Josef read out loud to me

the subject or lesson on 'Mother' one evening, I experienced the roof of the kitchen in which we were sitting opening up. Together with my crown chakra which had also opened up, I was 'transported' into the jet black firmament. When the oral reading of that lesson had ceased, the kitchen roof and my crown chakra closed immediately as I was brought back to my previous state of awareness.

That particular experience was a clear demonstration of the power of vibration or particular energy which, when emanating from the oral reading of sacred writing, is able to transcend consciousness or bring about greater awareness. When working alongside Josef or just being in his presence, this transition was constantly taking place.

When Josef brought a few samples of this sacred writing to the professors of language studies at the local university for their assessment, he was simply told; "This is not how people normally write". When Josef brought similar samples of this sacred writing to the Rev. Duncan (who presided over the Adelaide Spiritualist Church at that time) for his assessment, he immediately invited Josef to take the platform to give lessons and flower readings to the gathered assembly of people. The Rev. Duncan had immediately recognized Josef as a highly evolved medium.

By working within the Spiritualist Church, Josef was thus provided with an institutionally protected platform to deliver many lessons and messages of healing. This institutional protection was very important as this was a time (early 1960's) when the various Christian denominations communicated with each other very sparingly. Other religions were hardly considered or were simply viewed as 'heathen' and any activities outside of mainstream thought were likely to be viewed with suspicion or intolerance.



Thus it was that the 'astral travel' group my father was involved in was kept hidden from public view. Indeed, much of the work Josef was doing was also kept from public view – even from the members of the group my father was involved in. Josef often told me that he too had to be accountable for his actions and that he did not necessarily take pleasure in some of the things he was required to do. There may well be any number of people such as Josef in this world who are quietly carrying out the work which has been assigned to them through Spirit. The name Josef means caretaker.



### *Chapter 3*

**M**y first meaningful meeting with Josef came about after I had completed secondary high school. Not being sure of where to go from there, my father introduced me to Josef to seek advice and guidance. As I wanted to become a secondary high school teacher, I was steered to the appropriate institutions to gain admission and from where I gained the necessary qualifications in order to teach. This was the beginning of my association with Josef which continued until his departure.

My next meeting with Josef didn't take place for about two years. In that time I was taking the necessary steps to become a school teacher. Perhaps the first significant spiritual experience I had in that time occurred when I was conversing with a number of acquaintances at a party. We were speculating on what we hoped the future had in store for each of us. At that moment my third eye unexpectedly opened. I was enabled to see (in colour) the various dangers and obstacles which lay before me along the path which I was taking. At all times I could only see my back as I was observing myself constantly moving forward from a 'bird's eye position' from behind. Eventually I finished up at the edge of a vast ocean. Both the ocean and the sky above were basked in golden light. I was unable to go any further, but then some kind of power simply picked me up and carried me into the sunset. That was the end of my vision.

For me, this became known as 'that place where the sun sets'. In the literature of Sri Chinmoy this place is referred to as the Golden Shore. Taking or guiding his disciples or devotees on

the boat which is headed to the Golden Shore was the promise Sri Chinmoy offered to them. In the Buddhist teaching this is referred to as the place where enlightenment is guaranteed to all those who arrive there.

Throughout this time I spent many hours discussing various spiritual matters with my father and a range of other people whom I had come across. I also found myself attending a number of flower readings which were held by the Rev. Duncan at his home and at the St. Johns Spiritualist Church in Adelaide. It was at the Rev. Duncan's home that I started to receive a number of messages stating that a very powerful hand was reaching out to guide me through many (otherwise closed) doors which would continuously open up for me – one after the other. I was also told that I would be very foolish to reject this offer of help. I instinctively knew that this offer of help was coming from Josef. When I started to appear at Josef's shop on a regular basis, he simply welcomed me by saying; "We like your company".

Amongst the very first things which Josef wanted me to understand was the importance of being able to fit into this society and the importance of being able to work with time. Being able to secure a reasonable job so as to adequately provide for the body is absolutely crucial before any meaningful spiritual progress can take place. Fitting into the society means being able to meet the expectations and demands of the particular situation that one aspires to be in – in order to be allowed to remain in that position. Being able to fit in by meeting expectations was the recurrent theme in all matters, be they physical or spiritual, for all things physical are a manifestation of the spiritual as I was to be shown in time.

That demonstration came about when Josef took me on a journey to a particular location by the sea south of Adelaide.

Unbeknown to me Josef was checking to see if I had the necessary awareness or observation skills for me to be allowed to stay in that location. When we arrived to that location, I picked up a rusted knife which was lying on the ground in front of me. As I was doing this I looked up at the sky and saw a dark foreboding cloud which looked threateningly over us. At the same time Josef quickly told me to drop the knife as two fishermen sitting in a car looked very angrily at me while their black dog suddenly came to attack me. When Josef said something to the dog, it immediately stopped in its tracks. When I looked up at the sky, that dark cloud was no longer there. We then drove away from that location.

The point of that excursion was that there were seven things along the way to that location which I needed to observe or become aware of in order for me to be allowed to stay. I did not become aware of any of those things. So when I picked up the rusty knife, that symbolized my having been cut from THAT consciousness of the area which is the Master or Lord that rules that area.\* Whether the Master or Lord of any area gives permission for one to stay depends on whether the conditions for being allowed to stay have been met. Clearly I had not met any of the conditions which were set and was not allowed to stay as a consequence. When I was then taken to another location, Josef checked to see if I could point to the direction north. Again, I had no idea.

At home that evening I had a 'dream' which revealed to me a deeper level of the significance of that same location from which I was chased out. In that particular dream Josef and I began to walk into the waters of the sea at that same location. We were facing Kangaroo Island and started heading towards it. As we proceeded we became more deeply immersed in the

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\*c.f. Josef; *Where to from Here?*; Starburst Publishing; 2014 Chapter 4

waters which started to flow over our heads. When I spoke to Josef about that dream the following day, he simply said; "Yes, but you didn't get wet did you?" He then went on to say; "I was being a little too generous." It was then that I had realized what Josef was trying to do. He was giving me an opportunity to enter a higher state of consciousness which would enable me to freely communicate with the 'other side' or the spirit world.

From the Australian aboriginal perspective Kangaroo Island or Karta (as it is referred to by the aborigines) is known as the place where people go when they die. It is known as 'the place of the dead.' Being immersed into the waters of the ocean is the symbol of being baptised, initiated or awakening into higher consciousness. However, as was mentioned earlier, I was unable to 'fit in' or abide by the laws which rule that area. Hence my having been chased out of that area. The fact that Josef acknowledged my dream as a valid form of communication from 'there' or from the 'unknown' is also significant. Josef often said that Australia is ruled by 'black man's law' and in order to know what Australia is and how it works, one must learn to understand what 'black man's law' is and how to work within it. The Dreamtime or Dreaming is a significant part of aboriginal culture.

At a later time it was revealed to me through Dreaming that Josef was a custodian or caretaker of the country through the spirit of kangaroo which manifested in him. Hence the term 'kangaroo man'. The kangaroo embodies the spirit or consciousness of Australia. Within that state of consciousness Josef was thus aware of the laws which ruled different geographical areas. Laws which had to be obeyed in order to be allowed to stay or 'fit in'. There were times when Josef tried to point out kangaroo spirits which were jumping from the Murray Mouth in South Australia to Kangaroo Island during sunset. The kangaroo spirits made their return to the island at

the end of each day. I could not see them. Josef's response to me was; "You're not looking".

Although Josef was a tailor in his 'day job', many people came to him for guidance and support with personal issues and problems including a wide range of health issues. While Josef did not charge any fee or expect any recompense when people came to him for help, the guidance given was always conditional on following his instructions. Sometimes the instructions given seemed nonsensical. For example, in one instance a person was sent to Sydney from Adelaide to find his estranged wife in the hope of saving his marriage. He did not know where his wife lived, but was simply told to go to Sydney on a particular day to find his wife. No other instructions or details were given to him. When this person arrived in Sydney he needed to go to a shop to purchase some goods. As he turned to leave the shop he came across his wife who had just happened to make a stop at that time. He became re-united with her. The timing was crucial as she was in the process of leaving the country with their children.

Indeed, as was mentioned earlier, one of the main lessons which Josef wanted many people to understand was the importance of working with time.

One day I tried to describe to Josef the revelation of time that I had experienced through Dreaming the previous night. What I had tried to do was attempt to put a measure of time to the laws of cause and effect. However I found this impossible to do. It wasn't until many years later that I realized that I had tried to put a measure on the infinite – on that which cannot be measured. I was in the consciousness of Lord Shiva at that time of revelation. It was also at that time when Josef simply told me that he was in that state of consciousness all the time. Time itself is consciousness. It is the manifestation of Shiva

or the Lord or Law of transformation. In the writings of Sri Chinmoy, Lord Shiva is described as the Lord of transformation as distinct from the Lord of destruction as many writers assert. The law of transformation is 'carried' by time. It comes from the infinite or that unknown. It goes to the infinite. And all of the increments in between or 'now' are a manifestation of the infinite. It is simply beyond the intellect. It is beyond measurement for it is an aspect of the Divine Consciousness which is Brahman or Dreaming or truth or reality or existence ITSELF or the breath.

Within the teaching of the Old Testament, Josef refers to wisdom as the manifestation of time which is an aspect of consciousness ITSELF, while living in the consciousness of 'now' is the teaching of Yahavah or I AM THAT I AM.\*

For White Eagle it is the 'all wisdom' aspect of the Master Soul which is the Sun.\*\*

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\*c.f. Josef; *Where to from Here?*; Starburst Publishing 2014 Chapters. 3,5&6

\*\* White Eagle; *On Reincarnation*; The White Eagle Publishing Trust 2006; Page 63



## *Chapter 4*

**O**n one occasion Josef drove me to a different location by the sea south of Adelaide. While Josef stayed seated in his car, I was directed to stand close to the water's edge which was some distance from the car. It was a still, fine, sunny late morning when suddenly a 'wurly wurly' wind started to form on the sea. At the same time a low rain cloud also appeared on the sea as it was 'pushed' towards me by the wind which was blowing from the west. As the cloud came towards me, it rained on me. After I had been rained upon, the wind abated, the rain cloud disappeared and the sun came out as a rainbow which appeared before me across the landscape. This transition took place very quickly. As Josef was driving me back to Adelaide, he simply said that twenty minutes would be taken off normal driving time by the time we reached our destination and that I had received my 'bucket of water'.

I was not the only person who was taken out on such excursions. I was to become a part of a group of eight individuals, each of whom were also taken out by Josef at various times. Josef also took a wide range of other people on such outings.

A few years after that particular baptism or initiation, I found myself in all sorts of difficulties as I struggled to stay grounded in my day to day living. For example, I found myself not 'fitting in' at my work place on account of my not being in tune with the day to day expectations and responsibilities which needed to be carried out. While in this state of darkness a rainbow appeared before me in a peculiar way. I was inside my home



when 'something' brought me outside. There before me was a very bright rainbow. At the same time I could clearly hear the hissing sound of a snake alongside me. Without any warning there was the sound of a very loud bang or explosion as the rainbow split in two. The lower section of the rainbow dissolved or faded into the earth, while at the same time the upper section of the rainbow grew larger and moved higher as it faded into the upper reaches of the sky. Meanwhile I could still hear the hissing sound of the snake near me. This experience occurred during the Chinese year of the snake.

What followed during the next months was my inability to fall asleep without feeling the inside of my head being crushed by a snake. At times this feeling of my head being crushed by an 'internal' snake was very strong, alarming and sometimes painful. Upon reflection I suspect that somehow my kundalini or serpent spirit had been awakened. In the writings of Sri Chinmoy the kundalini is referred to as the 'mother power'.

After a number of months the crushing impact of the snake came to a halt. While I was in a very deep sleep one night, I could see the luminosity of the snake being chopped up into many tiny pieces. I could feel myself being 'pulled in' very tightly as this cutting action was taking place. Eventually, when I was able to awake by 'pulling myself away' I found that my pyjamas and bed sheets were completely drenched with my perspiration. After I had showered, changed sheets and put on clean clothes I felt a significant relief. It felt as if I had been freed from an unwanted intruder that was inside of me.

Although Josef did not want to discuss the 'splitting of the rainbow' incident with me, he did inadvertently indicate his awareness of my 'internal release'.

In the writings of White Eagle, the rainbow is the clothing of the Master. For when all the colours of the rainbow are blended

perfectly, the pure white light of the Master is the result. It is the pure white light of the Master or the Divine Consciousness of the Sun which causes the break up of the colours into the rainbow.\* The Divine Consciousness of the Sun is the Father which is referred to in Christianity, it is the God Amon which is referred to in ancient Egypt, it is the God Apollo which is referred to in ancient Greece and it is the God Brahma which is referred to in Hindu scripts. The Aetherius Society regard the sun as the life giving divine consciousness because everything on earth is just crystallised sunlight in one form or another.\*\* All matter is made up of prana which comes from the sun. We take prana into our bodies as we breathe, eat and drink. The prana which is the basis of energy in all its various forms is a manifestation of the divine consciousness of the sun. Divine Consciousness is interchangeable with energy as it is the actual manifestation of prana or energy as it reveals itself in some form which is divine consciousness. While the divine consciousness of the sun is referred to as Amon in the ancient Egyptian pantheon of gods, the wind, air or the breath is referred to as the god Ra. The 'intrusion' which took place within me provided the experience for me to become aware of the existence of the power of the Kundalini which is within all human beings. In the literature of Sri Chinmoy the cleansing or purification of the accompanying chakras is what needs to occur for those who aspire to make significant spiritual progress. Through guided meditation the individual is required to focus on the breath in a particular way which brings more prana into the body.

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\*c.f. White Eagle; *White Eagle on Reincarnation*; White Eagle Publishing Trust; 2006; Chapter 5

\*\*c.f. *The Aetherius Society* website; <http://www.atherius.org.nz>



## *Chapter 5*

**W**hen Josef took out the group of eight individuals (of which I was a member) for the first time, he wanted to reveal our individual shortcomings or particular weaknesses to each other and to ourselves by taking us on a camping trip to another location south of Adelaide. The location which we were taken to was by the sea facing Kangaroo Island. Unbeknown to us at the time, this location consisted of different 'energy spots'. Each 'energy spot' had a specific impact or influence on anyone who camped in any of those spots.

The particular spot to which we were directed to set up camp had a disruptive influence which would manifest in a contentious issue between individuals. This would lead to a conflict situation within the group. The contentious issue which came into focus was brought about through the way in which the food was being distributed amongst the members of the group, and also, by whom the food was being distributed. The unequal distribution of a few items of food by those who assumed control over its distribution brought into focus how the fundamental basis of power and control over people rests with those who control the distribution of food. It represented the primary struggle between all individuals for advantage. (The way in which food is distributed is the fundamental basis of the power which is used to control people at all levels of society all over the world.) This was exacerbated by the fact that each person had contributed an equal amount of money to purchase the food. So it was expected and indeed assumed

that each person would receive an equal share of the food. However, as this did not eventuate, those people who missed out on those few items became very agitated while those who assumed control of the distribution formed a power block to defend their behaviour. There were also those who were unaware of the conflict which was taking place.

This conflict provided the catalyst to bring into focus the contentious issue of food distribution and how the issue could be or should be resolved. The key purpose of this trip was to give everyone the opportunity to become aware of this contentious issue, how it came about and what role each individual played within the situation as it unfolded. Josef wanted us to realize how most peoples' behaviour is influenced by certain positive and negative characteristics which define them, but of which they are completely unaware. Hence for people such as us, who often found 'fitting in' to be problematic, Josef wanted us to recognize our own positive and negative behavioural traits, and also those of others, to help us learn to avoid becoming easily exploited by those others while at the same time not arousing trouble when with those others. Learning to control or manage those traits by becoming aware of them was necessary in order to 'fit in' to the societal framework we were part of at that time. The divisive behavioural characteristics of some people can cause great disruption to the situation they are in without them being (self) aware that they are the cause of the havoc being created. We were also told that for most people, such help is not needed as they instinctively know how to 'fit in'. The help such people need is rare and often minimal when it is needed.

An individual assessment of our behaviour and state of awareness was made clear to us by Josef after the camp. In my case the scenario which unfolded during the camp demonstrated that I was completely blind or oblivious to the situation which was taking place. I simply saw Josef as the

authority figure and presumed that everything was under his control and going to plan. I was focusing on Josef and not on what was happening around me. There were many subplots which were also unfolding of which I was unaware at the time. It wasn't until many years later that I came to visibly see, experience and understand how difficult it is to see what our mind does not want us to see. Indeed, it has been often said that we are our own worst enemy. This became clear to me during a reiki workshop that I was taking part in. We took turns being the 'focus person' as questions were being systematically fired at us by the members of the group. Very quickly a particular issue or obstacle pertaining to the 'focus person' began to crystallize in the collective mind of those individuals who were firing the questions. While the particular issue or obstacle was relevant to the 'focus person', he/she was unable to see what the people who were firing the questions could see. Questions would be constantly asked until a breakthrough was made. The breakthrough moment would occur when the focus person became aware of the issue or obstacle that the others could see. This was achieved by leading the 'focus person' to that moment of self recognition through guided questioning. Once the breakthrough moment came, the 'focus person' inevitably wept a little in response to the kind of 'pressure release awakening moment' which had just occurred.

In my case, the issue or obstacle which became manifestly clear to me after prolonged guided questioning was the significant power or influence that my father had over me. At all times I was unconsciously driven to please him. My mind made it extremely difficult for me to become aware of this fact. During my initial years of association with Josef, I was often told that my father had done a "very good job on me". I had little idea of what Josef meant and was completely oblivious to what the consequences of that observation would turn out to be. It was

this point that formed the basis of many conflict situations that would arise between Josef and me. While on the one hand I had very strongly identified with what Josef represented and greatly valued the enormous help and support that he was giving me, on the other hand I was also in many ways more deeply influenced by my father. For example, while I was drawn to enter the astral plane by 'leaving' my physical body on a number of occasions, I resisted allowing this to happen because of my father's warning that, if a person were to leave his/her physical body, he/she may be unable to re-enter that same physical body. When Josef tried to get me to leave my body on one occasion, I fiercely resisted on account of my father's warning. Although Josef was angry with me for my not allowing this 'release' to happen, I found it difficult to trust his judgement despite the great help and support he was giving me. Such was the power of my father's influence over me – particularly in such matters.

Upon reflection the resultant impact of the ensuing 'conflict of influence' was symbolically demonstrated to me when I was listening to the first tape recording of eighty three lectures which were given by Josef at the St. Johns Spiritualist Church in Port Adelaide. As I was listening to the recording, the tape somehow loosened and became entangled on the spindle. I was unable to untangle the tape. When I asked my father for assistance he was also unable to disentangle the tape. Eventually I decided to cut the tape with a pair of scissors, untangle it and then use sticky tape to join the two loose ends. This action proved to be a symbol of the cut that was to eventuate between my father and me and also between Josef and me. When I looked behind me after having cut the tape, I could see very dark foreboding clouds hovering in the sky. It was as if the clouds were telling me that I had made the wrong decision. It didn't occur to me to ask for Josef's help at the time.

Prior to my having cut the tape, I had transcribed that same first lesson or lecture after having transferred Josef's taped copy onto my own tape. The significant thing about the sound on my tape recording was that I could hear the sound of crashing waves in the background which visually brought me back to that same location from where I had been 'chased out' previously. When I mentioned this to Josef, he was not at all surprised, as many messages or 'markers' were often revealed to the individual in the most unexpected hidden ways. Hence the meaning of occult which is derived from the word 'hidden'.

That first lesson was titled 'The Source'. Each one of the eighty three lectures delivered by Josef was tape recorded and then transcribed. At a future time when another tape recording had become entangled, I took the tape to Josef to see if he could help me. He untangled the tape effortlessly.



## *Chapter 6*

**A**s I was transcribing Josef's second lesson titled 'The Question is God' during the early hours of one Sunday morning, my crown chakra opened up enabling my consciousness to rise into the silent black firmament. I was feeling very calm and peaceful as this was happening. When I had completed transcribing that lesson, something drew me outside of the house. Perhaps I heard a noise which I felt needed to be investigated. When I did go outside, there before me was a huge Golden Orb seemingly suspended against the dark western sky. As I was drawn to gaze upon IT, my third eye opened. When it did so, I could feel the air flowing through my forehead. At the same time the veil of silence gave way to the sound of noisy activity which was around me. By this time my legs were shaking as I was filled with fear and apprehension. Very shortly after this experience, I had come to the conclusion that this 'business' of becoming enlightened was simply too big for me.

When I saw Josef the following day to tell him of this experience that I had just had, I had also told him of the great fear and apprehension that I felt. However, I did not tell him that I wanted to opt out of this 'business' of making spiritual progress on account of the fear that I had experienced. Instead, I went along with the idea of still wanting to pursue this path of unfoldment. This proved to be an extremely foolish thing for me to do, as one of Josef's many psychic gifts was having the ability to read any individual's mind like an 'open book'. While being true to one's innate disposition is



important when pursuing any goal of personal significance, it is especially important when engaging in spiritual matters as it is the recognition of the individual's true self that is the driving force coming from within the individual. Not to be true to oneself may result in the individual attempting to resist the 'flow' of a much greater force which, in turn, can cause the individual to feel vulnerable, unhappy or even become damaged in some way.

While I was with Josef and a member of the earlier 'astral travel group' that my father was in, shortly after that 'Golden Orb' experience, the person who was with Josef simply looked at me and said; "Oh, so you saw the burning bush". Another one of my father's friends who was also involved in such spiritual matters told me that I was spiritual. Whether I liked it or not.

Some months later, that same Golden Orb appeared to me in a dream. As I walked towards this Golden Orb while holding the right hand of a woman with my left hand, I kissed IT. In that instant my whole being was consumed with bliss. By entering the consciousness of bliss, I found myself experiencing the all consuming, infinite, divine consciousness which simply could not be adequately described with words. Like the divine consciousness of time, cause-effect, being in the 'now', truth, reality and existence ITSELF, bliss is simply beyond the intellect and the accompanying state of the ordinary mind or illusion. It wasn't until much later that I came to realize that I had experienced ananda, Krishna Consciousness or the Vishnu aspect of Brahman. I had also come to realize that all of these revelations were the outward manifestation not only of my own soul, but also that of all which exists. For White Eagle it is the 'all love' aspect of the Master Soul which is the Sun.\*

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\*White Eagle; *On Reincarnation*; The White Eagle Publishing Trust 2006; Page 63

As was mentioned earlier, divine consciousness and energy (prana) is interchangeable. Everything which exists in this world is an aspect of energy which cannot be created or destroyed but only changed in form. Hence all form is an expression of energy which is a manifestation of divine consciousness.

In the tenth lesson given by Josef, he states; "In the beginning was concept — thought — and it was with the source of creation."\*\*

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\*\* Josef; *Where to from Here?*; Starburst Publishing; 2014 Chapter 10



## *Chapter 7*

One of the main conditions for achieving any desired outcome when under the guidance of Josef was to be prepared to follow the instructions which were given by him. At times this could be a difficult thing to do because the individual who was seeking the guidance might not understand the impact of certain actions on other individuals, or indeed, the particular circumstances of the situation which the individual was in. Timing was a crucial element when being guided by Josef. To carry out an action 'too early or too late' did not contribute towards the achievement of the desired outcome. The action being taken simply had to be 'on time'. Period. This state of affairs often left the individual becoming very dependent on Josef's guidance for any length of time or at least until the desired outcome was achieved. Sometimes certain sequences of events were being invoked which could have either positive or negative consequences for the individual. This often depended on how the conditions were met and whether the instructions given were being followed. Sometimes the instructions which were given simply made no sense.

Thus it was one day, when Josef told me to "find the horse". When I arrived to his shop after work that day he immediately shunted me out of the shop telling me to "find the horse". I was perplexed. At that time I was teaching full time as a secondary high school teacher and undertaking part time post graduate studies in education at a local university. I was not 'fitting in' at the school in which I was teaching, and was

having great difficulties with my studies at the university. I was in a very dark 'mental space' and felt that I was a candidate for elimination. Josef had often spoken to me of how people become eliminated when they break the Law. In my father's 'astral travel group' for example, one person was eliminated for not having met certain conditions which had been laid down by the Masters in order for him to be 'allowed' to achieve an outcome which he desired. Josef had also spoken to me of how he too had to abide by certain conditions. Elimination can take place in any number of ways such as, for example, a motor car accident or through serious illness. When making spiritual progress through occult, Sri Chinmoy likens it to "walking on a knife edge" with darkness surrounding both sides of the blade. Should one fall off the edge, then one will become lost and may have great difficulty getting back on to the path which is being followed. Hence the possibility of not being able to get back on to the path being followed or even becoming eliminated. It also highlights the reason for Josef's concern that the individual needs to follow very carefully the instructions which are given by him while developing the necessary observational skills at the same time to minimise the chances of 'falling off' the path which is being followed.

For me, this was a case of my not having met certain conditions which were set. One of the negative consequences for me was having entered a state of ongoing 'mental darkness' over a period of time. When the mind is in darkness, all sense of direction, purpose and strength becomes seriously compromised. As a consequence of this, one is left with a sense of vulnerability and fear. Fear causes the person to become 'immobile' as a sense of mental paralysis sets in. Upon reflection, the earlier demonstration of my having been completely blind or oblivious to the situation which was taking place around me was happening once again. However,

this time the consequences for me were far more serious. It was this state of unawareness which was the main cause of my not having met the required conditions at the school in which I was teaching and at the university in which I was studying. As a consequence I was unable to 'fit in' or meet the required expectations.

And so it happened one evening when I was reading some of the works of Jose Ortega y Gasset, that 'something' made me go outside the house.\* It was around midnight when the moon was lighting up the clear sky, that I saw the most magnificent, perfectly formed horse appear from the south eastern sky in the shape of a pure white cloud. I had found the horse. Or was it the horse which found me? Ralph Blum states that from Bronze Age artefacts it was found that "the horse both symbolized the sun and was regarded as drawing it across the sky".\*\* In the days that followed, the obstacles which were before me were removed, enabling me to 'fit in' and continue my journey. It was as if a bright light had revealed to me the 'blockages' which had formed and then dissolved them.

In contrast to working with the occult, Sri Chinmoy makes the point that meditating on the heart chakra is the safest way to make spiritual progress. Behind the physical heart is the spiritual heart, and behind the spiritual heart is the individual's soul. As the individual meditates on the heart chakra, a purification process begins to take effect on the higher and lower impure chakras as the heart chakra begins to open and expand in all directions. The purifying energy of the soul enables the individual to achieve a greater state of awareness through the

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\*As I was reading some of the work from Ortega y Gasset, an image of a horse galloping from the mountains to the Mediterranean Sea kept 'popping' out.

\*\*Blum Ralph; *The Book of Runes*; Angus & Robertson; 1985 Page 89

increasing light and enhanced receptivity to the individual's inner voice. Sri Chinmoy points out that if the individual's chakras are not pure enough to experience the high energy level of divine consciousness, then that individual's 'awakening progress' may become retarded for some thirty years. For me this brought back the memory of my 'third eye' chakra having been opened when I stood before the 'burning bush'.

As the individual progresses into more light or greater self awareness, so too does the individual become more aware of self limitations and imperfections, points out Sri Chinmoy. It is akin to an increasingly powerful spotlight that is shining on the individual's nature bringing more sharply into focus the obstacles which need to be overcome in order to continue making progress. It is this greater awareness of the obstacles which need to be overcome that makes progress increasingly difficult. Hence the need for guidance from a master or some kind of divine intervention.

For Sri Chinmoy, meditation is primarily concerned with learning to become increasingly receptive to the Supreme through the individual's inner voice. This approach is in contrast to the surrounding darkness when working with the occult. While working with the occult may provide the fastest means of 'travel' when compared to meditation, it can also be a far more dangerous path to take. Sri Chinmoy makes the point that in the normal seeker's lifetime true meditation is achieved for only about 15-20 seconds. Being guided by an enlightened master can certainly speed up the individual's progress. However, Sri Chinmoy also makes the point that it is the will of the Supreme which decides who will achieve enlightenment.

Prior to my having 'found the horse', I had also seen the dragon and the snake in cloud formation in the previous two years (1976 and 1977) as I was standing alongside Josef looking at

the sky. Nothing was said. Nothing was also said when I had 'found the horse' (1978). The appearances of the dragon, snake and horse in those consecutive years heralded the beginnings of those particular Chinese lunar years.

Josef had often demonstrated his ability to communicate at will with cloud formations which are also manifestations of consciousness. On one occasion I saw a perfect cloud formation of a kookaburra which suddenly appeared against a clear blue sky on a sunny afternoon as I was driving with my family to our campsite. When we arrived at our campsite, there on the bough of a gum tree was a kookaburra, as if it wanted us to acknowledge its presence. While discussing the birdlife around that particular campsite, we were informed by Josef that the birdlife in that area was ruled by the kookaburra. Some time later after the camp, while sitting in Josef's kitchen we joked about his 'kooka' = cooker oven. On the door of Josef's oven was a trademark colour print of a kookaburra.



## *Chapter 8*

**A**t the time when I was experiencing fear, vulnerability and darkness, I had a really terrifying nightmare in my sleep one night. In that nightmare I was in 'free fall' moving at great speed into a black bottomless abyss. I was screaming for my mother. Without warning my fall was halted by a cross. This cross emanated great light and power as it carried me safely to the top of a hill in a location which I could identify. I had stood on the top of this hill before with Josef. On this hill the eastern point of Kangaroo Island could be easily seen. For me, the cross revealed ITSELF as the symbol of light and power through that dream.

Sri Chinmoy makes the point that whether an individual is having a happy or unhappy experience, in truth this should be seen as the Supreme having an experience through that individual. It is the individual's spirit or that aspect of the divine within each individual that is guiding the individual from a state of illusion to an eventual awakening or into the light. However, the individual does not come to the Supreme. It is the Supreme or Divine Consciousness which brings about an awakening to the individual.

And so it was during one late afternoon when I was with my eldest child that the Sun lifted ITS veil and revealed ITSELF to me as the Father, the Master Soul or the Master of Life through the Christ Light which gently flashed and flickered painlessly into my eyes while drawing me into a greater state of awareness. What immediately followed was a sense



of upliftment, disorientation and the feeling that something great had just happened to me. With this upliftment also came a clear understanding of why I was chased out by the dog from that significant location (which was referred to earlier) and why the cross was revealed to me in an earlier dream that I had.

The reason why I was chased out by the dog during that earlier trip was simply because I was the instrument of my father carrying out his will which conflicted with Josef's will. By carrying out my father's will I came to realize that while I was the instrument which was used to fulfil the truth of the name which I was born into, I was also paying for the sins of my father by helping him to fulfil his kriya (or duty). It was through the revelation of the Father that I became the instrument which was used to help fulfil my father's kriya through the manifestation of Holy Spirit or Divine Consciousness. This manifestation came to pass through a physical battle that took place one evening between Josef and me shortly after my revelation. To this day I do not know how this physical battle came about. I felt as if I was being driven into another state of consciousness by a higher force without my having any idea of what to do nor what this would lead to. However, my earlier sense of vulnerability, fear and darkness was replaced with a sense of unreal bewilderment. The chain of events which led to this battle unfolded very quickly with Josef appearing to take immediate outward control of the situation. What unfolded was a 'spirit battle' in which Josef and I were simply instruments of the Divine. That evening, after the battle was over, I could feel the presence of my father's spirit in my home. When Josef and I met the following day, we showed each other the bruises we had inflicted on one another. Josef explained to me that the bruises served the purpose of confirming that the events of the previous night actually took place. I had no idea of the

significance of what took place that particular evening until it was explained to me some days later.

While Josef had revealed himself to be an 'instrument' or custodian of the then Soviet Union, my father was committed to the liberation of Poland which could only come about by re-establishing its sovereignty. Hence the conflict which existed between my father and Josef. For while the Soviet Union was politically upheld by Marxist principles, the Polish push for sovereignty through the Solidarity movement was primarily politically driven by the Roman Catholic Church which had a Polish pope at that time. It was through the manifestation of Holy Spirit that the decision to quell the ongoing civil unrest by imposing martial law in Poland had come to pass in 1981. The timing was crucial for at that time, on both the Russian and East German borders, there were Russian tanks ready to be mobilized into action. By restoring civil order the threat of civil war through external intervention was averted.

For me, one of the great outcomes of this 'spirit battle' was the demonstration of how world events are publicly understood and reported on by people who are living in a state of illusion. Ideas and thoughts come to us, not from us. So in this instance, the thought that came to General Jaruzelski to impose martial law in Poland at that time was a consequence of the reality of the 'spirit battle' which took place between Josef and me by the Will of the Father through the manifestation of Holy Spirit or Divine Consciousness. As was mentioned earlier, this world is ruled by the Supreme, and we are but mere instruments living in the world of illusion. Upon reflection, I suspect that the members of the 'astral travel group' that my father was in were given many opportunities to observe the power of Divine Will through the manifestation of Holy Spirit in order to learn what the Laws of Life are and how they work.

In the days that followed I was anointed by Josef, and for a very short time I felt a very profound sense of being in a heightened state of awareness which came with an accompanying sense of inner peace. In this temporary state of awareness, I was able to move freely amongst people, easily crossing social barriers while at the same time becoming aware of the interconnectivity of some geographical landmarks which were significant energy centres. To become a fully enlightened person however, Sri Chinmoy makes the point that the individual must undergo the stages of revelation, realization and manifestation. When an individual becomes one with the consciousness of the Supreme, then one experiences a permanent state of light, bliss, joy, peace and power.

On the morning I was anointed by Josef, I was instructed to come to his place at a specific time. I felt that I was somehow guided to arrive at the exact time which was specified. For when I did make my appearance, Josef received the confirmation of my exact time of arrival from a willy wagtail with whom he communicated regularly. It was only then that Josef received the required permission or instruction to anoint me. For as was mentioned earlier, Josef was acutely aware of the conditions and instructions which were his to abide by.

As a footnote, it is interesting to note that while many historians and people of Russia saw Mikhail Gorbachev as a 'tragic aside' in Russian history, Sri Chinmoy regarded Gorbachev as one of the great leaders of the twentieth century because he oversaw the eventual collapse of the Soviet Union without the region being plunged into civil war. Both he and his wife Raisa were close to Sri Chinmoy who regarded them both as very spiritually evolved people.



## *Chapter 9*

**S**ome weeks after the great revelation which came to me after the 'spirit battle', Josef told me that many people had to pay a much higher price than I had to pay for such a state of awareness to be granted or achieved. In Josef's particular case, the Masters laid out the condition or the price or the sacrifice that Josef had to make if he wanted to attain an even higher level of consciousness to that level which he already had. In this instance, the choice was left to Josef himself. His condition was that he would be involved in a motor vehicle collision that would leave him in a paraplegic state due to a serious spinal injury. From this very serious injury he would then be given support and taught how to walk and manage his condition through mastering his breathing. My father recounted to me how Josef was very upset when the conditions for furthering his progress were revealed to him. Josef agreed to the sacrifice he was required to make knowing that he would also be condemned to experiencing acute physical pain many times, until the time of his departure. Hence the reason for the statement that Josef had made to me about the price or sacrifice that many people needed to make in order to advance their spiritual progress. Josef was born with many psychic abilities and had already undergone many trials, initiations and experiences during his earlier years.

It wasn't until many years after Josef's departure, that I became acquainted with the writings of White Eagle. With respect to judging other people, White Eagle makes the point

that unless one knows about another person's experiences from previous incarnations, then one cannot be in a position to judge that person's seeming good fortune or misfortune. For this is the likely result of good or bad individual karma that may have been accumulated over many incarnations. Great pain, sacrifice and suffering in previous incarnations in order to make progress in this lifetime may have been undertaken by that person who is being judged by others.\* Sri Chinmoy, also, points out that there are highly evolved souls who choose to incarnate as humans to give service to all that which is around them.

As it turned out, I was still destined to continue to undergo some very difficult, painful and debilitating experiences.

Following Josef's departure, I was allowed to have some limited contact with him in both the physical realm and through dream. However, I was not allowed to know why he was struck down through cancer of the stomach. When I asked Josef; "What happened to you?" when in a dream with him, a heavy curtain fell down between us making it very clear to me that I was not allowed to know the answer to that question at that time. In that dream Josef appeared in a wheelchair looking extremely pale and feeling very ill. Almost immediately following Josef's departure, there had been a ferocious electrical storm over Kangaroo Island and the area surrounding the island. So much so that the power servicing the island was cut off for several hours.

On another occasion Josef came to me in dream and told me to "go for truth" but to "stay away from Aborigines" during a very short discussion that we were having. At that time I had considered writing a thesis for a doctorate, in an area that

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\*White Eagle; *Spiritual Unfoldment 4*; The White Eagle Publishing Trust; 1994 Page 17

explored the impact of cross cultural tensions in a multi-cultural society. I did not pursue that idea. However, many years later I came to understand that by 'truth' Josef was referring to the revelation of Brahman that I had experienced (as was mentioned earlier). I was able to identify that revelation by name some years later after I was guided to the book titled; *The Realisation Of The Absolute* (Yoga-Vedanta Forest Academy Press Third Edition 1972) written by Swami Krishnananda. In this book Swami Krishnananda refers to the many aspects of Brahman described in the Upanishads.

Some fourteen years after Josef's departure, my lower chakras opened up, leaving me in an extremely weakened and obsessive state of mind due to the impact of the impurities which were awakened. In the writings of Sri Chinmoy, he makes very clear that when such negativities are awakened, the attacks on the mind are relentless, merciless and debilitating, leaving the individual isolated, consumed with obsessive behaviour and very little peace. Unless support or help is given by a highly evolved teacher or master, any individual under such relentless attack can expect to become seriously worn down and significantly retarded. This was not the first time I had experienced such difficulties. However, I intuitively felt that I was being protected while having to overcome certain obstacles which were before me. These testing experiences also meant my having to undergo some kind of inner transformation at the same time.

In so doing certain attachments and desires which I had were being eliminated as a gradual purification of the chakras was taking place. Indeed, the highly toxic work place environment to which I was sent provided the conditions to both magnify and bring sharply into focus the obstacles which needed to be overcome. It wasn't until I had left that work place that I was informed that it was built on an Aboriginal burial site

which was occupied by angry spirits from the past who were left behind by their people. My office and work space was in the centre of this burial site. This, then, helped to explain the negative energy of that particular location which manifested in the highly divisive, vindictive and destructive behaviour of many individuals who worked there. When I was in the process of considering retirement from teaching while taking long service leave, I was informed that I should not return to that particular work place as there was still a lot of anger and volatility amongst the people who were working there. I was sent there to do a certain job, undergo certain very testing experiences and it was time now for me to let go and move on. Indeed, while working there, I was able to observe the grief and serious reduction in self esteem that was impacting on many people who were working there.

Upon reflection, the issue of power and control over individuals in all situations can be reduced to the politics of inclusion and exclusion or to the politics of finding acceptance from those significant others. Being aware of one's surroundings in order to 'fit in' was the fundamental life skill which Josef wanted those people whom he helped to acquire. This need to become aware through observation applies to all levels of spirituality which also includes one's immediate physical environment as it too is a manifestation of consciousness or spirituality.

When I went to visit Sri Chinmoy at the Aspiration Ground in New York one evening during a trip to the United States, I could physically feel the power of being meditated on by Sri Chinmoy as I stood before him while receiving 'prasad'.\* I could feel the very powerful healing energy that was being focused on my heart chakra. When it was time for me to make my way back to my hotel that evening, I was feeling a little anxious as it

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\*Food offered by Sri Chinmoy for physical and spiritual sustenance.

was getting very late. As it turned out, I needn't have worried, for when I boarded an empty subway train from an empty station two policemen and a security guard sat alongside me all the way to my destination. It was as if Sri Chinmoy had provided an escort for my safety.

It was through Sri Chinmoy's help and guidance that I began his meditation program which focused on the heart chakra in order to help purify the higher and lower chakras.





## *Chapter 10*

**A**fter I had retired from teaching, I still needed some four to five years to expunge the repressed anger and disappointment that came with the toxicity that I had accumulated and internalized from my last work place. By that time Sri Chinmoy had made his departure (2007) and it was soon made clear to me that it was time for me to leave the accompanying meditation group that I was in. It was time for me to let go and move on as the door to the 'prison cell' that I had been locked in for many years was opened, thus allowing me to continue my journey.

This opening of the door to the 'prison cell' that I had been locked in was made known to me through a flower reading message that was passed on to me. The 'gatekeeper' or policeman who was referred to in the message not only unlocked the door to let me out, but also made sure that the road was cleared and safe for me to continue my journey. When this message was being delivered, I felt that the policeman who was being referred to was Josef who, as was mentioned earlier, I knew to be a custodian or caretaker of the territory I was living in.

This 'opening of the door' led me to a tarot card reader who was able to read my circumstances through cards extremely accurately. He explained to me why I was in the situation that I was in at that time and that it was time for me to leave the Sri Chinmoy meditation group as it had served its purpose. He also provided me with the opportunity to lift the 'lid' which

was holding me back through participating in a meditation course that he was about to start. When I looked into this person's eyes, I thought it was Josef I was looking at and who was guiding me. The meditation course that I had agreed to undertake took around seven years for me to complete. It was primarily concerned with the elimination of obstructive 'thought' through the gradual purification of my chakras. This had the effect of 'dissolving' the toxins that I had internalized which in turn had the further effect of releasing me from my 'prison cell'. It also provided me with a great sense of personal space that was being protected from, or able to deflect, all forms of negative influence. In short, a fairly lengthy healing process was being undertaken by me.

During my time spent with this person, he alluded to the many previous lessons that I still remembered and suggested that I should write about them. Although I immediately dismissed any thought of writing about such matters, the seeds for engaging in such a venture had been sown. He also said that I had the knowledge already awakened 'inside' of me. After a fairly short association with this person, he moved interstate, leaving me to continue with the meditation program on my own.

When I had my cards read by another tarot card reader, I was again told that I should write a book about some of my spiritual experiences and insights as there were people who stood to gain from such writings. Again, my immediate response was a negative one as I knew there were many people who had already written many books about such matters. I was certain that yet another addition to the existing collection was not needed. However, I did have in my possession the full collection of lectures that Josef had delivered at the St. Johns Spiritualist Church in Port Adelaide (from 1976-1983) which I thought could be made available to the public as an alternative. As these lectures did not come from me, I felt that

I needed permission from 'spirit world' to have them compiled, published and distributed as a book to the general public. With this question in mind I came back to that same tarot card reader to find out if this permission would be given from 'spirit world'. It was. And so I have distributed many copies of this book of Josef's lectures to theological colleges, bible colleges, multi-faith organizations, spiritual discussion groups, prominent religious leaders, libraries around the whole of Australia, bookshops, and a wide range of churches representing many Christian denominations.\*

While I was compiling the lectures that had been delivered by Josef, I was reminded of the time when he looked me in the eye and said; "This all has to be paid back one day you know?" With this thought in mind, I saw the resultant book which I had published and distributed as part of the repayment of the debt that Josef had referred to.

With respect to my own reflections, these are simply to serve as a reminder to the reader that the 'Forces of Higher Consciousness' are absolutely real and are constantly manifesting in any number of unexpected albeit hidden ways.

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\*I was inspired to give the book the title *Where to from Here?* because it offers the reader many different starting points for considering how life in this world works: how to look at and understand what really happens, not what we are told to believe.

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*Notes:*

## BEYOND THE MIRROR

**M**any teachers tell us that we create difficulties for ourselves by clinging to attachments and desires that draw us away from recognizing the reality that is constantly manifesting before us. Facing up to this is often very difficult and painful as we are constantly having to deal with the illusion that our attachments and desires may be serving us well in some way. By not wanting to observe how those attachments may be affecting our behaviour, we create difficulties for ourselves and often a great sense of fear in 'letting them go'.

Our primary purpose in coming to Earth is to learn. But the attachments and desires that we hold dear make this very difficult for us as they act as a mirror which reflects the world of illusion in which we are living. It is within this world of illusion that we create a belief system that we are unable or unwilling to test, for it provides us with a sense of purpose and security which we are fearful of 'letting go'.

It is therefore my hope that some of the 'spiritual insights' provided in this book will benefit the reader in some way.

