

## **ARCHIVE:**

Note: Some of the chronological information in this document may be outdated.

# **OVERVIEW**

# **School of Daily Life**



**Mr and Mrs Marie and Jaxon Wu  
The Foundation for Divine Living**

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## **THE PROBLEM**

There is great suffering in the world. Practically everywhere we look; it is not difficult to see, nor to feel. We can look through the news around the world; we can look around our neighborhoods, communities, workplaces, schools; we can look in our own homes; and we can look within ourselves.

For some of us the suffering touches quite close to home in our personal lives and through our loved ones, for others at more of a distance; however we can all feel it. A constant tension; a persistent sense of despair, fear, helplessness and powerlessness; a common understanding that something is seriously going wrong accompanied by the equally common perception that the problem seems so immense, complicated and beyond our personal comprehension and our personal capacity to deal with it, that we have no idea what to do nor how to begin to fix it; and, as well, a personal and world-wide hope and longing for peace, mutual respect and reconciliation.

The state of the world; the wars raging between nations, religions, cultures, races, sexes; all demonstrate in a spectacular way on a global level the problems that exist on a personal level in the daily lives of people everywhere: broken homes lacking love, discipline, care and guidance; drug and alcohol abuse; domestic violence; sexual misconduct and perversity; ill health; mental and emotional dysfunction; lack of proper nutrition and unhealthy eating habits; financial irresponsibility, greed, corruption and abusive practices; misuse of power and authority; possessivity; the list goes on. War is not only a global phenomenon. War is also raging with the neighbors next door, in our communities and in our own homes and hearts.

The ramifications of the problem of suffering affect everyone physically, emotionally, mentally, spiritually, economically, socially and politically, in one way or another to one depth or another. No one is immune. No one is invulnerable. Some may ignore or deny it. Some may harden their hearts so as not to feel it. Some even resort to drugs, alcohol, wrong sex, wrong food, overwork or other intoxicants and distractions to numb themselves and escape from the pain, which in the long run only makes it worse for themselves and everyone else.

The problem is not one we can truly escape, despite our worst efforts, and eventually and inevitably we must face the source of this suffering, in ourselves and in each other.

We are all responsible for the state of the world in which we live - for the quality of our lives and the lives of our neighbors. We each have the power and the responsibility to make changes for the better, whether large or small, in our lives and the lives of those around us, in the ways that we can, from our level of understanding and within our capacities. Real positive lasting change requires a profound, focused group and global effort which starts with the sincere contributions of each individual.

## **THE NEED**

There are deeply ingrained problems and great suffering in people and societies throughout the world today. Consequently, there are many people everywhere searching for and in real need of a profound re-education; to help them to make positive, fundamental and lasting change in their personal lives, in the conditions of life around them, and in their societies.

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## **THE SOLUTION**

The problem of suffering rests within each individual, and thus so does the solution. The problem runs deep, and equally so the solution. There is no easy, simple, quick fix - no pill we can pop, nor magic wand we can wave to make it all better. Real work is required.

The solution requires each individual facing, understanding and solving the problem of suffering within himself - facing on the most profound levels what it means to be truly human.

He must examine, understand and transform all aspects of his life - daily life, family life, work life, spiritual life - from the most gross to the most minute details; from the most sacred to the most mundane.

For many, it is difficult to nearly impossible for them to accomplish this alone, on their own. They need and want help.

## **THE PROJECT VISION**

The intent of the "School of Daily Life" that we are establishing is to meet this need by offering a profound and sometimes drastic re-education.

Here below are a few key points about the School.

- 1) The purpose of the School is personal and global health and responsibility, to uplift humanity to the Divine through knowledge of Self and the Cosmos with which we are One.
- 2) To fulfill its purpose, the School is to conduct Research & Development (R&D) and educational programs. We affectionately term the R&D: "Whole Life Engineering" to evoke the ideas of research, design, development, structure, construction and building; and the educational programs: "Boot Camp for Healthy Responsible Living" to evoke the ideas of self-control, discipline, training, correction and order.
- 3) The School is open to people of all backgrounds, ages, nations, races, cultures and religions. The working language is English.
- 4) Tuition, food and lodging fees are determined case by case with opportunities for financial aid.
- 5) Programs will range in length from non-residential day classes to residential week(s), month(s) and single to multi-year terms. Note: Residential students have clearly defined fixed terms and shall leave after their designated stay. Though many students will come from troubled, sometimes devastated, homes and communities, the School is not a shelter nor an escape. Students are encouraged whenever possible to bring the knowledge they acquire back home and bring about change in those environments where it is needed.
- 6) The educational programs aim to teach, help and support the student to know himself and to profoundly reorganize and restructure his life, lifestyle, personal outlook and ways of relating with others;
  - by cultivating through observation, study and practice, the qualities of love, discipline, beauty, humility, compassion, truth and simplicity;
  - in order to find fulfillment, detachment and equanimity in all aspects of life - daily life, family life, work life, spiritual life - in a manner that serves his personal and the greater good.
 This re-education involves his identifying and removing the root habits of thinking, feeling and action which up to now have created and reinforce the suffering; and replacing them with right habits, practical knowledge and dependable tools that instead create and reinforce a truly healthy

and harmonious reality, for himself and society.

The educational emphasis will be primarily practical and experiential in nature, as opposed to intellectual. Educational approaches will include the use of arts such as singing, music, painting, pottery, acting and dance; practical and applied science, mathematics and ecology (more below in (7)); and also metaphysical/spiritual science practices such as silence, meditation, breathwork, devotion, concentration, spiritual yoga and communication with nature. Training in group processes, conflict resolution and interpersonal communication skills such as: truthing; ownership; and identifying, honoring and asking for one's wants; will underlie all programs.

**7)** The School will balance the study of the inner man with the study of the outer man. In other words, man's relationship with his inward self and his relationship with the outer, material world. Among its core areas of outward study, the School will focus on R&D and implementation of simple, economical, ecological, autonomous, responsible and sustainable ways of living, in conscious collaboration with nature, including: methods to grow food, and to build and maintain housing and energy sources; soil fertility, resource recovery and humanure composting; clothing; cleaning and personal care products; the use of natural flower, plant, herbal and homeopathic medicines and essences; the conscious and balanced use of conventional allopathic medicine and methods when necessary; the application of alternative forms of health care and healing; conscious eating and nutrition as a foundation of health; conscious rest, relaxation and sleep; creating harmony and beauty in home and work environment.

This will build a firm and evolving practical knowledge base to be taught to students, thus equipping them with the knowledge and experience to be able to meet basic human material needs ecologically without dependence on expensive tools nor extensive infrastructure. This will be of particular help to those students wishing to redesign and/or rebuild home agricultural and economic infrastructures which have been damaged or destroyed by problems of ignorance, war, violence, political turmoil and so forth.

**8)** Programs for children and families shall aim: to nourish and maintain children's essential purity, creativity, imagination, self-knowledge and connection to their true nature; and to bring healing and raise consciousness of the spiritual significance and opportunity for growth of marriage, parenting and the family life.

**9)** The School aims to pioneer, innovate and transform the ways and consciousness of money - and matter, time and energy in general - towards unconditional disinterested giving and receiving.

It is to educate and research on the spiritual meaning and purpose of money, with emphasis on helping people identify and master the inner conflict between their animal nature (instincts of the body) and the nature of the spirit.

**10)** The School shall encourage Spiritual and Religious Renewal:

through balancing spiritual life and material life (soul and body) to demonstrate that spirituality in material life is simple, and is found in "mundane" daily life, in one's own heart, home, work and relationships; and

through the renewal of consciousness that: God is simple, innate and natural - like being open and relaxed; God is within us and not outside nor separate from us; it is misguided people who have made God into something complicated, heavy, distant and fearful; God is Life Itself - accessible at all times, everywhere and to everyone, and is not exclusively limited to nor possessed by any person, system of thought, religion nor spiritual movement; worship can be free and joyful.

**11)** The School is to experiment in pioneering, exemplifying and educating students in a way of life fundamentally based on:

- a) respect of healthy and responsible boundaries and limits; and
- b) freedom from obligation to others' authority.

By "respect" we mean "not" to behave in manners which cross the healthy and responsible boundaries and limits as outlined by the organization in general and individuals in particular. Behaviors and activities which do not cross these delimitations are freely permitted.

By "obligation" we mean the requirement to perform actions under the orders of another being, under conscious or unconscious threat / tyranny of punishment, penalty, expulsion, rejection and/or disapproval.

In other words:

- a) one does "not" do what one is not allowed to do; and
- b) one does not have to "do" anything - one is free.

Practicing these two principles together aims to correct a fundamental error of mass consciousness, which is often unconsciously perpetuated by "spiritual" and "religious" leaders, movements and systems.

The error is that human beings are trained from the beginning of their earthly life, going back to antiquity, to play the irresponsible and unhealthy games of domination, submission, possessivity and control: that they must submit to others' authority by doing what others command in order to simply exist, be alive, to have enough money, a place to live, enough food to eat, to belong, to be happy, and to be loved; and that they must reciprocally submit and subject others to their authority for the same reasons, and also for revenge because they "had to do it" so "why shouldn't you?".

Consequently, because the nature of the human spirit is freedom, people out of compensation unconsciously rebel and choose to "break the rules" and disobey the tyrannical authority - leading to a perverted "habit of rebellion" where the sense of healthy boundaries and self-respect is lost, replaced by belligerence and a constant attitude of disrespect.

In other words, the erroneous attitude is:

- a) one consistently "does" what is unhealthy and irresponsible, i.e. what one is not "allowed" to do; and
- b) one is "not" free and must "do" what others command and expect.

And *voilà* - a brief summary of our current collective consciousness.

Unfortunately, many "spiritual" and "religious" leaders, movements and systems - whose role should actually be to uproot this error - instead unconsciously perpetuate the damage by re-enforcing the tyranny and obligation in the "Name of God", "Service" and/or to "Save the World" etc., taking unconscious advantage of the lost spiritual seeker's inner confusion, programming and longing for unity, and enslaving them further to the needs of the human ego for tyranny, power, division, separation and unhappiness - in some cases under even worse conditions than in conventional "secular" society.

In order to rebalance and heal the damage of this error, the practice of the two principles:

- a) respect of healthy and responsible boundaries and limits; and
- b) freedom from obligation to others' authority

aims: to restore the natural sense of respect for oneself, others and the Cosmos; and return to human beings the freedom of the spirit to choose when, where and how to use and express their God given time, energy, matter, work, love and creativity.

## **COST MANAGEMENT AND SUSTAINABILITY**

Costs will be conscientiously managed by:

- 1) maximizing internal food supply production - agricultural labor will be provided by students and staff as an integral part of the research and educational process;
- 2) internal housing supply - staff and residential students will be housed on campus;
- 3) maximizing internal housing construction - materials will to the greatest extent possible be supplied/grown internally from the School land, and building labor will be provided by students and staff as an integral part of the research and educational process;
- 4) maximizing the use of internal self-sustainable sources of energy with minimal environmental pollutive impact - labor will be provided by students and staff as an integral part of the research and educational process;
- 5) staff positions, including management, are non-salaried. Staff and their dependent children are provided food, lodging and basic needs;
- 6) possible partial or full exemption from property taxes depending on local laws due to our status as a 501(c)(3) non-profit charity and the fact that the entire property would be dedicated to our exempt purpose.

Thus the daily per person operating costs will be low.  
The School will open and operate without loans nor debts.

In sum, the School is to be as self-sufficient and self-generating as possible, simultaneously researching, developing and implementing practical modes and models of healthy responsible living, addressing both man's inner and outer needs. Students will be educated to be able to create the like in their own lives and in their home communities.

## **THE PROJECT PHASES**

The School will pass through several phases of growth eventually reaching full maturity as a residential University campus capable of offering single or multi-year programs:

**PHASE 1: Conception)** We are currently in this phase.

Offering free classes and private consultations for groups and individuals.

Descriptions are available on the website at [www.divineliving.org/TheWork.html](http://www.divineliving.org/TheWork.html) .

Maintaining a website for the free dissemination of information and the free distribution of published materials including: an email newsletter, 2 Devotional Music CDs, 12 reproductions of original Watercolor Paintings and other audio recordings.

Audio / visual samples are available at [www.divineliving.org/Creations.htm](http://www.divineliving.org/Creations.htm) .

Previous issues of the newsletter are available at [www.divineliving.org/Newsletter.html](http://www.divineliving.org/Newsletter.html) .

Audio recordings of prayers and affirmations at [www.divineliving.org/Downloads.htm](http://www.divineliving.org/Downloads.htm) .

Continue research and development into healthy responsible approaches to meet man's inner and outer needs. Fund raise for start-up capital to purchase initial land, equipment and materials.

Write a book explaining our research into the human condition, human potential and human suffering, with autobiographical accounts as well as our findings and approaches to personal and global health and responsibility, and to the upliftment of humanity to the Divine. We estimate

some years to complete the writing and editing. Fund raise for research, operating and book writing expenses. For more details about the contents of the book, see page 8.

**PHASE 2: Pregnancy/Embryonic)** Publish and distribute the book in order to generate broader awareness, and develop local and international support network for the School.

**PHASE 3: Birth)** When sufficient capital is generated, acquire the property site upon which the School will be established. Criteria for the property are pristine natural beauty, an abundance of natural resources, and sufficient, workable land to suit the needs of the project. Installation, construction, repairs, renovation and landscaping. Begin preparations of facilities to receive first non-residential students. Fund raising will continue ongoingly for expansion capital;

**PHASE 4: Infancy)** Open the "School of Daily Life" to the public. Begin offering non-residential day classes on a regular basis;

**PHASE 5: Childhood)** Research & Development (R&D) and refine existing and new educational curriculums and technologies in "Whole Life Engineering" (see page 4, "The Project Vision"). Prepare for residential programs: ecological agricultural, housing and educational facilities; operational systems; administrative and organizational structure;

**PHASE 6: Young Adult)** Open residential facilities, initially offering short-term residential programs of one to several weeks in length. From these first-hand experiences researching, experimenting, and managing the complex needs and dynamics of intensive residential educational facilities - "work out the kinks" - developing and refining appropriate and optimal operating systems to then grow into;

**PHASE 7: Adulthood)** Increase residential program lengths up to one or several months, and then eventually up to one or several years at which time the "School" will graduate into;

**PHASE 8: Full Maturity)** A "University of Daily Life", conducting ongoing R&D and offering a full spectrum of programs ranging from non-residential day classes to residential week(s), month(s) and single to multi-year programs;

**PHASE 9: Parenting)** With well-developed blueprints and thoroughly tested models and systems of operation, begin to establish other like institutions in other parts of the world, starting likely in France, Europe - the birth country of Marie Wu. In addition, advise former students and others who wish to establish the like in their home communities and countries.

## **THE BOOK - PREVIEW OF CONTENTS**

- the inner causes of human suffering;
- approaches to prevent, relieve and alleviate human suffering, and to realize human potential;
- the conflict and confusion between the animal nature (operating as the instincts of the body known as self-preservation and preservation of the species, commonly experienced as money/survival and sexuality/parenting) and the nature of the spirit;
- approaches to consciously identify, balance, resolve and transcend this inner conflict and confusion;
- the animal, lower or bodily nature in its rightful healthy place vs. perversion, misconduct and the seeking of sense pleasures as an end in itself, resulting in:
- disorders of mind and spirit - such as vanity, greed, falsehood, thirst for power, addiction, envy, covetousness;



- their origins, how they operate in personal experience and their consequences individually and societally, for example the current excessive and imbalanced materialistic societal consciousness;
- approaches to put mind and spirit in order, balance and stability - individually and societally;
- the difference between giving and receiving vs. exchange consciousness;
- the confusion between giving and receiving vs. imposing and taking - the collective lie;
- the spiritual meaning and purpose of money;
- conscious eating and nutrition; conscious purification and hygiene; conscious rest, relaxation and sleep; ecological living, including clothing and cleaning / personal care products; conscious co-creation with nature; creating harmony and beauty in home and work environment; transitioning in balance and timing;
- lifestyle choices and beliefs, and their consequences, including how thoughts and character create one's destiny;
- human relationships and their subtle psycho-spiritual dynamics, including unconscious projection, disownership, invasiveness, possessivity, compensation, repression, denial, manipulation through inappropriate use of willpower, emotional blackmail, need for attention, seduction;
- approaches to identify / make conscious these dynamics and how they operate in personal experience / relationships in order to transcend them, and thereby develop autonomy, self-determination, healthy boundaries, resistance to unwelcome influences, independence of thought, individuality, self-control, self-confidence, empowerment, etc.;
- true vs. false marriage and celibacy;
- the healthy meaning and purpose of sexual creative energy vs. the dangers of denial or misconduct;
- true marriage as a spiritual practice, initiation and accelerator;
- the difference between freedom vs. free will;
- the bondage of doership vs. the liberation of developing impersonality in being, thought, word and deed;
- the imaginary being, personality, small self or ego vs. the true divine universal self or eternal being.

## THE PROJECT TODAY

We are currently in **PHASE 1: Conception**

**A) Continue** offering classes and consultations; maintaining website; and research and development into healthy responsible approaches to meet man's inner and outer needs.

**B) Fund raise** for start-up capital to purchase initial land, equipment and materials.  
Our initial goal is US \$108,000.

**C) Write the book** explaining our research into the human condition, human potential and human suffering, with autobiographical accounts as well as our findings and approaches to personal and global health and responsibility, and to the upliftment of humanity to the Divine.

**D) Fund raise** for research, operating and book writing expenses.  
Our goal is US \$1000 per month, or \$12,000 per year, over several years.

## HOW YOU CAN HELP

- 1) Make a monthly recurring monetary pledge or tithe. Any amount you feel you can give on a monthly basis, however small or large, would be a valuable contribution to the life of the project - for example you can give \$10 a month, \$20, \$100, \$1000, etc.;
- 2) Make a one-time financial contribution, however small or large, in the form of money or other financial assets such as stocks, bonds or property;
- 3) Assist us in fund-raising. We can be available to make public appearances.
- 4) If you know some person(s) whom you feel would be interested to help us financially or otherwise with this project, let us know how to contact them.

Donations are unconditional, and are tax-deductible under US law.  
Contact us or your tax-specialist to discuss possible tax benefits.

## MONTHLY PLEDGE OR TITHE

Recurring monthly contributions can be made by credit card via the internet, by predated checks or automatic bill payment.

- 1) **By credit card via the internet:** donate through our website donation page at [www.divineliving.org/Donations.html](http://www.divineliving.org/Donations.html)
- 2) **By predated checks:** write out individual checks - signed and predated - for all the months you wish to give, and send them to the contact address on our website at [www.divineliving.org](http://www.divineliving.org) . We accept all major currencies. If in \$US make payable to the “Foundation for Divine Living”. If in another currency, make payable to “Jaxon or Marie Wu”.
- 3) **By automatic bill payment:** program your bill payer account to automatically send monthly payments to the contact address on our website at [www.divineliving.org](http://www.divineliving.org). We accept all major currencies. If in \$US make payable to the “Foundation for Divine Living”. If in another currency, make payable to “Jaxon or Marie Wu”.

## ONE-TIME CONTRIBUTIONS

For one-time contributions by credit card via the internet, check, money order, travellers check or bank transfer, follow the directions below.

For other forms of contributions, contact us to make arrangements.

- 1) **By credit card via the internet:** donate through our website donation page at [www.divineliving.org/Donations.html](http://www.divineliving.org/Donations.html)
- 2) **By check, money order or travellers check:** send to the contact address on our website at [www.divineliving.org](http://www.divineliving.org). We accept all major currencies. If in \$US make payable to the “Foundation for Divine Living”. If in another currency, make payable to “Jaxon or Marie Wu”.
- 3) **By bank transfer:** Contact us at the contact address on our website at [www.divineliving.org](http://www.divineliving.org)

## **BIOGRAPHY**

**Jaxon and Marie Wu** are husband and wife. They are not part of any religion, spiritual movement nor philosophical / psychological / medical system. They are involved in the observation, study, practice and teaching of health, psychology, ecology, art, metaphysics and devotion in daily life. They have produced 2 music CDs, and have reproduced for distribution 12 original paintings. They manage the "**Foundation for Divine Living**".

**The Foundation for Divine Living** is a 501(c)(3) non-profit public charity dedicated to the upliftment of humanity, and to personal and global health and responsibility. The Foundation is establishing the "**School of Daily Life**" to help people find fulfillment, detachment and equanimity in daily life, family life, work life and spiritual life: by cultivating through observation, study and practice, the qualities of love, discipline, beauty, humility, compassion, truth and simplicity; and by learning to meet basic human material needs ecologically. Tuition, food and lodging fees are determined case by case with opportunities for financial aid.

**Jaxon Wu** was born in New York City, USA of Chinese immigrant parents. He was raised without any religion nor spiritual practice. He received a bachelor of science degree with high honors in "Engineering Physics" from the University of California at Berkeley. In addition, he researched into "Social Dynamics, the Psyche and the Self" at the University of New South Wales in Sydney, Australia. Later, he graduate researched in "Mysticism and Religious Experience" and in "Psychoanalytic Studies" on a "Rotary Ambassadorial Scholarship" at the University of Kent at Canterbury in England. After working in Strategic Planning in the high-tech industry, he began teaching healthy living practices and started the "Foundation for Divine Living" as a vehicle for his work in the world. He writes, sings, composes and performs music, and has training in Yoga, and Oriental martial and internal arts. He has performed music and taught healthy living practices in many countries throughout Europe and in other parts of the world. While working in Paris, France he met Marie Wu.

**Marie Wu** was born in Paris, France of native French parents, and also lived several years as a child and young adult in San Francisco, USA. She was baptized Catholic, though she received no formal religious education. She studied "Foreign Languages (English and Spanish) Applied to Law and Economics" (LEA) at the university La Sorbonne in Paris. Afterwards she pursued a career as an actress for over 10+ years in theater, film, television and voice. She has received training in "Breath Therapy and Counseling". She has passed significant time in India. She sings, paints and does pottery. When she met Jaxon Wu, she was finishing her career as an actress and naturally joined him performing music and teaching healthy living practices.

## **OUR COMMITMENT**

We, Mr and Mrs Marie and Jaxon Wu, are fully committed to this work - with all of our heart, to the best of our ability and for the rest of our life.

We receive no salary from the Foundation, only food and lodging. We have donated all our possessions to this work and have no personal assets.

Everyone has a unique contribution to make. We each have the power and the responsibility to make changes for the better, whether large or small, in our lives and the lives of those around us, in the ways that we can, from our level of understanding and within our capacities.

This humanitarian educational project is a contribution to the betterment of life on earth which we wish to make with our lives while we are here.

## OUR INSPIRATION

Our inspiration comes from our strong desire to know what Love IS and to BE Happy, our desire to serve and help others, as well as our deep spiritual aspiration - inspired in particular by Mother Meera (1960- ) living in Germany, Haidakhan Babaji (1970-1984) from India, and Elisabeth Haich (circa 1900-1994) from Hungary / Switzerland / Egypt.

Our motivation for the project comes from our observations of the suffering in the world; our observations of the changes needed to create inner and outer peace; and our desire to help bring these about.

The inspiration to start the organization came in particular from the examples of 2 other organizations:

- A) Self-Realization Fellowship (SRF) with their focus on God-Realization and on non-possessiveness - the founder, Paramahansa Yogananda, gave all his possessions to the greater work and received no personal material rewards;
- B) The Findhorn Foundation with their focus on following the Will of God through inner guidance and intuition, and on co-creation with nature. Unlike SRF whose resident community is exclusively for monastics, the Findhorn community allows for the couple and family life.

Our inspiration blends these core principles, recognizing the primary aim of the human being to realize the Divine, and working in the world as an instrument of God's Will in harmony and cooperatively with nature.

Rather than only monastic celibacy, we also encourage what we call "monastic marriage" or "monastic family" - to live a married/family life but with the primary focus on and dedication to God traditionally attributed only to the "monastic celibate" monk or nun, and with the commensurate order, self-control and discipline.

We envision a group of people, celibate or married, working together with a single-minded commitment to realize and serve the divine: in co-creation with nature's intelligence, with simple lifestyle and personal possessions working to transcend possessivity and excess, to embody harmonious living, to demonstrate it and to educate others to create it for themselves. Similar to the traditional monastic lifestyle, our staff/residents receive food, lodging and basic needs without salary.

## STRENGTHS AND WEAKNESSES

### Weaknesses:

- a) We are relatively unknown and because of the sensitive and unusual nature of our work, it is not such an obvious matter to gather significant financial support in our externally oriented society which so values and praises image, appearances, fame and matter.
- b) We choose not to borrow nor lend money. We focus on the unconditional disinterested giving and receiving of money, material needs, time and service rather than conditional exchange, commerce, loan, investment with return, etc. Generally, we offer our work free of charge or at cost, and have done so during the life of the Foundation since its inception in 1995. We operate primarily on voluntary donations. From the point of view of traditional exchange based business and investment models, it can be seen as high risk and non-viable to operate on a giving basis on voluntary donations, especially in light of weakness (A) above. Thus we may appear as financially unsound to the eye who does not work based on faith, generosity, trust and surrender to the Divine. Nevertheless, under this *modus operandi* we have successfully produced, among other

things, 2 Devotional Music CDs and reproduced 12 original Watercolor Paintings, distributing approximately 3000 CDs and 1000 Paintings to date, mostly in Europe.

c) Our spiritual aspiration, consciousness, vision and way of being are pioneering and far advanced to the degraded materialistic world consciousness, and can thus be very confusing and even alienating to the conditioned mind, especially the typical Western mind unacquainted with the strict spiritual disciplines, masters and traditions who inspire us and our work. We regularly come into conflict with people who live unconsciously and habitually under the mass consciousness belief systems and behavior patterns, even those supposedly “New Age” or “spiritual”, but who in fact do not truly wish to see, know, change and humble themselves and engage in genuine transformation, and are actually just looking for praise, consolation, stimulation, ego balm and wishy-washy workshops to remain unchallenged, unmoved and unquestioned in their egotistic ways and patterns.

We draw inspiration here from the teachings of Swami Sri Yukteswar Giri, teacher of Paramahansa Yogananda, who told him, “You will go to foreign lands where blunt assaults on the ego are not appreciated. A teacher could not spread India’s message in the West without an ample fund of accommodative patience and forbearance.” According to Yogananda, even in India Sri Yukteswar was relatively unpopular due to his “candid” and “censorious” speech from which “superficial” students “departed; preferring before any humility, life’s countless humiliations”.<sup>1</sup>

We also are not interested in flattering egos, but in flattening them. The transformation we are interested in is serious and not for the faint-hearted nor uncommitted. Therefore, we are not aiming for nor do we anticipate rapid growth into a large constituency. We are available for earnest, sincere seekers of humility - rare in the spiritually blind materialistic West.

This work of humility is for the most part unwelcome and undesired by ego-entrenched humanity, however it is sorely needed and inescapable. Though Sri Yukteswar's century old words point out a trait of the Western character still valid today, globalization and the spread of information have paved the way and enriched the soil for a new generation of seeds to be sown. Despite the outer resistance, there is a growing urgent inner pressure, need and attraction by people for serious transformational work, though many have not heard of it, and do not know what it is, what to call it, nor where to find it - they simply know that change is needed and are seeking answers.

This work of education in Truth to suit contemporary needs must be pioneered, grounded, developed and systematically made available for the new generation of souls being born with another consciousness who are not suited nor meant for the existing materialistic paradigms and systems of education, government, business, employment, health care, finance, etc., which were developed under now outdated conditions to suit now outdated needs.

Our role in this work is to pioneer, ground, develop and make available the "**School of Daily Life**" for this new generation of consciousness. We are at the beginning and need now to gain a foothold in this new and uncharted terrain, lest we stumble and fall back. History shows that pioneers, innovators and visionaries often work with unseen variables and potentialities incomprehensible to the common man in order to painstakingly break new ground for the evolution and betterment of humanity which is later (sometimes much later) perceived as self-evident. The pioneer therefore does not and cannot expect that people fully understand him nor his work, but he can ask that people believe in him and support him so that he may better accomplish his task.

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<sup>1</sup> P. Yogananda, *Autobiography of a Yogi*, Twelfth edition 1993, pp.142, 144.

**Strengths:**

A) We have a profound devotion and commitment to the Divine which cannot be described nor quantified.

B) We understand from the inside the Western materialistic mind, and the path through and out of it, along with the dangers, traps and pitfalls - from personal experience. We were born in the West, into typical ignorant “educated” materialistic families focused mainly on money, power, stimulation, sexuality and possessivity of people and things. We unconsciously participated to a degree in a state of self-amnesia pursuing half-heartedly the materialistic life our family and society taught us - receiving education in Western Universities, working in Western industries including corporate high-technology, the show-business, entertainment, media, publicity, direct sales, securities and exchange, restaurant, catering and event planning - until in early adulthood grace touched us and consciousness re-awakened in us. Since then, the work of self-transformation we have undergone to lift ourselves out of the materialistic reality, to remove the layers upon layers of conditionment and programming, and to remember who we are, gives us a reservoir of personal experience and knowledge invaluable in our work guiding others.

C) Our unity, strength, vibration and blueprint as a married couple is of a quality much needed and rarely seen today. In our personal experience attending, meeting, touring and working with other teachers in the field of metaphysical/spiritual science - many of them very well known - we have not seen other facilitators, teachers, authors who embody and work together as a married couple in truth, equality and harmony to a high degree. Our balance and oneness as a couple - man and woman, husband and wife, masculine and feminine - gives balance to our work and offers a much needed example in these degraded times.

D) We synthesize 4 cultures, languages, histories, cultural psychologies and spiritual expressions in our perspective and approach: America, France, China and India. This synthesis is not from intellectual academic study, but arises from the life experience of our birth and family conditions, upbringing, social and linguistic environment, and in the case of India, heart awakening, remembrance and devotional spirit. This synthesis results from the inner and outer resolution and harmonization, as individuals and as a married couple, of inherent differences and conflicts between these 4 cultures, and adds breadth, depth and a global perspective to our work in this age of globalization.

E) Though we are not personally well known as mentioned in weakness (A), we have significant experience working with other well known teachers in our field who attract large audiences, and as their co-facilitators and guest presenters have regularly facilitated groups numbering in the hundreds. Most of the aforementioned 3000 CDs and 1000 Paintings were requested directly by members of the public at such live presentations. The response to our work which we have received and experienced in these contexts as guest presenters, demonstrates to us that our work is valued and wanted by a large audience, although select. Though we are not so personally well known as to attract significant numbers of people at this time on our own, we have confidence from direct experience that our work is good, that our capacity is genuine, and that people benefit.

## QUOTES FROM OTHERS

“Jaxon and Marie remind me of the essence of our souls, to stay focused and committed to healing ourselves and all the inhabitants of this planet by sharing our love, abundance and heart with others.”

- **Dr. Roy Martina**, MD specialized in preventative medicine, International speaker, Creator of *Neuro Emotional Integration* (therapy for post-traumatic and emotional stress), Author of “*Emotional Balance*” and other books; Netherlands-USA

“Jaxon and Marie are two great persons. They do everything with their heart - their body, emotions and intelligence are always together in their actions. I have no doubt that whatever project they undertake in their life will be pioneering and successful.”

- **Massimiliano Sassoli de' Bianchi**, PhD in Physics; Morcote, Switzerland

"Jaxon and Marie Wu's ideas on life and man's position are inspiring. They are true teachers of wisdom and walk their talk. I find them sincere in their relationships and interactions with fellow men, and with their position in life. They show great respect for all creation and are a lovely couple."

- **Govert van Ginkel**, JD, former Legal Affairs Advisor / Manager, Certified teacher Dru Yoga, Bowen Technique therapist, Neuro Stress Release (NSR) Facilitator and Trainer; Netherlands-Australia

"[Jaxon and Marie Wu's] wisdom is profound...Their being, their nature, their work is pure, focused, divinely directed, and has touched the core of my being deeply. Their vision is powerful and has great healing potential for humanity and the planet."

- **Joy Gabrielle**, Pharmacist, Poet, Teacher; Montana, USA

“In my 3 years on Molokai, reaching a higher level of consciousness has been difficult because of the lack of interaction with other people with similar goals. A few sessions with the Wu's opened me to the new experience of breathwork and helped me to dedicate the time to do focused inner work.”

- **Tina Lau**, BA and MS in Botany, Environmentalist, non-profit sector; Island of Molokai, Hawaii, USA

"Jaxon and Marie Wu's knowledge and strong physical, spiritual and mental personalities have benefitted me immensely. I have gained amazing personal and spiritual growth, freshness and vitality through their practice. Rarely does one come across persons who see the root problem of Today and pave the way, by example and cater for the problems of society. They have the uppermost harmony in nature".

- **Toby Homewood**, Chiropody student, Poet, Artist; Kent, United Kingdom

“[Jaxon Wu's] music gives me comfort and joy... [It] helps me to overcome bad times. It strengthens my belief in God.”

- **Anonymous**