

# A CONVERSATION WITH BILL HARRIS

Hello again. This is Bill Harris, Director of Centerpointe Research Institute, and this is the last lesson of this course on understanding Eckhart Tolle and the Power of Now. This time I don't have another teacher to speak with, so it's just you and me. I hope you've enjoyed hearing the perspectives of these other great teachers. Now I'll share mine with you.

Let's dig a little deeper into some of what Eckhart Tolle is saying and see if we can make all of this even more clear, and help you find a way to more easily embody what Tolle is talking about. Understanding all of this on an intellectual level is helpful to some degree, but what we're really looking for is *being* it, not understanding it. In fact, I want you to realize that the transcendent, what Tolle calls presence, really can't be understood intellectually. Anything you can say about it isn't it, and any idea you have about it isn't it. Knowing about it, in fact, is of little value. It's being it that we're after.

One of the main ways to get stuck is to keep trying to "get it" intellectually. I see people do this all the time. They keep trying to understand it, without realizing that what is trying to understand it is the ego, and the ego can never understand it. The ego would love to make "being awakened" another of its accomplishments, but this will never happen.

Awakening is a dis-identification with the ego. The ego becomes something you have, but not who you are. Awakening isn't something that happens as a result of intellectual understanding. Instead, it's a shift in perspective—like those pictures where you can either see the goblet or the two ladies' faces, but not both.

So stop trying to "get it" intellectually. You can *be* it, but

you can't get it, at least not mentally. Let me give you an example that might make this clearer. If you had never tasted a strawberry, and I told you all about strawberries—I described how they taste, what the texture is like, and told you everything else I could think of about the experience of strawberry-eating—you still wouldn't know what strawberries taste like.

You can taste a strawberry, but you can't understand what they taste like, and you can taste the transcendent, but you can't understand what it tastes like. Once you've experienced it you can tell someone what it was like but, unless they've also experienced it, what you say won't tell them any more than telling someone who hasn't eaten a strawberry what that's like.

And even if another person has experienced the transcendent, what you say about it will never capture it. Whatever you say about it isn't it. The only value of anyone telling you about it, whether it's me or Genpo Roshi or Eckhart Tolle, is to help you have the experience. So stop trying to get it with your mind. It can't be done.

Having said that, let's look at how you can more easily have the experience Tolle talks about, and even more, live from that transcendent place.

Tolle's first book was about the Now moment, and he does a terrific job of describing what happens when you allow yourself to get into that Now moment, and also how the ego pulls you out of the Now moment. The whole idea of getting into the Now moment is one of those things that is so simple that most people figure out a way to make it complicated.

The truth is, and Tolle says this, the only thing that

exists is the Now. The past and the future are ideas, not realities. They exist mentally, but you can't hand me the past or the future, or point to it, or put it in a wheelbarrow. Both past and future are conceptualizations. Looking for the past or the future is like going to the border between the US and Canada and trying to find the dotted line you saw on the map. There's nothing there because "border" is just an idea.

So Tolle points out that most of the time we're either in the past, regretting something that's already over, or in the future, hoping for something better or fearing something worse, and in doing so we miss the only thing that's real—Now. A lot of people would say, well, so what, what's the big deal about the present moment? Well, the only way to find out is to experience the Now moment for yourself, and Tolle describes a number of ways to do that—watching your breath, looking at a flower or the ocean or some other exquisite natural phenomenon, watching your thoughts, paying attention to the sensations in your body, and so forth. All of these will take you into the present moment.

The problem is that our habit of being in the past or the future, rather than the present, our habit of living in our mental world instead of in the real world, is so strong that most of us can only stay in the present moment for a few seconds. We do something to bring us into the present moment and within a few seconds our internal commentary about it, our ideas about it, pull us back into the past or the future, or into some other aspect of our mental representations of reality.

That few seconds in the Now can be pleasant, even peaceful, but to fully experience the real power of Now, and to see how different it is to live from that place, you have to train yourself to be there for much longer periods of time. This is why those who live in this awakened state almost always have spent years doing some sort of spiritual practice, usually meditation. Spiritual practice gradually quiets the mind, and as that happens, the mind is less likely to pull us out of the Now moment so quickly.

Before we talk about the value of having a daily practice, though, let's look at why it's so difficult to stay in the present moment. The great Alan Watts used to say that society initiates each new member into a game that all of society plays, and it does this as soon as each member is old enough to understand the game. The game is called The Game of Black and White, and the main rule of the game is that White Must Win.

To play the Game of Black and White a person first must learn to divide everything in the world into separate things and separate events. And, in fact, people learn to do this so well that once they've learned how to do it they don't even question whether or not it's really true that the world is composed of separate things and events. This chopping of the world into separate things and events is one of the key ways the ego keeps you from staying in the Now and experiencing who you really are. Seeing through this illusion makes living in the Now much easier.

So let's look at this idea that the world consists of separate things and events more closely, and then we'll get back to the game of Black and White. A baby experiences what scientists call a feeling of oceanic oneness. The baby can't tell where it ends and the rest of the world begins. The world is just one big continuous glob to a baby, completely undifferentiated.

But at some point the baby bites her thumb, and it hurts. She bites her blanket, though, and it doesn't hurt, and the baby begins to make a distinction between "me" and "not me." The differentiation process begins. When the child is old enough to learn to talk the parents teach her the names of all kinds of things. This gives the child the idea that there's something called a "thing" and that a thing and its name are synonymous. Now why isn't this accurate? As you look around you, you can probably see all kinds of "things," and I'm sure you can think of all kinds of separate events you've experienced.

Let's look at why this really isn't an accurate way to see the world—helpful, in many ways, but not accurate—

and how seeing the world in this way keeps you from being in the Now moment and experiencing the deep peace of knowing who you really are. In fact, the whole idea of separate things and events, as obvious and common-sensical as it seems to be, is a trick played on us by the ego.

Think of a bee and a flower. The flower is rooted to the ground and the bee buzzes around it. Everyone knows that a bee and a flower are two, separate, individual “things.” But are they? You never see flowers unless there are bees, and you never see bees without flowers. They go together. They need each other. They’re one, interconnected, organic system, what a physicist might call a “unified field.” You can’t have bees in isolation, nor can you have flowers in isolation. They exist in relation to each other. In that sense they’re really one organism.

Then, of course, you have the dirt the flower is planted in, and the bacteria and worms that live in the dirt and contribute to the nutrients the flower pulls from the ground. That’s part of the system, too. So is the air, containing the right mix of gases, that both the flower and the bee need. Of course we also need a planet that’s a certain distance from a certain kind of star, with the right temperature, and the right amount of light, the right amount of air pressure, and the right kind of cosmic rays that allow the flower, the bee, the worms, the bacteria, and so on, to exist and thrive.

And, that star needs to be in a certain kind of galaxy, which is part of a system of galaxies, and pretty soon you begin to see that this bee and flower system actually includes everything, that everything is part of the same organic, interconnected system. Dividing the world into separate things and events has its uses, but those

divisions are *ideas* about reality, not the reality itself. In truth, everything is connected to, and dependent upon, everything else.

In fact, just as an aside, I’ll also add here that in this same sense, the entire universe depends upon you and your existence. Even before you were born the universe depended upon the fact that someday you would be born. The entire system depends on everything that

has gone before and also everything that will happen later. But that’s another discussion for another time.

At any rate, that’s the first thing you need to understand—it’s all one big interconnected system, and every part of it depends upon every

other part. Thinking of the world as consisting of separate things is just that—a way of THINKING about it. In fact, as Alan Watts used to say, a “thing” is a “think”—a unit of thought, as much of reality as you decide to get your mind around in a particular moment.

Again, I’m not against dividing things up. In fact, it can be extremely useful. It’s when we forget that all the divisions are actually made-up, though, that we get ourselves into trouble and create suffering for ourselves. I’ll explain how we do that in a moment. Ultimately, though, any difficulty you might be having in staying in the present moment can be traced back to the illusion that the world consists of separate things and separate events.

The next thing I want you to understand is that *where* we make these divisions that we take for granted as being real, rather than being merely mental ideas *about* the world—is entirely *arbitrary*. Where a division is made, how things are sliced, is just a matter of social convention. The divisions we think of as being so real

“ **The entire system depends on everything that has gone before and also everything that will happen later.** ”

are *not* intrinsic to reality. They are added by the mind, by the ego.

What do I mean by that? Let's look at an example. How big is the sun? If you look up in the sky and look at the sun—not for too long, because you don't want to hurt your eyes—if you look up at the sun you'd probably say that the sun consists of the extent of the visible fire, which is so many millions of miles across, or whatever it is. Once you get past the visible fire, you'd get into something that is not the sun. The edge of the visible fire is the boundary between the sun and something else, outer space.

But you could also say that the size of the sun consists of the extent of its heat. Doesn't that make sense, too? If we use that definition, the Earth is actually inside the sun, and the boundary is somewhere else, way out into space, at the point where there's no more heat.

There's still another way to describe how big the sun is. We could say that the sun consists of the extent of its visible light. Under that definition, the sun extends for as many light years as the number of years it's been shining, and it's becoming larger at a rate of 186,000 miles every second.

The point is that all of these definitions of how big the sun is are arbitrary, and the one we use is just a matter of social convention. There's no such thing, in isolation, as "the sun" and putting a boundary on it, just as with the bee and the flower, is *a way of thinking about it*, not an intrinsic characteristic of it. And, in fact, all supposed "things" could be seen in the same way. Your skin could just as well be seen as what connects you to the rest of the world as what divides you from it.

I hope you can see now that in reality there are no separate things. So what about separate events? Let's examine the question of when you began as a way of seeing that the idea of separate events is also just a social convention. So when did you begin? Was it when your mother gave birth, at what is called *parturition*? Maybe. Or, you could say that you began at the moment of conception. But perhaps you actually began when you were just an evil gleam in your father's eye. Or when

your parents were born. Or when their parents were born. In fact, we could keep going back in this way until we get back to Adam and Eve.

So you can see that when an event begins—or ends—is also arbitrary, because in reality everything is one huge,

interconnected, multi-dimensional ongoing event, and all the so-called separate events are actually connected to each other and they all go together, just like the bee and the flower. It might be convenient to chop things up into separate things and events, but nothing is *really* separate from anything else.

So, that's the first thing you have to really get. Everything goes together. Everything is one thing, but the mind, the ego, chops things up into pieces, making it seem as if we live in a world of separate things and events. And know how the ego, the mind, does this is arbitrary.

The supposed reality of separate things and events is hugely reinforced by our use of language. From a very young age we begin to create a map of reality, a systematic and abstract way of representing reality inside our mind, and much of that map consists of ideas and concepts as described through language. When you stop to think about it, the whole premise of language is that certain separate things called nouns do something to

**“The supposed reality of separate things and events is hugely reinforced by our use of language.”**

other nouns. Each of these “doings” arbitrarily begins and ends at a certain point and is thought of as a separate event—the key phrase here being “thought of.” The fact that we rely so much on language to make sense of the world, and that our language is all about separate things and events helps us to forget that separate things and events are just a way of thinking about reality, and are really made up.

Again, I’m not against dividing the world into separate things and events. I am, however, warning you that when you forget that such divisions are all in your head you pay a huge price. For one thing, the key example of a separate “thing” is the idea that there is a separate you.

Once you buy into that idea and begin to feel separate and isolated, once you begin to see and experience yourself as a separate ego in a bag of skin, you feel separate from life. On one hand there’s your life, which is always happening Now, and on the other hand there’s your *idea* of your life, your map of who you are. In confusing the idea for the real thing, you miss the Now, and you miss your life. I think Tolle describes this beautifully. When you do this, you create suffering for yourself, and for others. In fact, all kinds of unpleasant emotions and experiences are a direct result of thinking and feeling that you are separate.

You can only experience anger if there’s something separate from you to feel angry about. The same could be said of fear—to feel afraid, you must believe that there’s something outside of you that could threaten you or harm you. Depression, sadness, anxiety, and all kinds of other chronic emotional problems all stem from a basic feeling of separation, based on the illusion that we live in a universe composed of separate things and events, and especially the illusion that there is a separate “me.”

I hope you can see how this whole idea of separation is a complete fraud. Sir Alfred Korzybski, a philosopher and scientist, and the creator of the field of study known as General Semantics, once said, “The map is

not the territory.” This is another way of saying that our ideas about things, our internal representations about things, our mental conceptualizations about things, are not the same as what they represent. Dividing the world into separate things and events is a way of mapping reality, but that map isn’t reality. Thinking that things and events really are separate is like thinking that those little triangles on a map really are mountains, and that you can go camping on them. Or that you could get wet in the sound “water.”

When Tolle talks about the ego, he’s really talking about the characteristic of the mind that creates this map of reality, that chops reality into pieces, into separate things and events—and then acts as if all of this was really real. This is the real source of your suffering, and coming back into the Now, into the place where everything is one thing, is the cure.

There’s more to this whole illusory way of living, though, so let’s press on. The next thing we do, once we’ve completely fallen for the supposed reality of separate things and events is to divide those separate things and events into two basic piles, and this is where the Game of Black and White really gets started in earnest. Once we’ve chopped the world into separate things and events, we put some of them into the “appropriate” or “good” pile—which, in terms of the Game of Black and White is the White pile—and we put the others into the “inappropriate” or “bad” or “Black” pile. Then we can bring in the main rule of the game which, as I said, is that White Must Win.

When White—those things and events we think of as appropriate, desirable, or good—“wins,” we’re happy—at least temporarily. But when Black—the things and events in the other pile—seems to win, we feel unhappy, frustrated. If you stop and think about it, most of your life—most of everyone’s life—is about trying to get White to win and trying to avoid having Black win.

Now here’s the problem with this game: White can never overcome Black, though we play the game as if

it must. Good must overcome evil. Life must overcome death. Having must overcome not having. Happiness must overcome unhappiness. Health must overcome illness. What I want must overcome what I don't want. Pleasure must overcome pain.

You may have already realized that just as the bee and the flower go together, Black and White go together. In other words, "good" is defined in terms of "evil." If there wasn't evil, how would you know what was good? Good only makes sense in contrast to evil. In the same way, having makes no sense except in terms of and in relation to not having. Life makes no sense except in terms of death.

The same is true of happiness and unhappiness, pleasure and pain, health and illness, clarity and confusion, here and not here, light and dark, empty and full, and all the other Black and White pairs of opposites. They are all defined in terms of each other. And, they all go together. You can't have one without the other any more than you can have a one-headed coin.

In each case, you wouldn't know that the White side even existed if it weren't for the Black side, in the same way that you don't feel your stomach unless it feels bad, or you don't experience your eyes unless there are spots in front of them. Until the opposite comes into play, everything is invisible, unimaginable.

Now it's certainly possible in any given moment to have more of one side of the equation than the other, but you're never going to get rid of the side you don't want. It's impossible, in the same way you can't have buying without selling, or up without down. Just try and make everything in your house "up." You can't, because up and down go together.

And, as I described earlier, where one side ends and the other begins is totally arbitrary. Where does up end and down begin? Where does good end and evil begin? In reality, they are one thing, and any division is conceptual, not real. In Buddhism they describe this by saying that all opposites arise together. So, as I said before, it

might be useful in some cases to divide things, but you have to remember that you're making it up, that all divisions are ideas about reality, but not reality itself.

So why am I making such a big deal about dividing things up, and especially about this Game of Black and White? What's wrong with wanting things to be a certain way? Well, nothing, if you do it gently, but most of us don't. The truth is that to be here, to be a human being, you're going to prefer certain things over other things. I prefer my children over yours. I prefer my car over yours, or at least I'm more concerned with it, more attached to it.

To be human is to want certain things. Without desire you wouldn't eat or come in out the cold, or procreate, and the whole human race would come to an end. But when you play a really hard version of the Game of Black and White, where White MUST Win, you set yourself up for suffering.

Why? Because you've put yourself in a double-bind, an un-winable situation, where you're trying to get rid of something that cannot be gotten rid of, where you're resisting something that, first of all, is just an idea and second, cannot be successful resisted anyway, since it's part of a larger whole and can't be eliminated without eliminating the whole.

This is in great part where the pain body Eckhart Tolle talks about comes from. Several of the other teachers in this series have talked about the Shadow. The Shadow is really another name for the pain body. And, it's really just another aspect of the Game of Black and White. Here's how it works.

The pain body is really the result of playing the Game of Black and White, accentuated and reinforced by trauma you may have suffered as a result of playing. In order for any past trauma you may have experienced to impact the Now moment, to pull you out of the Now, you have to take your concept of that trauma, your memory of it—including the kinesthetic, body memory, the associated feelings—and attach it to something happening

in the present, or something you fear will happen in the future. In fact, what you're usually doing is attaching this memory to something that's happening now, and then anticipating the possibility of similar trauma and similar feelings happening in the future, usually the near future.

If your father yelled at you and then spanked you when you were small, you might have been traumatized by this. If then, in the present, another authority figure, for instance your boss, yells at you,

you may mentally attach the traumatic memory, including the memory of the physical and emotional pain you felt, to your boss. You drag the past trauma—or rather, your idea of it—into the Now moment and associate it with your boss. When he yells, you feel the same fear you felt as a child.

The Shadow is another way of looking at this same phenomenon. A Shadow aspect of yourself is something you've made wrong—in other words, assigned to the Black pile in the Game of Black and White. As a result, you've repressed it or disowned it in the hope that you can avoid experiencing it.

Any feeling or quality or other human characteristic that you've repressed in this way becomes what is called a Shadow part of you. In repressing it, however, in pushing it down into the basement of your consciousness, you don't really succeed in getting rid of it. Something quite different happens. Instead of avoiding it, it appears in your life in many other covert ways.

Let's say that you've made anger wrong, which means you resist it in others, and you resist it in yourself.

However, like a balloon which when squeezed in one place pops out in another, the anger finds a way to express itself, in one way or another.

Let's say, for instance, that you've made anger wrong because your father's anger created so much pain for

you when you were small. Not only that, it wasn't safe for you to show your own anger toward your father. So, you repress your own anger, and you decide to avoid angry people at all costs. After all, they scare you.

**“ Any feeling or quality or other human characteristic that you've repressed in this way becomes what is called a Shadow part of you. ”**

Ironically, when you do this, anger becomes a central feature of your life. You see angry people everywhere. And not only do you see them, you're strongly (and negatively) affected by them. They really bother you. In addition to being afraid of them, you're very angry about them. Another person, who hasn't experienced the trauma you've suffered, and hasn't disowned his anger, also sees the angry people—they aren't invisible—but he isn't affected by them, he isn't triggered by them, in the same way you are.

For you, though, life seems to be a constant stream of angry people. How do all these angry people find you? As Tolle puts it, your two pain bodies attract each other. By disowning your own anger, you attract it in others. And, you're powerfully affected by anger when you see it in others.

The second thing that happens when you disown your anger—or any other aspect of yourself—is that you express it anyway, in dysfunctional, covert ways. Everyone else can plainly see that you have a lot of anger—everyone but you. You don't acknowledge—or, really, even realize—that you're angry. For you, it's *out there*,

in other people. You're against anger, because it's such a bad thing. But you do things to other people that are a covert expression of your disowned anger.

Perhaps you're late for things you don't want to do, or you fail to do what you say you'll do because you really don't want to do it. Or you express your anger covertly by avoiding responsibility, making excuses, or blaming others. You might be conveniently forgetful. You might complain a lot, use sarcasm, make cutting jokes about others, or be sullen or stubborn. And so on. In one way or another, your disowned anger *is* expressed.

This is usually referred to as being passive-aggressive. Your anger is expressed, but not directly. You can't express it directly because you've disowned it. It's still there, though. And, in addition to being unpleasant for others, you suffer, too. Your own disowned anger eats at you.

And, of course, anger isn't the only thing you could disown and repress. You could disown fear, or selfishness. You could disown any part your parents or other authority figures didn't want you to express, including wanting, happiness, sexuality, joy, sadness, aggression, pride, intelligence, the urge to be noticed, neediness, or thousands of other human feelings and urges.

Some Shadow aspects are what most people would think of as negative while others are what are considered to be positive. When you see someone who exhibits something negative you've disowned, it will trigger you in a negative way. When you see someone who exhibits something positive you've disowned—say, for instance, charisma, kindness, leadership, talent, or intelligence—you'll put them on a pedestal.

In either case, some part of you has been disowned, unacknowledged, and stuffed down into the basement, and it needs to be re-owned. Until that happens, that Shadow part will continue to pull you out of the Now and into the ego. It will keep you playing the Game of Black and White. Tolle would say that your pain body

will pull you out of the Now. It's the same thing. Another thing that happens when you re-own a Shadow aspect of yourself is that it matures, it grows up. Disowned anger could turn into a refusal to allow people to harm others, or the motivation to work for greater justice in the world. Disowned selfishness could turn into the ability to love yourself unconditionally, and in doing so to love others. Disowned fear could turn into finely tuned discrimination as to when something is wrong or unsafe and the motivation to take appropriate action.

So how do you know when you have a Shadow part that contributes to your pain body and keeps you out of the Now moment? And, how do you re-own it? In this course we've discussed a couple of ways. Genpo Roshi's Big Mind process, where you speak from the voice of a disowned Shadow part of yourself, is one way. Just allowing a disowned part to speak, to express itself, allows you to re-own that aspect of yourself. This heals the pain body and also allows that aspect of you to mature.

Healing the pain body, by the way, might be seen as taking some aspect of life around which you've been playing a particularly serious Game of Black and White, off of the game board. The ego wants you to divide the world into Black and White and create a continuing war between these two imaginary enemies. When you heal a Shadow aspect of yourself by re-owning it, you stop making it wrong, and in doing so you drain the ego of some of its power.

So, in Genpo Roshi's Big Mind process, if anger is a disowned voice, you would speak from the voice of anger. When you do this, you're not the entire self any more—you're just that one voice, in this case, the voice of anger. This is usually done with a facilitator, but you can do it by yourself. It might go something like this:

"I'm Bill's anger. My job is to be angry. I'm angry because other people don't notice me. They don't realize what I can contribute and I feel really angry that I get left out because people don't see my value. I'm also angry that people don't care what I'm feeling, and that

they don't help me when I need help. I'm angry that I have to work in a lousy, low-paying job and that other people have more money than I have. And, I'm angry that I (the voice of anger) have been pushed down into the basement, and that I haven't been allowed to speak. It feels good to finally express myself."

And, of course, there might be a lot more. Just allowing a disowned Shadow voice to speak creates tremendous positive change. It stops the covert expression of that voice and it stops you from being triggered by expressions of that voice you see outside of yourself. It won't stop angry people from existing, but it will stop you from attracting them into your life, because speaking from the voice of anger will heal that part of your pain body. As a result, you'll stop attracting people who also have angry pain bodies.

And, of course, I'm just using anger as an example. *Anything* that triggers you over and over in other people is a Shadow, whether it's something negative or positive, and speaking from the voice of that Shadow part is a fantastic way to heal the part of the pain body represented by that voice in you. There will still be angry people in the world, and you'll still notice them, but they won't trigger you any more, and you'll stop attracting them. You'll retire that aspect of life from playing the Game of Black and White.

A second method for dealing with the Shadow and the pain body is the 3-2-1 Process Diane Hamilton described in the conversation I had with her. The 3-2-1 Process also appears in Ken Wilber's Integral Life Practices Starter Kit. "3-2-1" refers to the fact that you first approach the disowned part through a 3<sup>rd</sup>-person, "it" perspective, then through a 2<sup>nd</sup>-person, "you" perspective, and finally through a 1<sup>st</sup>-person, "I" perspective. In doing this, you fully own the disowned Shadow part and heal that part of the pain body. In the process of re-owning it, it moves from "it," to "you," and finally to "me."

When you've identified something that has a strong and

repeated emotional charge for you, some particular thing or some kind of person that repeatedly bugs you, you face that person or situation in your imagination and describe that person or situation and what bothers you about it (or, what attracts you to it, if it's a positive quality you've disowned).

This is the 3<sup>rd</sup>-person part of the process, where you treat the disowned aspect as "it." You might say, "I really can't stand angry people. They really piss me off. They also scare me. When I see people like this I just want to smack them. Something really should be done about angry people." And so on. You express the way you feel about "it."

The second step is to speak from a 2<sup>nd</sup>-person perspective. Again in your imagination, you talk directly to the person or situation, or ask it questions. "Who are you? What do you want? Where do you come from? What do you need to tell me? What gifts are you bringing me?" You could also tell it what you think about it. Then you let the disturbing person or situation respond to you, again, in your imagination.

This is the 2<sup>nd</sup>-person part of the process, where you treat the disowned Shadow part as "you." You might say, "You really piss me off. When I see someone like you, it makes me sick. I want to slap you. You're ruining my day." Then you might get into the questions. "What do you want? What do you have to say to me? What gift or lesson do you have for me?" And, after each question, listen for and express the answer.

The third step is to *be* the disowned Shadow part, by speaking (or writing, since you could also do this in writing) from a 1<sup>st</sup>-person perspective. You become the disowned Shadow part and you see from and speak from the perspective you've disowned, just as you did when speaking from the voice of the disowned part, as in Genpo Roshi's process.

It might not seem as if this would actually create much of a change, but when you do this you'll find that it's

very powerful. Both processes heal the pain body, and healing the pain body, in addition to getting rid of all kinds of emotional pain, makes it much easier to access and live from the Now, which means to experience the presence Tolle talks about, the transcendent. These Shadow aspects, these disowned parts of yourself, are powerful ego forces pulling you out of the Now moment and back into the ego.

So you can see that Shadow aspects of yourself, or what Tolle calls your pain body, are parts of reality around which you're playing a hard version of the Game of Black and White, which strengthens the ego, causes you pain and suffering, and pulls you out of the presence, out of the Now moment.

Eckhart Tolle talks a lot about the future and the past, so let me relate what I've said so far to the whole idea of the Now and the problem of the future and the past. You'll remember Tolle saying that much suffering is caused by being in the past or the future instead of being in the Now. We regret or feel guilty about something in the past, on one hand, or hope for something better or fear something worse in the future.

Notice that when you feel regret about the past, or when you feel pain from the past by pulling traumatic memories and the associated feelings into the Now, you're once again playing the Game of Black and White. Something in the past is part of your "undesirable pile," and you're actively resisting it.

Except what you're resisting isn't even happening! It's over. In fact, it's just a memory—and a memory is really just an idea about something that happened, but not the thing itself. It's a phantom. So not only do you want what you think is good to triumph over something else you think of as bad, you somehow want to go back in time to do it, which of course is impossible. I hope you can see that this suffering is totally created by your mind, your ego, and serves no purpose—other than to possibly motivate you to wake up.

On the other hand you could be off in the future, where you have two choices: you could fear that something from your Black pile is going to happen, or you could be hoping that something from your White pile will happen. Once again, you're playing the Game of Black and White which, as I've said, creates suffering, keeps you from being in the present moment—which is the only place your life can really happen—and is also un-winable anyway. Also, as was the case when you go into the past, you're playing the Game of Black and White with something that doesn't even exist, and may never exist.

In the Now there's no Game of Black and White. In fact, it's perfectly clear in the Now moment that all those distinctions and divisions into desirable and undesirable are just ideas. It's not that you can't make those distinctions in the Now moment. If you couldn't, Eckhart Tolle wouldn't be able to tell the difference between his pants and his shirt, and he might leave home looking pretty funny.

But in the Now moment, you clearly see how everything goes together, and the big battle that goes on outside of the Now moment, that hard version of the Game of Black and White I've been talking about, doesn't happen.

So what *can* you do in the Now moment? In any particular Now moment, you certainly can have preferences. If you do have a preference, it's either something you can do something about, in which case you act. Or, it's something you can't do anything about, in which case your only two choices are to surrender to what is or resist it. Resisting is just another name for playing the Game of Black and White, and I hope you see by now that this is a losing game.

And, actually, surrendering to what-is is very easy, IF you can stay in the Now moment. In fact, in the Now moment surrender happens automatically. So the challenge is really how to get into the Now moment and stay there. Or, you could say, the challenge is to stay out of the future and the past, to stop identifying with the

world of ideas—which automatically takes you to the world of Reality, the transcendent, the presence. Eckhart Tolle describes a number of ways to get into the Now, but staying there is the real challenge. Once you can learn to say in the Now, there's no temptation to resist what is or play the Game of Black and White. In fact, as Tolle has said, when you're in the Now moment, it's easy to know what to do—or to know if it's more resourceful to not do anything.

What I've found in my own experience is that when you're in the Now, the presence, the transcendent, what Genpo Roshi calls

Big Mind, you tap into an infinite part of yourself that Knows. Anyone can do this, but you do have to be present, in the Now moment, in order to do it. This part of you, once you become still and present, is able to take in all the infinite variables happening in each moment, instantly evaluate them, and know exactly how to respond. And, you can do this, moment by moment, effortlessly. When you're in the Now you don't need to analyze what is happening or use the ego to make decisions, because it's as if the universe makes them for you, or through you.

I spend a lot of time with Zen master Genpo Roshi. We teach workshops together around the country, and we speak by phone almost daily. I see him meeting life in this same way, where there's a spontaneous ability to know just what to do, and when, without fear, without anxiety, without analysis, and without wavering. Eckhart Tolle is obviously able to do the same thing, as are the other teachers you've heard in this series.

When Tolle is answering questions, in his books or in response to a question in his series with Oprah, you

might wonder how he seems to know just what to say. You might marvel at the wisdom of some of his answers. The reason his answers are wise and spontaneous is because he's tapping into that place I'm talking about. The answers are coming *through* him, not *from* him.

I want you to know that you can do the same. It isn't that difficult once you realize the futility of living

through the ego—in other words, living by playing a serious version of the Game of Black and White. It also means dealing with your Shadow aspects, which is just

another name for healing the pain body, so it loses the ability to pull you out of the Now moment. It also means learning to quiet your mind and to stop confusing your ideas about Reality, and especially your ideas about yourself, with the real you and the real world.

So how do you do that? There are two main ways this happens. The first is the way it happened for Eckhart Tolle. From a place of tremendous suffering and misery, he surrendered. He let go of trying to control the world through his ego. Most people do not do this, however. Spontaneous awakening is rare.

Most people in a situation of similar suffering *increase* their resistance, which means they increase the intensity of their personal Game of Black and White. If you play hard enough, you eventually end up killing yourself in one way or another, through a stress-induced illness, a fatal accident, or in some other way. Tolle, however, for whatever reason, surrendered, and in that surrender he suddenly found himself in the transcendent, in the Now.

**“Most people in a situation of similar suffering increase their resistance, which means they increase the intensity of their personal Game of Black and White.”**

You might think that you could decide to surrender right now, but unfortunately, surrender isn't really something you can decide to do. Why? Because the doer, in this case, is the ego. In fact, the whole idea of there being a separate you, a separate ego, who can surrender, or do anything else, for that matter, is an illusion. I know this flies in the face of common sense, but nevertheless it's true.

This is why I described the bee and the flower and all the rest. I'm making the point that there is no separate you, that this is just a way of thinking. And, when I say that it's just a way of thinking I'm really saying that it's coming from the ego.

So there's no separate you that could decide to surrender. Surrender is really a realization that there is no separate you, so who would surrender? And, at any rate, the ego is an idea, your idea of who you are, and an idea can't do anything. In reality, the universe as a whole is the only doer, and it just looks like there's a separate you who goes around doing things to and with other separate things. This is the illusion that Eckhart Tolle, and the other teachers in this series, are trying to dispel.

It doesn't seem as if you could get by without this sense of being a separate self, but I promise you that life actually works much better without it. And, in fact, you don't have to totally get rid of it so much as know that it's just an idea, a way of thinking. In this awakened way of living, you *have* a separate self—in other words, you have an idea of who you are, a map of who you are—but you don't think that's who you are.

At any rate, you can't decide to surrender, because surrendering is something that happens, not something you can do. You might be lucky enough to have surrender happen, as happened to Eckhart Tolle, but I wouldn't count on it. This, by the way, is what is called *grace* in a lot of spiritual literature.

This leaves you with the other method, if you want to

call it that. The other way to move toward the ability to be in the transcendent all the time is to have some sort of daily practice that quiets the mind and gives you distance from it, so you more and more are watching the mind, the ego, rather than identifying with it.

And, at the same time, you need a daily practice that allows you to heal the pain body, or, you might say, re-own your disowned Shadow elements. As I've said, your Shadow pulls you out of the Now. Or, you could say that Shadow elements are a way of playing a hard version of the Game of Black and White.

I've already described how to deal with the Shadow, and I'd suggest that you either get involved with Genpo Roshi's work, as it's a very potent way to work with the Shadow, or get a copy of the Integral Life Practice Starter Kit from Ken Wilber's Integral Institute, which contains a DVD of Diane Hamilton leading a group through the 3-2-1 Process, another powerful way to deal with your Shadow.

Once you learn that process, or learn how to speak from Shadow voices the way Genpo Roshi does, you can begin to notice when something or someone bugs you—and therefore is one of your Shadow aspects—and deal with it using one of these methods.

I would suggest that you have a regular scheduled time to do these things, so that you work on this regularly. Otherwise you risk doing it here and there for a short while and then gradually losing interest and going back to your old living habits. Shifting the way you live so that you more and more live in the Now moment—and I mean really doing so in your bones—is going to take a little bit of discipline, and part of that is having a practice that becomes a regular part of your day. Believe me, it will be worth it.

The second thing you need is a way to quiet your mind, so it stops jumping back into the past or out into the future—in other words, so you can stay in the Now moment for longer and longer periods of time, and eventu-

ally stay there all the time.

When the mind is running, running, running all the time, as it is for most people, it's easy to identify with your mind, to identify with your idea of who you are—which is really what your ego is. When your mind becomes quiet, you clearly see who you really are. And, you see that what you thought was you, isn't you. As this happens, being in the Now, in the transcendent, becomes effortless. You may have marveled at how effortlessly Eckhart Tolle seems to stay in the awakened state. You can do this, too, I promise, but to do so you'll have to quiet your mind. Once you do, your mind becomes your servant rather than being your master.

And, the best way I know of to do this is meditation. Meditation is a way of setting aside a certain amount of time where you purposely go into the transcendent, into the Now moment. And, just like practicing the piano, the more you do it the better you get at it.

Again, unless you have a regular practice of doing this you'll probably play around with it for a while, but very likely drift back into your old life habits after a while because you won't see significant results. If you set aside a time each day to practice, though, you will get better and better at it.

My preference for meditation, as you might imagine, is Holosync, since I created it, so I'd like to tell you a bit more about Holosync, how it works, and how it can dramatically accelerate your ability to live in the Now.

As you may know if you've ever meditated, traditional meditation can be difficult, especially in the beginning. And, it can take a while before you see any real results. A lot of people quit long before they see results. Holosync is different. It takes you into extremely deep meditation the first time and every time. It takes you right to that transcendent Now moment and allows you to hang out there.

Here's how it works. Since the 1970's scientists have known what brain waves advanced meditators are

creating during meditation. In the mid-1980s, I happened to find an somewhat obscure paper in *Scientific American* by a researcher at Mt. Sinai medical Center in New York that described how precise combinations of what are called *sine wave tones*, delivered to the brain through stereo headphones, can create any brain wave pattern in a listener. There are brain wave patterns associated with creativity, superlearning, sleep, anxiety, fear, joy, enthusiasm, and many other states, including meditation.

As a long-time meditator, I was most interested in meditation, and wondered if we could create deep meditation using this type of technological approach. What happened and how well it worked was beyond my wildest dreams, and in 1989, after four years of experimentation, I started Centerpointe Research Institute. Today, over 700,000 people in 173 countries have used Holosync to create deep meditation and improve their lives.

Holosync, then, is a way to create deep meditation quickly and easily, just by listening to a CD with stereo headphones. As you use Holosync, you very quickly develop the ability to quiet your mind, to quiet the ego. As this happens, the transcendent, the Now, becomes more and more obvious. Remember that the ego—which is really just your idea of who you are—is really just a sort of curtain that obscures your real self, your real life, from view. Meditation, and especially Holosync meditation, dissolves that curtain. As it dissolves, you instantly and automatically find yourself in the Now, in the transcendent.

Holosync also heals the pain body, one of the most insidious aspects of the ego. One of the main comments we hear from Holosync users is that all kinds of emotional problems fall away as they use it. Problems with anxiety, depression, fear, anger, drug and alcohol problems, food issues, and all kinds of emotional dysfunctions, just fall away.

And, as the mind quiets, your ability to be in the world

in an effective way increases. Your mind, since it isn't busy churning about the past and the future or playing the Game of Black and White, becomes a laser-beam of clarity. You might remember Eckhart Tolle saying in *The Power of Now* that whatever problem you seem to have in any given moment, there are just two possibilities. Either you can do something about whatever is happening, or you can't. Those who've used Holosync find that in that moment they easily intuit what can be done, if anything, in which case they do it. Or, if nothing can be done, they more easily surrender.

Holosync certainly isn't the only way to have a daily practice that helps you to be in the transcendent Now moment and live from the place Eckhart Tolle is talking about. However, I've found it to be a very easy and powerful method. Holosync is pleasant to use because it stimulates the production of various pleasurable neurochemicals and leaves you feeling centered and peaceful long after your listening session. You experience results very quickly, which motivates you to keep using it. Many people have told us that Holosync was the only meditation approach they really enjoyed and were able to stick with.

You can try Holosync for yourself and see what you think. If you go to <http://www.centerpointe.com/FreeDemoCD/> we'll send you a free Holosync demo CD and a free Special Report about Holosync and how it works. Believe me, there's a lot more about Holosync than I have the time to tell you about here.

My main point, however, isn't to do a commercial about Holosync. If you feel drawn to this approach, get the free demo CD and try it. My main point is that to really embody what Eckhart Tolle and the other teachers in this series are saying, you're going to need some sort of daily practice. A hit and miss approach just isn't going to do it. That daily practice doesn't need to be a chore, however. It can be fun. I won't kid you, though. You will meet aspects of your ego along the way, because it will fight to stay in control. Because of this, we also provide a ton of support for those using Holosync, in order to

make this process easier.

But whatever you do, *do* create a practice for yourself. As with anything else, the more you practice the better you become. It used to be that what Eckhart Tolle and I and the other teachers in this series are sharing was esoteric, secret, handed down one-on-one to a select few. Now this information is available to anyone who's interested—as you've shown that you are by reading *The Power of Now* and *A New Earth* and by taking this course. The world is waking up, and lord knows it needs to. You *can* live from an awakened perspective. There is a price to pay to do so, but it's a joyful price and the rewards are infinitely huge.

Finally, let's look at what Eckhart Tolle refers to as your purpose. Many people write to me saying that they don't know what their purpose in life should be. They feel they should be doing something “significant” with their life, but as far as they're concerned, they aren't. Tolle puts a different spin on the idea of purpose, which I agree with. The type of purpose most people are seeking is an egoic purpose—in other words, the ego wants to do something that it considers to be “important,” by its standards.

Tolle describes your purpose as whatever you are doing in the present moment. Most people are unsatisfied by this. How could whatever you are doing in the moment be considered a “purpose”? What if you're buttering some toast, or putting on your socks?

The only way to discover what Tolle means by this is to live in the Now, in the presence, in the transcendent. When you live from that place, you discover that, truly, whatever you are doing *is* your purpose. First of all, when you live in the Now moment you'll know exactly what needs to be done in that moment and exactly how to do it—including doing nothing, if that is the most resourceful, most “present” thing to do. And, the doing will happen spontaneously. When you look out into the future for a purpose, you cannot be in the Now moment, so a futurized purpose is, by definition, of the ego.

You can have such a purpose, of course, and there's nothing wrong with doing that. If you do that, you are playing that you are a separate agent, and pretending that there is somewhere to go and something to get. I have such a purpose in the sense that I am building Centerpointe and teaching many people how to wake up.

But the fruits of an outer purpose, as Tolle calls it, are always destroyed by time. Centerpointe had a beginning, and it will have an end. On the other hand, what Tolle calls an inner purpose, by which he means being totally present to whatever is happening Now, is eternal, and always leads to peace, because Now is eternal, and can never be destroyed or harmed.

I mentioned earlier that one of the most fundamental principles of this universe is relativity. Everything exists in relation to everything else, and everything depends upon everything else. Everything goes together. All supposed opposites are really one thing. They arise together and each side of the polarity depends upon the other side.

For this reason, the idea that there is a victory to be won or an end to be attained—that *this* must win out over *that*, or getting must win out over not-getting—is an illusion. What looks to most people to be a conflict between *this* and *that* is an illusion of the mind, an illusion of the ego, created by the false idea that White Must Win. It's as if you had a knitting needle in each hand, and you had a fight between one hand and the other, where you really tried to get each hand to win.

I realize that this flies in the face of what everyone thinks of as common sense, because we're all trying

to get somewhere, to achieve something, to make *this* happen instead of *that*. This is, as I've described, the Game of Black and White, and we've all been playing for so long that we've really bought into the premise that White MUST Win. As subversive as this sounds, I'm really saying that there is no purpose to life, at least in the sense that most people mean it. Having a purpose really means that there is something to be attained, somewhere to go, or some victory to be won. When you are in

the Now, you see that this clearly is not true, and you can easily find this out for yourself.

Every end, as the word "end" itself implies, is an extreme, an oppo-

site, and exists only in relation to its other end. I hope I've demonstrated that the idea that one end could, or should, "win" over the other end is an illusion, and the source of your suffering. The truth is that in life there is no goal to be attained. As soon as a goal is conceived, it becomes impossible to be in the present moment. Once that happens, you begin to feel frustrated by life because now you are outside of life instead of *being* your life.

As paradoxical as it may seem, what we think of as a purposeful life actually has no point. It hurries to get somewhere, and in doing so misses life, misses Now, misses everything. In not hurrying to get somewhere, the purposeless life, however, misses nothing. It's only when there's no goal and no rush that the human senses are fully open to receive the world, and when that happens you are fully alive.

This might sound as if I'm telling you not to do anything. Not at all. I'm really asking you the question, "Who is doing something?" The truth is that when you're in the presence, in the transcendent, in the Now moment—when you're awake—doing happens, but without a separate doer. Ends are achieved and things

**“When you live from that place, you discover that, truly, whatever you are doing is your purpose.”**

happen, but not in the supposedly purposeful way you may have always thought of.

Without a supposed purpose, without a goal, you'll still go to work, you'll still eat, sleep, go to Disneyland, start a company, plan for retirement, watch the game on Saturday, or whatever you usually do. The only difference is that no separate you is doing any of this. The universe as a whole is doing it. There never was a separate you to do anything.

When you're present in this way everything takes care of itself, and from the outside everything looks the same. As Jesus said, "Consider the lilies of the field, how they grow. They toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." From the point of view of the ego, the idea that everything happens by itself seems ridiculous, perhaps even dangerous.

When you're established in the transcendent, however—when you live from an awakened perspective—you instantly see the profound truth of these words. Do the lilies have a purpose, in the sense that they're *trying* to grow, or trying to be beautiful? No, all of this happens by itself. It seems like some separate you needs to do something, but the message here, as weird as it sounds, is that this is an illusion.

In Zen they say something very similar: "The grass grows by itself, and the flowers flower." In reality, everything happens by itself, though from the point of view of the ego it doesn't seem so. But the same part of you that grows your hair or beats your heart also does everything else, including those things that seem to be individual choices. It only seems as if some separate "you" does anything. When you live in the Now moment, this is obvious.

When you're in the Now moment, actions still happen, but it's clear that these are actually the actions of the entire universe, the Oneness, the transcendent, or whatever you want to call it. They are not the actions of a separate you, a separate ego. That is an illusion created by the mind, the ego. What a relief to discover that

the grass grows by itself, as does life.

So when Eckhart Tolle tells you that your purpose is whatever you are doing in that moment, this is what he means. The whole idea of an egoic purpose, the whole idea that there is something to win, or somewhere to go, some place to arrive at, causes you to miss the moment, to miss the journey. The truth is that life has no goal. As Alan Watts once said, "it is a traveling without point, with nowhere to go. To travel is to be alive, but to get somewhere is to be dead." The point of life, then, is the traveling, in the same way that the fun and the joy of travel is not so much in arriving as in the surprises that happen on the journey.

When in doubt, being in the Now moment always provides a solution. In fact, if you're in the Now, there are no doubts, and no problems that require a solution. Life only seems like a problem to be solved when you see it from the perspective of the ego. Instead, see life from the Now, which means *watch*. Watching places you squarely in the Now, in the presence. Watch your body. Notice its movements. Notice its feelings and sensations. Watch your emotions. Watch your thoughts and your mental pictures. This watching *is* the transcendent, and from that silent place you'll see that everything flows along in a perfect way.

As the Sixth Patriarch of Zen said:

*In this moment there is nothing which comes to be. In this moment there is nothing which ceases to be. Thus there is no birth-and-death to be brought to an end. Wherefore the absolute tranquility of nirvana is this present moment. Though it is at this moment, there is no limit to this moment, and herein is eternal delight.*

And, on that note, I'll leave you. I hope you've enjoyed this series, and I look forward to the possibility of helping you in your awakening process, if that's what happens. And please, if you know anyone who would benefit from this series, please tell them about it. So, for now, I'll say goodbye. Thank you so much for listening. Be well.